

**IRISH DIMENSIONS
IN BRITISH EDUCATION**

REPORT ON

10th International Conference

3 - 4th April 1993

**Soar Valley College
Irish Studies Workshop**





UACHTARÁN NA hÉIREANN
PRESIDENT OF IRELAND

19 March, 1993

Message from the President of Ireland, Mary Robinson, on the
occasion of the 10th Annual National Conference on Irish
Dimensions in British Education on 3/4 April, 1993

Is cúis áthais agus bhróid dom an deis seo a bheith agam mo dheaghúí a chur in iúl do lucht riaracháin agus do lucht freastail na Comhdhála seo i Leicester. Tuigim an tábhacht a bhaineann leis an obair seo agus tuigim freisin an obair mhór a bhaineann lena h-eagrú.

I am delighted to send my warmest good wishes to the organisers and participants of the Soar Valley Conference on Irish Dimensions in British Education. The pioneering work of the Leicester Irish Studies Workshop and Soar Valley College over the last ten years has helped to secure a more permanent and important place for Irish Studies across a broad spectrum of educational establishments in Britain.

The Leicester conference has also afforded Irish people from all walks of life and all types of academic and educational backgrounds in Britain the opportunity to analyse, reflect on and make contributions to the better understanding of the Irish emigrant experience in Britain.

On my visits to Britain, as President of Ireland, over the last two years I have sensed a greater appreciation and an increased awareness amongst the emigrant community of the significance of their contribution to their host country. I think the role played by activities such as this conference in that growth is crucial.

Guím gach rath ar an gComhdháil i mbliana agus sna blianta atá le teacht.

Mary Robinson

Mary Robinson
President of Ireland

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10TH ANNUAL INTERNATIONAL CONFERENCE
IRISH DIMENSIONS IN BRITISH EDUCATION

SATURDAY, 3RD AND SUNDAY, 4TH APRIL 1993

THE IRISH DIASPORA: SIMILARITIES AND CONTRASTS IN EXPERIENCES

This conference was aimed at teachers, parents, first and second generation Irish, Irish Community organisations and all those interested in the relationship between culture and education - especially students and teaching staff in secondary, further, community and higher education. To mark our tenth anniversary, there were four guest speakers at this special two-day event:-

- 1) DR CHRISTOPHER MORASH, a Canadian working at St Patrick's College, Maynooth, National University of Ireland, "IMAGING THE FAMINE: THE GREAT IRISH FAMINE AND THE LITERARY IMAGINATION" - an examination of the ways in which literary representations of the Famine become naturalised as "memory" thereby functioning as a portable form of cultural experience throughout the Irish diaspora.
- 2) DR MAUREEN O'ROURKE-MURPHY, Dean of Students of Hofstra University, New York, USA, and past President of ACIS (American Conference for Irish Studies), "HOPE FROM THE OCEAN: THE IRISH SERVANT GIRL IN AMERICA" - an overview of the experience of the Irish female domestic servant in the United States circa 1890-1916 that considered both social history and literature.
- 3) DR MARY HICKMAN, Director of the Irish Studies Centre at the University of North London, "IRISH 'COMMUNITY' IN BRITAIN: MYTH OR REALITY?" - much of the historical debate about the Irish in Britain has focused on the notion of community. There has been little discussion of what 'community' entails or of the meaning of related concepts such as 'integration' and 'segregation.' This paper addressed the issues from a sociological perspective and drew on evidence from the nineteenth and twentieth centuries.
- 4) JIM O'HARA, of St Mary's College History Dept (Strawberry Hill), "THE BRITISH/IRISH RELATIONSHIP IN A EUROPEAN CONTEXT" - an analysis of how certain key aspects of the Irish-British relationships have been influenced and changed by their European context. This was examined from a broad historical perspective, concluding with the impact of the most recent development since 1949.

There was a wide range of workshops to choose from covering many aspects of development: We thank all workshops/seminar leaders for their enthusiasm and effort. (full list follows).

The Conference was, as usual, generously supported by the British Association for Irish Studies, Leicester City Council, Soar Valley College and the local firms who sponsor this Report. This Conference was the best attended ever, with around 295 representatives from all areas of the country, from different sectors of education and from contrasting cultural and educational standpoints. We are grateful to all for their continuing interest and support. In particular, we appreciated the strong support from H. E. the Irish Ambassador, Mr Joseph Small and the positive liaison enjoyed with Breandan O'Caollai, Third Secretary at the Embassy. Not only did the Workshop receive a new and handsome allocation of books as a gift from the Cultural Relations Committee of the Irish Department of Foreign Affairs; we also were very pleased to be included with St Mary's College and the University of North London's Irish Studies Centre as a recipient of a major financial grant to enable the further long term

development of the Irish Studies Workshop.

Being the 10th Anniversary of the Workshop, every effort was made to organise a special event. We were greatly encouraged by the support from colleagues at the Irish Embassy, and in particular by the special message to conference from the President of Ireland, Mary Robinson. The message is reproduced below. It was particularly pleasant to be able to welcome colleagues from the United States of America, colleagues who made the Co-ordinator most welcome on his "lecture tour" in New York in 1987. Maureen O'Rourke-Murphy of ACIS, and until recently Dean of Students at Hofstra University, delivered what was regarded, by general acclamation, one of the best contributions ever made at a Soar Valley Conference. John Walsh of the Irish Cultural Society of Garden City, New York, effectively cemented another link in the chain of communication between the Irish in Britain and the Irish in America, with his account of the local lecture programme and the highly imaginative Irish Studies competitions for schools which he helps organise in the New York area.

REPORT ON 'IRISH STUDIES WORKSHOP' ACTIVITIES 1992/93

In the Autumn of 1992 we ran our 10th annual Irish Studies Adult Education Programme - "Celtic Encounters." This is an inter-disciplinary course, with varied inputs (guest speakers, films, videos and drama groups) and proves consistently to be a popular option, attracting 40 enrolments and an average weekly attendance of around 25 persons. The course duration is 15 weeks (please refer to programme, reproduced in full in this Report).

The TRADITIONAL IRISH MUSIC WORKSHOP has run most successfully for the last three years and is a popular option with adult students. This workshop integrates the teaching of practical skills in playing Irish traditional music, with a strong emphasis on regional styles and historical background. The aim of the course, therefore, is to provide students with the unique opportunity to learn not only the techniques and tunes that make up Irish traditional music, but also at the same time to gain an awareness that Irish music from different regions has its own very distinct differences in style, repertoire and instrumentation. Emphasis is placed on the vitally important activity of listening to music. Unfortunately, at the time of writing our tutors are leaving Leicester and we are still attempting to find replacements (Feb. '94). The two TUTORS who played key roles in this achievement were Beverley Whelan and Mike Feely.

The College has also run a successful and popular SET & CEILI DANCING CLASS, over the last year. Our tutors were Lancashire-born Beverley Whelan and Nessan Danaher; the current tutors are Deirdre Cusack and Maureen Danaher.

One item of long-term significance in Leicester is the advanced stage reached in organising the Open College Network on the lines of those already established in other parts of the country. This Workshop has made a formal input to the planning group at County Hall but there are at this time practical limitations to the further growth in accreditation of Irish Studies locally. There is insufficient time, support and flexibility to permit the hoped for expansion of a range of new modules, as these require systematic back-up, which is not available. The existing Irish Studies options will continue to run as normal.

Our Irish Language Classes for both Beginners and Advanced continue to thrive, ably organized and delivered by Maureen Broderick and Maeve Hogan. The language classes are supported financially by the local Federation of Supplementary Schools. Our tutors have attended various in-service courses: These ranged from the residential language course for teachers at OIDEAS GAEL in Glencolumbkille, in the Donegal Gaeltacht to LEA inset for Adult Education tutors. Currently, we are giving

serious thought to delivering Irish language via the N.Ireland Board GCSE Syllabus.

In November 1993, the Workshop was pleased to host Across the Irish Sea - a musical show by Age Exchange Theatre based on The Memories of London's Irish Pensioners, which toured Britain and Europe in the Autumn (EC grant - aided). Across The Irish Sea retold the story of London's older Irish community, the men and women who left their homes in the 30s and 40s to start a new life in England. The play recreated, in their own words and with the songs they remembered, scenes of childhood in rural Ireland, the decision to cross the water, and the process of finding work and a new home in England. It also reflected the emigrants' continuing relationship with Ireland and their experience of growing old in London. An audience of 160 enjoyed the production enormously, and the traditional music session which followed generated further enthusiasm.

Much work has been carried out in relation to the ongoing research project on the history of the Irish community's interaction with Leicester in the 1841-91 period. The Co-ordinator has continued the programme of interviewing local Senior Citizens, as well as engaging in sustained and systematic explanation in various local and regional archives. In particular, the Co-ordinator wishes to thank the Dominican Sisters of St Catherine's Convent in Leicester for their help and support in relation to utilising the convent archives for research purposes.

In terms of interaction with other Irish Studies bodies, and with Irish community and cultural organisations, the workshop is affiliated to: the British Association for Irish Studies, the American Conference for Irish Studies, the Irish Texts Society, Comhaltas Ceoltoiri Eireann and Friends of Leicestershire Record Office. We also enjoy close relations with the Irish Studies Centre at the University of North London. Also the Workshop wishes to thank The Irish Post, the 'Celtic Fringe' programme on BBC Radio Leicester, and the 'Bob Brollie Irish Show' on Radio Leicester FM, for their help with publicity for events over the year.

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

We also wish to acknowledge the great help provided by Elizabeth Wayne who teaches at Soar Valley and the administrative advice and support from Mrs Wendy Burke of the College Resource Department. BAIS (British Association for Irish Studies) is to be particularly thanked for its support for the annual conference; we also wish to thank our long-term commercial sponsors who annually help to fund our Conference.

Nessan J Danaher, B.A. M.Ed
Co-ordinator, Irish Studies Workshop
24 February 1994

THIS CONFERENCE HAS BEEN GENEROUSLY ASSISTED BY



The Irish Ambassador.



CULTURAL RELATIONS COMMITTEE
(IRISH DEPT OF FOREIGN AFFAIRS)



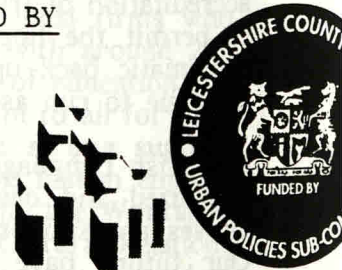
the IRISH post

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Aer Lingus 

Belfast Community Relations Council



British Association
for Irish Studies



EAST
MIDLANDS
ARTS

THE WORKSHOP'S TENTH ANNIVERSARY, 1983-1993

The Irish Studies Workshop celebrated its tenth year of existence in 1993. At a specially organized two-day Conference on 3/4 April, the Workshop welcomed 300 guests, 4 main speakers and 20 workshop/seminar leaders. In a brief report, it is impossible to do justice to all - only the main outlines can be sketched in.

Maureen O'Rourke-Murphy (ACIS) of Hofstra University, New York, delivered a sparkingly illustrated lecture on the Irish servant girl in 19th century America; Mary Hickman, of the Irish Studies Centre at UNL tackled the "revisionist" interpretations beginning to infiltrate the study of the Irish in Britain; Christopher Morash, a Canadian working at St. Patricks (Maynooth) led a stimulating foray into the area of the Great Famine and the literary imagination; Jim O'Hara of St Mary's (Strawberry Hill) dealt with the topical issue of the Anglo-Irish relationship in the European context.

All of the 21 Workshops on offer attracted interest - virtually every aspect of current interest in Irish Studies was touched on. It was pleasing to be able to welcome John Walsh, an American high school vice-principal, to talk about the work of the community-based Irish Cultural Society of Garden City (New York).

This 10th Conference was truly international in both agenda and participants. The Irish experiences in Wales and Scotland were addressed directly - areas often overlooked. The two-day event was possible only because of the magnificent and generous level of sponsorship from the Ireland Fund, Aer Lingus, The Bank of Ireland, BAIS, Leicester City and Leicestershire County Councils and The Irish Government. We were particularly pleased to receive a formal acknowledgement of the Irish Studies Workshop's efforts over ten years in the form of a special message to the Conference from Mary Robinson, the President of Ireland, which remarked that the Workshop's "pioneering work ... over the last 10 years has helped to secure a more permanent and important place for Irish Studies across a broad spectrum of educational establishments in Britain." Equally welcome was the presence of H.E. Joseph Small, the Irish Ambassador, throughout the weekend; his contribution of a formal speech after the Conference dinner on the Saturday evening was a positive and friendly experience. The event was successful socially as well as professionally. As is usual at such events, much of the contact-making and intellectual badinage took place on the Saturday night in the convivial surroundings of the three-star International Hotel. A salute must go to those diehard senior citizen Irish Studies enthusiasts who maintained the ebb and flow of debate until 4 am on the Sunday morning - and still arrived (survived?) for Mass at 9 o'clock. Let's hope the younger element are just as able in their seniority! Our thanks go to our usual local sponsors, kitchen and caretaking staff, to the college and students who assisted at the dinner, and of course to the many participants of all ages, cultural backgrounds and political traditions. It was most pleasant to receive the many messages of appreciation from colleagues around the country after the Conference weekend.

THE IRISH COMMUNITY IN BRITAIN: MYTH OR REALITY?

Dr Mary Hickman,

Irish Studies Centre, University of North London

The issue of community is an important one for a minority population in Britain because of its relationship to issues of the nation, identity, ethnicity and racism. However, to date discussions about the Irish community either involve assertions that such an entity exists or counter arguments suggesting that the degree of differentiation and dispersal of the Irish population negates the idea that we form a community. I want to discuss community this morning in a way which will refute the idea that differentiation necessarily negates community. At the same time I would agree with the detractors of community that it is necessary to do more than just assert that the phenomenon exists. It is necessary to create a framework for understanding the basis of community and within that context establish what is meant by an Irish community.

Discussions about whether the Irish form a community occur most frequently in two contexts: amongst historians concerned with 19th century evidence; and in the context of arguments about whether the Irish should acquire ethnic minority status. I want to begin with the historical debates. The argument that the Irish in Britain did not form a community in the 19th century is made most forcibly by David Fitzpatrick (1989). Fitzpatrick argues that there was no Irish community as such because Irish immigrants to Britain adopted different strategies. Some tried to replant their Irish culture in Britain, others created a hybrid culture, yet others did their best to forget that they were Irish. The alienation the Irish experienced in British culture was not cushioned by the creation of an immigrant community with an autonomous sub-culture. The evidence that Fitzpatrick advances for this conclusion is that the Irish were notably lax in their observance of both religious and political ties. He sees the Irish settlers of 1871 therefore as neither an integrated element of British society nor a self-sustaining community.

Nor by the 1920s, the end of the period he examines, has an Irish community been created in Fitzpatrick's view. Despite their persistently low social status, Irish settlers, he argues, adopted patterns of residence, religious practice, political participation and criminality which do not suggest a segregated population locked in defensive ethnicity. He implies that integration, at least to 'a curious middle place', came for those of Irish descent. In the chapter there is no articulation of what is meant by community or of what framework should be adopted in understanding a migrant community. For Fitzpatrick, we can deduce, however, that community is characterised by homogeneity, defensive ethnicity, distinctive social practices; segregation, all of which he argues are largely absent in the case of the Irish. It would be possible to argue with the empirical evidence about the Irish which Fitzpatrick presents (see

Fielding 1993, for an interesting alternative account) but I want to concentrate on his concept of community.

The real problem with his approach is that it starts from a position of assuming that 'community' if it exists must be a direct reflection of an observable reality. There is no place in this analysis for creative consciousness; what people are, is what they think, in a straightforward relationship. Thus evidence of Irish and English people living in the same streets is evidence of no segregation; its only one step further to assume that living in the same street ensured intermingling. I am not saying the Irish and English living in the same streets did not mix - in many instances they will have done; but in many other instances they may well not have done (see Walter 1984).

One non-Catholic who grew up in the north east of England between the two World Wars this century, when talking about Irish Catholics in the locality, observed:

... we didn't mix you know really, you know at school or anything like this. They were very much at that time a separate community from non-Catholics. I suppose they had their affairs, like dances. I don't remember even mixing with them socially... they were just a different type of people I think as far as I was concerned - like Jews you know. (Archer 1986:58)

This quote illustrates that social space is as important to consider as geographical space when analysing 'community'. The point is that discussions about the implications of residentially mixed streets are not very instructive for establishing whether the Irish formed a community or not. Community is not just about segregation although it is about difference - but that difference may be manifest in a variety of ways at different times.

To the extent that Fitzpatrick thinks there was any sub-culture in Irish areas he sees it as the creation of the Catholic Church. Sheridan Gilley, who has written copiously about the Irish in 19th century Britain agrees that a church-related culture was dominant in Irish areas but he differs in that he sees Irish Catholics maintaining a separate culture and identity and describes the Irish in Britain as part of an international community of the Irish emigrant in which religion, nationalism, and ethnic identity came together - priests and politicians were in his view the instigators of this international consciousness (Gilley 1985). So for Gilley and other writers religion and Home Rule/nationalist politics were the cornerstone of the Irish community. But these are the very indices which Fitzpatrick pours scorn upon. What are we to make of these differing interpretations? Let us turn at this point to a more theoretical exploration of the meaning of 'community'.

I come to this exploration as a sociologist and so with different premises from the historians I have been discussing. I may be being critical of these historical accounts but that is not to detract from the massive contribution of British and Irish historians to our knowledge of the Irish in Britain. British and Irish

sociologists on the other hand are distinguished by their neglect of the study of the Irish in this country. On the part of British sociologists this is due in some measure to the notions of community they have operated with. The notion of community prevalent in British sociology up until the 1970s was very much tied up with the geographical concept of locality, especially working class areas. The 'working class while not at work' and a working class that was seen as a homogenous, white and British, if not actually English (Anthias & Yuval-Davis 1992). American sociologists, operating with a different idea of community, one based on ethnicity, have seen fit to study the Irish here - and, for example, Lyn Hollen Lees's book (1979) is indispensable for the 19th century

In the main, however, Sociology is interested in social relationships rather than geographical space. The concept of community therefore which is useful when studying a group such as the Irish is that denoting 'a sense of belonging'. This is a more useful conception because ways of life do not necessarily coincide with settlement types. The discussion must therefore begin by focusing on what 'community' signifies. At a most general level, it is a particular set of values and norms in everyday life: mutuality, co-operation, identification, symbiosis (Gilroy 1987). For a discussion about a minority population who are present in a particular country because of structural migration from their or their ancestors homeland, the most significant meaning of community to begin an exploration with is that of the 'nation'.

Benedict Anderson (1991) describes nations as 'imagined communities'. All communities, he insists, which are larger than primordial villages of face-to-face contact are imagined. Until recently, the nation represented the largest community that most individuals imagined themselves as belonging to. All communities are distinguished not so much by falsity or genuineness but by the style in which they are imagined. The politics of forming a nation is the process by which the identity of a 'people' or 'community' is forged. The 'people' and its biography are mythical. Most nations, all products of the modern period, are based on imagined histories which posit a unity back sometimes to antiquity of its people.

The nationalist myth elevates to a birthright the fantasy of being rooted. For all those who are displaced by migration or who are refugees, the search for roots becomes inevitable and often, depending on the context, this can be a poignant and difficult search to accommodate (Feuchtwang 1992). In this sense then we can say that the notion of the Irish community in Britain is a myth - it is a myth in just the same way that all nations, as imagined communities, are based on myth and all migrant groups live the contradictions of maintaining or not maintaining that myth in the diaspora.

All migrant groups from former colonies or generally from the South coming to the North (in the Brandt Report's sense of those terms) have to engage with and resolve problems of difference. They migrate bearing the traces of particular cultures, traditions, languages, systems of belief, histories that have shaped them and are obliged to come to terms with and make something new of the cultures and economic location they come to inhabit, without simply

assimilating (Hall 1991). When the country they migrate to is the former colonising power, how much more acute and sensitive the situation is. Any comparison of the Irish in Britain with the Irish in the USA and Australia in the 19th century will bear this out. The contrast in terms of control of the Catholic Church and open participation in the political system is striking. It is not that the Irish did not face opposition in those two societies but the response by the Irish was different.

A characteristic of communities is that they are always de-limited, usually there are more or less clear boundaries as to what constitutes the community and this implies difference. Within those boundaries the social bond implied by the use of the term 'community' is expressed by 'a deep horizontal comradeship' (Anderson 1991). What else would explain in time of war, for example, the willingness to die for the notion of 'community' that the nation represents. Maybe the only other framework with similar explanatory power is social class. It is plausible to argue that people die for the nation out of economic necessity. But this explains some instances of war but by no means all. The important question in most situations is not - was it national identity, class or religion which best explains peoples behavior - but how racism, ethnicity, nationalism, religion, gender and class intermesh in specific and very different ways in concrete social relations (Anthias & Yuval-Davis 1992).

All these concepts refer to means by which difference and identity become assigned or are asserted between groups of people. The tension between the tendency of capitalism to develop the nation-state and national cultures and its tendency from its inception to be based on antagonistic differences based on racial, tribal, linguistic and regional particularities explains the generation of differences between groups of people (Robinson 1983). Two important ways of assigning or asserting difference are race and ethnicity.

What race and ethnic categories share is that they are different ways of signifying a given population that is regarded as a 'natural' community of people. The construction of difference and identity in the case of ethnic phenomenon sets up a boundary of who belongs to a 'community' along the lines of some origin or destiny (or as Hall indicates commonality of experience), which is signified (represented) by historic, linguistic, religious, cultural characteristics being attributed to a particular group. Race uses the notion of 'stock' (which can include a cultural difference which is regarded as an expression of an immutable and fixed essence) or biological difference. The state and the economic structure provide the arena for the dynamic inter-play of class, ethnicity and racism (Anthias & Yuval-Davis 1992).

How do national identity, racism, ethnicity and class intermesh in Britain? Answering this question can illuminate some of the conundrums involved in establishing what we mean by the Irish community in Britain. It has been a main function of national cultures to represent what is in fact the ethnic mix of modern nationality as the primordial unity of 'one people'. This has been achieved by centralised nation-states with their incorporating cultures and national identities, implanted and secured by strong cultural institutions,

which tend to subsume all differences and diversity into themselves (Hall 1992).

The point of interest for us is that the Irish first came in very large numbers to Britain during the period which was most critical for the successful securing of a national identity and culture in Britain (and by that means a class alliance) ie. the 19th century. In that period the Irish were both the most sizeable and most visible minority element in the population. The consequences have been profound for the subsequent history and experience of the Irish in Britain. I have dealt at length elsewhere with the impact this had on the education of the Irish in Britain. Suffice it to say that the strategy of the British state and the Catholic Church has been incorporation.

By incorporation I mean to denote the active attempts by the State to regulate the expression and development of separate and distinctive identities by potentially oppositional groups in order to create a single nation-state. The realm of the political has always been critical for this because the Irish, and predominantly the Catholic section of the Irish population, are the only element of the unitary state, the United Kingdom, to take their opposition to the point of outright rebellion in the modern era. The incorporation of the Irish Catholic working class in Britain was based on strategies of denationalisation and was not the consequence of an inevitable process of assimilation or integration. It is these active attempts at incorporating the Irish in Britain which historians like Fitzpatrick leave out of their analysis of the history of the Irish community.

A low public profile for the Irish became characteristic in Britain as a result of these incorporatist strategies. One person I interviewed when asked what the term Irish community meant to him, said, 'hidden people'. This low public profile is the main achievement of the state and institutional response to the Irish presence in 19th century Britain. For example, Catherine Ridgeway discussing her early years living in England in the late 1920s and early 1930s commented:

During that period I didn't mix much with Irish people. Mostly English. I think my uncle and aunt put me off. They said, 'Don't get involved in Irish clubs or anything like that', because there was still the political background all the time. As the years went on and I was learning more about the political situation, I still didn't get involved, because you always had at the back of your mind that if anything crops up and you are involved, you might be deported or something like this. (Lennon et al 1988:50)

This quotation, and there are many others to support it, demonstrates that the low public profile is not just a product of events in the North since 1968. The Irish in Britain have been positioned as a potential political and social threat since the Act of Union.

In that context how do we establish whether an Irish communality exists. In particular it is necessary to recall that if the Irish as a population in Britain,

despite being the largest ethnic minority, have been constructed as invisible. Many of the processes by which this has been achieved are hidden - especially hidden by the twin agencies of the process the Catholic church and the Labour party / movement. Can we look for ways in which notions of an Irish community have been constructed symbolically? Most of the symbols are cultural, the more romanticised they are the less threatening they are (and often the more subject to derision): Irish music, language, dancing, St. Patrick's Day etc. One development in the past quarter of a century has been the publication of a newspaper for the Irish in Britain: the Irish Post. In the 19th century no attempt at an Irish paper lasted more than a few months and the Catholic press, especially particular local papers, took on that role in practice but always under the banner of catholicism.

The Irish Post in its marketing publicity states that beyond fulfilling the three broad functions of most newspapers: to inform, to entertain, and to mould opinion, it also serves a fourth function: it is designed to act as a rallying point for a sense of community among the Irish in Britain. The Irish Post does this in a number of ways. The chief among these is to reflect the cultural identity of that community and to stress its distinctiveness, be it in its expression through music and dance or through language and sport. The Irish Post posits a unitary identity and it is cultural. The aspects selected for emphasis are those that other ethnic minorities might highlight.

In the Irish Post's definition of the Irish community there is no mention of religion, although Bradford University's survey (1992/3) of the readership indicates that 91% of the readers are Catholic, with a relatively high level of religious practice. There is also no mention as part of a sense of community, of politics, although the Post includes a strong statement about being a campaigning newspaper against civil rights abuses and other injustices. Very few Irish institutions or organisations in Britain would spotlight the political. Most Irish welfare and community organisations would confirm that to varying degrees they have to steer clear of anything overtly political, especially anything connected to Northern Ireland and Britain's role. Support for the establishment of Irish Centres and welfare services is unproblematic in that sense but support for the Guildford 4 or the Birmingham 6 was much trickier to handle.

Also difficult for many organisations has been the issue of whether the Irish constitute an ethnic minority. Partly because the politics of ethnic minorities in Britain has been constructed in terms of two strands: ethnic cultural identity or anti-racism. The latter immediately strays into the territory of Anglo-Irish relations. Many Irish people have been reticent about defining anti-Irish sentiment as racism and sometimes those who do are viewed as extreme. But there are always contradictions and many of the symbols of Irish commonality evoked by those who define anti-Irish sentiment as racism are ones that will strike chords amongst many Irish people. The Irish Ambassador's prompt and clear condemnation last year of Robert Kilroy-Silk's remarks about the Ireland being 'a country peopled by peasants, priests

and pixies' as racist was effective and welcome and was a marked departure from previous Embassy practice.

One undoubted shortcoming of the notion of community stressed within the ethnic minority debate is that of 'disadvantage'. This is a shortcoming shared by other groups who in order to obtain funding within the context of equal opportunities policies find it necessary to place the group being represented in terms of a hierarchy of disadvantage. In a politics which has been developed along a black/white dichotomy, a 'hidden people' such as the Irish have to devote even greater levels of energy to obtaining recognition than other groups. Funds once obtained are usually small and heavily monitored. The whole process even in the best intentioned Labour metropolitan authorities, has enabled the state to pass on problems to voluntary agencies and still exercise control. Ideas of community have been critical to these procedures but they have often represented, in the eyes of their critics, a conflation of community to mere categories of equal opportunities (Blacks, gays, Irish, women, disabled) sometimes even restricting community to the voluntary sector groups, and in certain circumstances to the professional community activists within these groups

Some Irish people, mostly Labour movement activists, have been part of the backlash against this conception of community. Not just for racist reasons as is often implied but on grounds of class politics. However, the basis of equal opportunities has been about empowering elements in the population who never had a voice and it is about recognising discrimination. This conceptualisation never included the working class as a whole. The groups addressed often included people distributed across the class hierarchy. Until the anti-union offensive of the Thatcher governments, white working class males were assumed to have had a voice: in the collective bargaining process, in the Labour movement. Thus many activists within the labour movement initially viewed equal opportunities struggles as distractions from class based activities.

Irish issues and claims for the 'community' inevitably featured in an equal opportunities context because Irish issues had always been systematically marginalised in most Labour organisations and systematically masked in most Catholic organisations. These two arena's, for those Irish people actively involved in them, at least expressed aspects of their identity (with maybe the Labour movement more significant for men and the Catholic church more significant for women) but there were many Irish people not actively involved in either. There were/are many Irish people who experience disadvantage and alienation in Britain and claims being made on their behalf by various Irish voluntary organisations are justified and need bringing to light.

One consequence of the debates that ensued as a result of the equal opportunities policies of the late 1970s and 1980s is that now in the 1990s there is a greater representation of the Irish 'community' as diverse. If we can take the changes in reportage in the Irish Post as one gauge of this. In the early 1980s references to Irish womens groups were at best nervous,

nowadays they are routine. The area of sensitivity today, in many Irish arena's, is much more likely to be acknowledgement of the existence and campaigns of Irish gay and lesbian groups. Hopefully, these too will become routine.

Community for an immigrant group has to be considered in the context of integration or incorporation because 'community' implies difference. Complete assimilation or incorporation implies 'no difference'. The incorporation of the 19th century Irish immigrants was never completely successful because although the state and its agencies managed to regulate the expression of Irish identity it was not able to eradicate it from all those of Irish descent. Identity is an arena of contestation and the result for many was a complex identity with different elements to the fore in different contexts. Both these points are illustrated by Anne Higgins, who was born in Manchester in the 1930s. This is how she described her childhood:

We were under a kind of siege being Irish Catholics in Manchester in the thirties and forties. We lived initially in a very poor inner-city district where there were many other Irish families. The parish school we went to had mainly Irish teachers and pupils, we knew Irish catholic families in the street, we met Irish people at the church, and we didn't have to associate with English people if we didn't want to. In point of fact, my mother made friends easily and a next door neighbour who was a staunch English protestant became her best friend in no time, but we mixed mainly with other Irish people. (Lennon et al 1988:146)

Reflecting on her own identity at the time of being interviewed in the 1980s she said:

My religion, political beliefs and national identity were all inter-related when I was a child. I've had to rethink my position on all of these over the years but I'm glad I have been able to carry with me, much of what was important to me as a child. (Lennon et al 1988:155)

I am sure Anne Higgins speaks for many in this statement. Identity is not fixed, it changes over time and in different circumstances. But the elements she refers to: national identity (Irish), religion (Catholic) and political beliefs (support for Labour) hardly deviate from what clearly emerge as the chief characteristics of the readers of the Irish Post in its recent survey. For Scotland, I think it would be necessary to add football to the list, given the important role of football in Scotland as a conduit of national and religious identity (Bradley 1993). This constituency within the Irish population is sometimes dismissed as being priest-ridden, with romanticised ideas about Ireland. This is a gross caricature. The readership of the Irish Post is self-evidently formed in the main by people who emigrated from the Republic of Ireland in the 1940-60s period and their children, who make up the bulk of the second generation today.

The proclaimed Irish identity, Catholicism and to a lesser extent support for Labour of these two groups, are rooted in the material basis of the 1950s migration and settlement in Britain. The experience of the emigrants of that period can be understood in terms of the co-existence and inter-section of their class position (both in Ireland and in Britain) with their ethnicity (as asserted by them, be it in the counties associations of the 1950s or the welfare or cultural organisations of the 1980s, and as assigned to them by the discriminatory practices and anti-Irish hostility of British national culture). This is the concrete reality of a distinct although not homogenous community.

The 1940s-60s rural emigrants from the Republic and their children are not the only elements in the Irish population in Britain but they certainly make up the largest element of the Irish population in Britain today. The other major constituent elements are those who have migrated from the Northern Ireland, Protestant and Catholic, and the large flow of migrants from the Republic in the past ten years. Compared with the 19th century the experience of any Protestant from Northern Ireland coming to Britain, but especially to England, is very different. Anyone with a northern accent is viewed as Irish. There is hardly any research published about them as a group although some studies are now underway. But the numbers from the north have increased substantially in the last twenty years and they form a significant element in what constitutes being Irish in Britain today, with a specific experience. For example, young men from the North have a greater likelihood of being picked up under the PTA.

However, the largest augmentation of the Irish population in Britain has come from the south since the early 1980s. Much has been made of the fact that these migrants are very different from the 1940s-60s generation who left Ireland. The recent migrants have higher levels of educational qualifications and in the main are more likely to come from urban backgrounds. Some of these differences have been exaggerated. For example, it is expected that attitudes to the Catholic church of the new migrants will be different and it is expected that this is bound to have an impact on what constitutes 'community' for the Irish in Britain.

There have been a number of studies of these new migrants in terms of employment, housing etc. but I want to refer to two studies, both small scale, which examine attitudes and perspectives, especially about religion and national identity. One was carried out by a student at UNL, Sinead McGlacken (1992). Her respondents were all recent migrants, from the Republic, in their 20s and 30s who left Ireland without Leaving Certificate. Contradictory sentiments about Catholicism emerge from the responses. Many of the respondents make a direct link between Catholicism and unhappiness and bemoan the impact they perceive Catholicism to have on their own lives and on Irish society as a whole. But the majority of respondents said they would defend Catholicism on the strength of their Irish identity. It would appear that although the majority of respondents have jettisoned their adherence to Catholic beliefs, they recognise that Catholicism has had a part in shaping their Irish identity. These responses prompt the speculation that the respondents have a strong sense of Irish identity as apart

from Catholicism, but that Catholicism touches their lives because of its place in Irish society and politics and the role it plays in the Irish community of which they are now apart.

Mary Kells (1992) is carrying out research into identity amongst young Irish middle class migrants in Britain. One of the findings is that all her respondents whether from the North or the South find Britain 'shockingly secular' and all cited a sense of spirituality, although not necessarily attachment to organised religion, as an important marker that differentiates the Irish from the English. None of Kells sample described themselves as an agnostic or an atheist. Kell's sample was markedly more middle class than MCGlacken's, and although both samples are small they suggest that further research in this area would be fruitful. Research needs to be carried out on the changing role of religion, as apart of Irish national and cultural identity, against a backdrop of the secularisation of Irish society and its repercussions for the Irish community in Britain.

Conclusion

To conclude, I set out at the beginning to indicate a framework for understanding the basis of community and within that context establish what is meant by an Irish community. Broadly I have situated the discussion within the context of the inevitable problematic that immigrant groups encounter of coming to terms with and making something new of the cultures and economic location they come to inhabit, without simply assimilating. Until the late 1960s the agenda in Britain was assimilation/incorporation. The strong incorporatist tendencies of British national culture made an indelible mark on the experience of Irish migrants to Britain and still shapes the positioning of the Irish within that national culture.

The agenda however is now about plurality, cultural diversity is the hallmark of post-modernity and it is no coincidence that the Irish community has seemingly emerged in the past twenty years - it was always there of course but its chief characteristic in the twentieth century was invisibility. When I say the 'Irish community' was always there, I am understanding 'community' as I have tried to outline it today: it involves difference (for migrants from the national culture), boundaries (ie. in terms of origin or commonality of experience), resulting in 'a sense of belonging' for many.

The symbols that represent the differences and boundaries that constitute the Irish community do not necessarily have the same meaning for all Irish people or those of Irish descent. This differentiation is a strength rather than a weakness (this is why Fitzpatrick is so wrong to imply homogeneity is a necessary element of 'community'). The greatest danger surely arises from forms of national and cultural identity that attempt to secure their identity by adopting closed versions of culture and community.

The point is that 'community' is highly symbolised with the consequence that members of the community can invest it with their often very different selves. Its character is sufficiently malleable that it can accommodate all its members

selves. Question marks remain over Irish identity in Britain in this respect but there is no doubt it is a more inclusive notion of community than in the past. The Irish 'community' in Britain is a myth, without the myth there would be no community, a myth anchored in the complex reality of Irish experience in this country which can be understood in terms of the inter-section of national identity, class, ethnicity, religion, sexuality, gender and racism.

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A MISSION REMEMBERED -

reflects the talk given by Dr Maureen O'Rourke-Murphy, April 1993.
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A sentimental nineteenth century novel of virtue rewarded tells the story of an Irish immigrant girl who came to New York in the 1870's. Subtitled "A Tale Founded on Fact," *Annie Reilly or the Fortunes of an Irish Girl in New York* described Annie's arrival at Castle Garden: immigrants confused and exhausted, luggage broke or lost, possessions scattered, indifferent officials, "sharks and runners" ready to prey on immigrant ignorance. Fortunately for the fictional Annie, she had the address of a friend in New York and a wise travelling companion, Mrs. Duffy, who shows her safely to the streetcar which will take her there.

The portrayal may, indeed, be founded on fact but it describes one of the luckier Irish immigrant girls who arrived at Castle Garden. As she leaves the scene of utter confusion, escorted by Mrs. Duffy, Annie notices "a few, lonely, dejected creatures remained behind hoping to find employment through the free labour bureau."

What about those real Irish immigrant girls without Annie's resources? They arrived in America jobless, homeless and friendless. What was done to safeguard their arrival in New York?

One of the most significant efforts to provide for the welfare of the Irish immigrant girl was the inspiration of Charlotte Grace O'Brien (1845-1909), the daughter of the Young Irelander William Smith O'Brien who was transported to Van Diemen's Land for his part in the 1848 Rebellion. In 1881, she wrote two articles: the first, "Eighty Years," published in *The Nineteenth Century*, described the anguish of emigration; the other, "The Emigration and the Waste-Land Clauses," a criticism of assisted emigration, appeared in *Fortnightly*.

While she spoke out against emigration, Charlotte Grace O'Brien was, nonetheless, a realist. Obviously, she could not stop emigration but she could help protect those leaving Ireland for America. Inspired by J. F. McGuire's *The Irish in America* she visited the ships in Queenstown and was appalled at travel conditions for emigrating Irish. She began to visit the ships daily to campaign for better conditions and opened her own lodging house for 105 travellers.

In 1882, eager to learn what lay in store for the young immigrant girls passing through her lodging house in Queenstown, she decided to investigate conditions in New York. She sailed to New York, lived in a tenement house in Washington Street and became convinced that something had to be done to protect the Irish immigrant girl from the moment she arrived in America. Advised to see the progressive Archbishop John Ireland of St. Paul, Charlotte Grace O'Brien presented her plan to him and won his support. A home for Irish immigrant girls was proposed at the 1883 meeting of the Irish Catholic Colonization Society in Chicago.

Cardinal McCloskey of New York took the initiative. He appointed Father John Riordan chaplain of Castle Garden with particular responsibility for safeguarding the interests of Irish immigrant girls. On October 1, 1883 Father Riordan established the Mission of Our Lady of the Rosary for the Protection of Irish Immigrant Girls.

Its objectives were three: to establish a Catholic information bureau at Castle Garden, to provide a temporary home for Catholic immigrants, and to build a chapel for Catholic immigrants.

The Mission began to function in January, 1884. For a few months, immigrant girls were sent to local respectable boarding houses. In May the Mission opened its own temporary home at 7 Broadway with a Mrs. Boyle, recruited from the Labor Bureau, serving as matron. Father Riordan acquired a permanent home for the Mission in December 1885 when he purchased 7 State Street from Isabella Wallace for \$70,000. In its first year, the Mission received 3,341 immigrant girls.

By the end of 1885 the Mission had a parish as well as a home. In September of that year, Cardinal McCloskey had directed that St. Peter's parish be divided and that the 1,500 Catholics living at the tip of Manhattan—the area bounded by Wall Street, Broadway, the Battery, the Hudson River and including the harbor islands—make up

the new parish of Our Lady of the Rosary. In addition to parish support, the Mission began an active program to raise money to fund services offered free to immigrant girls.

The Mission relied on an annual subscription every October, the month dedicated to the Rosary, as its chief source of revenue. The *Mission Newsletter* for 1900 described its operation:

Cards of membership are sent to authorized collectors in every State of the union. The Collector's duty is to secure members for the Society. Membership is 25c. This entitles the membership to a share in the merit of the good works accomplished by the Mission and to the benefit of masses which are offered at the Home every week during the year for the living and the dead.

Other fund raisers included an annual picnic, an annual ball and the very successful Metropolitan Fair. Opened by Cardinal Gibbons on May 5, 1890 at the Old Armory on Broadway and 35th Street, the Fair ran for three weeks and raised \$40,000 for the Mission. It was supported by the clergy, by city parishes who manned the booths, by prominent Irish-Americans and even by a former First Lady. Mrs. Grover Cleveland sold roses for an evening. Before his death in 1895, Father Michael Callaghan, the third rector of the Mission, was able to retire the Mission debt of \$70,000.

Responsibility for immigration passed from state to federal control during Father Callaghan's time. As a consequence, the immigrant depot moved from Castle Garden to Ellis Island on January 1, 1892. The first immigrant station on the Island was destroyed by fire in 1897 and with it the records of the Mission's first years. Immigrants returned to temporary quarters at the Barge Office near Castle Garden until the new station, the rather Moorish brick building that still stands, was ready for occupancy on December 17, 1900.

Though federal authorities repeatedly tried to protect immigrants, newcomers were still at the mercy of hustlers and runners once they left Ellis Island and landed at the Battery. For that reason, the Mission and its sister institutions—the German St. Raphael Society's Leo Haus, for one continued to provide protection to young immigrant girls beyond that which the federal authorities could offer. The Mission maintained a presence on Ellis Island. Their agent Patrick McCool interviewed girls as they arrived, furnished them with advice and accompanied all girls not settled by 4:30 p.m. to the Mission home.

A Mission milestone was its Silver Jubilee celebrated at the Mission Chapel on Rosary Sunday, October 8, 1908 and a month later at a Carnegie Hall Concert. Statistics compiled for the jubilee give some sense of the degree to which the Mission had succeeded. Between 1883 and 1908, 307,823 Irish females aged 14-44 arrived at the Port of New York; their average was 23. During that time the Mission served nearly one-third of those immigrant girls. They found jobs for 12,000. Possibly the best measure of the Mission's success was its support by the young women it served. Writing about the Mission's Silver Jubilee in an article in *The Catholic News*, Father Michael Henry, Mission rector in 1908, wrote:

The Mission has received no financial aid from city, state or federal sources, no generous bequests from philanthropic millionaires. It has depended entirely for support on voluntary contribution and has been supported almost entirely by the dollar cheerfully given by the Irish working girl whom it was probably the first to befriend on her arrival in this country. She has been the mainstay of the Mission and to her credit must redound much of the great good which the Mission undoubtedly has been instrumental in doing.

The Mission's fortunes followed those of Ellis Island. After the great tide of European immigration between 1901-1914, numbers decreased during World War I. Post-war immigration was curtailed by the quota laws in 1921 and 1924. While Irish emigration was not seriously limited by these laws, there were changes in emigration procedure. Emigrants were examined at American consulates abroad and were able, as a result, to bypass Ellis Island. Still the Mission continued to open its doors to arriving Irish immigrant girls. When Father Patrick Temple arrived at the Mission on October 1, 1930 five ships with several hundred Irish girls aboard landed at the Port

of New York; fifty went on to the Mission.

During the Depression, visas would become a public charge. Immigration from Ireland to the United States dropped to 801 in 1931 while 3,407 Irish returned home to the Irish Free State in that year. With few immigrant girls arriving at 7 State Street, Father Temple kept up interest in the Mission with a quarterly called *Old Castle Garden* which ran to forty numbers between 1931-1940. Publishing articles on Irish Catholic culture and American history and culture, *Old Castle Garden* reflected the piety and patriotism that characterized Irish Catholic sensibility of the day.

In addition to the articles documenting the Mission's history and offering sensible advice about education and employment, the quarterly offered the immigrant literature as a way to deal with loss. It published poems which articulated the Irish immigrant experience: Thomas Daly's "At Castle Garden," Patrick MacDonough's "A Hosting at Castle Garden," and James Reidy's "The American Wake."

By World War II, Ellis Island was no longer a reception center for immigrants but a detention and deportation depot, and changes in lower Manhattan reduced the parish population to about fifty families. While the Mission of Our Lady of the Rosary for the Protection of Irish Immigrant Girls never closed, the premises have become the Saint Elizabeth Seton Shrine. Unmarked at State Street, the Mission's monument is the grateful memories of the more than 100,000 Irish immigrants it served.

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Continued from: Paul O'Leary's article on The Irish in Wales

Paul O'Leary, "The Irish Immigration and the Catholic 'Welsh District', 1840-1850" in G H Jenkins and J B Smith (eds.) *Politics and Society in Wales, 1840-1922* (1988)

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'The Irish in Scotland: the Database of St Andrew's Cathedral, Glasgow; Dr Mary McHugh, Glasgow Diocesan Archivist.

The Reformation of the sixteenth-century almost, though not quite, swept away the medieval church from Scotland. In 1603, on the death of Archbishop Beaton in Paris, the hierarchy became extinct. Catholicism continued to survive only in certain specific districts of the Western Highlands and Islands, and in parts of north-east, Scotland.

Initially, Scotland was treated as a single entity until, in 1727, two separate Vicariates-Apostolic were formed: the Highland Vicariate, embracing all the Gaelic-speaking northwest of the county, and the Lowland. This two-vicariate arrangement lasted for one hundred years, until 1827, when a further division into Eastern, Western, and Northern districts was made.

The greatest change however, and one which, more than any other, would alter the pattern of post-Reformation Catholicism in Scotland, was the phenomenon of Irish immigration, which made additional demands on the Scottish Mission for chapels and for priests. After the division of 1827, Irish migrants were primarily concentrated in the Western District. This District, centred on Glasgow, also comprised the counties of Dunbartonshire, Lanarkshire, Renfrewshire, Ayrshire, Bute, southern Inverness-shire, Argyll, and the Western Isles. From some of these counties, in 1878, would be created the Archdiocese of Glasgow, and Western Province of the Catholic church in Scotland. From our twentieth-century standpoint, it is perhaps difficult to imagine a time when Catholics in Glasgow and district numbered only a handful. And yet when Bishop George Hay took his census of the Lowland District in 1780, Glasgow did not even merit a separate mention. The census does however name two Catholic families, the Bagnall's and the Sinnott's, as being resident in the town, and further states that the latter came originally from Ireland. With the example of an unspecified number of highland migrants, these two families represented virtually the total complement of the Glasgow mission. These few Catholics in Glasgow were served from Drummond Castle near Crieff.

By 1781, religious provision was being made for the Glasgow Catholics by means of occasional pastoral visits from Bishop Geddes, coadjutor to Bishop Hay, at intervals of several months. Matters improved in 1783 when the bishop's brother, Dr Alexander Geddes, a biblical scholar, came north from London to consult some Hebrew manuscripts in the University, and was able to minister to the Glasgow Catholics. While Dr Geddes ministered to the Glasgow Catholics, a few additions were made to their number. By 23 October 1785, numbers had increased from five to fifteen, and the following Sunday he hoped for 'a full score'. By 1786, some estimates put the Catholic population of Glasgow at about seventy.

Interestingly, in view of later bitter conflicts in the mid-1860s within the Western District, Alexander Geddes, initially demonstrated some antipathy towards the Irish migrants arriving in Glasgow. Thus he instructed the Misses Fletcher in whose house Mass was celebrated, that he gave them 'carte blanche to augment the congregation as they think proper, but exclusive of all Irish', for he would 'absolutely have softened, for by November 1785 he admitted that he had been obliged to break his resolutions 'of admitting no Hibernians'. Nonetheless, he was

still cautious enough to hope that 'no bad consequences' would follow, and he had emphasised the need to practise the virtue of prudent behaviour. It is not clear whether Geddes had any specific reasons for his mistrust of the Irish. Rather, he seems to have shared that caution which had become ingrained among the priests of the Scottish Catholic Mission towards change, howsoever caused, which might disturb the developing understanding between the Scottish Catholic Mission and the civil authorities. Public, or at least official, tolerance of Catholics was, it seems, increasing, and with it the hope of establishing permanent missions. Sheridan Gilley in his article on 'The Impact of the Nineteenth century Irish diaspora' also demonstrates the existence of internal ecclesiastical tensions, and also an ambivalent attitude towards social assimilation.

The Irish Catholic migrant into Glasgow therefore arrived into a secular and religious community unsure as to how to receive, and accommodate, them. Ecclesiastical leaders such as Bishop Murdoch of the Western District were unsure which migrants would remain as, for some, Glasgow would be an interim stage on their journey to America. It is also important to recognise that the migrants arriving from Ireland were far from being exclusively Catholic. The Irish-born in general were subject to hostility on economic and social grounds. During the depression which followed the cessation of the Napoleonic Wars, it was alleged that the immigrants obtained work by undercutting wages, and thus caused unemployment among the native Scots population. Nevertheless, for example in Greenock, some migrants entered trades such as shoemaker, tailor, sawyer, mason, sailor, and in the Customs Service

For approximately a thirty-year period, principally between 1808 and the mid-to-late 1830s, the marriage registers of St. Andrew's, Glasgow, give not only the county, but also the parish, of origin of the participants to the marriages. St. Andrew's later became the Cathedral of the Archdiocese of Glasgow. As the majority of those being married were of Irish origin, the registers are a useful source of information about those leaving in the decades prior to the famine era, and it is worth recalling that, though the famine may have speeded up Irish migration, it did not of itself create it. By the early 1830s there were already significant Irish Catholic communities not only in Glasgow, but in Paisley, Ayr, Greenock, Dumbarton, Airdrie and other locations within the Scottish counties of Ayrshire, Lanarkshire, Renfrewshire, and Dunbartonshire. The jute trade of Dundee on the east coast also attracted Irish migrants to that city; and Irish migrants also moved to East and West Lothian, including Edinburgh. West central Scotland however remained the prime location for Irish Catholic migration.

Because of the information which they contained, work therefore began, with the assistance of Glasgow University Archive, on putting the the relevant St. Andrew's baptismal and marriage registers into database form.

A workshop was provided at the 1993 Irish studies conference to demonstrate progress to date on the database, and also to indicate what the database has shown, and also what questions it has posed.

A typical entry from the St. Andrew's marriage registers for this period reads as follows:

This thirtieth day of November 1810 I married according to the rites of the Catholic church, Michael McCanna, presently residing in the Cowcaddens, but originally from the county of Donegal and parish of Clonca, Ireland, to Nancy McGuire, presently residing with her parents in the Cowcaddens, but originally from the county of Donegal and parish of [Duboyne], Ireland. The above parties were regularly proclaimed in the Established Church and produced a certificate to that effect from the Session Clerk, stating that no objections had been made against their marriage. They were also regularly proclaimed in the Catholic chapel here. Witnesses were James McGuire, George McGuire, brothers to the bride, Barny McCanna, brother to the bridegroom, Mary Brislen, Charles Harkin, and others.
Andrew Scott

Notes

1. Cowcaddens was, and is, a district of Glasgow
2. Catholics were required to have their Banns called in the local parish church of their Scottish parish.
3. [] represents the parochial name as entered in the register.
4. Andrew Scott was the officiating priest.

The database, in dBASE3+ format has twenty-one fields, covering the different parts of the marriage entry: the names of the bride and groom whether Catholic or non-Catholic; the names of their witnesses; the name of the officiating priest; the date of the marriage; and, most importantly, for these purposes, the county and parish of origin of the bride and groom. The fields also include occupational data, which demonstrate that, for males, the principal occupations were those of weaver or labourer.

Between, for example, 1808-1818, the majority of Irish Catholic migrants into Glasgow came from the county of Donegal. Indeed, almost without exception, Irish Catholic migrants came from northern counties including, but not necessarily in numerical order, Donegal, Tyrone, Derry, Monaghan, Antrim, Down, Armagh and Fermanagh. It is a very clear pattern, and one to which, certainly in this early period, there appeared to be very few exceptions. In general too, the number of males and females was very roughly equivalent, and only in the case of Monaghan is this different, where the number of female migrants was quite considerably lower than that of males.

An initial, and impressionistic, examination of Glasgow Poor Law records of those claiming Poor Relief for the year 1870, suggests that migration from the same counties continued among Irish Catholic migrants into Glasgow into the late-19th century, although occasionally more southerly counties such as Wexford and Kildare appear.

Of the 1148 individuals whose names appear as parties to marriages in St. Andrew's between 1824 and February 1830, overall 85.63% were Irish-born. The percentages for males and females being 91.81% and 79.44% respectively.

Problems in the database can arise principally in two areas: identification of the parish name; and identification of the surname(s). The priest wrote what he believed he heard so, for example, it appears not unreasonable to presume that when Glencoe and Glenca are written for a parish in Donegal, the parish of Clonca is in fact meant. It is also not made evident in the registers whether the bride and groom are identifying a civil or religious parochial association, although in general the correspondence appears closer with civil parish titles, than with ecclesiastical designations. And is, for example, a particular surname Craigle or Crangle? Sometimes the register may simply to have got it wrong. For example, from examination of civil parish names Portumna does not appear to be in the county of Antrim.

To provide for this increase in population, on which the database sheds additional light, priests in greater numbers were required, not only to give many districts their first resident clergyman, but also to cover for the, often unavoidable absences, of their colleagues. An influx of Irish-born clergy assisted in providing the priests needed. By 1845, four of the eight priests based at St. Andrew's, Glasgow, were Irish - Patrick Hanly (ordained 1842), Thomas Cody (1844), M O'Keefe (1845) and James Danaher (~1845). Hanly was a native of Limerick town, Cody of Tipperary, and the latter two came from Co. Limerick. Irish priests, and ecclesiastical students, received further encouragement to serve in the

Western District when, in December 1847, Bishop Murdoch, Vicar-Apostolic of the District, applied to All Hallows College, Dublin, seeking additional priests, partly to replace some of his clergy who had died in the typhus epidemic of that year. Indeed, during the period 1842-60, about thirty priests arrived in Scotland from All Hallows, the most notable being Michael Condon. Condon served in the Western District, and later in the Archdiocese of Glasgow, until his death in 1902.

Condon died in the same year as Charles Eyre, Archbishop of Glasgow. Eyre had arrived in the Western District in 1869 as a result of a visitation conducted by Archbishop Manning of Westminster. By the late 1860s tension between some Irish-born clergy and their Scots colleagues had reached a pitch which Manning assessed as critical and gravely damaging to the interests of religion. Eyre was however also appointed with the remit of laying the ground for a restoration of a diocesan hierarchy to Scotland, which took place in 1878. In 1948, the Archdiocese of Glasgow would be divided into the Archdiocese of Glasgow, and the dioceses of Motherwell and Paisley.

The possible uses of the St. Andrew's database vary. It is hoped in the future to present papers and/or publish articles and tables recording the counties and parishes of origin, together with the variations which, it will be suggested, represent, for example, the same parish. Surname analysis by county and parish, inter-marriage of people from the same county or parish, their patterns of settlement within Glasgow, etc., are potentially possible. The database sheds fresh light, particularly on a pre-famine migrant group, and adds to the history of the Irish in 19th century Scotland.

THE IRISH IN WALES: THE INTEGRATION OF A MINORITY

Paul O'Leary

This paper set out to examine claims that integration of Irish immigrants into Welsh society was of an exemplary nature. For example, according to Kevin O'Connor, *The Irish in Britain* (1974) of the three countries of Britain "Wales appears to offer the most relaxed and encouraging process of absorption". This bold statement contains an element of truth, but it also perpetuates a gross historical inaccuracy, that the Welsh welcomed outsiders with open arms and that the Irish integrated into Welsh society without major problems. This proposition needs to be re-assessed.

The first recognisably 'modern' migration took place in 1798 as a result of the abortive rising in Ireland of that year. One diarist recorded that there were 2,000 Irish in Pembrokeshire and there was also a presence on the island of Anglesey in north Wales. On the whole the Welsh did not welcome the influx. An Anglican cleric travelling in north Wales in 1798 recorded that a "powerful and rancorous enmity possesses the bosoms of the Welsh against the Irish". With few exceptions these middle class migrants returned to Ireland after the rising was suppressed.

The next immigration of any significance took place in the 1820s and 1830s when the demand for labour at the ironworks, copper works and coal mines of south Wales increased substantially. Temporarily, this also led to the employment of Irish workers in some sectors of Welsh agriculture, particularly as harvesters in the Vale of Glamorgan, taking the place of Welsh workers who had made the move from agriculture to industry. However, the vast majority of Irish immigrants were employed in industry. This immigration was facilitated by trade in industrial commodities between Ireland and Wales — Ireland exporting copper for smelting at Swansea, and Wales exporting coal and iron. Also, Irish agricultural produce was imported into Wales.

It is difficult to estimate the numbers and distribution of the Irish in Wales at this time. Often they came to the notice of newspapers and the authorities, thus entering the historical record, only when ethnic rioting broke out.

The earliest example of an anti-Irish riot occurred at an ironworks in Glamorgan in 1826 and there were similar occurrences throughout Wales in following years. The Irish were a mobile labour force, of both male and female workers, responding to both the cyclical demands of the economy and the tolerance or hostility of the host community. The contradictory attitudes of the Welsh were never more obvious than during these decades, a period in politics when Welsh radicalism entered its insurrectionary phase. There had been the Rising at Merthyr Tydfil in 1831 during the reform crisis, and the Chartist Rising at Newport in 1839: the evidence now available shows that the Irish supported both these events. Yet they were also the targets of ethnic hatred.

The first statistical survey of the Irish was carried out as part of the Census of 1841. In that year there were only 8,168 Irish-born people resident in Wales, representing no more than 0.8% of the total Welsh population. By comparison, at the same time the Irish-born represented 4.8% of the population of Scotland.

The Irish presence in Wales was very localised, perhaps more than in either England or Scotland. Eleven of the then thirteen Welsh counties had an Irish-born population of less than 1%. Glamorgan and Monmouthshire in the south east were the two counties where the Irish were most numerous.

Even within these counties they were concentrated in particular towns and localities, especially in the seaport towns of Cardiff, Newport and Swansea, and inland in the iron town of Merthyr Tydfil. The majority of these immigrants derived from the southern counties of Ireland, particularly Wexford, Waterford and Cork. Although the numbers of Irish in Wales increased after the Great Famine the same broad geographical distribution was maintained. At their strongest, in 1861, the numbers of the Irish-born resident in Wales was 28,089 representing 2.18% of the total population.

Welsh hostility increased proportionately. Anti-Irish riots occurred sporadically throughout Wales in these decades, culminating in the vicious riots at Tredegar in 1882. Integration into Welsh society after the Famine was not easy. The occupational profile of the Irish differed in important aspects from that of the host society, the Irish being over-represented in the unskilled category, and they tended to live apart from society at large. The Irish in Swansea became more, not less segregated between 1851 and 1871, and Martin Daunton has pointed out that in 1871 the Irish in Cardiff experienced a similar degree of segregation as black Americans in Philadelphia in 1860 — a comparison which suggests a high degree of isolation indeed.

So what is the evidence for exemplary integration?

The groundwork for integration seems to have been laid in the twenty or thirty years after 1871. Immigration from Ireland (although not from elsewhere) had slackened considerably since the mid-century and the Irish had established their own community institutions — churches, schools, friendly societies and political associations. With the upsurge of the New Trade Unionism at the beginning of the 1890s the Irish began to identify themselves more closely with the institutions of organised labour. In addition, the absence in south Wales of an Orange/Green divide such as that which cursed the cities of Glasgow and Liverpool removed a potent source of communal tension. Nevertheless, these factors were not enough in themselves to facilitate integration.

Two factors were of crucial importance: one economic, the other political. In the late nineteenth and early twentieth centuries Wales experienced its second industrial revolution based on coal production, mainly for export. This development was accompanied by large-scale immigration, mainly from England, which was an integral element in creating a new mass culture. This enabled the Irish and their children to move up the pecking order. At the same time the dominance of Gladstonian Liberalism in Wales from the 1880s dovetailed with the interests of Irish nationalism, creating a bridge between the two communities.

Integration was a complex process. Initially, in the mid-nineteenth century, the Irish developed a marginal ethnic culture in a hostile environment. As a new urban culture was formed at the end of the century the Irish moved nearer to the mainstream of Welsh society, evolving a new identity which allowed them to contribute to the changing cultures of late nineteenth century and early twentieth century Wales on more equal terms.

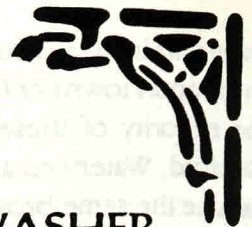
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TOM BARCLAY

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After 60 years, a NEW EDITION of Tom BARCLAY'S classic autobiography of a second generation Irish person in Britain is available. MEMOIRS AND MEDLEYS - THE AUTOBIOGRAPHY OF A BOTTLE-WASHER (1852-1933), with new introductions, relevant to the fields of Irish Studies, political science, and allied interests, will shortly be published.

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- graphic descriptions of a Catholic education and upbringing, and of attendant anti-Irish prejudice.
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DR. DAVID NASH, recently at the Urban Studies Centre, University of Leicester, and now Lecturer at Brookes University, Oxford, deals with Barclay's central involvement in Secularism, Socialism and other forms of radical politics. Barclay was actively in touch with such leading political lights as G.B. Shaw, John Ruskin, William Morris and Edward Carpenter; in 1890 he was Leicester delegate to the Socialist League Conference in London.

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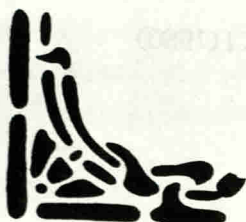
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Made in Manchester: the Articulation and Diffusion of Irish Stereotypes in Nineteenth Century Britain.

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Introduction.

In 1832 Dr. James Phillips Kay (later Sir James Kay-Shuttleworth) published "The Moral and Physical Condition of the Working Classes Employed in the Cotton Manufacture in Manchester." This graphic seminal work was something of a sensation in its day. It profoundly influenced popular and governmental attitudes towards Britain's urban working class at a time when that group was regarded with nervousness bordering on panic. However, when it came to his discussion of the Irish migrants whom he found in the Manchester population, Kay inadvertently gave hostages to fortune. Subsequent commentators were to use his observations on this group without fully understanding the context, inspiration or motivation of his work. When combined with a re-kindling of traditional popular prejudices, this made a crucial contribution to the creation of the long-lived adverse stereotype of the Irish migrant in urban Britain.

The Context: the Symbolic Significance of Early Nineteenth Century Manchester.

For much of the first half of the nineteenth century Manchester held an awed fascination for both British and overseas observers. It was the first modern industrial city, with its economy dominated by the novelty of machine-powered manufacturing based in large factories and mills. Its population grew at an unprecedented rate, from about 40,000 in the 1780s to 187,022 in 1831, (Messinger, 1985; Kidd, 1993), a total which was far exceeded in daytime. The combination of hectic activity, appalling working and living conditions and dynamic wealth creation simultaneously attracted and repelled visitors.

But there was also an element of moral and political panic amongst many of these observers. This harbinger of a new way of life seemed to threaten the very basis of society. The population was possibly as much as 70-75% working-class (Simon, 1938), and conflict seemed between workers and masters who apparently lacked any recognisable community of interest. Moreover, the traditional agencies of social control in rural and small town England were either totally lacking or grossly inadequate in this new environment. In 1829 Manchester's police force consisted of just four beadle, seven assistants, and four street keepers, periodically reinforced by about 200 special constables. (Redford, 1939). There was good evidence to show that establishment nervousness was well founded. From quite early on the city gave vigorous support to the embryonic trades union and parliamentary reform movements. On 16 August 1819 it witnessed the famous drama of the Peterloo massacre, when a peaceful demonstration supporting these reforms was dispersed by a cavalry charge, leaving 15 dead and over 600 injured. (Marlow, 1989; Bee, 1989). However, there were others for whom the dangers

were more subtle, but equally threatening to the social order.

Inspiration and Motivation: Dr. J. P. Kay and his 1832 Pamphlet.
James Phillips Kay was born into a devoutly Nonconformist Rochdale family on 20 July 1804. He began work in his uncle's bank in the town in 1819, but his outstanding abilities were soon obvious, and in 1824 he entered Edinburgh University Medical School. (Smith, 1923). Graduating in 1827, he set up house in Manchester, and in 1828 became Senior Physician at Ancoats and Ardwick Dispensary, serving an overwhelmingly working-class area with a notable element of Irish migrants in its population.

By late 1831 it was obvious that the current pandemic of Asiatic cholera had arrived in Britain, and in anticipation of an outbreak in Manchester a Special Board of Health was set up in November to report on living conditions in the most vulnerable areas and organise emergency hospitals. Kay was in charge of one such hospital, at Knott Mill (Deansgate), and when cholera did arrive in June 1832, he and his colleagues were untiring in visiting patients in their homes, arranging hospitalisation and compiling data as the disease ran its course.

On the basis of this work, Kay wrote his pamphlet [1]. However, it was a far more ambitious project than an account of the cholera outbreak in Manchester. Kay had become convinced that the recurrent outbreaks of infectious diseases in the most densely populated working class areas of British cities were in some way related to the lifestyle and built environment of the inhabitants. He used his experiences in Manchester as raw material to argue on a much broader front that, without radical transformation of their moral and physical conditions at home and work, then the working class population of Great Britain would be prey to political agitators and demagogues, threatening the entire social and political fabric of the British state.

In order to understand what Kay wrote and in particular the role he assigned to the Irish, it is necessary to understand his world view. He was an earnest, devout Christian, deeply imbued with biblical thought forms and language. In his analysis of the working class situation, there had been in pre-industrial south-east Lancashire a situation of Eden-like innocence. The population had been "...quaint, honest and enduring..." rarely questioning its role in life, and when it did, accepting it fatalistically. (Kay-Shuttleworth, 1862, 100, 229). Then came the Fall, in the shape of immigrants from outside the region who arrived to work in the new manufacturing system. These migrants from other parts of northern England, Scotland and Ireland were "...semi-barbarous..." and "...singularly rude..." (Kay-Shuttleworth, 1862, 101, 150). They corrupted the original population, and thereby helped render them vulnerable to infectious disease and political agitation.

Of all these migrants, Kay assigned the most damaging role to the Irish. [2]. He proceeded from the proposition that they were "...a less civilised race than the natives..." (Report on the State of

the Irish Poor, 1836, xxxix), that "...debased alike by ignorance and pauperism, they [had] discovered, with the savage, what is the minimum of the means of life." (Kay, 1832, 27). As such, they provided an all too attractive model of how to live with minimum expenditure on housing, clothing, furniture and food, without providing for the future of themselves or their families by the exercise of that "...persevering industry, watchful forethought, scrupulous temperance and economy ... necessary to elevate the working class man into a situation of physical comfort..." (Kay, 1832, 6). Consequently, "The contagious example which the Irish have exhibited with the necessarily debasing consequences of uninterrupted toil, have demoralised the people." (Kay, 1832, 27).

To illustrate his point Kay, in a passage subsequent writers were to make famous, graphically described the situation in one particular place in Manchester, the significantly named "Little Ireland", off Oxford Road. Here a combination of site, topography, poor housing and drainage and fumes from the nearby river, canal, factories and mills had attracted the horrified attention of visitors from the Special Board of Health in late 1831. They predicted that, given these conditions and the habits of the largely Irish population, then "...should cholera visit this neighbourhood, a more suitable soil and situation for its malignant development cannot be found than that described and commonly known by the name of "Little Ireland".". (Quoted in Kay, 1832, 80). Kay did not blame the Irish for all the ills of the new urban working class, but he was convinced that: "The colonization of the Irish has proved one chief source of the demoralization, and consequent physical depression of the people." (Kay, 1832, 20).

However, he believed the means of salvation were to hand for all, including the Irish, if only strategically placed individuals and above all the authorities could be warned and roused to action. This was the prime purpose of his pamphlet. In the short term Kay believed it was necessary to enforce basic law and order by troops and police if need be, simply to create stability. However, he recognised this was merely an immediate expedient. In the medium term, he advocated total free trade to stimulate creation of trade, wealth and employment. Alongside this had to go municipal regulation of the planning, layout, paving, drainage and cleansing of streets, house building, siting of slaughter houses, keeping of animals and sale of alcohol. In the long term he was convinced that the most effective antidote to the fecklessness and lack of moral fibre of the working class was a broadly based system of education and moral instruction for all, including the Irish. Indeed, he subsequently won great fame as an educational reformer (Smith, 1923). The result of such reforms would, he believed, be a happier, healthy, wholesome, self-reliant population immune to the blandishments of radical political agitators.

Reproduction and Recycling: Kay's Impact on Public Perceptions of the Irish in Britain.

Kay's pamphlet succeeded, perhaps even beyond the author's hopes. It became something of a best seller, quickly going into a second

edition. Everyone who claimed an interest in public affairs read or claimed to have read it. It has been described as "...a work of sociological genius that was soon to influence the thinking of an entire nation." (Messinger, 1985).

Though Kay had used the Manchester case study to address the wider problem of working class attitudes and living conditions in general, he nevertheless helped to focus national and indeed international attention on the city, and it remained a subject of scrutiny and analysis until well into the 1850s. Consequently, there was a steady stream of British and overseas visitors, and a corresponding flow of articles, books and novels. (Bradshaw, 1986). Almost all of these observers used Kay's pamphlet. Some did so with due and fulsome acknowledgement, as in the case of Gaultier (1833), Gaskell (1836), and, most famously, Engels (1844). In other cases the topics chosen for discussion, the places visited and the approach taken strongly suggest Kay's influence, even if only at second or third hand.

Almost without exception, every one of these observers reproduced Kay's material on the Irish or made comments of their own. One unintentional result was that "Ultimately, there is no more influential account of the migrant Irish... than Kay's observations on 1830s Manchester." (O'Sullivan, 1992). In particular, "Kay was undoubtedly a key influence in identifying the Irish presence with the evil effects of squalid living conditions." (Davis, 1991). In so doing, he contributed powerfully to the creation of the long-lived stereotype of the urban dwelling Irish migrant in Britain as a feckless, lowly-skilled, poverty-stricken drunk, inhabiting a squalid dwelling or a room in a lodging house.

There were several reasons why this happened. Kay always wrote with extraordinary skill and his writings were not merely "...simple narratives of the facts of the case, but coloured and adorned by his imaginative power." (Henry, 1877). Moreover, some of his most purple passages dealt with the Irish, who may have attracted his attention both because he had already encountered them when visiting patients in his student days in Edinburgh and because their accent, politics, religion and, in some cases, language, made them the most exotic element in the working class population. Once these particularly striking passages on the Irish were taken up by subsequent commentators, they were constantly recycled by a further succession of visitors and writers. Unfortunately the purpose and context of Kay's original work were soon lost to sight, it was not realised that he was naturally forceful and vivid in his literary style, had sometimes been selective in his evidence and had written with an almost evangelistic fervour because of what he believed to be the urgency of the situation. In addition, some of the subsequent observers of the phenomenon that was Manchester resembled spectators and voyeurs. They lacked Kay's intelligent, analytical mind and his Christian compassion for the people and the society he was trying to save. Shorn of the original motivation and context, all that was left of Kay's pamphlet were the vivid

descriptions of the alleged shortcomings of the Irish, the appalling conditions in which they lived and the malign influence which he claimed they exerted on the native populace. Most famous of all, his passage on "Little Ireland", itself a quotation from the Special Board of Health report of 1831, was endlessly reproduced and the site revisited, until it became graphic shorthand for what was quickly and widely accepted as the uniformly squalid living conditions and habits of all Irish migrants in nineteenth century Britain. (Davis, 1989).

But it must be realised that there were elements in British society who were only too willing to take Kay's writings out of context and use them to throw a cloak of respectability over deep seated prejudice. There was a heritage of anti-Catholicism and anti-Irish prejudice in historic popular English nationalism. (Colley, 1992; Longford, 1989). Moreover, it experienced something of a revival in the early nineteenth century as a reaction to Catholic emancipation in 1829, the growing influx of largely Catholic Irish migrants and the appearance of an Anglo-Catholic element inside the established church itself. Regardless of the original intentions of Kay and those who later visited Manchester to reproduce and embellish his work, they gave hostages to fortune, and their writings helped reawaken dormant prejudice.

It also seems likely that they helped make the Irish the scapegoats for the more painful outworkings of the industrial revolution. This totally unprecedented transformation of economy and society inevitably involved radical and painful adjustments for those at the lower end of the socio-economic scale. Lacking any comprehension of the deeper economic and social processes at work, it was something of a relief to make sense of the confusion by blaming part of it on the Irish, a relatively exotic group already for historic reasons regarded with some suspicion.

Conclusion.

Manchester's nineteenth century Irish community was not the largest in Britain, but it played a formative role in the making of popular British stereotypes of the migrant Irish. As the first industrial city Manchester was already a centre of attention, and this was focussed even more sharply by Kay's brilliant pamphlet in which he assigned the Irish a highly significant role in lowering the moral and physical circumstances of the entire working-class. He wrote as a passionate advocate, to stir local and national conscience and governments to take up reforms which he fervently believed could elevate the working class condition and prevent social and political collapse. However, he gave hostages to fortune. The profound impression created by his vivid writing drew attention not only to general questions of public health and housing, but to Manchester and its Irish. Repetitive recycling of his most graphic passages removed them from the context of his argument, gave respectability to revived atavistic prejudices, and played a powerful role in the articulation of long-lived adverse stereotype of the Irish immigrant in Britain which recent work is only now beginning to modify.

Acknowledgements.

We would like to express our appreciation to the Manchester Geographical Society and to the Department of Geography, University of Manchester, for financial support of the research project on the Irish in nineteenth century Manchester on which this paper is based. We are also indebted to the staff of the John Rylands Library in the University and at Deansgate, and to the Local Studies Unit of Manchester Central Library.

Notes.

[1]The second edition is 48 pages longer than the first. The material on the Irish is identical in both. Quotations are from the second edition. Kay also expressed his opinions on the Manchester at length on two other occasions. One was in evidence given early in 1834 to the Commissioners investigating the state of the Irish poor in Great Britain. The other was in his book Four Periods of Public Education. (see References below).

[2]By 1841 there were 30,304 Irish-born in Manchester, and 52,504 in Manchester and Salford by 1851. (Busteed, Hodgson & Kennedy, 1992). London, Liverpool, Dundee and Glasgow had higher absolute totals in 1851, while Liverpool, Dundee and Glasgow had higher relative totals. (Pooley, 1989).

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The Irish World Wide history, heritage, identity

Patrick O'Sullivan reports on the development of The Irish World Wide, his six volume series for Leicester University Press.

With the end of The Irish World Wide project in sight this talk at Nesson Danaher's Irish Studies Workshop, Leicester, 1993, was an opportunity to, as it were, report to my peers and explain, and maybe even justify, some of the decisions that went into the shaping of the project. It is now some twelve years since I first began looking systematically at the history of the Irish migrations and at the ways those migrations were studied. I have contributed something of my own to that study, some academic writing, a stage play, a television documentary. The Irish World Wide series was the obvious next step. As one of my contributors said, It was time some one had a go.

The series should make use of the strengths of the multi-authored project. It should not try to be the authoritative last word on the subject. Rather, it should open up new areas of research and debate. It should find a place for different, and even discordant, voices. The series should, in effect, use one academic discipline to critique another. Long chronologies would bring within a methodologically-correct framework even the most emotionally freighted parts of Irish history. Each volume would not only be, as far as possible, world-wide in subject matter but would also draw on a world-wide network of contributors. This would be a way of relativising observations that generalised about the 'Irish' from study of experiences in only one country. The contributors themselves should be a nice mix, of well-known names, rising stars, younger people bringing together a first piece of research, amateurs, professionals: but all working to rigorous methodological standards. The Irish World Wide series would report on 'the state of the art'.

That I was able to begin this project at all owes much to the vision of the original commissioning editor at Leicester University Press, Alec McAulay. It was he who said, when I outlined the idea, It has to be many volumes, hasn't it? And who did not blink when I changed from the original plan, five volumes, to six volumes. That was when I decided that, in an inter-disciplinary project, you could not have a volume called 'Culture of Migration', and you must have a separate volume on The Creative Migrant. (This issue is dealt with in more detail in my Introduction to The Creative Migrant, volume 3 of The Irish World Wide series.)

In the background to my planning there were two aims. First, I wanted to find ways of easily making connections between the study of the Irish migrations and studies of other migrating peoples: I wanted us to be able to share our experiences. Second, it seemed to me that pre-existing studies of the Irish migration fell into patterns. I wanted to give some names to those patterns. I wanted to help the student of the Irish migrations by finding some way of ordering the material, even before the material reached us.

Migration Theory

In my General Introduction to the series I direct attention to the 1966 migration theory of Everett S. Lee. There was something of a fashion in the 1960s for nice simple pencil and paper short theories in the social sciences. There are many advantages to using Lee. You will find that studies of other migrating peoples appeal to Lee for their shaping ideas: so that seeing the fit between Lee and our own work on the Irish gives us a window onto the experiences of others. Lee offers something a bit more dynamic than the usual push/pull migration theory (though in the Introduction to Volume 2 I do look at Lucassen's creative use of the push/pull idea). I like Lee's notion of stream and counterstream: and in the Introduction to Volume 3 I develop the idea of 'cultural counterstream'.

Lee, in 1966, was, in his turn, attempting to clarify and tidy up the 'Laws of Migration' outlined in two papers in 1885 and 1889 by E. G. Ravenstein: and sometimes you find that migration theorists will appeal back to Ravenstein for insights. Ravenstein's first paper used census material from the British Isles, all the then United Kingdom; his second used a variety of European and North American census materials. Writing towards the end of nineteenth century he had before him a good run of censuses. Whatever the merits or demerits of each individual census, he could begin to see overall patterns. Lee in 1966, Ravenstein in 1885/1889: one piece of new theory every 77 years. Some might feel that the demographers have got it about right. But such simplicity cannot last, and migration theory has developed a bit more wildly in recent years: though there is some good work on the relationship between migration and land tenure systems. And now, of course, we have the development of diaspora theory by Robin Cohen at Warwick.

Whilst Ravenstein is not to be admired, or used, uncritically (he is, for example, a child of his time in supporting migration as a tool of imperialism) he is useful. In particular, I would look at his comments on the movement of Irish people: he is able to see movement within Ireland and movement out of Ireland as a continuum. And his remarks on the migration of women are perceptive: and have had extraordinary little influence, on the study of Irish migration, and the study of migration in general: 'Woman is a greater migrant than man. This may surprise those who associate women with domestic life, but the figures of the census clearly prove it...'

Because he was working with census material, mass data about virtually all the population, Ravenstein was able to see that pattern: he was not misled by impressionistic material, or 'ideals' of womanhood based on upper class and middle class life. The neglect of women by standard history and by studies of migration have often been commented on. That neglect and Ravenstein's observation (migration theory in effect demanding that we study women) decided that I should commit one volume to Irish Women and Irish Migration, whilst not, of course, neglecting women in other volumes.

Oppression, compensation, contribution

As a way of helping students to order the pre-existing material on Irish migration I turned to the women's historian, Gerda Lerner. In general in this project, as you can see, my impulse is if there is a nice bit of theory already in existence, use it. It is far too easy in the social sciences to invent new theories and new vocabularies that do not connect with anything else. Lerner points out that pre-existing women's history tended to fall into the sub-categories oppression, compensation, and contribution history. (I have modified Lerner slightly: this discussion is given in more detail in the General Introduction to The Irish World Wide series.)

Why, it might be wondered, does writing on the Irish migrations fit into a pattern outlined by a feminist historian looking at writing by women about women. That circle can be closed, tidily, by quoting Renan's characterisation of 'the Celts' as 'an essentially feminine race' (a quotation which becomes a chapter title in Cairns and Richards' Writing Ireland) and by looking at the ways that the 'Celt' is constructed. See, for example, Malcolm Chapman's The Celts: the Construction of a Myth. The male/female opposition is just one of the oppositions through which 'the other' will be characterised by the powerful. My suggestion is that Lerner has noticed a pretty well universal pattern. When an oppressed group, any oppressed group, begins to explore itself and its own history, in defiance of the powerful but still within patterns defined by the powerful, the literature thus produced will inevitably fall into the patterns of oppression, compensation, and contribution. I do not want to labour this: and I do not labour in The Irish World Wide series. But I do think that simply noticing this pattern gives us the power to step outside the pattern if we want to: which is what Lerner hoped for in women's history. At the very least it allows us to ask the question: who is shaping our research agenda?

Many things shaped my own research agenda, and my selection of chapters: and I do not have the space or the time to deal with everything now. But, obviously, case studies had to be models of what could be done, the more general chapters had to open doors: not close them. Every chapter in The Irish World Wide does two or more things at the same time. Two simple examples. It seemed to me important that we had something on Fanon, for we had to look at the ways that oppression can be experienced and internalised. You can see why I was very pleased to meet Liam Greenslade, whose chapter on mental health issues in Volume 2 brought in a disturbing theme that is certainly around in the study of Irish migration: it also brought in Fanon. In a series one of whose key words is 'identity' it seemed to me essential that we think about the nature of autobiography: thus Bernard Canavan's chapter on working class male autobiography in Volume 3 put that issue on the agenda.

The project found its final shape. There would be two general volumes, Volume 1, Patterns of Migration, and Volume 2, The Irish in the New Communities. These two volumes cover some themes that might well have demanded volumes in their own right (I have mentioned mental health). Then would follow four more focussed volumes.

Volume 3, The Creative Migrant, is broadly the 'media studies' volume. It looks at the inter-relationship between creativity and migration from the year 380 (or thenabouts) to the present day, and leads up to studies of the shaping of Irish dance and Irish music by the Irish diaspora: studies which step outside the usual 'folkloric' approaches to those aspects of Irish culture.

Volume 4, Irish Women and Irish Migration, does something to fill that gap in our literature. Again there is a long chronology, beginning with Gráinne Henry's study of women 'Wild Geese'. For all these years we have been talking about 'Wild Geese', when really we were talking only about wild ganders. Then follow five chapters on the long nineteenth century, including an intriguing study of female-headed households. In a chapter on the mid twentieth century the newly independent Irish state renegotiates its understanding of emigration. The first of three chapters on the present day is a courageous exploration of connections between sexual abuse and migration. What this volume makes clear is the effort and ingenuity needed to explore the real experiences of women, in the past and in the present: so that, as well as adding substantially to our understanding of Irish migration, the volume is itself a demonstration of subtle women's studies methodologies.

Volume 5 is Religion and Identity. Again I stress the word 'identity': this is not a study of Irish religion, it is a study of relationships between, negotiations of religion and identity in the diaspora. We give due attention to Catholic and to Protestant traditions. Religion and Identity, by the way, also includes three 'media studies' chapters (studies of hymn and song, of drama and of novels) and it leads up to a study of a men's religious order and a study of a women's religious order.

The Meaning of the Famine

Volume 6 is The Meaning of the Famine. Let me explain why The Meaning of the Famine is Volume 6. When I began planning The Irish World Wide project I expected to be inundated with offers of material about the relationship between migration and the Famine. Since I am here speaking to a specialist audience I need only say, Well you would, wouldn't you? I was worried that the Famine might dominate the project: for one thing I felt that understanding of Irish migration generally would help towards a better understanding of the relationship between the Famine and migration. I decided, I will give the Famine its own volume, I will call it 'The Meaning of the Famine' (talks about talks, semiotics, you know) and I will be able to pick and chose from the wealth of famine-related material to create a coherent volume.

My strategy turned out to be absolutely correct: but for all the wrong reasons. In my first world wide trawl I was offered virtually nothing on the Famine. There seemed to be little new research. In a way (and I put this in an extreme form for dramatic effect) it was as if there was a world-wide academic conspiracy to ignore the Irish Famine. We can think of reasons for this. Generally in these islands we are looking for reasons to love one another rather than reasons for hate. The Famine is a controversial subject: and formal academic careers, at least in their initial stages, are not helped by controversy. Some of that controversy has focussed around Cecil Woodham-Smith's book. But that book is in turn, as far as its publishers are concerned, the most successful Irish history book ever: and, very likely, simply the most successful history book ever. Penguin keep reprinting it. There is another, and in a sense related, controversy around the Keegan 'diaries' fiasco. We have to put that academic neglect alongside a public wish to know. (These issues are dealt with in more detail in my Introduction to The Meaning of the Famine.)

There are huge gaps in the Famine historiography, and these gaps affect our understanding of the relationship between famine and migration. At one point I wrote to a contributor, Do we have to fill every gap in the Famine historiography in order to bring together a volume called The Meaning of The Famine for a series called The Irish World Wide. Well, clearly we could not. In my original plan for the series the Famine volume was to have been number 4. I moved The Meaning of the Famine to the end of the series, in order to give me more time to think through these problems and find solutions.

We now have a Famine volume that I am pleased with. Contributors include Patrick O'Farrell on Australian perceptions of the famine, Ruth-Ann Harris on Vere Foster, Marianna O'Gallagher on the orphans of Belle Isle, Frank Neal on the famine refugees who came to England, Christopher Morash on writing the famine. I am myself working on a chapter placing the Irish Famine within modern famine theory. And Graham Davis (bless him) had his collar felt and was persuaded to write the chapter on Famine historiography.

The first two volumes in The Irish World Wide series were published in 1992. 1993 was, as you will have gathered, a year of toil. But Volume 3, The Creative Migrant, appeared early in 1994. Volumes 4 is in production and will appear later this year, Volume 5 soon after. My difficulties with The Meaning of the Famine means that this, the last volume in the series, will appear early in 1995. There are many plans, including a major exhibition at the Ulster American Folk Park, to focus on 1995 as the anniversary year of the Famine.

I come to the study of the Irish migrations by a number of routes: one route being, of course, my own life experiences. We are all looking for ways that we can contribute, are we not? (which is why contribution history cannot be denied). I do think there is something important and exciting to study here. It would be hard to find another area of study where so many different academic disciplines come together so fruitfully. We have here not only a theme that is of great interest and importance in its own right, demanding study: it also allows us to explore critically the ways that things are studied.

Patrick O'Sullivan

The Irish World Wide history, heritage, identity

Published by Leicester University Press
A Division of Pinter Publishers, 25 Floral Street, Covent Garden, London WC2E 9DS
Telephone 071 240 9233 Fax 071 379 5553

The 'Ulster' Diaspora: some reflections on the northern Protestant experiences of emigration

Paper presented at 'Irish Dimensions in British Education Conference',
Soar Valley College, Leicester, 3rd-4th April 1993

by Dr. James W. McAuley, The University of Huddersfield.

In this workshop we identified several key phases and patterns which have set the framework for Protestant migration. Clear and persistent links were identified between the Protestant community of north-eastern Ireland and particularly Scotland, Canada, the United States and Britain. We then discussed some consequences for contemporary politics in Northern Ireland.

Historical background

Ulster Protestant migration to the United States has been recorded from around the early 1700s'. It was of course the Famine which marked a watershed in Ireland's demographic history. In the century before 1845 Ireland's population had at least tripled, in the 100 years following it halved. In the ten years following 1841 there were more than one million deaths over normal. Above this, another 1.2 million emigrated. Ulster as elsewhere on the island saw the numbers leaving increase dramatically. The decade beginning 1841 saw Ulster's population fall from 2.4 to 2 million. The numbers leaving Fermanagh, Monaghan, Tyrone, Armagh and Cavan all expanded rapidly. It was only in the easternmost counties of Down and Antrim that emigration rates fell below the national level, where perhaps as few as one in ten of the people emigrated. In overall terms Ulster suffered between 200,000 and 250,000 deaths. Between 1861 and 1901 Ulster's Catholic population fell from 50 to 44%, suggesting a higher migration rate than for Protestants. Nonetheless, Presbyterians and Episcopalians continued to leave in substantial numbers.

From the early 1800s on an increasing number of emigrants from Ulster were bound for Canada. The principal phase of emigration to Canada was between the years 1815 and 1855. The vast majority of emigrants came from Ulster. It is this which gave emigration to Canada its particular hue, and which in particular differentiated it from the pattern in the United States. Thus, when the proportion of Catholic emigrants rose during the 1830s and 1840s they encountered established settlement patterns with a strong Protestant base. Many used Canada only as a stopping point on their way to the United States where, in many cases, strong kinship ties were often already in place. The Orange Order remained well organised and structured in Canada, no more so than in Toronto, which quickly earned the nickname 'Little Belfast'.

One does not have to cross the Atlantic, however, to find Orangeism as a focus for Protestant emigration. Migration between Ulster and Scotland can be traced back to pre-history. In the contemporary period there was a constant flow of people and workers from Ireland to Scotland from the eighteenth century onwards. The movement of population increased noticeably in the early nineteenth century with the introduction of the commercial ferry services between the north of Ireland and the Clyde. By the 1860s there was a substantial Ulster Protestant community in Glasgow and they may have comprised up to one in four of the Irish in the city and the history Scottish Orangeism begins during this time. The six counties which now comprise Northern Ireland regularly provided three-quarters of the emigrants. Large numbers were labourers but central was the exchange of skilled labour between the shipyards of Belfast and Clydeside. In Belfast, Orangeism and the opportunity to work in skilled labour were deeply intertwined. By the late 1870s this was also deeply entrenched in Scotland.

While Glasgow was a focal point for Protestant emigration to Britain, Liverpool attracted even larger numbers of people leaving Ireland a substantial proportion being

Ulster Protestants. Liverpool was the third point in the great industrial triangle upon which the Empire rested. Here too there was a substantial movement of skilled and craft workers between Belfast and the city. The sectarian experience in Liverpool was not as intense as in Glasgow, nonetheless, such divisions were more clear cut than in any other English city. Both Protestant and Catholic working classes had developed their own mutually exclusive sub-cultures.

Post-Partition Ireland and the 'politics of emigration'

Partition institutionalised many of the political and sectarian relationships in Ireland. It also institutionalised many of the social divisions in Irish society. One of the main considerations in determining the physical boundary of Northern Ireland was that it included those areas with a Protestant majority. The new Northern Irish state, however, also contained a substantial Catholic minority within its boundaries.

Emigration has occupied a central position in the social structure of Northern Ireland, its present population being less than it was in 1841. One vital feature of the overall economy has been the different employment patterns of Protestants and Catholics. Unemployment rates in Northern Ireland have always been much higher than in the rest of the U.K. Even with the onset of the economic 'boom' and a commitment to full employment, as part of the post-war consensus, the unemployment rate in Northern Ireland stood at three times the U.K. average

The 'emigration of politics'

A central feature of demographic change in Northern Ireland has been the 'politics of numbers'. Given that it is, in theory at least, possible for a majority living in Northern Ireland to opt out of the United Kingdom the actual numbers of Protestants and Catholics living within Northern Ireland have always been of more than academic interest. Traditionally it was the high level of Catholic emigration which offset their higher rate of natural increase.

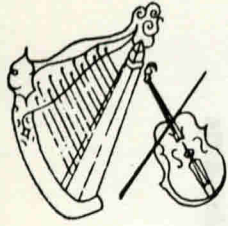
In the contemporary period, however, if we assume the present natural increase between the two communities, and no emigration, it is clear that Roman Catholics will eventually form a majority of the population. The essential political question then becomes 'when' this is likely to happen. In overall terms, it is clear that the traditional patterns of migration, with larger numbers of Catholics leaving has been disrupted. In recent years Catholic emigration has fallen dramatically. The departure rate for Protestants has, however, increased over the same period.

Emigrants and Higher Education

One group of vital interest are those leaving Northern Ireland to undertake higher education places at British universities. In 1988 this totalled 2,872 students, 40 per cent of all of those progressing to higher education. Such trends have serious implications for the future of Northern Irish society. It is possible to suggest that this emigrant group may well contain the more liberal elements, both socially and politically, of those from a Protestant Unionist background. One obvious reason for their migration is the 'troubles', and the continued level of violence. However, this is not necessarily the only motivation to leave, over 40 per cent in a recent survey claiming that even if the violence were to end they would have no desire to return. Other common features appear to be a disillusionment with local politicians and politics and the extremely conservative nature of Northern Irish society. This led to a further discussion concerning the decision making process involving.

Protestant identity abroad

A common experience for Protestant emigrants is to bring into sharp relief the contradictions of their identity. In one sense the experience of northern Protestant emigrant to Britain especially those who construct their identity as 'loyalist', is a particularly alienating. Clearly, on the one hand, they do not regard themselves either symbolically, socially or politically as part of the mainstream Irish community overseas. On the other hand, however, their own self construction of identity alienates them from the very society to which many claim such strong allegiance.



**Irish Cultural Society
of
Garden City Area**

ESSAY CONTEST - 1986

TOPIC: A Letter from America

The contest entrant should place him/herself in the position of an Irish immigrant who arrived in America before 1940 and write that immigrant's first letter home.

USEFUL SOURCES: Diner : Erin's Daughters in America
Griffin : The Irish in America: 550-1972
Handlin : Boston's Immigrants
Handlin : A Pictorial History of Immigration
McCaffrey : The Irish Diaspora in America
Potter : To the Golden Door
Wakin : Enter the Irish-American

Interviews with Irish immigrants, books on Ellis Island and other sources will help the writer achieve the authenticity the judges will look for.

CRITERIA: The winning papers will evoke time, the place, and the person through the use of authentic details.

LENGTH: 500-750 words

ENTRY FORMAT

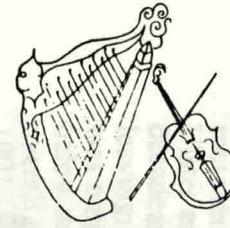
DEADLINE: March 17 1986

Typed, double spaced

PRIZES: 1st Prize \$500
2nd Prize \$250
3rd Prize (2) \$125

Cover sheet:
writer's name, address, phone,
school name
sponsoring teacher's name

SEND ENTRIES TO: The Irish Cultural Society
P O Box 247
Garden City, NY 11530



**Irish Cultural Society
of
Garden City Area**

WRITING CONTEST - 1988

PROJECT: The adaptation and dramatization of an Irish short story for radio

The contest entrant, an individual or group, will adapt for radio a short story by a native-born Irish writer. Then the entrants(s) will produce the adaptation on audio cassette using non-professional performers. The production must include at least two performers and it must be a true adaptation for the medium of radio.

USEFUL SOURCES: Libraries loan tapes of stories adapted for radio ("The Tell Tale Heart," "The Outcasts of Poker Flat," others). Scripts of radio dramas from the "Golden Days" of radio are listed under Radio Plays in card catalogs. See Sylvia Brodtkin and Norman Corwin. Irish short stories are collected in 44 Irish Short Stories edited by Devin A. Garrity, in other anthologies, and by author. Here are the names of some Irish short story writers

Lord Dunsany
Patrick Kavanagh
Mary Lavin
Michael McLaverty
James Joyce

Edna O'Brien
Padraic O Conaire
Frank O'Connor
Sean O'Faolain
Liam O'Flaherty

CRITERIA: Judging will be based on both script and dramatization. The best entries will have a skilfully adapted script and a taped production that will help the listener to recreate in the "theater of the imagination" the setting, action, and characters of the story.

ELIGIBILITY: All students in Nassau County in grades 9 through 12.

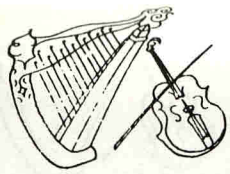
DEADLINE: March 17, 1988

PRIZES: 1st prize \$125
2nd prize \$100
3rd prize \$ 75
4th prize (2) \$ 50
4th prize (2) \$ 25

ENTRY FORMAT
Typed script with title, author of story
at the top of the first page

COVER SHEET
Adapter's or collaborators' name, address,
phone, school, sponsoring teacher's name.
Cast of characters and performers names
(no plastic covers, please)

Cassette tape with name of story



Irish Cultural Society
of
Garden City Area
1989

WRITING CONTEST

PROJECT: A story based upon the characters and setting in a watercolor by the Irish artist Frederick W. Burton.

The contest entrant will write a 500-750 word story based upon a scene painted by Frederick W. Burton. The painting was completed in 1841, four years before the Great Famine, the potato famine in Ireland that reduced the Irish population by 50% through emigration and starvation. We do not cite the title of the painting because we want to emphasize that there is no "correct" story that emerges from a study of the picture. Ideally every story will be different. We suggest that the time of the story be set in the late 18th century to early 19th century. We suggest that the story be a "slice of life," an incident rather than a story of history. We suggest the writers make no reference to the picture in their stories, rather they conceive of the painting as an illustration of their stories.

USEFUL SOURCES: A social history of Ireland at the turn of the 18th century and models of good short, short stories may help the writer. 75 Short Masterpieces edited by Roger Goodman and 44 Irish Short Stories are useful sources for models as are the works of good short story writers like Frank O'Connor and Liam O'Flaherty. The Scorching Wind, a novel of the famine written by Walter Macken, The Great Hunger by Cecil Woodham-Smith and Paddy's Lament by Thomas Gallagher will help with the historical setting. J. M. Synge's Riders to the Sea is a fine source for local color.

CRITERIA: The judge will focus on the narrative qualities of the story: character, setting, plot. The best entries will touch the reader emotionally by evoking the feelings implicit in the painting. They will also have an Irish element in the names of characters and the specificity of details of setting and action.

ELIGIBILITY: All students in Nassau County in grades 9 through 12.

DEADLINE: March 17, 1989 to Box 247, Garden City 11530

PRIZES:

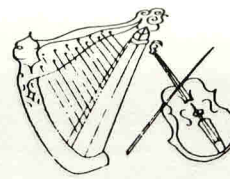
1st prize	\$125
2nd prize	\$100
3rd prize	\$ 75
4th prize (2)	\$ 50
5th prize (4)	\$ 25

ENTRY FORMAT

Typed with title of the story at the top of the first page.

COVER SHEET

Author's name, address, phone, school, sponsoring teacher's name. (no plastic covers, please)



Irish Cultural Society
of
Garden City Area
1990

POETRY CONTEST

PROJECT: A poem that conforms to the syllabic and rhyme scheme of the Gaelic Quatrain.

The poet will submit poems that fit this pattern:

xxa
xxxxxxa
xxxxxxb
xxbxxxx

This quatrain is composed of a three syllable line and three seven syllable lines, with lines 1, 2, 4 rhyming and the rhyme of line 3 cross rhyming with the third syllable of the 4th line. There is no restriction on subject, but the poet can help the judges by providing a title where the subject of the poem is not clear in the quatrain. We invite multiple entries, as the poet can be a multiple winner. We intend to choose the 20 best poems for prizes.

USEFUL SOURCES: No research is required for this project, but these books contain material on the Gaelic Quatrain (rannaigheacht): The Book of Forms by Lewis Turco, Early Irish Literature by Miles Dillon; A Literary History of Ireland by Douglas Hyde. To add an Irish flavor to a poem, the student can consult a history of Ireland or look at the work of Irish authors like James Joyce, W.B. Yeats and Frank O'Connor.

CRITERIA: The judge will consider conformity to the structure of the quatrain, the elegance of language and the skillfulness of rhyme. The best entries will be poems that manage to say much in a compressed and economical verse form.

ELIGIBILITY: All students in Nassau County in grades 9 through 12.

DEAD LINE: March 17, 1990 to Box 247, Garden City, LI 11530

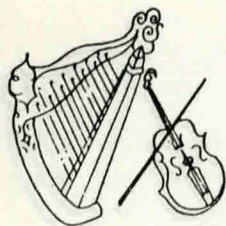
PRIZES: \$25 each for the best 20 poems.

ENTRY FORMAT:

Typed; more than one quatrain to a page

COVER SHEET

Author's name, address, phone, school, sponsoring teacher's name. (no plastic covers, please)



Irish Cultural Society of Garden City Area

1991

ESSAY CONTEST

PROJECT: A persuasive letter that aims to convince an editor or other authority to correct an error in identification.

Our contest is embedded in Irish history. Because Ireland was ruled for centuries by the British and because Ireland has sent its sons and daughters to success in many nations, many successful people of Irish birth have been misidentified as English or have been identified with their new countries. We hope in our contest to correct cases of misidentification.

The contest entrant will write a 400-600 word letter to an authority responsible for misidentifying an important person of Irish birth. The writer will attempt to persuade the authority to properly identify the subject of the essay as Irish. The following important people of Irish birth are among the subjects the contestant may wish to select:

<u>SUBJECT</u>	<u>MISIDENTIFIED IN...</u>
Samuel Beckett:	<u>Oxford Companion to the Theater</u>
Dion Boucicault:	<u>Oxford Companion to the Theater</u>
John Lavery:	<u>The Oxford Companion to Art</u>
	<u>The Dictionary of Twentieth Century Art</u>
Louis Mac Neice:	<u>The Encyclopedia of World Literature in the 20th Century</u>
William Orpen:	<u>The McGraw-Hill Dictionary of Art</u>
	<u>The Metropolitan Museum of Art</u>
Peter O'Toole:	<u>Halliwel's Filmgoer's Companion</u>
George Bernard Shaw:	<u>The Random House Encyclopedia</u>
	<u>The Concise Encyclopedia of Modern Drama</u>
	<u>The New York Public Library Desk Reference</u>
Richard Brinsley Sheridan:	<u>The New Columbia Encyclopedia</u>
	<u>Barron's Student's Concise Encyclopedia</u>
Jonathan Swift:	<u>Benet's The Reader's Encyclopedia</u>
Oscar Wilde:	<u>The Concise Encyclopedia of Modern Drama</u>
	<u>The Encyclopedia of World Literature in the 20th Century</u>

Others of Irish heritage who are often misidentified include Oliver Goldsmith, Edmund Burke, and George Berkeley. Contestants are invited to find the many other misidentified Irish who can be subjects of our contest.

Irish Cultural Society

1991

-2-

BONUS: The letter had to be directed at a specific correspondent but it need not be mailed. However, we encourage the contestants to mail a copy of their entry to the correspondent. If the correspondent replies, the contestant should include a copy of the reply with the entry. Each entry that includes a reply will receive a bonus prize.

USEFUL SOURCES: General and special encyclopedias and biographies are the most readily available sources of useful information. Very helpful is Ireland. A Cultural Encyclopedia edited by Brian de Breffny.

CRITERIA: The judge will evaluate the essay on content and style. The content will include the best material available to establish the subject's Irishness. The style should be appealing to the addressee, but it should also be authentic to the writer.

ELIGIBILITY: All students in Nassau County in grades 9 through 12.

DEADLINE: March 17, 1991 to Box 247, Garden City, NY 11530

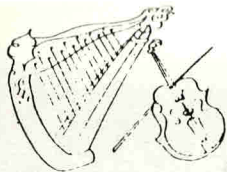
PRIZES:

1st prize	\$125
2nd prize	\$100
3rd prize	\$ 75
4th prize (2)	\$ 50
5th prize (4)	\$ 25

BONUS: \$5 if the entrant encloses a reply to the letter

ENTRY FORMAT: Typed, double spaced with addressee identified

COVER SHEET: Author's name, address, phone, school, sponsoring teacher's name. (No plastic covers, please)



Irish Cultural Society
of
Garden City Area
1992

PROJECT: A report on the image of Ireland and its people as portrayed in a motion picture.

Our impressions of the people and culture of other countries are significantly influenced by the movies. Our contest asks the entrant to study a movie which is set in Ireland. Then the entrant will write a 750-1000 word report on his/her impressions of the people and culture of Ireland as presented in the film. We define "culture" broadly to include life style, economics, religion, customs, family life, and all other elements of national life that give a country its unique character.

SUGGESTED FILMS FOR STUDY:

The Commitments	The Quiet Man
The Field	Cal
Ryan's Daughter	Odd Man Out
My Left Foot	A Prayer for the Dying
The Dead	Darby O'Gill and the Little People
The Informer	Eat the Peach
Da	Lies of Silence

CRITERIA: The judge will evaluate the essay on content and style. The winning writers will demonstrate insight and analytical skill. The style will be suited to a general adult audience which has a special interest in Irish subjects.

ELIGIBILITY: All students in Nassau County in grades 9 through 12.

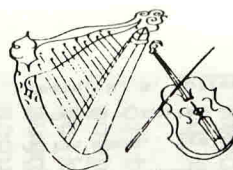
DEADLINE: March 17, 1992 to Box 247
Garden City, N.Y. 11530

ENTRY FORMAT: 750-1000 words, typed, double spaced.

COVER SHEET: Author's name, address, phone, school, sponsoring teacher's name.
(No plastic covers, please.)

PRIZES:

1st. prize	\$125
2nd. prize	\$100
3rd. prize	\$ 75
4th. prize (2)	\$ 50
5th. prize (4)	\$ 25



Irish Cultural Society
of
Garden City Area
1993

Dear Department Head:

No doubt you have had the experience of being thwarted in the pursuit of your studies because your local library lacked books you needed. This all too common frustration is the source of our 1993 writing contest. We hope that your students will be eager to persuade local and school librarians to upgrade their holdings of Irish studies materials so that one group of patrons will have its needs satisfied.

Last year the winners of our contest came from Schreiber High School, Chaminade High School, Valley Stream South High School, Lawrence High School, Kellenberg Memorial High School and Wheatley High School. We hope a student in your school will be a winner in 1993.

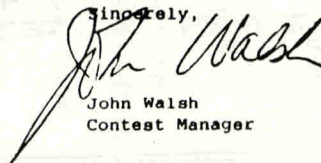
Our purpose in sponsoring our contest is twofold: To encourage excellence in writing and to promote awareness of Ireland's cultural heritage. This year we seek your students' help in addressing the gaps in Irish studies materials found in many libraries.

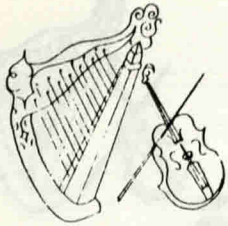
We ask this year's contestants to write a letter of persuasion (an RCT-Writing mode) to librarians to promote the acquisition of a basic "shelf" of Irish oriented books. The list we are providing to your students is a good one but certainly not exhaustive. However, the list does provide the contest entrant with a springboard for persuasion. We envision students checking the catalogs of school and local libraries to find some materials for which the library should be commended, but also to discover gaps that should be filled. We ask the students to emphasize the value of the library's acquiring the Field Day Anthology of Irish Writing, a well received three-volume reference set that does justice to Irish literature.

This project requires some light research - perusing a card catalogue, discovering something valid to say about the books the student may want to highlight. But the chief skill on display is the skill of persuasion. We hope your teachers see the value of our project as an avenue into lessons on the art of persuading an audience to act in a defined way.

Please distribute our data sheet and book list to the members of your department. And remember, you don't have to be Irish...!

Sincerely,


John Walsh
Contest Manager



Irish Cultural Society
of
Garden City Area
1993

PROJECT: A letter intended to persuade a librarian to add to the library's Irish collection.

There are many books in every library about Ireland and the Irish, and books written by the significant Irish authors. But few library collections are more than just adequate. Our contest asks the entrant to persuade his school or local librarians to augment their library's holdings of Irish oriented material. The entrant will promote the merits of the library's owning a Basic Collection of Irish Books, which list we provide with this data sheet.

BOOK REVIEW SOURCES

Book List	School Library Journal
The Library Journal	New York Times Index
Book Review Digest	Readers' Guide
UMI Resource One	Info Trak

CRITERIA: The judge will evaluate the letter on content and style. The winning writers will demonstrate sharp persuasive skills. The style and content will be suited to the audience for the letter, librarians. An entry that includes a letter of reply from a librarian will be given extra consideration, for we hope that the letters and book list will be sent to librarians. The judge will also look for a strong argument in support of the library's owning The Field Day Anthology of Irish Writing. (The Economist of December 1991 and the N. Y. Times of Jan. 26, 1992 contain reviews of the Field Day Anthology.)

ELIGIBILITY: All students in Nassau County in grades 9 through 12.

DEADLINE: March 17, 1993 to Box 247
Garden City, N. Y. 11530

ENTRY FORMAT: 500 - 750 words, typed, double spaced.

COVER SHEET: Author's name, address, phone, school, sponsoring teacher's name. (No plastic covers, please.)

PRIZES:

1st. prize	\$125
2nd. prize	\$100
3rd. prize	\$ 75
4th. prize (2)	\$ 50
5th. prize (4)	\$ 25

A BASIC COLLECTION OF IRISH BOOKS.

- Behan, Brendan. Borstal Boy. 1958.
- Bottigheimer, Karl S. Ireland and the Irish: A Short History. Columbia University. Press. 1982
- Deane, Seamus (ed.). The Field Day Anthology of Irish Writing. Field Day Publications; Norton. 1991 (3 vol.)
- De Breffny, Brian (ed.) Ireland: A Cultural Encyclopedia. Facts on File. 1983.
- Edwards, Ruth Dudley. An Atlas of Irish History. Methuns. 1981.
- Ellman, Richard. James Joyce. 1959.
- Foster, R. F. (ed.) The Oxford Illustrated History of Ireland. Oxford Univ. Press. 1989.
- Heaney, Seamus. Station Island. Farrar. 1985.
- Jacobs, Joseph (ed.) Celtic Fairy Tales. Dover. 1968.
- Joyce James. Dubliners, Penguin. Portrait of the Artist as a Young Man. Penguin
- Kinsella, Thomas.(ed.) The Oxford Book of Irish Verse. Oxford Univ. Press. 1989.
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- Murphy, Maureen O'Rourke and MacKillop, James. Irish Literature: A Reader. Syracuse Univ. Press. 1987.
- O'Casey, Sean. Autobiographies (6 vol.) 1939 - 1954.
- O'Casey, Sean. Three Plays. St. Martins Press. 1960.
- O'Connor, Frank. The Stories of Frank O'Connor. Hanish Hamilton. 1961.
- O'Faolain, Sean. The Collected Stories of Sean O'Faolain. Little Brown. 1984.
- O'Flaherty, Liam. The Stories of Liam O'Flaherty.
- O'Sullivan, Maurice. Twenty Years A Growing. 1953.
- Potter, George. To The Golden Door. 1960.
- Ranelagh, John O'Beirne. A Short History of Ireland. Cambridge Univ. Press 1983.
- Scott, Michael. Irish Folk & Fairy Tales Omnibus. Penguin. 1990.
- Shannon, William. The American Irish. 1963.
- Synge, J. Millington. Complete Plays. Vintage. 1960.
- Swift, Jonathan. The Portable Jonathan Swift. Viking. 1967.
- Uris, Leon. Ireland: A Terrible Beauty. Doubleday. 1975.
- Woodham - Smith, Cecil. The Great Hunger: Ireland. Dutton. 1980
- Yeats, W. B. Collected Poems. Arena.

Seán Hutton - *Tomás ó Conchubhair - The Life, Poetry and Politics of a London Tailor* (Summary of workshop paper)

Tomás ó Conchubhair was born at Knockanevin (Cnocán Aoibhinn), Co Cork, in 1798. He worked at his trade of tailoring in Ireland before emigrating in about 1820. Both Tomás and his brother Pádraig, who died in 1832, were scribes, writers of manuscript books, and when Tomás left Ireland he brought a collection of manuscripts written by himself and Pádraig with him.

He appears to have lived for a time in Bristol, where his daughter Mary was born in about 1826. His wife, Bridget, was Irish also, and they had at least one other child - a daughter Caitlín, who died in May 1845, as we know from the lament he composed on her death.

Letters show Tomás to have been resident in London between 1847 and 1865, and suggest that he lived there from at least the end of the 1830s. During the period for which we can pin-point his residence, he lived in the West End, in Duke Street, off Piccadilly, and in Shepherd Street in Mayfair - areas where the wealthy and those who served their needs lived in close proximity. I have been unable, as yet, to establish the year and place of Tomás's death.

The situation of the London tailors, once proud members of the labour aristocracy, was worsening in the 1840s, due to competition and changes in work practices. A reference to a bulk sale of manuscripts around the end of the 1830s, may suggest some temporary difficulties. However, Tomás's acquaintance with London bookshops, and his frequent references to book orders or purchases in his letters, suggest a standard of living allowing certain luxuries. This is also suggested by his laying out ten shillings for membership of the Celtic Society in 1847 and five shillings for membership of the Ossianic Society during several years in the 1850s. In 1855, Tomás apologises to John O'Daly, the Dublin publisher and bookseller, for the delay in writing to him. "I have not wrote anything these three years," he says, "I got quite careless about those things". However, since the letter is also taken up with detailed and trenchant criticism of material which O'Daly was preparing for Laoithe Fiannuigheachta (1859), it would appear that Tomás had surmounted the problems which had distracted his attention - if problems there were.

Our knowledge of Tomás ó Conchubhair offers us some rare glimpses of the life of an Irish artisan in London. He was clearly a man learned in traditional Irish-language scholarship. He added to his collection of manuscripts, while in England, by copying others. He tells how a manuscript book was brought from the Netherlands for sale in London, and how he borrowed the book from the cataloguer and transcribed it. In 1847 he obtained a ticket to the Reading Room at the British Museum, in order to read Irish manuscripts there. He speaks of being "always on the look out" for rare Irish books, and he was clearly well known in a number of London bookshops.

In 1847, Tomás was teaching Irish in the Davis Confederate Club. At some point he noted down Irish

equivalents for such words as 'democracy', 'oligarchy' and 'repeal', and he may well have taught such vocabulary in his class. He appears also to have had private pupils, and his daughter seems to have been literate in Irish. A number of his friends shared his interest in the Irish language and, with Tomás, were purchasers of the bilingual books now being published by the Dublin-based Celtic and Ossianic Societies. John O'Daly was the publisher of Reliques of Irish Jacobite Poetry and The Poets and Poetry of Munster. Tomás, who had a large manuscript collection of songs, corresponded with O'Daly on the attribution of songs and the circumstances of their composition. A poet himself, he included one of his own poems with a letter to O'Daly, suggesting that, if it had merit, he might "find a corner for it". However, while O'Daly published the Munster poets of the 18th century with enthusiasm, it was almost as if, for him, Irish language literature existed in the past and not in the present.

Both men were highly literate native speakers of Irish. Both wished the Irish language to survive. Yet, their correspondence was largely carried out in English.

During 1848 Tomás was immersed in the affairs of the Davis Confederate Club of which he was Vice-President. The Irish Confederates were now the allies of the Chartists. Tomás sided with the 'physical force' majority in the Davis Club who were involved, from mid-1848, in plans for an insurrection involving Chartists and Confederates in the two islands. Tomás wrote: "John O'Connell and the priests has done the work for the British Government...until the O'Connells and those drones are scourged from the face of the land there is no redemption for that country".

In August 1848, aware through informers of what was being planned, the government struck. There were widespread arrests. Tomás remained unperturbed. Apologising to O'Daly for the delay in answering a letter, he wrote in September: "my time is so occupied by many things". In a later letter, he comments: "it has been a fatal concern altogether".

Tomás's extant poetry is highly conventional. It contains a small number of personal poems - laments and epistolatory verses. Two items indicate an interest in Robert Emmet. Most of his poems concern the fate of his country. These are replete with references drawn from traditional Irish learning, and many take the form of the political 'aisling'. In a group clearly dating from the late 1840s, William Smith O'Brien and the Young Ireland leaders replace the Stuart deliverer. Change throughout is envisaged in millenarian, implicitly sectarian, terms: involving the overthrow of the foreigner and the restoration of the Gael.

Ideologically, Tomás inhabited and was informed by several worlds: a world of Irish-language learning, strongly marked by the 17th century experience, with Jacobite and millenarian elements; the world of the London trades; and a world of evolving democratic politics, in which Tomás presided over meetings where The Nation and The United Irishman were read and in which co-operation between Protestants and Catholics in Ireland was welcomed.

Bib.: Eibhlín Ní Dhonnchadha, Tomás ó Conchubhair & a chuid fhilíochta (1953)

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Prof. EMRYS Evans of the Dept. of Irish at Aberystwyth, Univ. College of Wales; THE DIARY OF HUMPHREY O'SULLIVAN - A GLIMPSE OF SOCIETY IN PRE-FAMINE IRELAND. O'Sullivan's diary is a unique phenomenon in the Irish/Gaelic literary tradition. It also gives us a unique view of Irish peasant society in the early 19th century.

MAUREEN O'ROURKE-MURPHY of Hofstra Univ., New York, USA: AN INTRODUCTION TO IRISH-AMERICAN LITERATURE; a chance to look at writers as diverse as Finley Peter Dunne, Eugene O'Neill and Edwin O'Connor.

MARIA LUDDY, Arts Educ. Dept., Univ. of Warwick; THOSE LEFT BEHIND: WOMEN IN IRELAND 1850 - 1918 - An Analysis of the opportunities available to women who did not emigrate.

SEAN HUTTON, of Brit. Asscn. for Irish Studies: TOMAS O CONCHUBHAIR (Thomas O'Connor) - The LIFE, POETRY & POLITICS OF A LONDON TAILOR: The re-discovery of a radical Irish-Language Poet and Scholar who lived and worked in London c1800 - 1850, an associate of the Irish Confederate allies of the Chartists.

JOE SHEERAN, founder member of the Bradford Irish Educ. Group: ASLAAM-ELA-KUM! DIA DUIT! and 'OW DO! (DOING IRISH STUDIES IN BRADFORD) - the Group's beginnings, progress and achievements; problems and difficulties of getting established; links and connections; people and places. Forging a school link with Ireland.

PAUL O'LEARY of Dept. of Welsh History, University College of Wales at Aberystwyth: THE IRISH IN WALES - A TRIUMPH OF INTEGRATION? Irish immigrants in 19th C. Wales were greeted with intense hostility. This workshop/paper pinpoints the factors - social, economic and political - responsible for this hostility and outlines the influences which effected integration by 1922.

LIAM GREENSLADE of the Inst. of Irish Studies at the Univ. of Liverpool; THE BLACKBIRD CALLS IN GRIEF: MORTALITY AND MADNESS AMONGST THE IRISH COMMUNITIES IN BRITAIN; an exploration of the historical, social and political context surrounding the high rates of mortality and mental hospitalisation amongst Irish migrants in Britain.

JAMES O'CONNELL, Prof. of Peace Studies, Univ. of Bradford; PORTRAIT OF A READERSHIP: THE IRISH POST; a commentary on a survey, dealing with social background, identity, politics, religion and ambivalent relations with the English.

MARTIN FLYNN, Faculty Manager (Arts & Humanities), Birmingham Central Library; LIBRARY SERVICES FOR THE IRISH COMMUNITY IN BRITAIN; exploring methods of community consultation and service delivery, together with available resources for the provision of relevant informational, educational, recreational and cultural services for the Irish community through local libraries

JONATHAN BARDON, Faculty Adviser, Belfast Institute of Further Education; SOURCES FOR TEACHING MODERN IRISH HISTORY AT 'A' & 'AS' LEVEL; a survey of useful books, text books, broadcasts etc., for those involved in teaching present 'A' & 'AS' Level Syllabuses containing Irish History options (1780-1925)

MERVYN BUSTEED, Geography Dept., Univ. of Manchester; "MADE IN MANCHESTER: THE ORIGIN AND DIFFUSION OF IRISH STEREOTYPES IN 19TH CENTURY BRITAIN; while Manchester did not have the largest Irish community in mid 19th century Britain, reactions to the Irish presence in the first industrial city by both local and outside observers were so widely publicised that they set the pattern for long-lived anti-Irish prejudice throughout Britain.

Dr MARY McHUGH, who is GLASGOW DIOCESAN ARCHIVIST, will look at some aspects of THE IRISH IN 19th CENTURY SCOTLAND. The Archdiocese of Glasgow celebrated its 500th Anniversary in 1992. The influx of Irish migrants to the City, especially from the 1840's onwards, completely changed the character of the Catholic community.

SHAUN TRAYNOR, Freelance children's author and poet; THE LOST CITY OF BELFAST: THE PLAY AND THE PLAY SCHEME; which helped to break down Ulster's religious barriers. Children aged between 4 and 10 from some of Belfast's toughest areas came together to perform a play across the divides and toured the play to Dublin.

BRENDAN MAC LUA, 'The Irish Post' - Chairman of the weekly community newspaper for the Irish in Britain; 'AS THE IRISH POST SAW IT - THE IRISH COMMUNITY IN BRITAIN 1970 - 1993; a discussion on the past 23 eventful years of Irish life in Britain.

LIAM O CUINNEAGAIN & BERNARDINE FITZPATRICK; Directors of 'Oideas Gael' the residential Irish Language School; WHAT FUTURE FOR THE IRISH LANGUAGE IN THE LIGHT OF REVITALISATION ATTEMPTS IN THE PAST 20 YEARS?; is the recent revival of Irish Language learning in Britain and in Ireland a desperate attempt to halt its inevitable path towards extinction by the patronising "Cupla focal brigade" or a genuine commitment to its survival for future generations?

JOHN WOODHURST, Newark and Sherwood College - 'DEVELOPING IRISH STUDIES IN A MARKET TOWN - THE EXPERIENCE OF NEWARK IN NOTTINGHAMSHIRE; Irish Studies began here in 1988 after liaison with the local Irish Community. It has grown to embrace language and set dance classes also. Links have been established with County Libraries; the FE College is linked in a student exchange programme with Kilkenny - a special video to celebrate this has been made. This workshop will offer advice and support to those embarking on similar plans elsewhere. (The video will be shown).

CATHERINE BYRON. Freelance writer and poet - 'OUT OF STEP WITH SAINT PATRICK'S PURGATORY - AND SEAMUS HEANEY! - Catherine Byron's experiences on the Lough Derg pilgrimage when she went there in pursuit of Seamus Heaney's 'Station Island' poems radically altered her feminist perspective on Irish spirituality, the nationalist tradition - and Heaney's writings.

DR. JAMES MCAULEY, School of Human and Health Sciences, Univ. of Huddersfield - 'SOME REFLECTIONS ON THE NORTHERN PROTESTANT EXPERIENCE OF EMIGRATION' - this is a rarely explored area and it should throw up some interesting similarities as well as contrasting experiences and perceptions.

PATRICK O'SULLIVAN - General Editor 'The Irish World Wide', currently being published, Leic. Univ. Press; TOWARDS THE INTER-DISCIPLINARY STUDY OF THE IRISH WORLD WIDE; report on the making of the Leicester UP Series 'The Irish World Wide', plus discussion of workshop participants own research projects.

BERNARD CANAVAN, founder member of the Irish in Britain History Group - IMAGES OF PATRIOTISM; the Cork painter, Daniel Maclise (1806 - 70), was at the centre of a brilliant London Irish circle of writers and intellectuals and through his illustration he gave visual form to popular Irish nationalism. But he was also important in shaping popular ideas of Britain's imperial past through a series of massive paintings in the House of Commons and widely circulated prints. Using slides we shall look at his historical themes and how he reconciles these 2 traditions.

JOHN WALSH, Asst. Princ., B.N. Cardozo High School, New York and Officer of the Irish Cultural Society of Garden City; IRISH CULTURE IN NEW YORK: A SUBURBAN SOCIETY; NYC is not the Irish town it used to be. The Irish have again emigrated. The Irish Cultural Society of Garden City is a typical local educational attempt to maintain Irish identity. How does it function?

LITERATURE • POLITICS • TRADITIONAL MUSIC, SONG AND DANCE •
 ORATION • RELIGION • CURRENT AFFAIRS • ARCHAEOLOGY •

Co-ordinator: Mr. Nessian J. Danaher, B.A., M.Ed.

Irish Studies

CELTIC Encounters 1992

Irish Studies Workshop
 Soar Valley College
 Copnagles Avenue
 Leicester, LE4 7GY
 (Tel: 0533-669625, ext. 246)

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CELTIC ENCOUNTERS (1992/3) - ASPECTS OF THE IRISH EXPERIENCE - YEAR 10
 (Irish Cultural Activities - Informal Talks & Discussion Evenings)
ACTIVITIES PROGRAMME - IRISH STUDIES, SET/CEILI DANCE SESSIONS - TRADITIONAL MUSIC & IRISH LANGUAGE MEETINGS

WELCOME TO OUR 10TH ANNIVERSARY PROGRAMME

VENUE: Soar Valley College, Gleneagles Avenue, Leicester, LE4 7GY. Tel: 669625
Course Organiser is Mr Nessian Danaher

Programme No.1 "CELTIC ENCOUNTERS" - YEAR 10 - ASPECTS OF THE IRISH EXPERIENCE

Tutor: Nessian Danaher
Duration: 12 weeks, commencing on Wednesday 26 August and continuing on Wednesdays until 18 November, 1992.
 Each year, this informal programme has been popular and well attended. Some sessions will include audio-visual presentations (slides and films or video). There should be opportunities for questions and discussion in the second half of each session.
Room & Times: 7.15-8.45pm in History/Geography Room 1 (Irish Studies Base). Registration for course 7.00-7.15pm on first night, or by letter. Fee £22.50.

Programme No.2 SET AND CEILI DANCING

Tutors: Beverley Whelan and Nessian Danaher
1992 Autumn Term 12 weeks, Wednesdays from 23 September-25 November 8.45-10.00pm. Fee £22.50
1993 Spring Term 10 weeks, Wednesdays from 13 January-24 March 8.30-10.00pm. Fee £18.75
1993 Summer Term 10 weeks, Wednesdays from 21 April-30 June 8.30-10.00pm. Fee £18.75

Registration for Autumn Course on first night, 8.15-8.45pm location as above.



Programme No.3 HAGAILIGE (Irish Language) beginners & Advanced

Tutors: Advanced - Maureen Broderick; Beginners - Mary Warren
1992 Autumn Term 10 weeks, Wednesdays from 23 September-2 December. 7.15-8.45pm. Fee £18.75
1993 Spring Term 10 weeks Wednesdays from 13 January-24 March 7.00-8.30pm. Fee £18.75
1993 Summer Term 10 weeks, Wednesdays from 21 April-30 June 7.00-8.30pm. Fee £18.75

Beginners class can run only if sufficient new students enrol.

Programme No.4 TRADITIONAL MUSIC (Adults)

Tutors: Mike Feeley & Beverley Whelan
1992 Autumn Term 10 weeks, Mondays from 21 September-30 November 8.00-10.00pm. Fee £25.00
1993 Spring Term 10 weeks, Mondays from 11 January-22 March 8.00-10.00pm. Fee £25.00
1993 Summer Term 10 weeks, Mondays from 19 April-28 June 8.00-10.00pm. Fee £25.00



- ALL GROUPS MEET IN IRISH STUDIES BASE IN HISTORY GEOGRAPHY AREA ON GROUND FLOOR
- LICENSED BAR open after all sessions; Traditional music song and dance on Wednesday after class ends.
- Registration can be taken also on Tuesday 8 September 7.00-9.00pm for Programmes 2,3, & 4 at the College.



PROGRAMME 1 - AUTUMN TERM 1992 - "CELTIC ENCOUNTERS"

10th This is the 10th year we have offered this Irish Studies programme with a mix of formal and informal inputs and varied presentations, with speakers, videos, slides and group dialogue.
Main Tutor: Nessian DANAHER
Duration: 12 weeks, Wednesdays from 26 August - 7.15-8.45pm

WEEK 1 (26 August) INTRODUCTORY SESSION VIDEO: A HISTORY OF IRELAND



For many this small, green island represents the eternal enigma cloaked in a rich and complex history. The Ireland of today is inextricably linked with the Ireland of old. Brian Munn.

"A History of Ireland" for the first time on video cassette brings the viewer through the various stages of Irish History starting with ancient Ireland and Newgrange on through to the Celts, St. Patrick, the Vikings, the Normans, Penal Times, the Great famine, The 1916 Rising and finally the formation of the Republic



Shot entirely on location in Ireland this story of the evolution of a nation is told against a backdrop of some of Ireland's most breathtaking scenery. (Apollo Video, 1hour)

WEEK 2 (2 September) THE CELTIC EXPERIENCE

Maggie GARVEN, Head of Archaeology at the College, will introduce THE CELTIC WORLD in terms of everyday life, using videos of modern reconstructed celtic homesteads, showing the varied family, social and economic activities. This is a fascinating topic.

WEEK 3 (9 September)

Austen MORGAN, author of one of the most recent biographies of James Connolly, will talk to us about HAROLD WILSON AND IRELAND - The Labour Party and Ireland in the 1960's & 70's - a period which witnessed the start of the latest round of the northern Irish "Troubles". This session should lead to a lively discussion.





WEEK 4 (16 September)

"QUEEN AND COUNTRY" - Video documentary of Soldiers in Northern Ireland

Previous reports of the troubles in Northern Ireland have been compiled under restrictions imposed upon interviews with the soldiers serving there. For this programme the award-winning FIRST TUESDAY team managed to have these restrictions lifted and the result is a remarkably candid record of the everyday lives and pressures of those at the frontline.

While filming with the Royal Anglian regiment FIRST TUESDAY witnessed a bomb explosion near the Falls Road in Belfast in which a soldier was seriously injured. This incident coupled with the vivid recollections of the troops, graphically illustrates the full gravity of the situation in Ireland.

No attempt is made to propose or analyse solutions to the conflict nor are any conclusions drawn. This is the soldiers' story; the dispassionate reporting of guerrilla warfare, recounted by those who either are at present or have in the past been, exposed to it.



WEEK 5 (23 September)

One of our locals, MARY WARRENER will talk on SACRIFICIAL OFFERING AMONG AN ANCIENT CELTIC PEOPLE

This evening's talk will consider the sacrificial offering of a "perfect man" on behalf of others by Celts who lived in Britain and Ireland in 61 AD, the time of the Roman Invasion. A corpse given back to us by a Cheshire bog would seem to have been that of a druidic prince from Ireland who had been ritually sacrificed. If this form of ritual offering was acceptable prior to the coming of Christianity, then it can tell us something about the how and why of Ireland's acceptance of Christ and the form Christianity was to take in Ireland in the early centuries.

WEEK 6 (30 September)

The programme co-ordinator has done work on researching the history of the link between Ireland and Leicester. This talk will explore one aspect of that link.

THE TIGERS IN IRELAND

"The Tigers" was the nickname given to the 17th regiment of Foot, the Leicestershire regiment. Research indicates that these and other Leicestershire soldiers had a presence in Ireland from the late 17th century (at the siege of Londonderry in 1688/89) right through to the final departure from the Free State in 1921/2. There are fascinating accounts of conflicts and campaigns involving 1798, 1802, the Fenians in Canada, the 1916 Rising and the War of Independence. This session will look at aspects of this history, much of which has lain buried until now. The speaker will be Nessan DANAHER of Soar Valley College. Slides will be used.



WEEK 7 (7 October) **HIDDEN LANGUAGE - the key to the British-Irish relationship?**

Beneath and behind the use of English in England, there is a "hidden language" for any who come to work or study here. Equally, the people of Ireland have inherited a "hidden language" that the learning of Gaelic can partly uncover. Both peoples inherit a cultural language for which there is no dictionary and this contributes to misunderstanding of one people by the other. This evening's talk will draw on the speaker's personal experience and re-learning of Irish in recent years. Mary WARRENER will lead us in this exploratory exercise.



WEEK 8 (14 October) **"DEAR TRACTOR"**

Josephine FEENEY a second generation Irish person of Mayo/Galway extraction, will tell us about her new and successful PLAY recently featured on BBC RADIO, about an Irish farmer and an English female friend. Josephine, an ex-teacher who is now a freelance writer, will answer questions after we listen to a tape of the play (30mins). A rare opportunity to question a new dramatist!



WEEK 9 (28 October) **THE FLORA AND FAUNA OF IRELAND**

To get away from the more serious topics, a relaxing change of emphasis, to look at the plant and animal life of Ireland. We shall use 2 videos:

The Natural World

Through the Mists of Time badgers and foxes play among ancient earthworks, storm petrels nest in the cells of a sixth century monastery. Exploring the long-abandoned settlements, now colonised by wildlife, that loom large in the landscape of Ireland, film-maker Eamon de Buitlear shows how natural and human history are intertwined.



Wildlife Showcase

Wild Islands. David Cabots documentary filmed on the rugged, storm-swept Irish sea islands off the west coast of Ireland shows how, since people left 50 years ago, they have been repossessed by nature with today's inhabitants being great flocks of barnacle geese and hundreds of grey seals as well as many other birds and animals. Time: 30mins



WEEK 10 (4 November)



Patrick MURPHY, organiser of the recent Irish Studies Programme in Nottingham, will give a talk entitled:

LEFT BEHIND: THE FAILURE OF SOCIALISM IN MODERN IRELAND

The Irish Republic is the only European Country where the left has never been in a strong enough position to challenge conservatism. Patrick Murphy, a former member of the Irish Labour Party, will agree that this has had disastrous consequences for the country, resulting in economic and social stagnation and emigration. He will examine the causes of the phenomenon by looking briefly at the history of the Irish left, its relationship to Republicanism and the origins of the main political parties in Ireland.

WEEK 11 (11 November) **"SUCH REELING TIMES"**

Not a talk about Set Dancing, but about the Confederation of Kilkenny 1642-45 and its aftermath, by John WOODHURST, Irish Studies Organiser at Newark Technical College. In 1992, Kilkenny celebrated the 350th anniversary of the above Confederation - a sort of all-Ireland parliament. Who exactly were the Irish it purported to represent? - an uneasy alliance of still well-off old English Catholics and the native Irish whose power had long since waned? What happened after 1645 is also significant - what was the importance of Cromwell's land settlement ("To hell or to Connacht") and the part played by his New Model Army extremists (the Levellers and Diggers) who did not want to invade Ireland?

WEEK 12 (18 November) **RELIGION, POLITICS AND PREJUDICE AGAINST THE IRISH in 19th CENTURY LEICESTER**

Serious stuff, but with amusing interludes. Nessan DANAHER will lead the group in an exploration using all sorts of sources from the County Record Office and the Local History Collection, especially material from Leicester newspapers, c1830-1870. There are some strange and unexpected stories to be uncovered involving nuns, Orangemen, priests, politicians and everyday Irish emigrant folk!

Friday 18 December - CHRISTMAS PARTY - for "All Irish Studies groups. 8.00-12.00pm - music, song, dance, bar, raffle.



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(Leicestershire OPEN COLLEGE NETWORK (LOCN) These programmes may be taken within an accredited modular framework - please ask for details). FEES: Please note - there are substantial reductions for those receiving state benefit and Senior Citizens; (special arrangements for under 18's) BACK-UP RESOURCES: The Workshop has built up a multi-media LIBRARY & RESOURCE CENTRE with a 5,000 item collection of fiction and non-fiction 300 of which were kindly donated by the Irish Government. Also, we have about 40 different document packs from the National Museum and National Library in Dublin, and similar packs from the Public Record Offices in Belfast and Dublin, as well as slides, videos and cassettes.

BOOKING FORM 1992 - Please detach and return to: MR N DANAHER BA MEd Irish Studies Workshop Soar Valley College Glenparke Avenue Leicester LE4 7GY (Tel) 0533-666625 ext 246

- The PROGRAMMES available are as follows:
- PROGRAMME 1 "CELTIC ENCOUNTERS" (Irish Studies)** 26 August - 18 November Fee £22.50 for 12 weeks
- PROGRAMME 2 CEILI & SET DANCING** 23 September - 25 November Fee £22.50 for 12 weeks
- PROGRAMME 3 IRISH LANGUAGE (Beginners/Advanced)** 23 September - 2 December Fee £16.00 for 10 weeks
- PROGRAMME 4 TRADITIONAL MUSIC (Adults)** Flute, Whistle, Fiddle, Bodhran, Banjo 21 September - 30 November Fee £25.00 for 10 weeks

TOTAL SUM ENCLOSED £ _____

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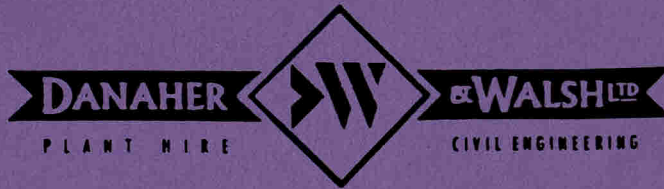
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IRISH STUDIES WORKSHOP



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Co-ordinator:
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