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#### IRISH DIMENSIONS IN BRITISH EDUCATION

# REPORT ON 3rd ANNUAL NATIONAL CONFERENCE, 8th FEBRUARY, 1986. 'THE IRISH COMMUNITY IN BRITAIN: A FUTURE FOR ITS CULTURES?'

This <u>Conference</u> was aimed at parents, teachers, first and second generation Irish, Irish community organizations and all those interested in the relationship between culture and education. The Conference explored the question: are cultural links between Britain and Ireland stronger than the pressures that some would argue are being put on Irish culture in Britain? With almost 200 participants attending, representing a cross-section in terms of area, Irish organizations and educational institutions, it would be fair to state that the Conference was a distinct success.

On behalf of Soar Valley College Irish Studies Workshop, I would like to thank the four main contributors:

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

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

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

Brendan Mulkere on the work of the Irish Commission for Culture and Education, London; crucial for classroom development.

<u>Ivan Gibbons</u> 'Irish Studies at the cross-roads'? - paths of development at adult education level.

Mary Hickman - the Irish experience of racism and the work of the Irish in Britain History Group.

Eamonn Hughes - Irish Studies at degree level, present developments and possible future trends.

Bernard canavan - The Irish in Britain/Why are we here? An alternative interpretation to current thinking.

 $\underline{\text{Maggie Garven}}$  - Irish studies through practical and classroom Archaeology; some novel approaches for non-specialist teachers.

Barry Dufour - Introduction to the N. Ireland Schools Cultural Studies Project.

We also wish to thank the advertisers who enable us to develop our Irish Studies Resources Centre in the College.

NESSAN J. E. DANAHER, B.A., M.Ed., Conference Chairperson and 'Report' Editor; Irish Studies Co-ordinator, Soar Valley College. (15th December 1986)

#### **CARE AND DEAR CONCERN\*:** the cultural linkages of Britain and Ireland Professor James O'Connell

\*G.M. Hopkins, Ribblesdale

#### A: Introduction

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

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

ity or nuclear war.

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

B:Acknowledgement of problems

In this section I want to take an initial look at the three problems that I have already mentioned that oppose and/or complicate relations between the peoples: an unhappy history, the Northern Irish civil strife and the imbalance of the

groups. I will take each problem in turn.

Unhappy history: Once the medieval movement to consolidate and expand states got under way it was only a matter of time before the English kingdom sought on the one hand to prevent a hostile state developing on its flank and on the other to expand into Ireland in an impulse of conquest as it would into Wales and Scotland. Once the smaller island had been conquered the issue of security would then be argued indefinitely in order to retain the conquest. In measure the conquest succeeded and no Irish state managed to emerge after the Norman invasion in the twelfth century.

The conquest remained nonetheless incomplete and flawed. Initially the dispersed polities of Ireland resisted easy absorption - this was the other side of the absence of a single state - and made Norman/English control expensive

and partial down to the seventeenth century. Moreover, the Gaelic language and culture absorbed the Norman conquerers - much indeed as Anglo-Saxon language and culture absorbed them in England - and distanced them from their English connections. The crucial break in these patterns began with the Elizabethan conquest which was consolidated by Cromwell. His conquest, benefitting from new progress in communications and military technology, destroyed Irish political resistance. Moreover, both conquests were consolidated by settlements. One settlement, the Jacobean in the North-East, was effective enough with time to create new population proportions. The Cromwellian settlement established both a land-owning caste and a new urban administrative, professional and merchant class that held the island in a pervasive grip after the Williamite wars and reduced the original inhabitants to a condition approaching serfdom. This latter settlement also was to lie behind a change of language in the island and to set the style of Irish/Anglo-Irish English. In each settlement there was a new factor of distinctiveness and division, namely, religion. It enabled the settlers to remain separate and provided them with an instrument for the differential sharing of the island's resources.

From the seventeenth century on the resistance of the smaller island's population took on political shape and Irish nationalism in the modern sense came into existence. Gaelic culture and Catholicism lived in a symbiosis with one another where religious freedom and land were being fought for - and later on political rights. The Act of Union in 1801 consolidated Protestant rule by adding British parliamentary control to the more precarious hold of an Irish minority. Yet while religion was to decay as a factor in the larger island it remained strong in the smaller island. From the latter part of the nineteenth century on a Gaelic nationalism that took its Catholicism for granted confronted an alliance of imperial and Protestant interests. Early in the twentieth century Gaelic nationalism, having mostly won the battle for land and voting rights, took over the island in those counties where the retreating British and Protestant

alliance could not, or did not want to, hold out.

While all this was happening the structures and technology of Europe were changing dramatically. Britain had led the industrial revolution in the eighteenth century and had rapidly become the most industrialised and urbanised country in the world. In the process its interests diverged more and more from those of the smaller island. Its own people rapidly left the land. Proportionately more people stayed on the land in Ireland. But the Irish experience was made historically bitter by the great famine of 1845-1847. Moreover, Irish moves to cities were culturally more alienating as they constituted emigration from one country to other countries, mostly Britain, the United States, Canada and Australia, and not movement within one country, in other words, exile. The only part of Ireland that came into the industrial revolution was Belfast which developed like Glasgow and Liverpool and quite unlike Dublin and Cork. This development which like that in contemporary American cities generated communal living patterns, and economically competitive ethnic organisations served to separate further the two communities in the northeastern part of the island and divided still more the interests of the north-east from those of the rest of the island.

Independence in 1921-22 offered the first opportunity to most of Ireland to break free from the pattern of an agricultural region within an industrialised state. But structural factors, economic and political, slowed up for a long time Irish efforts to diversify and modernise the new state's economy. The trend of Irish efforts bore remarkable resemblances to those of Canada and Australia which. though better endowed resource-wise than Ireland and achieving faster growth rates, had inerited similar structural problems. Moreover, the relatively non-violent break with Britain set the pattern for later colonial breaks, ranging from India and Burma to Ghana and Nigeria. Both the Irish and Indian secessions upset the British deeply – the one because of the apparently long historical intimacy with a people like themselves and the other because it had become during the nineteenth century a symbol of the extraordinary imperial achievements of a small offshore European island. In dealing with the new post-colonial era of 1947 the British had to come to terms with a reduced international role. But in dealing with the Irish after 1922 it had to treat suddenly as independent strangers those who had, albeit with some patronising disdain and discrimination, been received as part of themselves. Finally, it is worth saying that at a moment when the Irish question has again become acute, Indian and related issues have also in the wake of an unexpected consequence of empire, namely, large-scale immigration, come to pose problems in Britain more intimate and more acute than were ever posed by the Irish.

2. Civil strife in Ireland and the United Kingdom: The 'troubles' in Ulster remain a stumbling block to understanding and fuller co-operation between Ireland and Britain. In these 'troubles' there are three different conflicts. First, there is a struggle for civil rights, especially at this stage economic and cultural rights. Secondly, there is a sporadic conflict going on between armed Catholics and armed Protestants, the latter being found both inside and outside the official security forces. Thirdly, there is an armed insurrection by some republicans against the authority of the British Crown in Northern Ireland.

Owing to the Ulster problem there is a degree of tension between the peoples and governments of the two islands. Irish people generally sympathise with Northern Catholics though they do not equally sympathise with the armed war and insurrection. They are ambivalent however about Irish unity, and would almost certainly become more ambivalent were it ever to look a practical proposition. In their turn the British dislike Irish terrorists, though this dislike remains relatively notional until they carry outrages into British cities. Yet they also differentiate little enough between groups of Irishmen and many wish a pox on all their houses. Moreover, many British persons sympathise with moves to disengage from Ireland, where they see Britain as suffering unfair international odium, carrying excessive economic costs and sacrificing young lives. In this context it should also be said that British refusals to blame all Irish dwellers in Britain testify to the admirable restraint of a mature society and people. And the well-nigh universal rejection by the Irish in Britain of support for irredentism also suggests sense and decency in an adopted land.

Irish and British governments find themselves in contorted positions. No Irish government can easily discard a nationalist tradition that goes back beyond Tone to the poets of the 'hidden Ireland'. They accept that they have to hold a watching brief on behalf of Northern nationalist groups whose rights remain inadequately acknowledged and whose security in the event of British withdrawal would be dangerously threatened. Moreover, they carry immense costs in security operations – proportionately far greater than those of the United Kingdom – in denying safe bases

to the Northern insurgents. Under these circumstances they can react only unhappily and angrily as successive British governments alternate between accepting that they have a right to be consulted on Northern Ireland and rejecting in the name of exclusive sovereignty any such right. While British governments are awkwardly caught in the trammels of conventional doctrines of sovereignty in respect of United Kingdom territory they have come increasingly to weaken in their belief in such doctrine; and some government members avow quietly that they remain in Ulster only to prevent the predictable and catastrophic consequences of a premature withdrawal, whether on the Ulster communities or on a neighbouring and friendly government in Dublin.

3. Little and large: No small cultural group lives easily alongside the culture of a bigger group, more especially if the culture of the larger group is as powerful, cultivated and well-organised as is British/English culture, whether in literature, music, painting or drama. Moreover, a larger culture can assimilate the artistic contribution of a smaller, benefit from its stimulus and integrate in some measure its insights and emphases whereas the smaller one often has the sense of being swamped. Yet the smaller group can benefit from access to the economies of scale that permit, for example, quality newspapers and media channels to be maintained by a larger group. Similarly writers from a small culture gain from access to the developed audiences and bigger markets of the large culture although in the process they may face temptations to conform to tastes alien to their best insights. Finally, there is the inescapable observation that the Irish - in a reaction that inverts a process occurring in most other nineteenth century countries - did not substitute a doctrine of ethnocentrism for Christian ethics as a basis for moral superiority but rather retained a painful sense of inferiority in culture and a massive sense of superiority in religion.

The previous paragraph however poses the problem of culture on the level of the educated minority. The problem is posed more awkwardly these days for the smaller group by the popular and more uniformising culture of mass newspapers, television and entertainment. In the latter area the size and power of market forces dominate and penetrate. Given reading, viewing and listening opportunities and habits it is reasonable for concerned Irish persons to fear the impact of contemporary mass media and the amorphous levelling that mass entertainment threatens to bring about as well as the culturally anodyne if functionally useful effect of mass produced artefacts. The fact is, moreover, that whatever distinctiveness from others as well as from one another Irish groups north and south possess, they are pervaded at least superficially, and possibly more deeply as television makes its mark, by an Anglo-American (mid-Atlantic) culture that sets dress fashions, creates most tastes in music and influences opinions on international affairs.

Yet in this tension of large and small let me say immediately two positive things, one on human achievement and the other on social distinctiveness. The first is that both mass media and industrial productivity are the outcome of a contemporary technology that has given to modern persons a new capacity to cope with, control and develop – in spite of ecological and social mistakes and injustices – the resources of nature. Ordinary people have conceived a confidence in dealing with the world that is new to human history; and they possess comforts that kings did not own in ages past. The second point is that it is clear that in being able through economic achievement to escape from the 'poor mouth' of penury and, in spite of being exposed to myriad outside influences, Irish culture has retained its distinctiveness – a sense of belonging among a people with

a common history and long memories, lives still penetrated by a strong religious faith, and embroidered with distinctive accents, humour and games. Purists may well complain that Irish religion and culture remain unintegrated. But without trying to define distinctiveness one has only to read those contemporary Irish novelists who describe Irish society to recognise that altogether it could not be anywhere else. Indeed one has only to compare two good introductory studies of the novel in Britain and Ireland - Walter Allen's and Benedict Kiely's - to notice the difference of the traditions, a differnce that comes out in contrasting historical memories, social situations, humour and values. And historically the succees that the Irish have had in resisting Anglo-Saxon assimilation is matched - and confirmed in its possibilities - by the manner that central and eastern European minorities, for example, have withstood German and Russian cultural pressures.

#### C: Reflecting on common possessions

The most precious things held in common are values. But these are enhanced in being formulated and communicated in a shared language. And though historical, political and economic structures have come apart, new and forwardlooking linkages are in the process of being formed.

1. Socio-cultural factors

(a) Christian values: It would be an exaggeration to describe Britain as a Christian country. But equally it would be wrong to describe it as post-Christian. It is a country which in the roots of its modern formation was dominantly Christian, which still remains mostly if vaguely Christian in affiliation and outlook and which has a vigorous and disproportionately influential practising Christian minority. The British religious tradition - English, Scottish and Welsh - would once have been described as Protestant. But if it still is Protestant in the sense of rejection of papal authority and absence of corporate union with the Roman and Catholic tradition it has moved, especially in its Anglican form, a long way from the hostilities of the Reformation period. It has sought to reconcile a national and cultural tradition with a sense of identification with Christian faith and theology common to the Greek and Roman traditions and flexible ecumenical advances.

Irish Catholicism which once served to distinguish the deprived bulk of the Irish from settlers and landlords has retained more than other Roman traditions a suspicion of Protestantism. This suspicion is deepened and complicated by the continuing use of religion in Northern Ireland as a demarcation line between political protagonists and as a tool of social and economic discrimination. Yet contemporary Catholicism, developing post-Vatican II trends and drawing strength from movements in the American, French, Dutch and German churches, is capable of strong fellowship with English and Irish Anglicans as well as with English and Irish Methodists in a convergence of basic doctrines and growth of religious fellowship. Relations with Presbyterians for both theological and political reasons are more complicated. Underlying the drawing together of Christian groups in these islands lie two other changes besides those mentioned. One is that theological affinities, emerging from new scriptural exegesis and theological reflection unite intellectual progressives across denominational boundaries and divide them more from traditionalists within their own churches than from one another. Similarly, justice and peace issues, including stands on nuclear weapons, have the same unifying effect. In the event there is not only a growth of fellowship but a softening, if not a blurring, of denominational lines. Finally, abler and more perceptive persons in all Irish Churches are aware of the minority position and the intellectual state of siege of Christianity throughout the world; and for such reasons they have begun to emphasise the worth of their shared belief, religious fellowship and organisational cooperation rather than maintaining separation from one another in the name of historical differences, doctrinal purity and ecclesial distinctiveness.

(b) Democratic traditions: The profoundest bond – and inversely the absence of a great obstacle – between Britain and Ireland is a common acceptance of a democratic system. Obviously there are flaws in each state's system. Yet in each, governments are open to challenge through free

speech, elections and the courts.

Paradoxically the smaller country has obtained its apprenticeship in democratic functioning from the tutelage system of its quasi-colonial rulers. In turn it has improved in certain respects on its mentor, not least in its electoral system and its freedom from the trammels of a mostly hereditary second house. Again the smaller state has benefitted from the continuing strength of a neighbouring democracy. Yet its own achievements have been too little appreciated in Britain and taken too readily for granted. It might easily have been predicted, for example, in the early 1920s that a new state that had no full experience of democratic freedom - and that immediately on independence experienced a civil war, that had few material resources, that was about to head into a world depression, and that had a political elite which had been recruited disproportionately from among guerrilla leaders - would not have stayed a democracy. The Irish Free State by almost any law of comparative politics should have gone the way of Greece, Portugal and Spain, not to mention the worse cases of Italy and Germany. But it did not; and it has stayed as one of the world's greatest, if smallest, democracies. It did have two advantages in avoiding pressures that might have brought excessively great weight to bear on its political system. First, there was the continuing structural link with Britain that offered an easy immigration outlet and safety valve for many of the ambitious and unemployed, even if this advantage was offset in some measure by disadvantages inherent in possessing a larger, richer and more industrialised country as a dominating trading partner. Secondly, a fortuitous piece of history had left a million recalcitrant Protestants with their own and their minorities' problems outside the new Irish state at a time when greater economic frustration compounded by political alienation might have unbalanced a fragile democracy.

Whatever about recent history we have in these islands two democratically elected governments that respect one another. Each government also sympathises with the responsibility of the other to a relatively informed electorate. Moreover, if the British government has refused to let Northern Ireland to be incorporated into the Republic without majority consent it is also true that the Southern government has been able to measure Northern government by British standards and argue the necessary reforms that those standards require. In spite of tensions of competing interests and the difficulties of maintaining communication, there is crucial trust between these two democratic governments of free peoples who appreciate one another's values, who have in good measure to make policies openly, and who have to carry their own peoples along with them in

implementing policies.

(c) Linguistic inheritance: Except for scattered groups of Gaelic speakers and some two-fifths of the Welsh as well as immigrant groups from the New Commonwealth, these islands are English-speaking. Nothing seems more natural to the vast majority of the British and nothing more highly ambivalent to a small politically active minority of the Irish. Linguistic lethargy, the failure of efforts to revive Gaelic, and economic advantage have kept the Irish English-speaking. Beyond these factors there also has been a cert-

ain pride and easefulness in their use of forms of English that have been moulded to Irish sensibilities and that draw on the structures and resonances of a Gaelic substratum. One might notice here in passing that in late nineteenth century Ireland, though cultural nationalism in words of W.V. Wallace about Czech nationalism was there 'to carry the torch for politics', it failed in its specific role to revive a traditional language but had rich results in games, folklore and music as well as in the transformation of an acquired language.

One of the unexpected returns from empire has been the spread and adaptation of English in once colonial territories. The Irish have - with the Americans - pioneered literary styles in English and have provided resources to the standard language in the way that English regional dialects did at an earlier stage, but with the greater nuances of confidence and reflexion of national groups. While the English have been tempted on occasion, especially in face of the outpouring of American works, to regret their lost monopoly, they have, by and large, been glad to glimpse other sensibilities through outstanding literature. In the formative literary period in the earlier part of this century the Irish output has been immensely rich: Synge, O'Casey and Shaw in the theatre; Joyce and Beckett in the novel; and the towering figure of Yeats in poetry. Moreover, these are only the foremost among a rich host of companions. James in the American novel, Pound in poetry and O'Neill in the theatre stand alongside the Irish. Only Hopkins in poetry and Lawrence in the novel - and no one that I can think of in the theatre - stand out in the same way in

2. Structural factors

(a) Economic linkages: While the Irish Republic has diversified its markets during recent decades Britain remains its principal trading partner. In 1983 39% of the Republic's exports went to Britain while 45% of imports came from there. In turn the Republic with its small population was Britain's fifth largest customer. Revealing, however, how much the Republic has changed its trading patterns the 1983 statistics show that live animals and dairy products were only 7% of the total exports of the Republic. Finally, one sensible economic reflexion is to acknowledge how much both countries benefit from one another's trade.

(b) The EEC and global technology: The simultaneous joining of the EEC by both countries has welded them together more closely, not only in so far as both have become politically and economically part of Western Europe but because within the EEC they have in broad measure, worked together and come closer functionally in the process. Yet one may also note the continued growth of Irish exports to EEC countries other than the United Kingdom - such exports in 1984 came close to matching those to the United Kingdom. However, beyond immediate economic exchanges both countries have made historic changes in joining the EEC. The larger country has set aside an imperial heritage and accepted a European, and Western European at that, location - even if the shreds of former glory and values are retained in disproportionately heavy military expenditure and the retention of nuclear weapons. The smaller country, on the other hand, has been able to move out from a position as the off-shore island of Britain and cosolidate more concretely, visibly and continuously an international role gained earlier through the League of Nations and enlarged through the United Nations Organisation. In the process it is, however, taking strains on its self-conscious neutrality or non-alignment. It has also on occasion upset its immediate neighbour which, for example, resented bitterly its role on the Security Council of the United Nations during the Falklands War as well as its

subsequent opposition within the EEC to economic sanctions against Argentina.

Important though Western Europe is to both countries it is worth stressing that the world is – in technological terms of the relation of distance to travel capacity and communication – smaller now than Europe was in 1939. Both countries consequently have to face the global logic of technology. The smaller country with its weaker outreach must in good measure do so in conjunction with the larger, not least in reacting to its lead and in using its facilities. Both are also to be found on the same side of the North-South divide. Hopefully here the imperial memory and cosmopolitan tradition of the larger country and the idealism of the smaller, drawing on old and new Christian missionary heritages, will join to forge and maintain a broker's as well as a donor's role in the recognition of global interdependence and the justice of aid to the poor.

#### D: Cultural pluralism

In each island there is a dominant group that sets the cultural tone. In Britain the English do this; and in Ireland Gaelic nationalists, though less cogently owing to the influence of mid-Atlantic media culture, do the same. Again in each case the cultural situation is for historical and contemporary reasons more complex than cultural stereotypes—or for that matter received wisdom—would suggest.

The ingredients of English culture go back into the history of the peoples who have made up the English: Britons, Anglo-Saxons, Scandinavians and Normans. Literature, drama, poetry, prose came to maturity in the Elizabethan era which coincided with both the consolidation of English unity and the arrival of English sea power. Eater the industrial revolution in which Britain initially led the world fundamentally altered tradition as did a concomitant imperial spread. Latterly British economic growth has slowed. Britain has simultaneously had to come to terms with relatively large new minorities who for reasons of majority reactions and/or their own volition have remained distant from the traditional majority.

Colour differences have been prominent in rendering the new groups – Asian and West Indian in origin – separate as well as distinctive but particularly in the case of the Asian groups it is culture – in the sense of religion, language and social customs – that is the more deeply distinguishing feature. Historically the British have coped with immigrants by assimilating them. They are now faced with new-comers and with new British groups that resist assimilation

and raise the issue of cultural pluralism.

The Irish have more awkwardly for a long time had to face the issue of cultural pluralism. The assimilation of the Normans, the 'Old Foreigners', continued with the partial, and perhaps now almost complete, assimilation of the Anglo-Irish but not before the latter had bequeathed a transforming heritage to the country, not least linguistically. Owing to concentrated numbers, land-holding, and the shape of industrialisation in the north-eastern counties, groups in that area stayed in some measure apart from the evolution of the rest of the island. In consequence, as well as there being cultural differences between the southern Irish provinces a greater cultural difference grew and persisted between them and most of Ulster. For a traditionalist grouping of peoples, close to the land, the result has been a cultural problem less complex than what the British face in their race relations but more deeply rooted historically and more strongly linked to political divisions and economic competition. Having said that, it is still true that cultural boundaries have been more fluid and more porous than political divisions.

In raising the issue of the plurality of cultures on both

islands - and in the larger island the existence of the Scottish and Welsh ethnic groups made for pluralism before the arrival of the new groups - the smaller island suffers from a problem of pluralism that is perceived as binary by its majority and that has not been fully accepted by the latter. The members of the Gaelic tradition have become a nation much as have other European groups, mainly in the course of the nineteenth century. The unionist groups in the North have remained more a community – that is, a group having a sense of commong belonging, shared interests and objectives - than an historic nation. In part nineteenth century nationalist movements seem to have passed them by; and in part they have had an ambivalent relation to nationalism's crucial piece of land where they have had to urge cultivation against immemorial possession. In consequence, the Protestant community has had difficulty in defining its identity. Attempts to define an Ulster unionist identity have been further complicated by an assertion of contractual relationship with the government of the other island that makes the union conditional and that also shifts the final locus of government from Irish unionists as well as adding economic and military dependence.

In terms of identity – the legitimacy of association – both Irish groups have had difficulties with one another. The Gaelic groups have wavered between seeing Northern Protestants as usurpers who have stolen land and upbraiding them as recalcitrant Irishmen who refuse to accept their heritage. Conversely Northern Protestants, conscious of themselves as a community and proud of their work on the land and in industry, have tried to play down the relative artificialtiy of the existing boundaries of Northern Ireland (which were drawn up mainly to provide territory large enough for viability and small enough to ensure a Protestant majority) and have constantly ignored the presence of a Gaelic minority in their midst as they declare Ulster rightly theirs or treated the minority as illegitimate subversives.

Leaving aside for the moment the political and economic negotiation and conciliation that are required in Northern Ireland, it seems crucial to argue that those of the Gaelic tradition must accept the legitimacy of another tradition, allied and in many respects similar to their own, yet too consciously different to be merely Irish on the island of Ireland. Northern Protestants have been in Ireland for too long - longer than most groups have been in the United States - to be considered illegitimate; and they are not going to go away. Yet in their turn by trying to ignore the cultural dimensions of the Gaelic tradition in Ulster because they fear its political logic unionists only deepen the alienation of the Northern nationalist community and generate those sentiments that nourish insurrection. Moreover, Ulster Protestants need to accept their likeness to the other Irish groups, not least in a level of religious practice quite unlike the British levels as well as the way they draw on the whole island for a dimension of their identity. In any case in the eyes of almost all the rest of the British all the smaller island's inhabitants are Irishmen. Seamus Heaney reminds them:

Ulster is part of Paddyland, And Londonderry Is far away as New England Or County Kerry.

It is also probably fair to say that were there no threat of political takeover from Dublin most Protestants would readily enough accept to be called Irish. They do in fact implicity accept that designation when they play soccer, rugby and other games.

It is worth saying one word about music. While the smaller island is very much on the receiving end of music

and song it is still the case that its songs have had a disproportionate impact on the larger island. Moreover, its folk music contribution has been received as strong in authenticity and high in entertainment – one has only to observe the reception given to the Chieftains and many other folk groups at British venues as well as note the numbers of British folk fans who listen to Radió Telefís Eireann.

In this connection the British government and its radio and television monopolies need to take seriously the Gaelic and Irish – these are not necessarily the same thing – dimensions of culture, especially in Northern Ireland. In this connection also there is a case for catering for Northern Irish Protestant aspects of culture – the latter groups are so bent on being British that they have not emphasised their own distinctiveness and remain the poorer for this reason. They will not look less British for being Irish since there is no monolithic British look in these times. The British state is culturally plural – and it seems a shame that an envenomed patch of politics should constrain that pluralism.

Essentially what has been argued here is that both islands have to come to terms with cultural pluralism on their territories and that minorities who have arrived with differing legacies but with political legitimacy do not constitute intrusion or impurity. Any other outlook not only denies the human capacity creatively to re-define boundaries and recognise affinities but runs the risk of creating conflict and alienation. More positively, groups can draw strength from inter-cultural contact in thinking, social customs and artistic creation.

#### E: Roles of groups

There are three crucial groups involved in creating cultural patterns and styles that foster fellowship, and that yet can hinder its growth: the churches, schools and youth groups.

1. Role of the churches: What separates the main Christian churches these days is less theology than sentiments left over from the past, distinctivenesses that are cherished but that are cultural rather than religious, and insufficient organisational efforts to work out clerical roles in new tentative schemes of Christian reunion. In both Britain and Ireland – and in this respect they resemble most other European countries - religion has suffered from its conflation with politics. In Britain a Protestant tinge to nationalism has outlived the way in which most of the nation have ceased to be Anglican. In Ireland the Protestant and English discrimination threw Church and Gaelic nation together and turned the clergy into a nationalist leaven that lost its raising effect only gradually during the nineteenth century as religious discrimination was lifted and secular middle classes and lower middle classes came on the scene. The effect was to leave the upper clergy awkwardly ill-atease, first during the land war, later during the 1918-21 guerrilla war, and again in the early years of the Free State as they had to confront politicians with whom they shared nationality and with whom they could use religious persuasion mainly and no longer use religion as a political surrogate. English Catholicism in its turn has only recently emerged from a cultural ghetto; and it has suffered isolation from the great theological currents of the modern Church. In Northern Ireland religion has gone on furnishing political boundaries – a method of demarcating groups and entitlements - long after it ceased to furnish this function in most European countries. In consequence, if religion has played a political role, and one not always to the credit of religion, it may also be possible to draw on religious strength and logic to ease political and cultural confrontation.

In Northern Ireland church members and clerics have mostly shared the bitter sentiments, ugly stereotypes and opposing ambitions of their political communities. At worst clerics could be described as chaplains to warring tribes. At best they have wrung hapless hands as their co-religionists have made their own political and moral decisions with scant regard for their official pastors. Part of the trouble with a religious approach to moral and political matters in Ireland is that the clergy of all denominations – and this is both a strength and a weakness – have long been – and in good measure still are – elders of their communities at least as much as they have been ministers of Christ.

In practice there are two crucial areas in Northern Irish life in which the churches have not come to terms with one another. The first is marriage; and the second is schooling. In the case of marriage there is a bogey and a reality. The bogey on the Catholic side is that mixed marriages will weaken the faith of Catholic partners and that they will harm the unity of the Catholic community. In Britain where the Catholic stand against mixed marriages has mostly had to yield to demography and the breakdown of Catholic 'apartness' these dangers may well be present. But in Northern Ireland such marriages are likely to be a small fraction of all marriages so that this fear is quite unreal. On the Protestant side in the North is the belief that Catholic intransigence is meant to ensure that all children of such marriages are brought up as Catholics and as nationalists and that they are - together with a calculatedly higher birth rate - a means of increasing Catholic and nationalist numbers. Moreover, both bogies play down the interfaith and intercommunal worth of mixed marriages in a region where marriages bring together not only individuals but families. A reality on the Southern Protestant side is that a tiny community faced with an intransigent and devout majority is in danger of being absorbed - and undoubtedly one factor in explaining the decline of the Southern Protestant community since 1922 is that part of it has been absorbed into the Catholic majority through marriage. The other reality is that the Irish Catholic Church has been slow to apply in Ireland recent more flexible legislation available from Rome to soften previous intransigence in mixed marriages. In this way it renounced a possibility, though a qualified one, of religious conciliation in the whole island and also of political conciliation in the North.

The second issue that separates religious communities in Northern Ireland is education. This issue does not divide the respective clergies because they are agreed to maintain separate systems. In practice the geographical divisions of the religious communities will entail a great deal of segregation of schooling, yet it seems a pity that where rationalisation of educational resources is required that denominations cannot accept the worth of community integration and reach agreement on religious instruction. In teacher education specifically they may well come to regret a failure to reach agreement on pooled resources and guaranteed religious components when demographic realities and economic constraints combine to eliminate separated facilities. Christians are called to peace as a basic value. One wonders why churchmen so readily set it aside for narrow organisational reasons. Perhaps it is difficult to avoid the impression that no small part of the intransigence on education is that the latter is the last sphere of secular power and patronage available to the clergy. In Southern Ireland also the denominations are agreed on educational separation. Paradoxically here separate schools which are generously supported for the religious minority are a gesture of conciliation. The issue in the Republic is less denominational education than how long the state apparatus and increasingly better educated community leaders are going to accept a considerable clerical role in organising schools.

Overall one wants to argue the worth of ecumenism in both Irelands where it lags as it does in most Englishspeaking countries. In Northern Ireland this lag owes much to contemporary politics. The lag in the Republic and Britain owes something to a lack of theological culture, especially on the Catholic side. But it owes something also to Irish resistance to religious and political oppression in the past and to attitudes that endure. The churches however may well survive best now only if they have the intellectual and organisational adaptability for closer ecumenical relations - using opportunities that range from facing common social concerns together through shared worship and swopped pulpits to theological meetings - in a situation in which threats to religion come not from interdenomination rivalry but from a closed scientific culture and the religious apathy of industrial society. The era of sociological religion is over, Finally, since all the denominations stretch into, and across, both islands, strengthened inter-denominational relations can only deepen the common respect of peoples for one another.

- 2. Role of schools: Schools on both islands have a three-fold role to play: they can adjust syllabuses and adapt courses; they can organise exchanges; and they can develop an orientation of understanding, conciliation and complimentarity.
- (a) Courses and syllabuses: In this section many illustrations could be used. For sake of time I confine myself to two subjects, history and literature:
- (i) History: Irish schools have little choice except to learn about Britain. British history has intruded too excessively into their own past for it to be ignored. Moreover, British history is too much part of European and world history for it not to be taken into account. Yet there is a case for the extension of modern trends that move on from the learning of political history into social and economic history. The worth of such teaching is that it tends on the one hand to emphasise the profounder political developments which the growth of democracy and tolerance are, and on the other hand to depict the human dimensions of peoples that overflow the boundaries that their own ruling classes have set them.

British schools may seem more easily able to exempt themselves from studying Irish history. Yet the islands have for more than two thousand years been an intercommunicating entity – after all it has historically been much easier to sail between the islands than to travel by land over long distances within either island - whose history has been shared in settlement patterns, politics, religion and language for British schools to pass it by. Moreover, Ireland has been Britain's protocolony in which many patterns of communication and control were initiated long before they were imposed on later, larger and more far-flung colonies. Finally, as has already been argued, Britain is now multi-cultural beyond hope of reversal. Irish history helps to explain how the situatin has come about and how the Irish provide - like other ethnic minorities - a presence that suggests the accommodation needed to live with historical survivals that are no rudimentary relics but organic parts of great vitality.

(ii) Literature: The Irish simply cannot ignore English literature. For one thing it provides access to the origins of their own speech and writing. If Gaelic is their traditional language and if its style and context lie beneath the English that most of them speak, English is their mother tongue. Moreover, English literature which is so utterly rich in drama, novels and poetry offers an insight into human sensibility that cultured persons cannot seriously avoid and to which schools provide a

crucial access. In a deep sense the Irish share literary ancestors with the British. They need to recognise that ancestry and accept the affinity, indeed consanguinity, that comes out of it.

Yet it is possible in Irish schools to teach English literature as if it were part of a heritage that somehow is detached from the people who made it - as if, for example, those who defeated O'Neill and O'Donnell at Kinsale had not been part of the great audience that made Shakespeare possible. It is also the case – though it is less often done than the detached approach - to teach English as a foreign literature or the literature of a foreign people. Yet it is not possible to separate a literature from the minds and hearts of those who composed it and whose values, interests and sentiments it reflects. Moreover, it is no foreign literature but one whose words and sentences work their way through Irish lips and on to Irish pens. While the great folk poetry of the hidden Ireland - like its music - still carries the living resonance of Irish life, English literature with Shakespeare, Wordsworth, the Brontes, the latter with their own Irish ancestry, and others remains a more conscious and cultivated, though not profounder, influence on writers than the Gaelic poets who had no corresponding dramatists or novelists or leisured audience with which to forge a continuing language. In short, literature unlike politics cannot maintain concepts of undivided and unshared political sovereignty or for that matter harbour illusions of cultural false evidence of separated purity based on distinctiveness.

Essentially what this argument is driving at is that literature reflects the genius and mores of the people who have created it and profoundly influences a people who make it their own. For those reasons English literature today in the hands of Irish teachers leads at its best to a love affair with a great and attractive people as well as to a self-aware taking up of intimate influences on the making of the mother tongue of almost all the Irish. There is much more to Irish speech and Irish writing than the impact of English and its literature. But without taking the latter into account crucial dimensions are perilously ignored and a wonderful human opportunity of sharing a common humanity missed.

The British in their turn in facing towards Ireland and literature find a wealth of creativity that proportionately far outstrips Irish political influence or Irish economic resources int the modern world. They know how such writers have entered into their history and the making of their language. Finally, in this context one needs at least to draw attention to the intercourse that has been started up between the contemporary Gaelic poets of Ireland and Scotland.

If for reasons of history and sensibility English teachers in Britain draw on Irish writing they can also use literature to depict the human traits of a people who have so often been misunderstood by the English, not least because they have simultaneously been so close to them and yet been so unlike them. There is also a case for drawing attention to the hard-nosed if imaginative technique of Joyce's novels, the calculating descriptions and evaluations of Shaw's plays and the self-conscious craftsmanship of O'Connor's short stories, all of which are far removed from stereotyped images of the feckless Irish. The English have to face the paradox that Anglo-Irish literature simultaneously belongs to them and bears the intimate mark of a different people. If one is to change the metaphor from that of a love affair for the smaller people to a metaphor for the larger people one may refer to their need to know and respect their cousins in an extended family where there is familiarity and trust and where the obligation is to recognise at once differences and aspirations.

(b) Visits and exchanges: On the organisational side I want to put forward some simple suggestions. First, there is a case for school visits between the countries. Too often school visits are projected under the guise of foreign language learning. In fact mostly they contribute culturally: and seldom do they bring much linguistic gain. For such reasons, while not ignoring the linguistic dimension it is worth arguing that school visits should take place for good cultural reasons between Britain and Ireland. Britain has historical riches of all kinds. Ireland has rich neolithic and early mediaeval antiquities as well as a variety of other things. Moreover, British children have the opportunity of seeing a culture that is different from theirs, and that is articulated through a friendly people in a common language who possess no small gift in that language. Secondly, student exchanges can be used for the building of individual and family linkages across boundaries and sea. Thirdly, governments might underpin teacher exchanges, particularly teachers of history, geography, literature - but not confined to these subjects - so that more understanding and communication can be developed and the development gains maintained. In this respect also one might argue for a modest level of support for Irish studies in British universities and polytechnics. Finally, where links are organised with the continent British and Irish schools could in certain cases combine to send their children abroad together and have them profit from inter-communication with one another as well as with continental groups. Not least, they might well discover how much more they have in common with one another than with persons of other European cultures.

3. Role of youth groups: Youth organisations have certain advantages that schools have: they reach persons before prejudices have formed and hardened; and they can play serious roles in forming ideads, setting up contacts and developing fellowship. Again a crucial instrument in this process is the exchange of persons between islands as well as the undertaking of joint ventures. Scout groups have taken such initiatives; and many other organisations can reasonably follow suit.

Sports clubs already exchange fixtures. Obviously that kind of initiative could be taken much further. It is worth noticing in passing that those groups that play rugby in both islands form a relatively integrated and understanding community in which there is a great deal of fellowship. It may be remarked also that rugby – a mostly middle-class game - is played on an all-Ireland basis. Perhaps soccer which is a mostly working-class game could at least intermittently be played on an all-Ireland basis - had this been the case would the present home international system so easily have collapsed? In any case the support and the passion in Dublin for teams like Manchester United should be set aside lightly for its worth as an anglophile factor though it sadly reflects the languishing state of Irish soccer except as a nursery for better and richer leagues. The removal of the Gaelic Athletic Association's ban in recent years on foreign games, in practice soccer and rugby, has been a considerable step forward. Beyond that there is a case for removing the ban on RUC personnel. But there is need in turn for unionist acceptance of Gaelic games, especially in facilitating a movement in all Northern schools towards playing such games as well as international games. Finally, if both governments are serious about supporting practical steps towards friendship, they need to find the small sums of money that underpin sports exchanges and visits as well as other cultural exchanges.

#### F: Conclusion

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

and the interlocked interests of peoples.

(a) Selectivity of tradition: The strength of tradition is that it offers a collective memory that is crucial to the distinctiveness of a people as well as being indispensable to individuals for understanding themselves as well as their community. It also offers thought-out ways of reflecting and acting that provide patterns and norms. In relation to historical memory as well as to respected values, accepted modes of behaviour and cherished cultural possessions, it suggest often a vision of the future that may in measure be idealised but that nonetheless shapes national aspirations and gives strength to social efforts. Yet peoples and their traditions change. They change in so far as human generations react with one another and successors never copy predecessors exactly; they change when different technologies serve to prompt alterations in social relations, in economic and other capacities, and in ways of thinking; and they change as their own populations grow more diverse and as their neighbours also undergo change. Taken all in all tradition provides great strength, especially strength for both retention and acquisition in the process of change. Conversely tradition loads intolerable and warping burdens on the shoulders of those who use it to declare it sacrosanct in an essentialist or unchanging form. Finally, since peoples change as they draw on tradition they inevitably draw on tradition relevantly and selectively. In a word, they inherit history; and they set about making different but continuing history.

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

to turn to that pluralism again.

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

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

temporary world.

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

Let me end this section in saying a few words about cultural interaction generally. In doing this I am effectively returning to the leitmotif of this talk: the value of the various kinds and degrees of interaction among groups where the English hold a certain pre-eminence but no domination, and especially no monopoly. Fruitful cultural exchanges through thinkers, writers, artists and musicians - those who hold up a reflecting-inventing mirror to their societies and who plumb the unconscious and subconscious depths that lie beneath and inform rationality and make peoples to be most themselves - are the most natural thing in the world. Isolated cultures stagnate: the graveyard is full of their stunted corpses. Strong cultures take over ideas and practices from one another, are stimulated by these ideas and practices, and watch with rich wonder what happens when their own ideas are borrowed and begin to live with new life in other cultures. Cultures can become most consciously themselves and aware of their distinctiveness when they have some measure of comparison. And when cultures endeavour to understand one another with sympathy and to imitate one another with fidelity, each single culture grows in stature, gains in confidence and remains truer to its own genius than before the encounter.

(c) Future and freedom: If in the previous section I came back to the theme of dynamic cultural pluralism, let me finish in returning to my opening statement on convergence, encounter and context. Evidence of belonging in convergence runs through every theme touched on in this paper. The encounter in the convergence has problems yet not such as seem insurmountable in their difficulty or intolerable in their costs. The context, far from inhibiting con-

vergence and the resolution of the problems of encounter, is in our time deeply supportive, suggesting on the one hand the worth of continuing distinctiveness in a world that in certain ways grows more uniform, and pointing on the other hand to the worth of regional and sub-regional coordination in a world where contemporary technology in its industrial productivity and its destructive weapons underlines the need for new global structures and styles of cooperation. We are free to make our future. We cannot make this future with utter or arbitrary freedom but we can use freedom with vision and integrity to work with the current of a history that now offers us wonderful opportunities to reach out to new far-flung global neighbours and at the same time to cherish old and much loved close. neighbours.

(Professor James O'Connell is head of the Department of Peace Studies, University of Bradford. This paper was first delivered at an Anglo-Irish Encounter conserence in Dublin in November 1984 and also at the third national Irish Studies conference at Soar Valley College, Leicester, in February 1986.1

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#### THE SCHOOLS CULTURAL STUDIES PROJECT IN NORTHERN IRELAND

The Schools Cultural Studies Project was one of a number of attempts in the late 70s to see intervention into the curriculum of Northern Ireland schools as one of the ways of trying to combat the problems of sectarianism in the province. The project was a projected solution to tensions raised by the cultural divide in Northern Ireland, and like any projected solution, it depended on the perceived logic of the problem. Looking back over the intervening years it is perhaps more possible than it was then to make an independent judgement about whether S.C.S.P. got its diagnosis right. The problem, as originally cast, was that teachers were perceived to be 'naive bearers' of a culture that itself had a number of problems. On both sides of the sectarian divide local sub-cultures were seen to be:

- (i) highly ideological, militant and agressive,
- (ii) encapsulated and fixed, being relatively incapable of change,
- (iii) highly visible, supported by various myths and public displays,
- (iv) thin and translucent, lacking complexity and internal diversity,
- (v) highly reproductive, with a capacity to hand-on fixed positions from generation to generation.

Because of this pessimistic diagnosis, the path back was seen as arduous and painful. Each individual school would re-examine its selection and interpretation from the Northern Ireland culture-at-large, across the curriculum, and seek ways of reconstructing it towards tolerance, understanding and social critique.

The original funding proposal (to the Joseph Rowntree Charitable Trust) evidenced Director Malcolm Skilbeck's determination to establish a second generation curriculum project, one that attempted to 'blunt the edge of sectarianism' in Northern Ireland schools by using the curriculum system of its secondary schools within a community-wide 'broad front' approach, as an instrument of social and cultural change. Its novel features vis a vis available models of curriculum development were that it was <a href="school-based">school-based</a> (valuing selective adaptivity rather than proposing a 'course of study' to be tested by teachers) premissed on a philosophy of <a href="cultural reconstructionism">cultural reconstructionism</a> (and thus, ambigously, believing that the province's teachers, erstwhile 'naive bearers' of the sectarian culture might become, virtually overnight, 'cultural change agents') and <a href="open exploratory">open exploratory</a> (committed to painful self-analysis, an unfreezing of views, and gradualist progress).

The evaluators' report, Chocolate Cream Soldiers, evidenced considerable sympathy for S.C.S.P which has faced bravely one of the most intractable social and cultural problems in Western Europe, recording 'that the great success of the project can be simply stated: it got sharp issues into the curriculum of Northern Ireland schools, and has produced many many examples of courageous, high risk, and seemingly successful probing'. In short, there does seem to have been an unfreezing'.

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Yet some slightly disturbing aspects were also highlighted: the personality dependence of the innovation, oscilating wildly under its changes in directorship, unchallenged in the Rowntree predilection of trusting people rather than ideas; the regression back towards a non-adoptive first generation project, increasingly 'technologising' its problems in a flight from direct confrontation with the sacrosanct. Even S.C.S.P.s 'value-clarification process' (an attempt to teach pupils how to choose and value without necessarily telling them what they should choose and value) appeared in technical guise as a position-free heuristic, shorn of any sectarian affiliations. over-concentration on the 'five year course of study' (which was neither envisaged nor financed in the funding proposal) tended toencourage an assimilative rather than a critical response, although by the fourth and fifth years some extremely sensitive teaching was being attempted on both sides of the divide using curriculum material directly relevant to the troubles. Some of this high-risk material was historical, some involved fictional communities and role-play exercises, while the project did not shirk contemporary incident studies.

Some problems, too, arose out of the ambiguous political image of S.C.S.P., perceived variously as 'neutral', 'a state cell', 'the educational wing of the Alliance Party' or 'in a republican corner'. Since some opposition came from virtually every side, the project was probably justified in considering itself relatively free from bias. One embarrassing feature was that the material on Derry was not taught at all in the city's Protestant schools, who claimed that the parents would find it too sensitive, but was taught in the Catholic schools after being checked out by the para-military groups.

In spite of its early volatile (and at times even deviant) history, S.C.S.P. can claim to have recruited and kept faith with a network of teachers and made a substantial impact. Under its last Director, Alan Robinson, it settled into an extremely interesting curriculum package and associated pedagogy. It was also extremely encouraging to see teachers from both sides of the divide working together on common approaches.

Looking back it is clear that the project has left behind it a very important legacy and that its influence on teaching in the province continues, although in a way that has been largely assimilated. Its bequest has been fivefold:

- (i) a rationale for curriculum development in social and cultural studies for Northern Ireland,
- (ii) packages of curriculum material related to such aspirations,
- (iii) various classroom strategies, particularly the minipedagogical routines (discussion, enquiry, role play, 'the values-classification process' etc.),
- (iv) a social network, a large number of
  - (v) a large number of pupils who have had the S.C.S.P. experience.

#### Lessons for Teachers

S.C.S.P. has also made available a number of valuable lessons for the province's teachers. Although the project team implied at times that it was offering a 'new deal' cultural studies curriculum to all teachers in the province, the evaluation team writing in <a href="Chocolate Cream Soldiers">Chocolate Cream Soldiers</a> felt that the true target schools (or departments) were those whose assumptions matched those of the project. Schools might be perceived as 'coping with the troubles' in four ways:

- (i) defining schools as 'time out' from the pressing social and cultural problems of Northern Ireland,
- (ii) putting the school 'up front' in the cause of community understanding and eventual reconciliation, and encouraging teachers to see themselves as 'cultural change agents' a part of the eventual solution rather than a part of the problem,
- (iii) some compromise, internal conflict or general fuzziness, often without a cross-school policy. This looseness is not necessarily disreputable; it allows flexibility and adaptivity, and is a realistic recipe for survival in some situations at the sharp end,
- (iv) adopting a 'local position', albeit one of modified sectarianism.

S.C.S.P. had no match with (i) and (iv) and teachers in such schools were wise to pass it by, unless willing to use it as a wooden horse of Troy in an attempt to subvert the values of the school. The project appeals to type (ii) schools and teachers, who will find its value position consistent with their own. It might also offer support to type (iii) schools and teachers, nudging them in the direction of (ii). Strangely, the project had all four types of school under its wing, although some of the anomolies caused internal tension.

#### Testing for civil and moral reasonsing

One aspect of the evaluation of the project concerned whether pupils who had come under its influence would perform any better on tests for civil and moral reasonsing, a skill clearly close to the heart of the social studies material. This aspect of the evaluation was conducted by Sister Anne Breslin. The problem we set her was a straightforward one: What evidence could be collected in a short period of time that might be indicative of any inroads made by S.C.S.P. into how pupils think about pressing community or sectarian issues? There was no practical possibility of before-and-after testing. Sister Breslin instead tested project and non-project pupils against known bench marks. Predictably there were formidable problems of matching. The 'results' are put forward tentatively.

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The difficulty of evaluating such qualities as empathy, tolerance and understanding is well understood, particularly in this case as S.C.S.P's 'value-clarification process' offered no associated instrument. The instrument, then, had to come from a theory of cognitive and moral development unrelated to the V.C.P. We chose Kohlberg's 'stages of moral development' (preconventional, conventional and post-conventional, elaborated in Beck, Cruittenden and Sullivan Moral Education) and employed a questionnaire based on Kohlberg's moral judgement scale. This, after several pre-test and pilot runs, had shown a reliability coefficient of r = .65 with a standardised version of Kohlberg's scale. This was considered sufficient for an instrument identifying levels within and between two groups. Since the questionnaire was designed for older adolescents, oral explanation was added.

The questionnaire presented pupils with five dilemmas involving the civil rights of outgroups in society, that is of groups which differ from the majority in religious, political, ideological or ethnic affiliations. The 'dilemmas' were unfamiliar to the pupils, and at some distance from Northern Ireland's own dilemmas. After each problem, the pupils scored items, ranking them in order of importance. The items expressed concepts at the different stages of moral development.

The experimental (project) group was composed of two hundred pupils from two secondary schools in Derry. The control group was split between Derry (60) and Limavady (120). The control group's responses were examined by the T-test and F-test techniques, as a result of which they were judged to form a homogenous control group.

The hypotheses was that S.C.S.P. would promote thinking at a higher level on Kohlberg's moral judgement scale. Anne Breslin calculated first the stage around which an individual's response clustered, then obtained group means for the two groups. The differences between these means was examined by T-test and F-test techniques. A level of significance (p.<.05) was judged to be acceptable for a two-tailed test in each case.

The general finding confirmed that the project group more frequently and more consistently demonstrated a preference for 'principled' moral reasonsing than did the control group (p<.06) while the control group demonstrated a relative preference for items which reflected 'conventional' or 'preconventional' forms of moral reasonsing. (p<.05). The result suggests that the experiences offered by S.C.S.P. may have helped pupils towards empathy, understanding and tolerance. But it is of interest to point out that it was in Derry that the pupils showed a preference for 'individual right' items over 'law and order' items. A view favourable to S.C.S.P. would argue that the result has been achieved against a tide of civil unrest. On the other hand the items may have 'sectarian' overtones unanticipated by Kohlberg. At its bluntest one could consider 'law and order' rhetorically prod and 'civil rights' rhetorically fenian.

One ambiguity in the result was that whereas the project group showed the most principled thinking, the control group proposed the most tolerant solutions, although apparently from lower-level reasoning. In spite of the ambiguities S.C.S.P. felt able to derive some comfort from these results!

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Terry ALCOTT, Rusheymead Multicult. Centre, Leics. LEA.
Alex ACHESON, Soar Valley C. Irish Studies course.
Cheryl ARTHUR-HAWKES, Leicester, Bl Centre for Young Unemployed.
Tony BARRON, Leicester, Soar Valley Irish Studies; Unemployed Centre.
Tom BARRY, Hist. Dept., Henley F.E. College, Coventry.
Roisin BOLTON, Milton Keynes W.E.A. Irish Studies Course.
Paddy BOND, Four Provinces Bookshop, London.
Ms. Cas BREEN, Irish Film Festival, London.
Peter BREEN, Bromsgrove, Worcs.
Kewin BREHONY, Milton Keynes WEA Irish Studies.
Maureen BRODERICK, Irish Lang. tutor, Soar Valley Ad. Ed. class.
John BROUDER, Treasurer, Leicester Irish Community Centre Project.
Maggie BUTLER, Acocks Green, Birmingham.
P.J. BUTLER, Acocks Green, Birmingham.
Catherine BYRON, author of 'Settlements', Loughborough C. of Arts & Tech.
Elizabeth CASSIDY, Coventry, Irish in Brit. Rep Group.
Maura CASSIDY, Coventry, Irish in Brit. Rep. Group.
Bernard CANAVAN, Irish Studies tutor, London.
Michael COLEMAN, Youth rep., Leic. Irish Community Centre Project.
Seamus COLEMAN, V-Chair Regional Board, Comhaltas Ceoltoiri Eireann.
Finbar CULLEN, Haringey, Irish in Brit. Rep. Group.
Angela CURRAN, Multiracial Educ Service, Surrey L.E.A.
Kathleen DANAHER, London, senior citizen.
Maureen DANAHER, St. Joseph's R.C. Junior School, Leicester.
Nessan DANAHER, Irish Studies Co-ordinator, Soar Valley College.
Shelley DARKER, Cardinal Wiseman Boys School, Coventry.
Mr. DARKER, Coventry.
Maple DONOVAN, Four Provinces Bookshop, London.
Ms. Joe DOOHER, Community Liaison Worker, Leicester City Council.
Sr. Mary DOYLE, CSJP Rearsby, Soar Valley Irish Studies & Lang. classes.
Michael DUFFY, Shepherds Bush Library, London.
                                                the two gromens the day
Barry DUFOUR, Ed. Lect Univ of Leic; LEA multicultural service.
Maria DUGGAN, London, Action Group for Irish Youth.
Mary EVANS, teacher, Bishop Challenor School, Birmingham.
John FAHY, London, Federation of Irish Societies.
Keith FARLEY, Multicultural Educ Service, Wolverhampton LEA.
Michael FARLEY, publisher, Taxus Press.
Brendan FARRELL, reporter, 'The Irish Post', Birmingham.
Peter FITZPATRICK, Waltham Forest LEA multicultural service, London.
Joe FLYNN, Manchester LEA Multicultural service.
Maggie GARVEN, Head of Archaeology S.V.C.; Irish studies in schools.
Ivan GIBBONS, Irish studies tutor; Ed. of 'Irish Studies in Britain', London.
Fr. Bobby GILMORE, Irish Chaplaincy in Britain, London.
Les HANKIN, Manchester LEA multicultural service.
J. HARTE, Coventry, student.
P. HARTE, Coventry, student.
R. HARTE, Coventry, student.
Steve HAWKES, Leicester, Bl Centre for the Young Unemployed.
S. HEALY, Handsworth, Birmingham.
Dr. Mary HICKMAN, Univ. of London, Irish Studies tutor, Ir. in Brit Hist Cent.
Noreen HILL, Leicester, S.V.C. Irish Studies & Lang classes.
Norah HOWE, teacher, Glasgow.
Eamonn HUGHES, Univ. of Leicester, Irish studies - literature.
Dick HUNTER, WEA Irish Studies courses, Milton Keynes.
John HUTCHINSON, Dep Head, Anstey Martin school, Leicester.
Sean HUTTON, author in Irish, Bridlington, N. Humberside.
Maureen HARTIGAN, Irish in Britain History Centre, London.
Brian KEANEY, teacher, London; author of 'Don't Hang About'
Trassan KELLY-DOOLEY, Leicester, S.V.C. Irish language class.
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Catriona KELLY, London, Action Group for Irish Youth.
Sr. Olivia KILLEEN, CSJP, S.V.C. Irish Studies & Lang. classes.
Monica KERSHAW, S.V.C. Irish Lang & Studies class, Leic Ir Cmmnty Cent Proj.
Tom KIERNAN, Leic City Council Rec & Arts Dept, Leic Ir Commty Cent Project.
Jim KING, Salford, Lab Councillor, Chair N.E.C. Irish in Brit Rep Group.
Dr. Geraldine LANDER, Kilburn Polytechnic, London.
Mrs. A LAWRENCE, Sutton Coldfield, West Midlands.
Theresa LILLIS, teacher, Sheffield, multicult and anti-racist development.
Kevin LINT, Gateway 6th. Form College, Leicester, SVC Ir Lang & Studies.
Angela LYNCH, London, Irish in Britain History Centre.
Sharon MAHER, W.E.A. Irish studies group, Milton Keynes.
Enda Mc CARTHY, Irish in Brit Rep Group, Leeds, Branch Sec.
James McCARTHY, Irish in Britain Rep Group. Leeds.
Ian McDONALD, Leicester, Bl Centre for the Young Unemployed.
Tomas McGARRON, Irish in Brit Rep Group, Leeds.
Karl McCLOSKY, St. Mark's School, Hounslow, Middlesex.
Christoir McCRAITH, Mansfield, Notts.
Dr. John McGURK, Liverpool Institute of Higher Education.
Mark McLAUGHLIN, H.M.I., Dept. of Educ & Science, Birmingham.
Maureen McLAUGHLIN, Irish Commission for Culture and Education, London.
Sr. Veronica McMANUS, Sisters of St. Joseph of Peace, Nottingham.
Colette McMENAMIN, Gladesmore Community School, N. London.
Ion MILLS, rep for Irish Bookhandling (most main Irish publishers).
Ms MITCHELL, Coventry.
Declan MOLLOY, Action Group for Irish Youth, London.
Jonathan MOORE, Greenwich, London.
Maurice Moore, Irish in Brit Rep Group & Coventry Irish Theatre Group.
Johnny MORRIS, Irish in Brit Rep Group, Leeds.
Alar MORTON, Edge Hill F.E. College, Ormskirk, Lancs.
Brendan MULKERE, Irish Commission for Culture and Education London.
Peter MULLIGAN, Connolly Association, Northampton.
Carol NEEDHAM, Sec. S. Leic Lab Party Women's Section.
Secirse O BROIN, Irish History in Britain, London.
Caoimhghin O BROLCHAIN, Sunderland, Tyne and Wear.
Seamus O COILEAIN, Celtic League, Lordon.
Padraig O CONCHUIR, Celtic League, London.
Dr. Ita O'DONOVAN, Local Govt. Inst., University of Birmingham.
Maureen O'HARA, north London.
Miss Sheila O'SHEA, Centre for Info on Language Teaching and Research, London.
June O'SULLIVAN, Wandsworth Irish Womens Group, London.
Maggie ORR, Bl Centre for the Young Unemployed, Leicester.
C. PALMER, Handsworth, Birmingham.
Surinder SHARMA, Leic City Councillor, Chair Race Relations Committee.
Anna SOULSBY, Leic Labour Party Womens Group & Regional Executive.
Chris SOULSBY, Leic City Councillor, V-Chair Rec & Arts Committee.
Anne SWEENEY, Soar Valley College Irish Studies class.
Gemma SWEENEY, history post-grad, Trent Polytechnic, Notts.
Dr. Martin STAPLETON, St. Philip's 6th. Form College, Birmingham.
Dr. Roger SWIFT, Hist. Dept. Chester College of Higher Education.
Fr. J. TAAFFE, O.M.I., Irish Welfare Centre, Plunket House, Birmingham.
Mr. J. THELWELL, Keyworth, Notts.
Ms. Kate THOMPSON, teacher, Coventry; Irish lang. classes.
Mike TYNAN, English teacher, Soar Valley College, Leicester.
Debbie TYRRELL, PGCE course, School of Ed., Leicester University.
Chris WALSH. Manchester.
M. WILLIAMSON, Holy Cross Combined School, Sutton Coldfield.
Dr. Bronwen WALTER, Cambridgeshire College of Arts & Technology.
Patrick DUFFY, Irish Cultural Association, Wolverhampton.
Jeanne RATHBONE, Wandsworth Irish Womens Group, London.
Bernadette ROONEY, P.R.O., Leicester Irish Community Centre Project.
Michael J. SUGRUE, Gladesmore Community School, N. London.
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LATE ENROLMENTS FOR 1986 IRISH DIMENSIONS CONFERENCE 18 Margaret CLARK, Soar Valley College Irish studies class. Steve CLARK, Head of Humanities, Soar Valley College. Anne DELANEY, Federation of Irish Societies, London. Clare DELANEY, Federation of Irish Societies, London. Bernadette FAHY, Federation of Irish Societies, London.

Margaret FOGARTY, Leicester.

Sean HONE, Irish in Brit Rep Group, Coventry. Justin HARMAN, First Secretary, Embassy of the Republic of Ireland.

John Martin, Burton-on-Trent.

Hilda McCAFFERTY, Joint Ed., 'Irish Studies in Britain', AddisonPress.

Mrs. P. MURRAY, London.

Isabel O'CALLAGHAN, Sec., Leicester Irish Community Centre Project. Angela VESEY, local govt course, Trent Polytechnic, Notts.

Helen VESEY, primary school teacher, Notts.

Ann ZRAY, Trent Polytechnic, Notts.

Ralph WEEDON, PGCE course, School of Ed, Univ of Leicester. John DROMEY, Federation of Irish Societies, National P.R.O.

Robert McLAUGHLIN, Stratford Irish Community Association, London. Mr. P. O'CONCHUIR, Stratford Irish Community Association, London.

Sean McCALLION, Coventry Irish Theatre Group, Director. David KERNOHAN, Charter House Adult Ed. Centre, Coventry.

Mary KILBANE, Addington High School, Croydon.

Gearoid MAC AN MHAOIR, Conradh na Gaeilge, Birmingham.

Micheal O DOMHNALLAIN, Conradh na Gaeilge, London. Maire bean ui DHOMHNALLAIN, Conradh na Gaeilge, London.

Patrick GEARY, Soar Valley Irish Studies course, Leicester. David RUDDELL, Multicultural Service, Birmingham L.E.A. Brian MILLER, Camden Irish in Brit Rep Group, London.

Cathal McELHATON, Camden Irish in Brit Rep Group, London. John KENT, Camden Irish In Brit Rep Group, Landon.

Des McCURDY, Comhaltas Ceoltoiri Eireann, Leicester/Midlands.

Horace GREASLEY, Comhaltas Ceoltoiri Eireann, Leicester.

Wendy FLEMING, South Wolds Comp. School, Notts.

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#### FOR FURTHER INFORMATION

Contact: Professor J O'Connell, School of Peace Studies, University of Bradford, BD7 1DP

#### Irish studies in London schools and colleges

This is a revised version of an article by EMMA THORNTON, which first appeared in Multicultural Education Review (ILEA), Winter/Spring 1985, Vol.5; No.1.

In the last five years or so, a number of teachers and advisers within the ILEA have attempted to incorporate an Irish dimension into multicultural/anti-racist education. They have found it an uphill battle getting the resources necessary to initiate new courses and teaching materials, in terms of money, time and support. People seem unwilling to get involved — either because they think that 'doing Ireland' means being automatically associated with the Provos — an association they don't like; or because they think teaching about other ethnic minorities is 'higher priority' at a time of scarce resources; or because they are unsure of how to teach Irish Studies in a way that is educationally progressive, given that there are so few examples of good practise. More generally, in London schools it is sad to note a widespread lack of awareness of Irish history, of traditional and contemporary Irish culture, and of what exactly is happening in Northern Ireland.

There are important and pressing reasons why Irish studies should feature in London schools and colleges:

- \* As pupils of Irish descent are the largest ethnic minority in London schools, it is essential that their identity as Irish people is recognised, valued and supported, as now is the identity of other cultural groups. This would entail changes in the teaching of history, social studies, literature, languages, music, art, games...

  Hopefully we can learn from the strengths and weaknesses of the 'Black Studies' courses of the early 70's.
- \* As emigration from Ireland to England has gone on for centuries, and as there is a wealth of fascinating written, visual and oral source material on it, more schools should focus on the experience of and response to Irish settlement in Britain. It should be explored for its intrinsic value and interest, and also to strengthen understanding of the universal theme of migration and settlement.
- \* As anti-Irish facism is the most long-lived form of racism we have in Britain, it is essential that we begin to analyse and counter it in schools, and at the same time, learn from it many lessons about the origins, manifestations, and effects of other forms of racism.
- \* As Ireland could be said to be Britain's first (and last) colony, it is surely sensible that Irish studies should be the focus for developing pupils' understanding of concepts such as 'imperialism', 'inequality', 'under-development', 'rebellion', 'terrorism', 'sectarianism'... so necessary to making sense of the modem world. Furthermore, as the British government and army are involved in a war in Northem Ireland today as a result of the history of Anglo-Irish relations, pupils should have the opportunity to study it if they are to become responsible citizens with an awareness of and concern for current affairs.

cont'd

The GLC Ethnic Minorities Unit recently published a report\* strongly recommending various proposals to ILEA. To summarise, these were:

- i) that action be taken to include courses in Irish studies in in-service training with teachers
- ii) that links be established between Irish academic institutions and their counterparts in London
- iii) that work be commissioned to develop teaching aids and other educational materials for intiatives in this area
- iv) that teachers' centres be supplied with teaching packs and other information on Ireland and this provision be made available to resource officers and school advisers
- v) that provision be made for the introduction of Gaelic games and An Ghaeilge (the Irish language) as optional subjects in those schools with a significant number of Irish students.

The ILEA has already been involved in some developments. For instance:

- \* The ILEA Learning Resources Branch is working on a pack on 'Britain and Ireland', for use primarily with third year history classes in secondary schools. It consists of a basic information book, full of contemporary pictures and documents, outlining the history of the relationship between the two countries from the 16th century to the present; a Pupils' workbook with a range of exercises for individual and group work in mixed ability classes; a Teachers' guide; and a supplementary worksheet encouraging pupils to think, in general terms, about the concept of 'imperialism'. The books can be adapted for use with younger and older groups in history, as well as with social studies, English and general studies classes. They should be available to schools by the summer of 1985.
- \* The ILEA Learning Resources Branch Film and Video Library has brought copies of the video programmes made for Channel 4 last year on the Irish in England. Teacher's notes have been produced to go with them containing questions for follow-up discussion and useful transcripts of Irish people talking about working and living in England and the struggle to keep their own sense of identity.\*\*
- \* Various multi-purpose teachers' centres have run sessions on Irish history, migration and culture.

In order to help colleagues in schools and colleges who wish to develop courses and programmes of Irish studies, this issue of the Multi-ethnic Education Review contains a resource list. Although intended mainly for secondary history teachers, and lacking much information on pre-17th century Ireland or Gaelic culture, it may, nevertheless, be useful to teachers attempting to get an 'Irish input' into their teaching. Meanwhile, it is hoped that the ILEA will take up the recommendations of the GLC Ethnic Minorities Unit Policy report, and the new Irish Commission for Culture and Education in London (ICCEL).\*\*\*

Emma Thornton (former advisory teacher for secondary history at the ILEA Learning Resources Branch, now at Fulham Cross School).

\*\*\* See Section 1 of the Resources List

<sup>\*</sup> See Sections 1 and 2. Resources List.

<sup>\*\*</sup> The video programmes will be available shortly from the LRB Film and Video Library - see Section 6, Resources list. The notes are also available separately from the ILEA History and Social Sciences Teachers' Centre (Tel. 01,733 2935).

#### Resources for Irish studies

#### 1 Useful addresses

Irish Commission for Culture and Education in London (ICCEL) 76-82 Salusbury Road London NW6 01-624 3158

The organisation has been recently set up and funded by the GLC to coordinate and develop work in this area. Brendan Mulcere is the contact for education, Bernadette Halpin the contact for cultural affairs. Both have extensive contacts in Irish music, theatre, dance....

Ethnic Minorities Unit (EMU) Steve Brennan-Irish Liaison Officer County Hall London SE1 01-633 4261/2

The EMU can be contacted for a list of all the Irish organisations in London, copies of their recent policy report on the Irish community and bookings for their exhibition, 'Images of anti-Irish racism'.

Addison Press 83 Frithville Gardens London W12 01-749 2386

Ivan Gibbons of Addison Press can supply a range of books and packs on Ireland, including all the PRONI and National Library educational facsimile packs. He is also editor of the excellent bi-annual magazine 'Irish studies in Britain' which carries lists and reviews of material to support Irish studies. Issue No 6 lists all the evening courses currently on offer in London on Irish history, politics, literature, music.... Ivan Gibbons can also be contacted at the Addison Institute on 01-602 6102.

The Irish Embassy 16 Grosvenor Place London SW1 01-235 2171

can be contacted to supply teachers with posters, fact sheets and books on Ireland.

Irish Video Project St Thomas's Church Hall East Row London W10 01-969 1020

This group produced the programmes for Channel 4, The Irish in England' and videos of 16 year-old, second generation pupils talking about what it means to them to be Irish - very useful for general discussion.

Irish in Britain History Group c/o Maureen Hartigan Brent Irish Centre 76-82 Salusbury Road London NW6 01-624 9991

This group has contacts with all the local and oral history groups which have done work on the Irish in London. Particularly interesting is work done for schools in Brent, Newham, Greenwich and Hammersmith.

Irish Women's Centre 24 Horsell Road London N7 01-607 4262

Battersea and Wandsworth Irish Project 177 Lavender Hill London SW11 01-350 0661

This group has many contacts with musicians and theatre groups, runs the annual St Patrick's Day events at the Battersea Arts Centre and is working on an illustrated booklet on the history of the Irish in London.

Gaelic Athletic Association (GAA) Secretary: Pat Griffin 114 Burnley Road London NW10 01-450 2772

The GAA has produced a travelling exhibition on Irish sports.

The Kilburn Bookshop 8 Kilburn Bridge Kilburn High Road London NW6 01-380 7071

The Four Provinces 244-6 Gray's Inn Road London WC1 01-833 3022

Margael 44 Esmond Road London NW6 01-624 1191

These three bookshops have all the latest materials to support Irish studies, including books and packs produced for Irish schools.

# 2 General publications

Irish dimensions in British Education (papers from the Irish Studies Work-shop conference in Irish Studies 1984-7)

Available from:
Nessan Danaher,
Irish Studies Workshop
Soar Valley Community
College,
Gleneagles Avenue
Leicester LE 4 7GY

0533-669625

EEC Irish Studies Project (Teaching materials for junior schools)

Available from: Tom Arkell c/o Department of Humanities University of Warwick Coventry CV4 7AL

New approaches to the teaching of Irish history K Milne Historical Association, 1979 ISBN 0 85278 203 9

Available from: The Historical Association 59A Kennington Park Road London SEI 01-735 3901

Irish history A Prochaska A guide to the original sources on Ireland (from 1700 to the mid-20th century) at the Public Records Office. To be published in 1984/5 by the British Records Association.

Meanwhile, contact: Alice Prochaska Public Records Office Ruskin Avenue Richmond Surrey TW9 4DU 01-876 3444

Policy report on the Irish community Greater London Council, 1984

A report, with recommendations for action, on London's Irish community, with special references to education, arts and culture, housing, health, employment, women, prisons and the media. Copies can be obtained from the Ethnic Minorities Unit. (see Section 1).

Learning from diversity Catholic Media Office, 1984 ISBN 0 905241 12 6

The report of a working party on multicultural education in Catholic schools, with a small but useful appendix on the Irish experience.

Copies can be obtained from: The Catholic Association for Racial Justice 5 Henry Road London N4 01-800 6148

# 3 General resources

nb XX = produced especially for schools/children

accessible to most secondary pupils
 Unless otherwise indicated, everything is still in print

#### HISTORY BOOKS/PACKS

Ireland (X) R Kee Abacus, 1982 ISBN 0 349 12081 1

Written to accompany the BBC television programmes, this book has very many pictures and documents and runs from prehistoric times to the present,

The troubles (X) ed T Downing Futura, 1980 ISBN 0 7088 1966 4

Written to accompany the Thames television programmes, this book goes from the 17th century to the present and is well illustrated with prictures and documents.

The Irish question (XX) Schools Council History 13-16 Project Holmes McDougall, 1977 ISBN 0 7157 1557 7

This source book for pupils deals mainly with 19th century Ireland and the North today, but has some background. It is full of good pictures and quotations. There is an accompanying teacher's book.

The Irish question (XX) Resources for Learning Development Unit, 1982

A classroom set of source books and worksheets designed to simplify the Schools Council material described above.

Available from:
Avon Resources for Learning
Development Unit
Bishop Road
Bishopston
Bristol BS7 8LS

Ireland for beginners P Evans and E Polloch Writers and Readers, 1983 ISBN 0 86316 017 4

A cartoon history of Ireland, incorporating original sources, compiled from a pro-Republican standpoint.

Ireland (XX) P Lane Batsford, 1974 ISBN 0 7134 2845 7

Covers the main events and aspects of Irish history and is packed with good black and white pictures.

An illustrated history of the Irish people (X) K Neill Gill and Macmillan, Dublin, 1979

Excellent and lavishly illustrated 'coffee table' book of Irish history from the Stone Age to the 1970s.

Facts about Ireland (X) Ireland in brief Government of Ireland, 1981

The first is an illustrated book on lialand's history, geography, culture, and present-day economy, political system, social services and so on.

The second is a brief pamphlet covering the same areas.

Available free from: The Irish Embassy 17 Grosvenor Place London SW1 01-235 2171

The past from the press (X) National Library of Ireland

Facsimile pack of extracts from !rish newspapers covering the period 1660-1978.

Available from: Addison Press (See Useful addresses) Ireland P Johnson Panther, 1981 ISBN 586 05453 7

Runs from the Middle Ages to the present. Full of good quotations.

Ireland her own T A Jackson Lawrence and Wishart, 1971 ISBN 0 85315 219 5

Once the definitive socialist history book on Ireland.

A concise history of Ireland M and C O'Brien Thames and Hudson, 1980 ISBN 0 500 272 992

Covers from prehistory to the 1970s. Lots of black and white illustrations.

Women in Irish history Women's Community Press, Dublin, 1983 ISBN 0 946 21101 9

Brief biographies of numerous women since the famine period.

Women in Irish society: the historical dimension ed M MacCurtain and D O'Corrain Arlen House Press, Dublin, 1978 ISBN 0 905 223 04 7

A collection of essays. Especially interesting are those on women in Celtic culture, the effect of the famine and emigration on women, and women in Republican mythology.

#### FICTION/BIOGRAPHY

Green Ink Writers, a group of London-based Irish writers, have recently produced three anthologies of short stories, many about the problems of Irish identity in Britain.

-Anthology of short stories, 1982 -Roads to nowhere, 1983 -In another country, 1983

Available from: Green Ink Writers 84A Marlborough Road London N22 01-881 0754

Ireland-storylines No 8 Youth Libraries Group Library Association, 1977 ISBN 0 85365 389 5

A bibliography of stories for children set in Ireland.

Stories and settings: Scotland, Wales and Ireland ed C Lassam National Book League, 1978 ISBN 0 85353 272 9

A bibliography of stories for children.

Irish short stories (XX) ed F Crowe Longman, 1980 ISBN 0 582 22280 X

Thirteen short stories by 20th century writers on childhood and adolescence.

Short stories from Ireland (XX) ed K Calthrop A Wheaton, 1979 ISBN 0 08 022876 3

Stories about tradition, religion, emigration, political violence....

One true friend and other Irish stories (XX) J O'Faolain Longman, 1977 ISBN 0 582 53685 5

Some of these stories are about political and religious conflict.

Irish stories (XX) ed G Wall Ward Lock Educational, 1982 ISBN 0 7062 4141 X

Ten 20th century stories on a variety of topics.

Stories of Ireland for Children (XX) ed Snell and Ryan Glendale Press, Dublin, 1982 ISBN 0 907606 113

Irish short stories ed B Kiely Penguin, 1981 ISBN 0 14 005340 9

Penguin book of Irish verse ed B Kennelly Penguin, 1970 ISBN 0 14 042121 1

A Celtic miscellany ed K H Jackson Penguin, 1971 ISBN 0 14 044 272 4

Poems and extracts.

AUDIOVISUAL

The Irish question Holmes McDougall, 1977 ISBN 0715716603

Filmstrip, with 39 frames, on Irish history from prehistoric times to the present. An audiocassette and teacher's notes are also available.

#### 4 Ireland under British rule

#### HISTORY BOOKS/PACKS

Conquest and colonisation (XX) ME Collins Gill and Macmillan, Dublin, 1969 ISBN 0 7171 0256 4

From the Middle Ages to the 17th century. Full of pictures and documents.

Plantations in Northern Ireland (X) A Public Record Office of Northern Ireland facsimile pack

Available from: HMSO Bookshops or Addison Press (See Useful addresses)

Ireland 1800-1970 (XX) M E Collins Longman, 1976 ISBN 0 582 22140 4

Full of pictures and documents.

Life in Ireland (XX) L M Cullen Batsford, 1979 ISBN 0 7134 1449 9

From the Middle Ages to the 19th century. Lots of good pictures.

Ireland 1780-1914 (XX) ed 5 Gibbon Blackie, 1979 ISBN 0 2169 063 9

An excellent collection of documents.

Modern Ireland since 1850 (XX) M Tierney Gill and Macmillan, Dublin, 1978 ISBN 0 7171 0886 4

Contains lots of pictures and documents.

Ireland from old photographs (X) M Gorham Batsford, 1979 ISBN 0 7134 2195 9

A comprehensive view of Irish life through 19th century photographs.

The penal laws (X)
The landed gentry (X)
Ireland 1860-80 from stereo
photographs (X)
Public Record Office of Northern
Ireland facsimile packs

Available from: HMSO Bookshops or Addison Press (See Useful addresses)

Modern Ireland (XX) A Dures Wayland, 1974 (Out of print)

Worth tracking down for its excellent black and white pictures.

Ireland before the famine G O Tuthaigh Gill and Macmillan, Dublin, 1972 ISBN 0 7171 0566 0 The making of modern Ireland, 1603-1923 J C Beckett Faber, 1981 ISBN 0 571 180361

#### FICTION/BIOGRAPHY

The voice of the people ed M Mulcahy and M Fitzgibbon O'Brien Press, Dublin, 1982 ISBN 0 862 78005 5

A collection of songs and ballads from 1798 to 1916, about daily life, famine, evictions, political movements....

Twenty years a-growing M O'Sullivan Oxford University Press, 1983 ISBN 0 19 281325 0

An autobiography of life on a remote island.

Translations B Friel Faber, 1981 ISBN 0 571 11742 2

A play about Irish culture.

AUDIOVISUAL

The light of other days Irish Embassy

Available free from: Viscom Park Hall Road Trading Estate London SE21 01-761 3035

50-minute colour film on Robert French's photographs of turn-of-the-century Ireland.

19th century Ireland Sussex tapes, 1982 Audiotape and teacher's notes

Available from: Sussex Tapes Devizes Wills SN10 1SD

#### 5 The famine

#### HISTORY BOOKS/PACKS

The potato famine and Irish emigrants (XX) P Speed Longman, 1976 ISBN 0 582 21721 0

A partly fictionalised account, full of pictures and documents.

The great famine (X)
A Public Record Office of Northern
Ireland facsimile pack

Available from: HMSO bookshops or Addision Press (See Useful addresses)

FICTION/BIOGRAPHY

The haunting of Kildoran Abbey (XX) E Bunting Warne, 1979 ISBN 0 7232 6152 0

A group of children turn to stealing during the famine years and have to evade the law.

Famine L O'Flaherty Wolfhound Press, Dublin, 1979 ISBN 0 905473 256

Death of a naturalist S Heaney Faber and Faber, 1978 ISBN 0 571 09024 9

The poems 'At a potato digging' and 'For the commander of the Eliza' are particularly appropriate.

# 6 Emigration and anti-Irish racism

#### HISTORY BOOKS/PACKS

The famine and emigration (XX) A booklet for pupils produced by the History Department at: Langhams School Langham Road London N15 01-888 1722

Ireland (XX)
A pack of games and exercises on socio-economic conditions in 19th century Ireland, the famine and emigration to England, produced by

the Collaborative Learning Project.

Available from: Stuart Scott Isledon Teachers' Centre Blackstock Road London N4 01-226 0041

Brick Lane-rescourse booklet (XX) ILEA Learning Resources Branch Production Division, 1983. This booklet, which is supplementary to a tape-slide pack on settlement, has a section of pictures and documents on the Irish in East London.

Available from: ILEA Learning Resources Branch Centre for Learning Resources 275 Kennington Lane London SE11

18th century Ulster emigration to North America (X) A Public Record Office of Northern Ireland facsimile pack

Available from: HMSO bookshops or Addison Press (See Useful addresses)

The search for prosperity (XX) R Garnett Wayland, 1973 (Out of print)

A book on migration in general, worth tracking down for its pictures.

Exiles of Erin L H Lees Manchester University Press, 1979 ISBN 0 7190 0738 0

On Irish migrants in Victorian London. Packed with fascinating quotations and statistics. Passage to America T Coleman Penguin, 1975 (Out of print)

On emigration from Britain to America and Canada. Full of good quotations.

Navvyman D Sullivan Coracle Books, 1983 ISBN 0 906 280 10 9

On the life and labour of navvies from all over Britain. Full of good extracts.

Railway navvy D Brooks David and Charles, 1983 ISBN 0 7153 8449 X

The railway navvies
T Coleman
Penguin, 1981 (Out of print)

The Irish in Britain
J A Jackson
Routledge, 1964 (Out of print)

The Irish in Britain K O'Connor Gill and Macmillan, 1974 (Out of print)

England and Ireland since 1800 -P O'Farrell Oxford University Press, 1975 ISBN 0-19-289045-X

On english prejudice towards the trish and vice versa.

Apes and angels L P Curtis David and Charles, 1971 (Out of print)

On the attitudes portrayed by the British media, especially 'Punch' cartoons, towards the Irish.

The same old story L Curtis Information on Ireland, 1984 ISBN 0 9507381 5 8

Traces the roots of anti-Irish racism through extensive use of pictures and quotations.

What about the Irish? S Markham Runnymede, Trust 1971 (Out of print)

Information paper.

FICTION/BIOGRAPHY

Me and my history (XX) A Leitrim

Essay by a London schoolgirl on being Irish in England, in 'Our lives' ILEA English Centre, 1979 ISBN 0 9070 1600 6

An Irish navvy (X) D MacAmlaigh Routledge, 1964 ISBN 0 7100 2854 7

A wonderful autobiography about living and owrking in England in the 1950s.

The hard road to Klondyke M MacGabhann Routledge, 1973 ISBN 0 7100 7686 X AUDIOVISUAL

Images of anti-Irish racism GLC Ethnic Minorities Unit

A travelling exhibition of graphics from the Middle Ages to the present.

Available from: GLC Ethnic Minorities Unit (See Useful addresses)

The Irish in England (X). Irish Video Project, 1983

Four 15-minute programmes made for Channel 4, accompanied by teacher's notes.

Available shortly from: ILEA Film and Video Library 275 Kennington Lane London SEII 01-633 3892

The Irish, 1847 (X)
Passage west—a dream
of freedom (X)

The first is a 55-minute feature film about an Irish family emigrating to Canada; the second is a 52-minute documentary about emigration from Britain, as a whole, to Canada, including song, letters home and photographs.

Available iree from: Canada House Film Library Canada House Trafalgar Square London SWI 01-629 9492 X243

Brick Lane-tape/slide set (XX) ILEA Learning Resources Branch, 1983

This has a small section on Irish settlement in East London

Available from: ILEA Learning Resources Branch Centre for Learning Resources 275 Kennington Lane London SE11

# 7 Resistance, rebellion and independence

HISTORY BOOKS/PACKS

The United Irishmen (X)
The 1798 rebellion (X)
The Volunteers (X)
Robert Ermett (X)
Catholic emancipation (X)
Public Record Office of Northern
Ireland facsimile packs

Available from: HMSO bookshops or Addison Press (See Useful addresses)

Daniel O'Connell (X) The land war 1979-1903 (X) National Library of Ireland facsimile packs

Available from: Addison Press (See Useful addresses)

Home Rule and the Irish question (X) A Morton Longman, 1980 ISBN 0 582 35215 0

An A-level source book.

Ireland since the famine F Lyons Fontana, 1973 ISBN 0 00 633200 5

The modernisation of Irish society, 1948-1918 | Lee Gill and Macmillan, Dublin, 1973 ISBN 0 7171 0567 9

Useful on the land question.

Irish peasants—violence and political unrest, 1780-1914 J S Donnelly and S Clark Manchester University Press, 1983 ISBN 0 7190 0965 0

The unmanageable revolutionaries M Ward Pluto Press, 1983 ISBN 0 86104 700 1

Irish women and the fight for Irish independence from 1881 to the present.

Dublin 1913 – a divided city O'Brien Press, 1982 ISBN 0 86278 020 9

Excellent pictures and documents showing social life in Dublin in the early 20th century.

The Easter Rising and Irish independence (XX) E Power Longman, 1979 ISBN 0 582 22120 X

Full of pictures, documents and quotations.

Steps to partition, 1885-1921 (X) A Public Record Office of Northern Ireland facsimile pack

Available from: HMSO bookshops or Addison Press (See Useful addresses)

Out of the lion's paw C Fitzgibbon Macdonald, 1969 ISBN 0 356 02822 4

Full of good pictures.

treland's civil war C Younger Fontana, 1970 ISBN 0 00 612138 1

FICTION/BIOGRAPHY

Scarf Jack (X) P Kavanagh Puffin, 1980 ISBN 0 14 031208 0

Set in the 1790s, a boy helps one of the Irish rebel leaders.

The green bough of liberty (XX) D Rees D Dobson, 1980 ISBN 0 234 72187 1

A tragic story of two boys during the 1798 rebellion.

The two rebels (XX)
M M Reid
Faber, 1969 (Out of print)

A story for children, again set in 1798.

Eye-witnesses to Ireland in revolt 1647-1916 (X) ed J Hewitt Osprey, 1974 ISBN 0 85045 161 2

Theobald Wolfe Tone H Boylan Gill and Macmillan, 1981 ISBN 0 7171 1091 5

Daniel O'Connell F O'Farrell Gill and Macmillan, 1981 ISBN 0 7171 1070 2

C S Parnell P Bew Gill and Macmillan, 1980 ISBN 0 7171 1079 6

Miss Duffy is still with us (XX) D Rees Dobson, 1980 ISBN 0 234 722 142

A present-day girl researches into her grandmother's past and finds out about her life during the Rising and Civil War.

How many miles to Babylon? J Johnson Fontana, 1982 ISBN 0 00 616306 8

A story about the friendship of two young Irish men from different classes, first in turn-of-the-century Ireland, later in the Flanders mud.

The hostage B Behan Eyre and Methuen, 1975 ISBN 0 413 31190 2

Funny, bawdy, anti-patriotic, ultimately tragic play.

The non-stop Connolly show M D'Archy and I Arden Pluto Press, 1978 parts I and 2
Boyhood and apprenticeship ISBN 0 904383 80 6
Pan 3
Professional, 1896-1903
ISBN 0 904383 81 4
Pan 4
Pan 4
The New World, 1903-1910
ISBN 0 904383 82 2
pan 5
Lockout, 1910-1914
ISBN 0 904383 83 0
pan 6
World War and Rising, 1914-1916
ISBN 0 904383 84 9

Easter 1916 16 dead men

Two poems by W B Yeats, in numerous anthologies.

Michael Collins L O'Brien Gill and Macmillan, 1980 ISBN 0 7171 0968 2

Eamon de Valera T Ryle Dwyer Gill and Macmillan, Dublin, 1980 ISBN 0 7171 0964X

#### AUDIOVISUAL

Why did the Irish want Home Rule? (XX) An educational videotape programme, made by Conor Cruise O'Brien

Available from: Sussex Tapes Devizes Wilts SN10 1SD

Introduction to Ireland, 1900-1972 (XX) Filmstrip with notes

Available from: Nicholas Hunter Filmstrips Mutton Yard 46 Richmond Road Oxford The Irish question, 1800-1922 A one-hour audiotape, made for A-level classes, in which two historians—A Macintye and P Waller—discuss British politicians' attitudes to Ireland.

Available from: Audio Learning Unit 1 105A Torriano Avenue London NW5 01-482 2819

De Valera Irish Embassy

50-minute colour film, using archive newsreel and interviews. Available free from: Viscom Park Hall Road Trading Estate London SE21 01-761 3035

# 8 The South since independence

#### HISTORY BOOKS/PACKS

Ireland since the Rising T P Coogan Greenwood Press, 1977 ISBN 0 8371 8560 2

Ireland in the twentieth century J A Murphy Gill and Macmillan, 1975 ISBN 0 7171 0568 7

FICTION/BIOGRAPHY

Flight of the doves (XX) W Macken Piccolo, 1971 ISBN 0 3300 2655 0

Two present-day children run away to join their aunt in the west of treland.

Borstal boy B Behan Transworld, 1983 ISBN 0 552 99054 X

Hilarious story of Behan's life in borstal, after being arrested in England during one of the IRA's bombing campaigns in the 1950s.

The country girls E O'Brien Penguin, 1970 ISBN 0 14 001815 4

Two girls growing up in rural Ireland.

Sean Lemass 8 Farrell Gill and Macmillan, Dublin, 1983 ISBN 07171 1010 9

AUDIOVISUAL

Ireland from 1922 Audio Learning, 1976

A one-hour audiotape, made for A-level classes, recording a discussion between two historians—P Bucland and G Boyce—with accompanying teacher's notes.

Available from: Audio Learning Unit 1 105A Torriano Avenue London NW5 01-482 2819

#### 9 Unionism and the North since 1920

#### HISTORY BOOKS/PACKS

Divided island, 1910-1949 (X) O Woodward Heinemann Educational, 1976 ISBN 0 435 31761 X

An A-level textbook, with good pictures and documents.

Northern Ireland – crisis and conflict, 1874-1973 (X) ed J Magee Routledge, 1974 ISBN 0 7100 7947 8

Collected essays, articles and speeches.

Information on Ireland, a Londonbased organisation, produces several pro-Republican pamphlets, with good visuals. Accessible to pupils are: British soldiers speak out on Northern Ireland (X) The history of the British army in Ireland, statements by soldiers, poems and photographs. (Published 1978) Cormac strikes back (X) 'Provo' cartoons. (Published 1982)

Mores suitable for teachers are: The British media and Ireland About the way news concerning Ireland is reported in Britain. (Published 1979) Voices for withdrawal Articles calling for immediate withdrawal by Britain from Northern Ireland. (Published 1980)

All available from: Information on Ireland Box 189 32 Ivor Place London NWI 01-602 4195

John Bull's famous circus—Ulster history through the postcard, 1900-1982 (X) J Killen O'Brien Press, Dublin (To be published in 1985)

Steps to partition, 1885-1921 A Public Record Office of Northern Ireland facsimile pack.

Available from: HMSO or Addison Press (See Useful addresses)

Political realities—government and politics in Northern Ireland P Arthur Longman, 1984 ISBN 0 582 35480 3

An A-level text book, analysing the North from the 17th century to the present.

The uncivil war-Ireland today P O'Malley Blackstaff Press, Belfast, 1983 ISBN 0 85640 301 6

A brief history, interviews with all the key figures and groups in Northern Ireland, Eire and Britain, and an analysis of the suggested solutions.

The state in Northern Ireland Bew, Gibbon, Patterson Manchester University Press, 1979 ISBN 0 7190 0814 X

This Marxist but anti-Republican book looks at politics and class between 1921 and 1972.

The longest war K Kelly Zed Press, 1982 ISBN 0 86232 024 0

A sympathetic history of the IRA, especially in the last decade.

Two Irelands H Jackson Minority Rights Group, 1979 ISBN 0 903114 14 3

A pamphlet on the two minorities in the North and South.

Also available direct from: Minority Rights Group 29 Craven Street London WC2 01-930 6659

Northern Ireland – the Orange State M Farrell Pluto Press, 1980 ISBN 0 86104 300 6

Pro-Republican history.

Low intensity operations F Kitson Faber, 1971 ISBN 0 571 09801 0

The British army view of how to handle urban guerilla warfare.

Irish Unionism, 1855-1922 P Buckland Historical Association, 1973 ISBN 0 85278 170 9

Available from the Historical Association (see Section 2).

The conflict of nationality in modern Ireland ed A Hepburn E Arnold, 1980 ISBN 0 7131 6261 9

Collected documents from the 18th century to the present.

Ireland-divided nation, divided class ed Morgan, Austen and Purdie Ink Links, 1980 ISBN 0 906133 21 1

Collected articles by socialist historians, economists and sociologists.

Beyond orange and green B Probert Zed Press, 1978 ISBN 0 905762 17 7

New Ireland forum Transcripts of the talks organised by the Eire government in 1983 and fact sheets of statistics comparing North and South. A useful fact sheet for classroom is one called The cost of violence' which has up-to-date tables on the casualties of the war.

Available free from: The Irish Embassy (See Useful addresses)

Ireland and the propaganda war L Curtis Pluto Press, 1984 ISBN 0 86104 757 5

Pro-Republican analysis of censorship and mis-representation by the British media of the war in Northern Ireland.

The Scarman Report The report on the riots of 1969 HMSO, 1972 ISBN 0 337 10566 9

The future of Northern Ireland Northern Ireland Office, 1972 ISBN 0 11 700498 7

Both the above are available from HMSO bookshops. FICTION/BIOGRAPHY

Under Goliath (XX) P Carter Penguin, 1980 ISBN 0 14 0311327

A story about the friendship between a Catholic and a Protestant boy in present-day Belfast, the different attitudes of their families, and the pressures that make them join the British army. The twelfth day of July (XX) ISBN 0 14 030635 8 Across the barricades (XX) ISBN 0 14 030637 5 Into exile (XX) ISBN 0 14 030702 8 A proper place (XX) ISBN 0 14 031036 3 Joan Lingard Penguin

A Protestant girl and a Catholic boy's life and love in war-torn Belfast, and later in London and Liverpool.

Island of the strangers (XX) C Sefton Hamish Hamilton, 1983 ISBN 0 241 10914 0

A story for very young children of a girl's attempts to stop the rivalry between two groups of children on an island leading to violence.

Shadows on our skin (X) J Johnston Hamish Hamilton, 1977 ISBN 0 241 89661 4

A tragic story of a Republican family in Derry, seen through the eyes of a young boy whose elder sister is going out with a British soldier.

The ould orange flute (X) H McDonnell Blackstaff Press, Belfast, 1983 ISBN 0 85640 290 7

A collection of Loyalist poems and ballads-many of them humorous.

The ballad of William Bloat (X) C McDonnell Blackstaff Press, Belfast, 1982 ISBN 0 85460 273 7

A jokey ballad about a Shankhill Road man.

Sisters by rife J Lingard Hamish Hamilton, 1984 ISBN 0 241-11260-5

The story of the changing relationship of three Belfast women, from their childhood in the 1940s to the present.

The far side of the lough P Devlin Gollancz, 1983 ISBN 0 575 032 44 8

Autobiographical stories of a childhood in Northern Ireland.

Only the rivers run free ed E Fairweather, R McDonagh and M McFadyear Pluto Press, 1984

Interviews with Northern Irish women from all sides, talking about their lives during the last fifteen years.

The last ditch R Bradford Blackstaff Press, Belfast, 1982 ISBN 0 85640 259 1

A novel about political life by an ex-Northern Ireland Cabinet Minister.

Voices and the sound of drums P Shea Blackstaff Press, Belfast, 1981 ISBN 0 85640 247 8

A political autobiography of the years 1916-1974 by one of the few Catholics to hold power in Northern Ireland.

Edward Carson A Stewart Gill and Macmillan, 1981 ISBN 0 7171 0981 (X)

Falls memories G Adams Brandon Books, Co Kerry, 1982 ISBN 0 86322 013 4

Belfast since the 1920s, told through interviews and stories.

The price of my soul B Devlin Deutsch, 1969 (Out of print)

Republican autobiography.

War and an Irish town E McCann Penguin, 1984 (Out of print)

Republican autobiography.

Tell them everything M D'Arcy,; Pluto Press, 1981 ISBN 0 86104 349 9 Accounts of Armagh Women's Prison.

One day in my life B Sands Pluto Press, 1983 ISBN 0 86104 709 5

About Republicanism and prison

AUDIOVISUAL

Eye-witness: whose point of view? (XX) Filmstrip/audiotape set piecing together the evidence on Bloody Sunday

Available from: Mary Glasgow Publications Brookhampton Lane Kington Warwick Scene in Northern Ireland (XX) BBC Schools TV

Catholic and Protestant teenagers in Belfast talk about their attitudes towards each other, before and after an arranged meeting. (See BBC schools annual schedule for broadcasting times)

Home soldier home Chris Reeves, 1978

Pro-Republican film of interviews with British soldiers.

The patriot game Arthur McCaig, 1979 Pro-Republican film documenting events from the late 60s to the late 70s.

"We ourselves speak Six o'clock video, 1981

Video of interviews with Republican prisoners and their families

The writing on the wall Armand Gatti, 1981

Long feature film, on video, acted by the unemployed youth of Derry, about teenagers getting involved in terrorist activities.

The cause of Ireland Chris Reeves, 1983

Video documentary, using archive newsreel, of the last fifteen years in Northern Ireland and the causes of disunity among the working class.

treland-the silent voices Rod Stoneman, 1983

Video on the differences between British and foreign media coverage of Northern Ireland, and the way British films have represented Irish people.

These six films are available from: The Other Cinema 79 Wardour Street London WI 01-734 8508

All change at Newry Granada, 1969

Documentary film on the early Civil Rights Movement.

A question of torture Granada, 1972

Documentary film on the allegations of brutality by security forces that led to the Strasbourg Court case.

Both available from: Concord Films Council 201 Felixstowe Road Ipswich IP3 9BJ Reporting back on Northern Ireland Back issue of 'Camerawork' magazine, Number 23, with lots of excellent black and white photographs and scenes in Northern Ireland.

Available from: Camerawork 121 Roman Road London E2 01-980 6256

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Camerawork (see above)

Belfast exposed Travelling exhibition of photos of Belfast today.

Available through: Sabina Sharkey Irish in Islington Project 01-281 3225

# LONDON-IRISH COMMISSION FOR CULTURE & EDUCATION

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

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

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

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

76-82 Salusbury Road, London NW6 6NY Phone 01 624 3158

#### ACTION GROUP FOR IRISH YOUTH

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

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

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

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

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

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

The Secretary

Action Group for Irish Youth

C/o Irish Centre Community Services

50, Camden Square

London NW1 9XB

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#### ANTOIN MURPHY, EDITOR Economists and the Irish Economy

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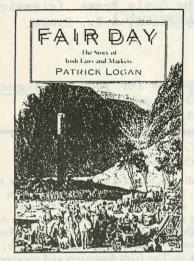
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In this, his second, collection of photographs, Liam Blake brings together over forty portraits of Irish men and women associated with entertainment and the arts in Ireland. Many, like Siobhan McKenna and Seamus Heaney, are already household names, while others, despite having scarcely set out on their careers, look like becoming so.

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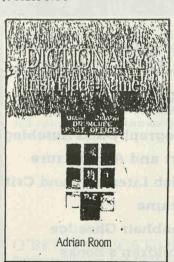


#### FAIR DAY

The Story of Irish Fairs and Markets Patrick Logan

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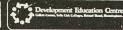
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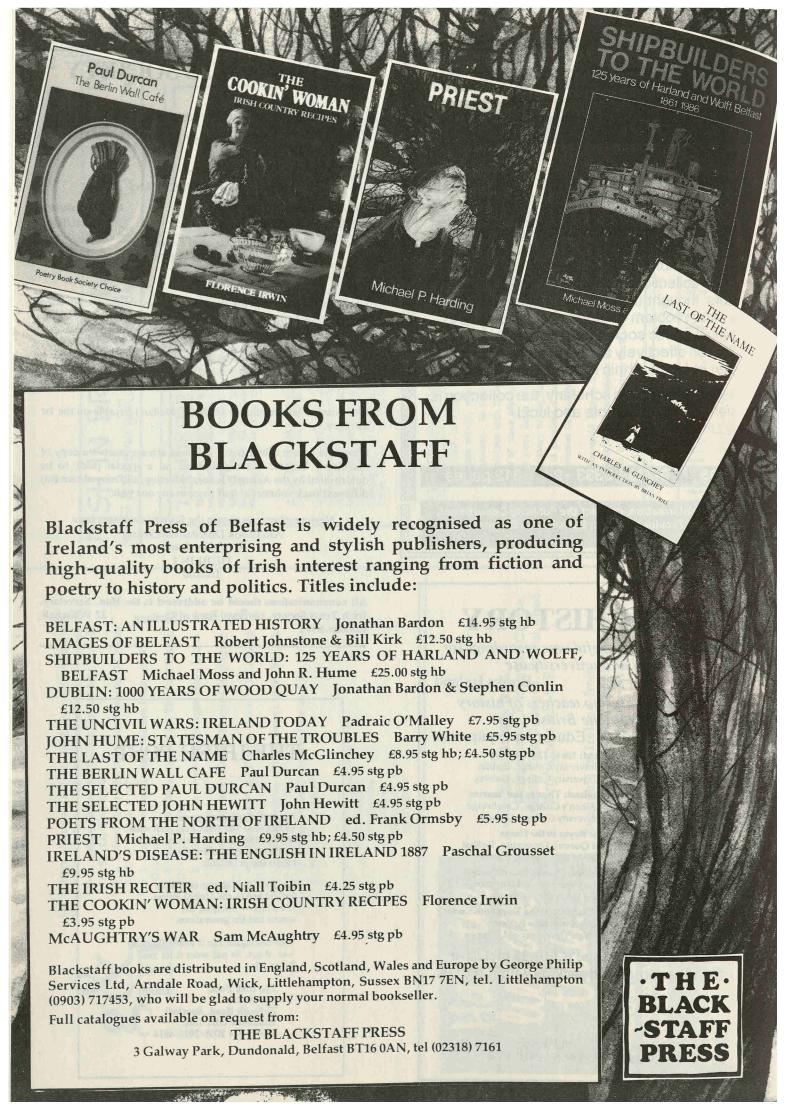
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