

FRIDAY, MARCH 12, 2021

Irish Independent 

IN ASSOCIATION

Thomas F. Meagher
FOUNDATION

#FlagDay2021

THE *People's* FLAG

PRIDE, RESPECT, PEACE

Special
classroom-
based
supplement

Lesson Plans:

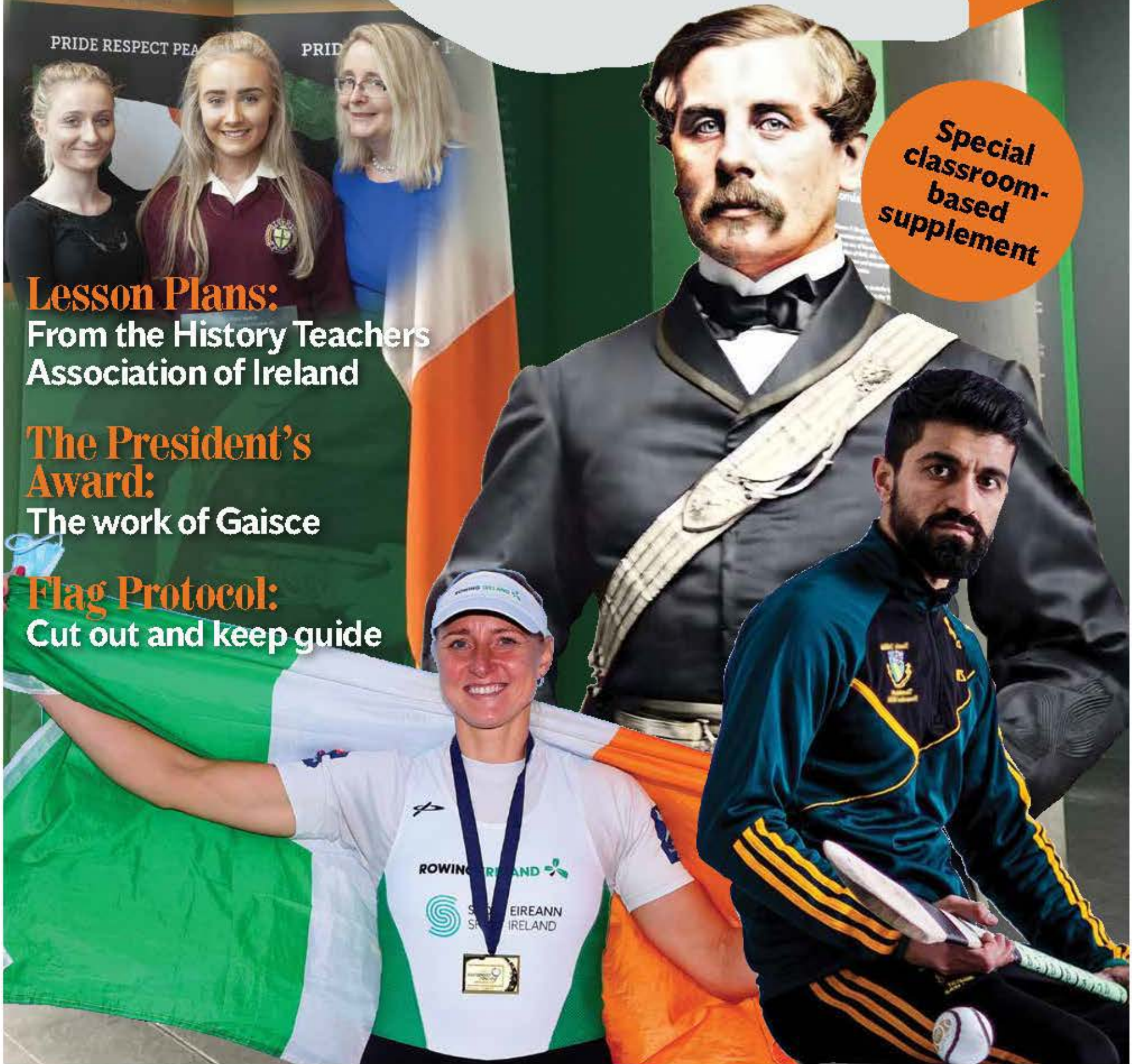
From the History Teachers
Association of Ireland

The President's Award:

The work of Gaisce

Flag Protocol:

Cut out and keep guide





The power of white light

We are lucky to have a powerful symbol of hope, says Thomas F. Meagher Foundation chair Rev. Michael Cavanagh

White light isn't usually what I think of when I think of the Irish flag. It's the colour of the Catholic tradition of white vestments during the Eucharist and ordinations. The colour used to be more common in the Irish tradition to show the purity and whiteness of the white garment of the priest, the sign of his holiness and purity. It's a symbol of hope and of the light of Christ and the world.

In the past, we have had white vestments (which were used by the priest) in the past. We have had the white vestments of the priest in the past. We have had the white vestments of the priest in the past. We have had the white vestments of the priest in the past.

It was a symbol of hope and of the light of Christ and the world. It was a symbol of hope and of the light of Christ and the world. It was a symbol of hope and of the light of Christ and the world.

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Reverend Michael Cavanagh



Our Empowering Flag

Lives have been changed and civic pride deepened by the work of the Thomas F. Meagher Foundation, writes **Andrea Smith**

When Thomas Meagher founded the Thomas F. Meagher Foundation in 1993, he was a young man, full of energy and vision. He saw the need for a foundation that would empower young people and support their civic engagement. The foundation has since grown into a powerful organization that has helped thousands of young people across Ireland.



Rev. Michael Cavanagh

The foundation's work is not just about supporting young people; it's about empowering them. Through its various programs, the foundation helps young people develop their leadership skills, build their confidence, and engage in their communities. It provides them with the tools and resources they need to make a difference in their world.

Photo: David J. O'Connell



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Supporting Educators
www.thomasmeagher.ie

Partners
Kerry Group Awards
AGCS
NAPS
Local Authorities

StoryLab
www.storylab.ie



It's a symbol of hope and of the light of Christ and the world. It's a symbol of hope and of the light of Christ and the world. It's a symbol of hope and of the light of Christ and the world.

Photo: David J. O'Connell

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Best Artwork: Abaigh Ni Rabhartagh - Junior Cycle Coláiste an Eachréigh Galway



Scholarship winner: Gracie Friel, Scoil Mhuire, Bunclara

2021 Award Winners

Scholarship Winner Gracie Friel - Scoil Mhuire, Bunclara

Best Overall Entry Junior Cycle Filip Adamczak - 2nd Year Cashel Community School

1st Year Khadija Farooq Aslam - St. Joseph's College, Lucan

2nd Year Jewel Bongcaras - Cashel Community School

3rd Year Beth McCarthy - Pobal Inbhear Sceine, Kenmare

Best Overall Entry Senior Cycle Barra Coffey - 6th Year Ard Scoil Ris, Limerick

4th Year Daniel Whittington - Colaiste na Sceilge, Caherciveen

5th Year Beth O'Halloran - Regina Mundi, Cork

6th Year Abigail Byrne - St. Joseph's College, Lucan

Best ASD Class Entry - Finn Valley College Donegal

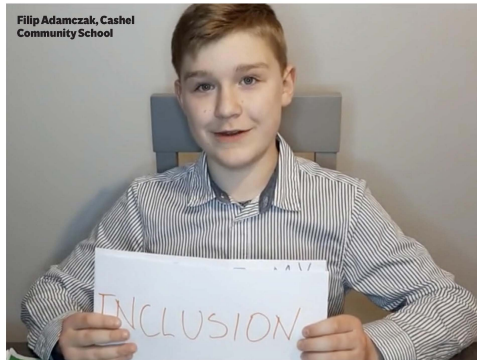
Best Poem Sean Og Boland - 1st Year CBS Naas, Kildare

Best Essay Alexandra Pogoneanu - 2nd Year St. Joseph's College, Lucan

Best Artwork Abaigh Ni Rabhartagh - Junior Cycle Coláiste an Eachréigh, Galway

Best Video/Audio Clip - Aimee Lewental 2nd Year Colaiste Bride, Clondalkin

Best Music/Song/Dance - 1st Year Finn Valley College, Donegal



Filip Adamczak, Cashel Community School

Kerry Group Awards and Scholarship Programme 2021

What does the Irish Flag mean to me in 2021? That was the question posed to this year's awards entrants

For the 2021 Kerry Group Awards and Scholarship Programme - an online awards programme this year - the Thomas F. Meagher Foundation asked the students of Ireland an important question: What does the Irish Flag mean to them in 2021? Over the years, the Kerry Group have worked with the Thomas F. Meagher Foundation continuing their promotion of active citizenship amongst the next generation of Ireland, hearing their voices about their country and its future. This year we had a huge response by our schools to the Awards programme. The winning piece was by Gracie Friel, in her own words: "I tried to encapsulate this within my piece, sketching an

elderly man being taken care of by a nurse. On her face she wears a mask displaying the Irish flag, her loving nature a symbol of our country as a whole. During these harsh and historic times, Ireland has successfully and without hesitation stood tall and showcased strength in the face of the unknown. We have obeyed by the rules to keep ourselves but, most importantly, others safe and it is this sense of loyalty and togetherness that makes me so proud of the Irish tricolour. I feel that in 2021, what the Irish flag means to me is strength, compassion, unity and above all else, love."

"For more on the awards see: tjmfoundation.ie

#FlagDay2021

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Pandemic has brought out our best

The ideals of Thomas Francis Meagher have never been more important, says **Michael Cregan**, President of the National Association of Principals and Deputy Principals (NAPD)

The ideals of Thomas Francis Meagher have never been more important. After a year of living under the Covid-19 pandemic we have never needed to live by the values of respect and tolerance more. Our need for resilience will rarely stand us in better stead than now. Much of the routine of our lives is different. If we're honest we will realise that the pace of change Ireland has experienced, over the last 20 years has changed us as a race and maybe not for the better. Ar scáth a chéile a mhairimid was central to our existence but in recent years, individual advancement has replaced the collective good at the heart of society. An unfortunate move from Sinn Féin to Mé Féin. Although tired of the lockdowns, the curtailment of our freedoms, of the impositions of the 5km limit and of the curtailment on family time, we complied in the knowledge that there will be good days ahead and that we will come through this. The dichotomy in our attitude to

the pandemic was clearly illustrated when we moved from being the best in Europe before Christmas to being the worst in the world in January having opened up Irish society too early in the run up to Christmas. The pressure on our hospitals, the trojan work of our exhausted front-line staff, as illustrated by the documentaries on St. James's and Tallaght hospitals, will live long in our memories. As the saying goes, not all heroes wear capes and as I pen this piece, those of us working in schools are joining the ranks of the front line as schools reopen. Irish schools are at the heart of promoting diversity and inclusion. When schools are closed, it is harder for our young people to cope. Our school communities have learned lessons from last year, and I believe that at post-primary level the move to remote learning has gone reasonably well. Schools have adopted digital platforms, have provided training for staff, and invested in technology. Students have been able to continue

their education. Meagher would have approved of schools' ability to pivot, but without face-to-face teaching, needs go unmet and the recent return to school for some groups is welcome. Student voice and student choice is at the heart of the recent decision to allow students to sit the Leaving Cert exam or opt for an Accredited Grade or a combination of both. Ireland is lucky that most students do Transition Year, which is at the centre of many of the Foundations initiatives. Given Level 5 restrictions this year TY students have lost the opportunity to participate in work experience and social outreach programmes which develop their self-confidence and social skills. The opportunity to support the badge campaign and fundraise for local initiatives will act as a focal point as schools return on a phased basis. Looking forward to flying our national flag on the 16th March and showing support for everyone on the front line. Ar aghaidh le chéile.



Respecting each other

Schools are investing in civic pride says **Paul Fiorentini**, President of the Association of Community & Comprehensive Schools

For those of us who had expected to have several events in 2021 where the Irish flag would have been raised amid remembrance and celebration, we were certainly victims of the old adage regarding "the best laid plans..."

When we step away from pre-occupation with our current circumstances, we have the opportunity to position ourselves in the catalogue of misfortune that the Irish people have had to negotiate through the centuries. If we are brave enough, we may even reflect on what it is to be Irish. What are the value systems and beliefs that are explicitly Irish? What are the fundamentals of living in Ireland?

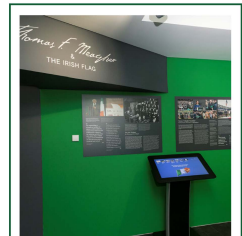
This is particularly relevant in a world where we have the resurgence of unadorned nationalism, where the horrors of racism, religious intolerance and ethnic cleansing are evident. The challenges to democracy are many and varied. Truth itself has become a casualty. The study of our history and the history of our neighbours exposes the beliefs, suspicions, misconceptions, and flawed decision-making that contributed to the evolution of the nation states we know today.

Schools are investing in the development of the next generations of Irish people not just through the subjects of History, Politics and Society but also through programmes and initiatives that promote social, emotional and moral development. Physical and emotional wellbeing and personal responsibility are embedded in the skills of Junior Cycle.



Also significant is the promotion of how one communicates and engages with others. This has a resonance with the T.F. Meagher theme of respect for the flag and promoting a shared peace for all. There is no purpose in peace for some nor any merit in respect for just some. If we have learned anything from Covid 19 it is that we depend on each other for mutual support and respect.

On behalf of the Association of Community & Comprehensive Schools, I applaud our schools for the efforts in citizen building, promoting inclusion, encouraging tolerance, understanding and appreciation for the diversity in our country. Congratulations to the 255 schools that have already registered with the Thomas F. Meagher Foundation to fly the flag with imagination in March 2021.



Permanent GPO exhibition for Irish Flag

In 2018 the Thomas F. Meagher Foundation in partnership with Shannon Heritage and GPO Witness History installed the first ever permanent exhibition on the Irish Flag. The exhibition on the Irish Flags sits in the GPO Museum which was first opened in 1916 to tell the story of Irish History from the late 1800s to the present. Students and visitors will learn not only about the pivotal moment in Irish History of the 1916 Rising but also the Irish War of Independence, Irish Civil War and the Peace Process in Northern Ireland.

Included in the Irish Flag and Thomas F. Meagher Exhibition are details on the life of Thomas F. Meagher, the history of the Flag and the work so far of the Foundation, including the 2016 State Flag Presentation Ceremony. The latest addition of the exhibition is a replica of the plaque from the people of Ireland given to the Washington Monument. The bronze plaque now enshrined in the Washington Monument includes a replica of the 1916 Rising Proclamation and references Thomas F. Meagher, the creator of the Irish Flag, as the embodiment of the links between the two Republics.



Celebrating local authority support for annual Flag Day

This year the Thomas F. Meagher Foundation was delighted to receive full support from all of the Cathaoirleachs, Mayors and Chairs of the 31 Local Authorities in Ireland for the Foundation's annual Flag Day, held in registered schools on the eve of St Patrick Day.

Schools have the opportunity to celebrate active citizenship and inclusivity in their school by raising the Irish flag and recognising the flags of all nationalities in their communities.

The raising of the flag particularly in 2021 symbolises a "coming together" to create a community of hope for Ireland's future.

Mayors with an ever keen interest in active citizenship play an important role supporting their local communities and voluntary initiatives and have been supportive of the Foundation's Flag Day throughout the last few years. Thomas F. Meagher flew the first tricolour from 33 The Mall in Waterford and in 2014 the Foundation presented flags to all cathaoirleachs, mayors and chairs to hang in all city and council chambers in the State.

In 2015, the Foundation, along with the Councils of Waterford and Kilkenny, renamed the largest bridge in the State as the Thomas F. Meagher Bridge.

President of Ireland, Michael D. Higgins, dedicated this bridge in March 2015 as part of the Foundation's first Flag Presentation

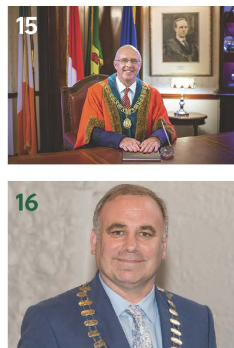
Ceremony, held in Waterford. This year the Foundation had hoped that all of the 31 Mayors could attend flag raising ceremonies in schools in their local area on Flag Day.

However, due to the Covid pandemic and in light of ongoing community health protection measures, they will not be able to attend school events in person.

It is hoped they may be able to attend some events virtually.

The Foundation is looking forward to working with the local cathaoirleachs, mayors and chairs from throughout the State again next year, for Flag Day 2022.

#FlagDay2021



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1 Laois, Cathaoirleach Catherine FitzGerald 2 Waterford, Mayor Damien Geoghegan 3 Mayo, Cathaoirleach Richard Finn 4 Roscommon, Cathaoirleach Laurence Fallon 5 Meath, Cathaoirleach David Gilroy 6 Offaly, Cathaoirleach John Carroll 7 Leitrim, Cathaoirleach Mary Bohan 8 Clare, Mayor Mary Howard 9 Fingal, Mayor David Healy 10 Carlow, Cathaoirleach Tom O'Neill 11 Westmeath, Cathaoirleach Ken Glynn 12 Galway, Co. Cathaoirleach James Charity 13 Sligo, Cathaoirleach Dara Mulvey 14 South Dublin, Mayor Ed O'Brien 15 Cork, Lord Mayor Joe Kavanagh 16 Kildare, Cathaoirleach Mark Stafford 17 Cork Co. Co., Mayor Mary Linehan 18 Kilkenny, Cathaoirleach Andrew McGuinness 19 Tipperary, Cathaoirleach Michael Smith 20 Limerick, Mayor Michael Collins 21 Dun Laoghaire Rathdown, Cathaoirleach Una Power 22 Monaghan, Cathaoirleach Colm Carthy 23 Dublin, Lord Mayor Hazel Chu 24 Kerry, Mayor Patrick O'Connor 25 Galway, Mayor Mike Cusack 26 Wexford, Cathaoirleach Ger Carthy 27 Cavan, Cathaoirleach Sarah O'Reilly 28 Wicklow, Cathaoirleach Pat Kennedy 29 Louth, Cathaoirleach Dolores Minogue 30 Longford, Cathaoirleach Paul Ross 31 Donegal, Cathaoirleach Renagh Donaghy

A World Woven at St Joseph's College

By Andrea Smith

Visitors to St Joseph's College in Lucan now get to admire the gorgeous ceramic mural that resulted from the creative collaboration between students and ceramic artist, Niamh Smyrnot.

According to deputy principal, Catherine Bligh, A World Woven was designed to reflect the central message of Flag Day, and celebrate the different nationalities at the school at the time.

The all-girls' school has been celebrating Flag Day since 2017 and enjoyed creating temporary displays each year to reflect particular themes.

The project of creating a permanent mural was undertaken by 6th Year students as part of the work towards their Silver Gaisce Award. Emily Carey, Amy Coleman, Maeve Montgomery, Hamdi Qasim and Nazia Rafiq co-ordinated the project, and were assisted by 23 students from Transition Year.

"A World Woven celebrates the community

we have woven together for ourselves over time," says Catherine. "It highlights the culture, history and connection to every nation our school represents through a permanent display of each of the national flags."

The five students began working on the mural in March 2019, and spent a huge amount of time on preparation and research. They even worked on the project during their summer holidays.

"They researched the many different nationalities at the school by conducting online surveys and class discussions and published their findings on the school network," Catherine explains. "They recorded the final number of nationalities associated with students in the school to be 68 – no mean feat to capture in the plans for the mural!"

The five students met with ceramic artist Niamh in October 2019 to design the mural, which incorporated the Irish flag in the centre

and placed the 68 flags of the other nationalities around it.

They brainstormed key themes, patterns and colours that linked the many countries involved with Niamh, and the construction of the mural began in February 2020. It was then cut into sections, dried, fired, glazed, re-fired and installed as a permanent artwork at St Joseph's College.

While the mural was meant to be officially unveiled before invited guests in March 2020, unfortunately schools closed for Covid the day before the ceremony was due to take place.

A virtual unveiling was held instead in December 2020, with programme co-ordinator at the Foundation, Sarah Moore, present. Reverend Michael Cavanagh, chairman of the Foundation's working group, was also in attendance from Kenmare via Zoom.

"The students and the school were delighted with the finished result," says Catherine, pay-



Left, St Joseph's Head Girl, Aine O'Brien and Deputy Head Girl Laura Sharkey. Picture by Shane O'Neill, Coolisce.

ing tribute to the hard work carried out by the students and the artist. "Creating a permanent mural was a great opportunity to keep that sense of pride in the Irish flag all year round, and is a real celebration of its message of pride, respect and peace."



Campaigner Sinéad Burke, CEO of Gaisce Yvonne McKenna and Chair of Gaisce John Cunningham with Gaisce Gold Awardees from left: Oisín Butler, Rebecca Duffy, Loreán Tuohy and Christy Benny / Photo: Maxwells



Joel O'Gaahee (17), a young leader in Citywise, Jobstown in Tallaght, taking part in the Defence Forces Challenge as part of his Gaisce Award Photo: Maxwells

When everything is about what we can't do, Gaisce is about what we can do

Gaisce – The President's Award is celebrating its 35th anniversary. Since 1985, hundreds and thousands of young people, across every county in Ireland, have been setting and achieving personal and community challenges in pursuit of a Gaisce Award, but there has been no challenge to contend with quite like Covid-19

To say the last year has been extraordinary is an understatement. Almost every aspect of how we live our lives has changed, almost overnight. For young people, the impact has been enormous. So much of what a young person relies on as normal has been taken away: heading to school, socialising, participation in sports, community, the arts. So much of their lives have been put on hold. Although we're far from out of the woods yet when we reflect on this pandemic, standing out will be the phenomenal resilience and fortitude of young people throughout. In Gaisce, we've been lucky enough to see this first-hand.

Gaisce – The President's Award is a self-development programme for young people which involves them setting and achieving goals across four challenge areas: learning or developing a personal skill; physical activity; community action; and undertaking a team adventure journey.

We are proud that the Thomas F. Meagher Foundation is one of our special partners, through which young people have not only learned more about our Irish flag and its

history, but as part of their Gaisce 'community involvement' challenge, have sold lapel pins and helped to educate others.

When public health restrictions were first introduced back in March 2020, over 20,000 young people were actively pursuing their Gaisce Award. Restrictions directly impacted many of their activities: whether it was the canoe club that was now closed; the local care home that couldn't be visited; the games that couldn't be refereed.

We knew that extraordinary times called for extraordinary measures. Through our Gaisce sa Bhaile campaign, we sent out a simple message: don't give up. We encouraged participants to think differently and creatively about their activities – and we were blown away by the response. Young people reshaped their Award challenges specifically to respond to Covid-19 and have been helping others who were impacted by it.

Neighbours featured strongly: young people shopping for neighbours who were 'cooking'; singing and playing musical instruments in their gardens to brighten the day; undertaking light gardening – or simply



Sarah Jane McEntee was the first person from St. Vincent's Centre of the Daughters of Charity Disability Support Services to achieve a Gaisce Silver Award.



Young people from special care units based in Coovagh House Special Care Unit in Limerick, and Ballydown Special Care Unit in Dublin receive their Gaisce Awards Photo: Maxwells

cleaning up the 2K or 5K route would be a nicer experience for others. Others embraced the environment, taking part in pollination, bee and bird surveys. In wonderful examples of 'thinking globally, acting locally' young people reimagined where their efforts could have most impact and realised it was within their family: helping parents who were working on the front line by baking and cooling, or looking after siblings. One young participant worried that his grandfather was isolated so called him every day and asked him to tell him a story about his life, calling the project 'A Story a Day to Keep Covid Away'.

Young people swapped the trials on Ireland's greenways with 'Backyard' Adventure Journeys so they could complete their Award while responding to public health restrictions with creativity.

A particularly wonderful example is the Roscommon LEADER Partnership's Ability project participants, who organised a 'Walk n' Talk' in response to Covid-19. Fourteen young

people with diverse needs went for a walk once a week as part of their Gaisce physical recreation challenge and stayed in touch with each other by chatting over the phone for the time they were out, and they also captured images of their environment. Initiatives like this one in Roscommon (supported by volunteers Amanda Clyne and Mona McAuley), have meant that thousands of young people have remained in contact with vital services and supports, as well as maintaining the journey towards their nationally recognised Gaisce Award. Everything that Covid-19 represents has effectively meant barrier after barrier for Ireland's young people. Gaisce sought to be one of the certainties for youth regardless of restrictions, and the reason that has been so successful is because of the creativity and determination of young people and their PALs, who have truly gone the extra mile.

"Twelve months ago, we said 'don't give up', now we're saying 'keep going'."

Teachers going above and beyond to ensure Ireland's youth can 'dream big and realise their potential'

The Gaisce Awards are a source of great pride for everyone involved, writes **Yvonne McKenna**, CEO of Gaisce – The President's Award



Yvonne McKenna

We are proud to support the Thomas F. Meagher Foundation and Flag Day, as the Foundation is one of our official Gaisce Challenge Partners. Most schools participating in Flag Day are also active Gaisce Award Partners, and this special partnership means that many young people are learning about the history of our nation's flag towards achieving their President's Award.

Since its inception in 1985, more than 200,000 Gaisce Awards have been achieved across Ireland and, today, more than 20,000 young people register to pursue their Gaisce Award annually. It is an incredible figure, for an incredible mission: to encourage and support young people to set challenges that will not only build their resilience, but their sense of self.

They are supported by their President's Award Leader, or PAL. PALs are central to the success of Gaisce, with more than 1,200 supporting Gaisce participants in 2020 alone. With each young person at Bronze level completing a minimum 13 hours of community involvement for their Gaisce Award, that gives an astounding nod to the engagement of those between 14-25 in their communities to date in a way that is rarely acknowledged. The mentorship from an adult PAL to each young person is essential to this success, both inside and outside of our education system.

and our communities. A vital, immeasurable asset to us all!"

Assisting students to become agents of change

Claran O'Murchu is a PAL and teacher in Dublin's Coláiste Iosáigáin, and reflects that the "Gaisce programme has been central to the success" of their TY programme which has been running since 1996. Claran says that Gaisce's framework "gives an excellent opportunity for an exploration of skills hitherto undiscovered through the mainstream curriculum."

"Gaisce is a wonderful opportunity for young newly qualified teachers to develop their awareness of extra-curricular activity as well as a chance to explore how they as teachers can assist in their students to become agents of change."

– Claran O'Murchu, President's Award Leader

Notably, Claran indicates that being a PAL has brought great personal development and satisfaction too, saying being involved "is a wonderful opportunity for young newly qualified teachers to develop their awareness of extra-curricular activity as well as to explore how they as teachers can assist their students to become agents of change."

Never President's Award Leaders have found similar benefits. PAL Dylan Mulvihill from Mercy Secondary School Ballymahon, Longford - reflects that "the programme is even more important in our school life now when other activities are limited".

The Gaisce Awards value participation in non-formal learning alongside formal learning in the rounded development of young people. This view is supported by independent research on the positive impact of the programme for young people. Participation in Gaisce very often uncovers hidden qualities, talents and skills, in addition to enhancing connectivity with peers and teachers as well as overall wellbeing.

In this our 35th year, we could not be more proud of how the Gaisce Awards have developed. Every year we are humbled by the thousands of young people who rise to the challenge, supported by incredible PALs – let's see what the next 35 years bring.

For more information on Philip Mangan's research with UCC on information on becoming a Gaisce PAL, visit www.gaisce.ie

Northern Exposure

Teachers have rich material for classroom and exam sessions on Northern Ireland, writes **Granú Dwyer**, President of History Teachers Association of Ireland (HTAI).



When the new Leaving Certificate course was introduced in 2004, it presented challenges and opportunities.

One opportunity was to teach more history about Northern Ireland. Indeed most teachers had not studied the history of Northern Ireland in college and had taught very little about it until then.

One topic is compulsory every year and is studied mainly through documents. In 2010 and 2011, Politics & Society in Northern Ireland 1949-93 was the compulsory course examined with a Documents Based Question. All teachers had to quickly upskill but having done so, very many of us found it a rich and absorbing study.

What followed then was amazing to see: teachers who were initially anxious about teaching this period which they hadn't studied as part of their degree continued to teach it in large numbers. I see the proof of this each year. As an Advising Examiner, I see a broad range of scripts and more and more teachers have opted to teach this section, even in the years when it is not the compulsory study.

This topic will be the compulsory topic again now for the examination in 2022 and 2023. Students do well, when they choose their question wisely and they generally respond well to the material we cover, in the period 1949-93. They have been pleased to learn about the period of the 'troubles' and the events leading up to the 'peace process' and the Good Friday Agreement.

Both teachers and pupils have also 'discovered' Northern Ireland. The History Teachers' Association of Ireland organised several trips for history teachers to both Derry and Belfast to visit both communities and the buildings and locations associated with the events in Northern Ireland during this period.

Each year schools from all over the country now travel to Derry and Belfast on history themed school tours.

The course comes alive and they learn an empathy they could not develop from a book or video. On one of my trips, a student said to another – "this trip has been non-stop and we've had no fun bits". I was, as you can imagine, rather disappointed, until she continued "it's the best trip I've ever been on. I have learned so much and understand so much more." One very important part of the course is that a teacher and class must study events as they were experienced by both communities.

In Derry we go to the Siege Museum, where we learn about the Siege of Londonderry and about the Apprentice Boys of Derry and then to the Museum of Free Derry in the nearby Bogside. In Belfast, we visit both the Falls Road and the Shankill Road. We also visit Stormont.

Teaching online is very challenging but as a History teacher, for me the hardest thing has been not being able to bring my students to Northern Ireland or the north west.

However the Spanish flu passed and so hopefully will Covid 19 and I look forward to bringing my students northwards again.



Megan O'Malley from Wexford and Evelyn O'Keefe from Cork City dressed as Suffragettes for the Oireachtas Votail 100 Programme of events launch on the plinth at Leinster House. Photo: Tony Gavin

Irish women's battle for rights equality

Whether residing north or south of the border after partition, women have had to battle for their rights, says **Deirdre Mac Mathúna (HTAI)**

From the post-Parnell era of the 1890s to the birth of Northern Ireland and the Irish Free State in the 1920s, life in Ireland underwent a period of enormous change.

The impact of those changes was to be experienced in very different ways by the Nationalist and Unionist communities of this island. The divided loyalties of these two communities were especially tested by women who played an active role in supporting the cause for either an Independent Ireland or, in the case of Unionist women, the cause of maintaining 'their cherished position' within the British Empire.

This generation of women lived through deep currents of political unrest and witnessed conflicts that were to lead to the transformation of Ireland into two separate states. However, while the aims and objectives of Nationalist and Unionist women were different, it is a strange irony that once the Northern Ireland state was established in 1921 and the Free State was ratified in 1922, the position of women within these two states proved disappointing.

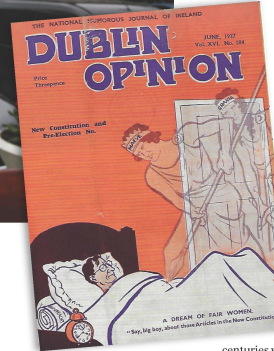
The kitchen cooler and the domestic arena were still to be the woman's domain in spite of 'Solemn Covenants',

a World War, the 1916 Rising and the Representation of the People Act. Women, North and South had campaigned to be active and equal citizens in their newly formed states, but as Declan Kiberd observed: 'It was a forlorn hope'.

Women were to play no part in shaping the new Ireland and, in the

North the conventional female roles were reinforced by the dominant male patriarchy of the Stormont parliament and its institutions.

Home Rule and the formation of UWUC: The prospect of a Home Rule Parliament in Dublin reached crisis point for



Unionists with the introduction of the Third Home Rule Bill into the House of Commons in 1912. Under the leadership of Edward Carson, a petition to resist this bill entitled 'The Solemn League and Covenant' was signed on 28th September 'Ulster Day' in City Hall in Belfast by nearly 220,000 men. Women were not allowed sign the same document as the men so a 'Women's Declaration' was drawn up to lend their support to opposing Home Rule. The organisation responsible for this Declaration was the Ulster Women's Unionist Council (UWUC). They succeeded in gathering over 228,000 women to sign this pledge. The UWUC was founded in January 1911 to complement the work of male Unionists and it became the largest female political force in Ireland, boasting over 200,000 members by 1922. According to Roland McNeill, the UWUC were:

'No idle sightseers.....but a genuine political force and a most effective organisation with that of the men.'

The vast majority of members of the UWUC did not actively support women's suffrage but were a proud voice in promoting women's issues within the new State. They saw themselves as champions of the sanctity of the home. Terence Brown in the Field Day Pamphlet 'The Whole Protestant Community' emphasises the Protestant values of the late 19th and early 20th

centuries which promoted a sense of the 'sacredness of its past'. This in turn implied that 'it was the duty of the matriarch to maintain a continuity with that past by nurturing a proud work ethic, rooted in order and reason and the family'. With this vision of the role of women in society, it was no surprise that women were kept in subordinate positions within the Unionist movement.

However, two women did succeed in being elected as Unionists to the Northern Irish Parliament in 1921:

Julia McMordie (1860-1942) was born in England, married Ronald James McMordie and later moved to Belfast. She was the first woman member of Belfast City Council and was Vice President of the UWUC. As an MP, she concerned herself with Health and Education issues. The McMordie Hall in Queens University is named after her.

Dame Dehra Parker (1882-1963) Born in Belfast and a member of the UWUC. She served as a nurse during WWI. She retained her seat in Stormont for 35 years and was the only female to hold ministerial office. She led the campaign to abolish PR; she claimed not to be a feminist but chose to speak 'on behalf of the women of Northern Ireland'.

The Gaelic Revival in Ulster. The Gaelic Revival of the late 19th

and early 20th centuries produced writers and playwrights and poets that were influenced and inspired by the sacredness of Ireland's past through the study of language, music, folklore and drama. This celebration of Irish culture and Celtic Mythology flourished alongside the political struggle for Independence.

One such devotee was Alice Milligan (1866-1953). Born into a middle-class Protestant Unionist family in Omagh, she was a convert to Irish independence and became so involved in the Nationalist movement that she was often referred to as the northern voice of Irish nationalism. She co-edited with Ann Johnston the newspaper 'The Shan Van Vocht' which published articles on Irish history, poetry and fiction. A masthead showed a new dawn breaking over Ireland bringing with it images of early Christian Ireland alongside a cluster of shamrock leaves in its path:

'Yes Ireland shall be free From the centre to the sea And hurrah for liberty Says the Shan Van Vocht.'

She was very active in the Anti-Partition League and she opposed the Anglo Irish Treaty by leaving Ireland as a protest and settled in England till her death in 1953.

Women and the Law. Legislation passed in the 1920s and 1930s reflects the deeply

conservative nature of society both North and South of the Border. Here are some examples:

1918 - The Representation of the People Act. All women in Ireland over 30 were granted the franchise in the United Kingdom, which included all of Ireland at that stage.

1921 - Men and women given voting rights of age 21yrs in Irish Free State. Not applied in North.

However, in 1928 women were granted equal voting age as men in the United Kingdom, including Northern Ireland.

1924/27 - Women 'Exempt' from serving on Juries in the Irish Free State.

1925 - Civil Service Act restricts women's right to employment in the Irish Free State.

1932 - Ban on married women being employed in Civil Service in the Irish Free State.

1937 - The Constitution of Éire makes reference to women's "life within the home" and that the State would ensure that women should not be obliged "by economic necessity to engage in labour to the neglect of their duties within the home". This assigned women to a position of guardians of the home.

Actor Michael Sheen during a March Women, in Westminster, London. The march marked the centenary of the Representation of the Peoples Act 1918 by retracing the steps of the suffragettes past the UK's Parliament at Trafalgar Square



Health In the South, attitudes towards female health and sexuality reflected the traditional roles set down by the Catholic hierarchy and the State introduced a series of laws which embodied the Catholic moral code. Censorship legislation stood for the rejection of 'unlrish' values that were unchristian and immoral and were staunchly rejected by societies such as the Irish Vigilance Association who regarded themselves as the protectors of virtue and modesty.

The first birth control clinic was opened in Belfast in 1934 by Marie Stopes, the pioneering British family-planning activist. While contraception remained legal in Northern Ireland it was banned in the Free State in 1935. Under the 1929 Censorship of Publications Act a ban was introduced that prohibited publication of information about contraception or abortion. Women's primary role in society was to be restricted to the domestic sphere. Of course, feminists who campaigned for a more liberal definition of the place of women in the State disagreed and raised their voices during the 1920s and 1930s. But, as Bunreacht na hÉireann stated in Article 40, it was in vain - their voices would be silenced until the second wave of feminism took up the cause of women's liberation in the 1970s. (An image in a 1937 edition of Dublin Opinion shows Dev being haunted by women in his dreams)

Conclusion. In general, religion defined political identity both North and South.

The institutions of Northern Ireland were designed to facilitate Protestant Unionist interests just as their counterparts in the Free State reflected Catholic Nationalist interests from 1922 onwards.

There was a need to ensure a Unionist hold on power in order to control the future of the new Northern Ireland State. Deep political divisions were reinforced by social and economic and religious divisions. This resulted in the Catholic population of Northern Ireland being excluded from positions of power and influence. So while the South was considered a cold place for Protestants in the early years of the Irish Free State, the North was also a hostile place for Catholics in the years following partition.

The partition of Ireland into two separate States reinforced the gendered nature of political and public life. Unionist and Nationalist women were placed on the margins and this exclusion of women from political life had deep roots in the political and social conservatism at the time.

'The author is PRO of the History Teachers' Association of Ireland'

Protocol for the National Flag

When Bunreacht na hÉireann/the Constitution of Ireland was enacted in 1937 the Tricolour was formally recognised as the Nation's Flag.

"The national flag is the tricolour of green, white and orange."

Article 7 - Constitution Of Ireland
Aitheagal 7 - Bunreacht Na hÉireann.

The following guidelines are intended to assist individuals in giving due respect to the National Flag. There are no statutory requirements, so observance of these guidelines is a matter for each person. It is expected that the National Flag will be treated at all times with appropriate respect by those who use it. The Department of Taoiseach has general responsibility in relation to the National Flag. This responsibility is primarily concerned with the guidelines for the flying of the Flag. The Department's role, therefore, is an advisory one. The protocols for the National flag were first adopted by a unanimous resolution of Seánad Éireann on the eve of the 165th anniversary of the first flying of a tricolour by Thomas F. Meagher. In the chamber on that occasion for the ceremony was the Great Great Grandson of Brigadier General Thomas F. Meagher. The resolution was tabled by Senator Mark Daly and was supported by all sides of the house. It was the first time either House of the Oireachtas formally adopted protocols for the National Flag.

Design

1. The National Flag is rectangular in shape, the width being twice the depth (measurement from top to bottom). The three colours – green, white and orange – are of equal size and vertically disposed.
2. Sometimes shades of yellow or gold, instead of orange, are seen at civilian functions. This is a misrepresentation of the National Flag and should be actively discouraged.
3. The Flag should normally be displayed on a staff, the green being next to the staff, the white in the middle and the orange farthest from the staff. Provided that the correct proportions are observed, the Flag may be made to any convenient size.
4. The addition of a gold fringe or tassels to a national flag is a long-standing international tradition. A fringe is not considered an integral part of the flag design, unlike say lettering or emblems superimposed on the flag, which should never be used. The fringe is considered to be purely for decorative purposes and can therefore be used when the flag is displayed indoors or on ceremonial occasions outdoors.

Flying, displaying and placing

1. No flag or pennant should be flown above the National Flag.
2. Only one National Flag should be displayed in each group of flags or at each location. In all cases, the National Flag should be in the place of honour.
3. When the National Flag is flown at a building or entrance along with other flags of equal height, it should be first on the right (on an observer's left). See Section 6 for guidelines on flying the National Flag with flags of other nations.
4. When the National Flag is carried with another flag or flags, it should be carried in the place of honour, on the marching right – that is, on the left of an observer towards whom the flags are approaching.
5. While being carried, the National Flag should not be dipped by way of salute or compliment, except to the dead during memorial ceremonies.
6. When the National Flag is used to drape a coffin, the green should be at the head of the coffin.
7. National Flag should be above and behind the speaker's desk.
8. When the National Flag is displayed either horizontally or vertically against a wall or other background, the green should be on the right (an observer's left) in the horizontal position or uppermost in the vertical position.
9. In the event of a display of crossed staffs the National Flag should be to the right and to the fore, that is to the left of an observer who is facing the flag. Its staff should be in front of the other flag or flags.

Half-masting the National Flag and its display during times of mourning

1. The half-masting of national flags is a well-established procedure whereby countries bestow an honour and express a collective sense of sorrow.
2. Half-mast means the flag is flown two-thirds of the way up the flagpole, with at least the depth (measurement from top to bottom) of the flag between the top of the half-masted flag and the top of the flagpole (figure 1). Traditionally, this is considered to leave space for the invisible flag of death. The National Flag is at half-mast in any position below the top of the staff but never below the middle point of the staff.
3. When being hoisted to half-mast, the Flag should first be brought to the peak of the staff and then lowered to the half-mast position. It should again be brought to the peak of the staff before it is finally lowered.
4. Where the National Flag is flown at half-mast, no other flag should be flown.
5. On the death of a national or international figure, the National Flag is flown at half-mast on all prominent government buildings equipped with a flag pole under advice from the Department of Taoiseach. The Department may also advise the half-mast display of the flag after other tragic events. The death of a prominent local figure may be marked locally by the National Flag being flown at half-mast.
6. A National Flag at half-mast may be displayed, day and night, for the duration of a funeral provided the flag is illuminated.
7. While being carried, the National Flag should not be dipped by way of salute or compliment except to the dead during memorial ceremonies.
8. When used to drape a coffin, the green should be at the head of the coffin.

Folding of the National Flag

If a coffin has been draped with the National Flag, the military tradition for the ceremonial folding of the National Flag (which may be followed by others) is as follows:

- Once removed from the coffin, the Coffin Bearers (ideally six people) fold the Flag in the following manner:
 - Orange passed under to white - white and orange passed under to green (following this manoeuvre, green is not on top, orange in the middle and white underneath) - green, orange and white folded once, with green remaining facing outwards and complete Flag draped over extended left arm of a Coffin Bearer (this assumes the use of a standard size flag; larger flags may need to be folded twice, with green always facing out-wards).
 - The folded Flag is then normally presented to the next of kin of the deceased.

Hoisting and lowering

1. In raising or lowering, the National Flag should not be allowed to touch the ground.
2. When being hoisted to half-mast, the Flag should first be brought to the peak of the staff and then lowered to the half-mast position. It should again be brought to the peak of the staff before it is finally lowered.
3. The National Flag is at half-mast in any position below the top of the staff but never below the middle point of the staff. As a general guide, the half-mast position may be taken as that where the top of the flag is the depth of the flag below the top of the staff.

Saluting the National Flag

1. On ceremonial occasions when the National Flag is being hoisted or lowered, or when it is passing by in a parade or when the National Anthem is being played, all present should face it, stand to attention and salute. Persons in uniform who normally salute with the hand should give the hand salute. Persons in civilian attire should salute by standing to attention.
2. When the National Flag is being carried past in a parade, the salute is rendered when the Flag is six paces away and the salute is held until the Flag has passed by. Where more than one National Flag is carried, the salute should be given only to the leading Flag.

The National Flag and the National Anthem

When the National Anthem, Amhrán na bhFiann, is played in the presence of the National Flag, all present should face the National Flag, stand to attention and salute it, remaining at the salute until the last note of the music.

Respect for the National Flag

1. Care should be taken at all times, including when raising or lowering, to ensure that the National Flag does not touch the ground, trail in water or become entangled in trees or other obstacles.
2. The National Flag should never be defaced by placing slogans, logos, lettering or pictures of any kind on it, for example at sporting events.
3. The National Flag should not be draped on cars, trains, boats or other modes of transport. It should not be carried aloft and free, except when used to drape a coffin; on such an occasion, the green should be at the head of the coffin.
4. The National Flag when used as a decoration should always be treated with due respect. It may be used as a discreet lapel button or rosette or a small version may be used as part of a centrepiece on a table. When used in the latter context with the flags of other nations, the National Flag should also be displayed in the place of honour on a nearby flag staff.
5. Where more than one National Flag is flown on festive occasions, they should be of uniform dimensions. Bunting of the National Colours may also be used on festive occasions.
6. When displayed on a platform, the National Flag should not be used to cover the speaker's desk, nor should it be draped over the platform.

Proper disposal of a worn or frayed National Flag

When the National Flag has become worn or frayed it is no longer fit for display, and should not be used in any manner implying disrespect. It should be destroyed or disposed of in a dignified way.

Use in printed or electronic format

When the National Flag is being reproduced in printed or electronic format, the principles of respect outlined in these guidelines apply.

"The White in the Centre signifies a lasting truce between Orange and Green. I trust between its folds the hands of the Irish Catholics and the Irish Protestants may be clasped in generous and heroic brotherhood"

Thomas F. Meagher 13th
April 1848



Understanding identity

Last summer while I was in Northern Ireland, I met with members of the Londonderry Bands Forum and the North-West Cultural Partnership. We discussed the issues of the challenges that they were having when it came to including loyalist culture and identity in the educational curriculum for Northern Ireland. Education I believe is the root to understanding.



identities. As John Hume explained during his acceptance speech for the Nobel Peace Prize in 1998 which he was awarded with fellow peacemaker David Trimble. "All conflict is about difference, whether the difference is race, religion or nationality. The European visionaries decided that difference is not a threat, difference is natural. Difference is the essence of humanity. Difference is an accident of birth and it should therefore never be the source of hatred or conflict. The answer to difference is to respect it. Therein lies a most fundamental principle of peace – respect for diversity."

Senator Mark Daly, Cathaoirleach Seanaid Eireann

During our discussions I suggested that it would be possible to include a lesson plan created by the History Teachers Association of Ireland on loyalist identity as part of this supplement by the Thomas Francis Meagher Foundation, of which I am an honorary board member.

The meaning of our flag, as spoken about by Meagher, is that of peace between

Marching to their unglue beat: an Apprentice Boys of Derry march



The Apprentice Boys of Derry

An inquiry focus for senior students by Shane FitzGerald (HTAI)

Rationale
The donation of the 'Troubles' were punctuated by Apprentice Boys parades which intermittently were banned completely or confined to the mainly Protestant Waterside district of Derry. As community relations improved in the nascent Peace Process the nationalist dominated Council agreed to let

the parade run commemorating the third centenary of the sieges in 1849. Nowadays the annual Maiden City Festival in Derry affords all residents to an opportunity to share culture and history in peace and friendship. This lesson is set for senior students who will focus on investigation, enhancing research skills, evaluating sources, analysing

Learning about cultural expression and diversity

The Londonderry Bands Forum and our colleagues at the North-West Cultural Partnership recognise and value the importance of educational outreach amongst our members, constituents and participants. We work with up to 750 people per week in schools of all denominations and this continues to be impactful at a number of levels. It is crucial in challenging misconceptions and preconceived perceptions on Marching Bands and other forms of Protestant, Unionist, Loyalist, Ulster-Scots Culture. By reaching out to schools as we do through music, dance and drama we are able to teach cultural diversity and provide opportunities not only for the personal development of the student but also in terms of generating greater understanding of our cultural expression and identity. Edu-

cational outreach and working progressively with existing cultural infrastructures such as local bands, Ulster Scots dance schools and drama groups creates enormous relationship building and peace building opportunities. We are delighted to have the opportunity to create a partnership with the educational authorities in the Republic of Ireland. We recognise how crucial it is that all students of all faiths and backgrounds have the chance to gain as broad a perspective of cultural identity as possible. It is a message that we continue to promote as we strive to have the best of our work mainstreamed in the educational curriculum.

Londonderry Bands Forum
North West Cultural Partnership

Lesson Plan 1

Lesson Plan		Time Allocated (1 hour class)
Initial Stimulus	Using the above statement, students ascertain its veracity (Think-Pair-Share) their interpretation of this using only prior knowledge on Home Rule/Partition/Troubles and a brief background by teacher	15 mins
	Share with students their findings and initial statements of the significance of the Apprentice Boys of Derry (Think-Pair-Share)	
Lesson Development	Students taught the cause-course and consequences of Apprentice Boys parades as per the statement. Analysis of Unionism within Loyal Orders using IT. Students analyse sources on loyal orders and evaluate outcomes using primary and secondary sources. Teacher leads students in understanding diversity within Apprentice Boys of Derry structure and celebration. Group/table evaluate data and offer historical judgements using questions from Effective Questioning.	30 mins
Lesson Conclusion	Students write a brief reflection on what they learned from the lesson and interpret a new understanding of the cultural and/or political significance of the Apprentice Boys of Derry. Students offer one key sentence from their reflections to the class group	10 mins
Learning Intentions	1. Students understand the emergence of the Apprentice Boys of Derry as a significant representative of Unionist culture and tradition 2. Students assess impact of the Apprentice Boys of Derry's purpose 3. Students evaluate the consequences of the tradition of loyal orders and subsequent commemoration/celebration	
Learning Outcomes	1. Students understand the role of the Apprentice Boys of Derry in moulding Unionist tradition and culture in a political context 2. Students assess the significance of Apprentice Boys of Derry using primary sources 3. Students evaluate objectively actions of non-political unionists 4. Students use internet to research ethically	
Success Criteria	Students can use numerous sources to objectively evaluate the significance of the Apprentice Boys of Derry, its consequences and the importance of it in shaping culture and tradition for Unionism during the period X-X (flexible)	
Differentiation	Students will have access to IT, paper resources and visuals. Each area can be divided by teacher. Effective Questions can be targeted to challenge each learner in a different way. Each cohort can be tasked with answering a selected question and presenting conclusions based on historical references and sources.	
Effective Questioning	1. What is the context of the Apprentice Boys of Derry and who does it serve? 2. What makes the Apprentice Boys of Derry significant and to whom? 3. What was Unionist culture and tradition before 1969? 4. Were the Apprentice Boys of Derry always significant in Unionist history? 5. Why do Unionists feel an instinctive loyalty to Britain? 6. How might Unionists feel different from the rest of the island of Ireland? 7. What role did each of the following play in creating a distinctive Unionist culture circa 1969: religion, ethnic origins, culture and political aspiration? 8. Why do the Apprentice Boys of Derry not use the term Londonderry in its title? 9. Are the Apprentice Boys of Derry cultural or political? 10. What changes have the Apprentice Boys of Derry undergone in the last century? 11. Are Catholics permitted to be members of the Apprentice Boys of Derry? 12. How have the Apprentice Boys of Derry shaped Unionist identity?	
Literacy	Focusing on key words: Unionists, Loyalist, Orange Order, Apprentice Boys, Nationalism, Culture, Ethnicity, Religion, Protestant, Britain, Legislation, Government, State, Sovereign, Significance, Celebration, Contrast, Derry, Londonderry	
Numeracy	Interpreting statistics and data relating to Apprentice Boys membership, Loyal Orders membership, Geographical data analysis for Unionists in Derry, Global membership figures	
Student Reflection	Students reflect on findings at the end of the lessons and challenges common perceptions of Unionists and time period.	
Links to JCT	Strand 1 - The Nature of History: 1.1 – 1.11 are applicable Strand 2 – The History of Ireland: 2.3, 2.4, 2.9, 2.10, 2.11	JCT Statements of Learning SOL3: creates, appreciates and critically interprets a wide range of texts SOL6: appreciates and respects how diverse values, beliefs and traditions have contributed to the communities and culture in which she/he lives SOL8: values local, national and international heritage, understands the importance of the relationship between past and current events and the forces that drive change SOL15: recognises the potential uses of mathematical knowledge, skills and understanding in all areas of learning SOL17: devises and evaluates strategies for investigating and solving problems using mathematical knowledge, reasoning and skills SOL24: uses technology and digital media tools to learn, communicate, work and think collaboratively and creatively in a responsible and ethical manner
This lesson and module are conducive to JCT SKILLS	JCT Key Skills ● Staying Well ● Managing myself ● Being Literate ● Being Numerate ● Working with others ● Managing Information & Thinking ● Communication	
Links to LC	Irish History Topic 5 - Politics and Society in Northern Ireland, 1949-1993 Research Study Report – Scope for investigation	
RSR/CBA research	Key personalities/events that may be useful for CBA1 – The past in my place. ● The Siege of Derry 1688-1689 ● The Orange Order ● The significance of loyal orders in Northern Ireland ● Unionism and cultural traditions ● The plantation of Ulster 1603-1612 ● Legacy of the Battle of the Boyne 1690 ● Ian Paisley ● Richard Dawson Bates ● Joe Devlin	Appendix 1 Useful Sources 1. Whiteford, T., Derry and Enniskillen in the year 1689; available at: https://www.lhkeyrreland.com/Derry1689/Contents.php 2. The Assisted clubs of the Apprentice Boys of Derry, available at https://apprenticeboysderry.org/ 3. O'Farrell, N., The Orange that Derry so faithfully preserves; The Irish Times, originally published 10-08-1998, available at https://www.irishtimes.com/opinion/the-orange-that-derry-so-faithfully-preserved-1.108439 4. Hanceel, Landon, Northern Ireland Trouble Brewing; USA 1996, San Francisco State University, available at https://can.uknrc.ie.uk/pubs/cem/jandson.htm 5. Laffan, Michael, 'The emergence of The Irish 1912-20', History Ireland, Issue 4, vol.12, (Winter 2004) available at http://www.historyireland.com/20th-century-emergence-of-the-irish-1912-20/ 6. Pimpard, D., The Two Irelands, 1912-1939, (Oxford, 1999) 7. British Film Institute, BFI, The Apprentice Boys of Derry: A silent display of two northern traditions to stamp holiday makers to our shores, (1997), available at https://player.bfi.org.uk/freemove/1/with-the-apprentice-boys-in-derry-1997-online 8. RTE archives, 'War and Conflict, Riots following the Apprentice Boys March', A RTE NEWS REPORT FROM THE APPRENTICE BOYS PARADE IN DERRY ON 12 AUGUST 1965, available at https://www.rte.ie/archives/2011/08/12/042-northern-ireland-1965/042-riots-following-the-irish-1965-the-irish-times
Continuing the lesson	● Nationalists traditions within Northern Ireland ● The Emergency Powers Act ● The celebration of traditions in Unionist communities ● The opening of Stormont ● The emergence of the Provisional IRA ● The impact of the Parades Commission ● Londonderry Bands Forum and modern Unionism ● Mapping the violence and conflict between nationalists and unionists ● Analysing history through song, story and folklore (Nationalist and Unionist)	



Unionist identity in Northern Ireland 1920-40

Caption

An inquiry focus for senior students by **Shane FitzGerald (HTAI)**

RATIONALE

The disentanglement of historical discourse from revisionism and bigotry is a marathon and not a sprint. Ireland's relationship with Unionism has taken various facets since 1920 but how discerning are we of its traditions and culture? Extracting cold facts from heated debate is another challenge facing us. Removing the blindfold of patriotism or subconscious loyalties (on both sides of the divide) are not easily overcome. The emergence of Northern Ireland in 1920 created a separate jurisdiction on the island of Ireland, ruled by the Unionist majority unbroken for almost four decades. The Unionist government summoned the traditions of centuries earlier to mould and create a distinct Northern Irish, Protestant and Unionist identity. On the periphery of society and politics were nationalists whose own traditions had bestowed upon them little meaningful understanding of the Unionist perspective beyond the rudimentary.

Unionism at its core did not commence with the enacting of the Government of Ireland Act 1920. Instead it became a tangible element of the political prism through which Northern Ireland emerged. Nonetheless, it is pertinent to note that this was not the only identity in Northern Ireland and nor was it the only identity on the island. With this in mind, how can we ascertain the path of the emergence



of Unionist identity, its nuances of culture and how its traditions became a political passport. Peeping beyond 1939 the outbreak of World War Two highlighted the increasing dichotomy within Northern Ireland, a juxtaposition of growing discontent which later manifested into the Troubles.

This lesson is set for senior students who will focus on investigation, enhancing research skills, evaluating sources, analysing source provenance and using the Internet ethically.

It may be assimilated into a Transition Year module or modified for senior students study of Topic 3: The Pursuit of Sovereignty and the Impact of Partition 1912-49 and Topic 5: Politics and Society in Northern Ireland 1949-93, and Module 6, Option 5: The Partition of Ireland 1900-1925 of the Northern Irish history A-level syllabus. I have tried to allow for maximum flexibility to both teacher and learner. In our hands the future is shaped and the past understood.



Caption

INITIAL ENQUIRY

'All I boast of is that we are a Protestant Parliament and a Protestant State. It would be rather interesting for historians of the future to compare a Catholic State launched in the South with a Protestant State launched in the North and to see which gets on the better and prospers the more. It is most interesting for me at the moment to watch how they are progressing. I am doing my best always to top the bill and to be ahead of the South.' extract of a speech by James Craig, Unionist Party Leader to the Parliament of Northern Ireland on 24 April 1934. (1)

XXXXXXXXXXXXXXXXXXXX		Time Allocated (1 hour class)
Initial Stimulus	Using the above quotes, students discuss (Think-Pair-Share) their interpretation of this using only prior knowledge on Home Rule/Partition and a brief background by teacher Share with students the terms of the Government of Ireland Act 1920 (Think-Pair-Share)	15 mins
Lesson Development	Students taught the cause-course and consequences of Craig's statement. statement. Analysis of Unionism within Loyal Orders using IT Students analyse sources on loyal orders and evaluate outcomes using primary and secondary sources Teacher leads students in understanding diversity within Ulster Unionism Group/table evaluate data and offer historical judgements using questions from Effective Questioning.	30 mins
Lesson Conclusion	Students write a brief reflection on what they learned from the lesson and interpret a new understanding of the emergence of Unionism in 1920 Students offer one key sentence from their reflections to the class group	10 mins
Learning Intentions	1. Students understand the emergence of unionism in 1920's Northern Ireland 2. Students assess impact of James Craig's statement 3. Students evaluate the consequences of the tradition of loyal orders	
Learning Outcomes	1. Students understand the role of Craig and Carson in moulding Unionist tradition and culture in a political context 2. Students can assess the emergence of Unionism using primary sources 3. Students evaluate objectively actions of non-political unionists 4. Students use Internet to research ethically	
Success Criteria	Students can use numerous sources to objectively evaluate the origins of the Craig's speech, its consequences and the significance of it in shaping the Unionist traditions during this time period	
Differentiation	Students will have access to IT, paper resources and visuals. Each area can be divided by teacher. Effective Questions can be targeted to challenge each learner in a different way. Each cohort can be tasked with answering a selected question and presenting conclusions based on historical references and sources.	
Effective Questioning	1. What is the context of James Craig's speech and who was his audience? 2. What was unionist culture and tradition before 1920? 3. Why was Ireland Partitioned? 4. Why do unionists feel an instinctive loyalty to Britain? 5. How might unionists feel different from the rest of the island of Ireland? 6. What role did each of the following play in creating a distinctive Unionists culture circa 1920: religion, ethnic origins, culture and political aspiration? 7. What differences are there between Nationalists and Unionists? 8. How significant a role did Craig and Carson play in developing Unionists identity at this time? 9. What measures were put in place by the Unionist Party to solidify power? 10. Are Irish Catholic and Irish Protestant different at this time? If so, how? 11. Beyond politics, how was Unionist identity expressed?	
Literacy	Focusing on key words: Unionists, Loyalist, Orange Order, Apprentice Boys, Nationalism, Culture, Ethnicity, Religion, Protestant, Britain, Legislation, Government, State, Sovereign,	
Numeracy	Interpreting statistics and data relating to Unionist Party membership, Loyal Orders membership, Geographical data analysis for Unionists in Northern Ireland, Police/IRA Membership figures	
Student Reflection	Students reflect on findings at the end of the lessons and challenges common perceptions of Unionists and time period.	
Links to JCT	Strand 1 -The Nature of History: 1.1 – 1.11 are applicable	JCT Statements of Learning ● SOL3: creates, appreciates and critically interprets a wide range of texts ● SOL6: appreciates and respects how diverse values, beliefs and traditions have contributed to the communities and culture in which she/he lives ● SOL8: values local, national and international heritage, understands the importance of the relationship between past and current events and the forces that drive change ● SOL15: recognises the potential uses of mathematical knowledge, skills and understanding in all areas of learning ● SOL17 devises and evaluates strategies for investigating and solving problems using mathematical knowledge, reasoning and skills ● SOL24 uses technology and digital media tools to learn, communicate, work and think collaboratively and creatively in a responsible and ethical manner
This lesson and module are conducive to JCT	Strand 2 – The History of Ireland: 2.3, 2.4, 2.9, 2.10, 2.11 JCT Key Skills ● Staying Well ● Managing myself ● Being Literate ● Being Numerate ● Working with others ● Managing Information & Thinking ● Communication	
Links to LC	Irish History Topic 3 – Pursuit of sovereignty and the impact of partition, 1912-1949 Irish History Topic 5 – Northern Ireland, Politics and Society, 1949-1993 Research Study Report – Scope for investigation	
RSR/CBA research	Key personalities/events that may be useful for CBA1 – The past in my place. Some key personalities/events for potential research are ● James Craig – Unionist millionaire ● Edward Carson – Dublin Unionist* ● The Orange Order ● The economic significance of Partition ● Unionism and cultural traditions ● The plantation of Ulster 1603-1612 ● Legacy of the Battle of the Boyne 1690 ● Visit of King George V 1921 to Northern Ireland	Appendix 1 Useful Sources 1. Biggs-Davison, John, <i>The Hand is Red</i> . (London, 1973); Johnson 2. Wilson, Thomas (1955), <i>Ulster under Home Rule</i> . (London, 1955), Oxford University Press 3. The Government of Ireland Act 1920, available at https://www.legislation.gov.uk/uk/uk/1920/67/pdfs/ukpga_19200067_en.pdf 4. Roche Patrick J & Barton Brian, 'A unionist history of Northern Ireland: The Irish Times, 19th February 2021, available at https://www.irishtimes.com/culture/books/a-unionist-history-of-northern-ireland-1-448887 5. Gray, Peter, <i>Northern Ireland: A History of Conflict, 1920-1972</i> , Irish Institute of Studies, Queen's University Belfast, available at: https://www.qub.ac.uk/research/IRI/mitchell/institute/FilesStore/Files/download/226661.en.pdf 6. Hancock, London, Northern Ireland: Troubles Brewing (USA 1996), San Francisco State University, available at https://cain.ulster.ac.uk/ohelcm/landon.htm 7. Laffan, Michael, <i>The emergence of Northern Ireland's 1912-25</i> , History Ireland, Issue 4, vol. 12, (Winter 2004) available at https://www.historyireland.com/20th-century-contemporary-history/the-emergence-of-the-two-irelands-1912-25/ 8. Jackson, A., <i>Sir Edward Carson</i> , (Dublin, 1993) 9. Fitzpatrick, D., <i>The Two Irelands, 1912-1919</i> , (Oxford, 1998) 10. Mulhern, E., Symbols Used in Northern Ireland - Symbols Used by Both Traditions, available at https://cain.ulster.ac.uk/images/symbols/crossrad.htm 11. Bew, J., 'Ulster Unionism and a sense of history', (Cambridge, 2003), available at http://www.historyandpolicy.org/policy-papers/papers/ulster-unionism-and-a-sense-of-history
Continuing the lesson	● The role of the Orange Order ● Nationalists within Northern Ireland ● Rioting for three days at Colonel Smyth's funeral (former Black and Tan) ● The role of Apprentice Boys of Derry ● Visit of King George V 1921 to Northern Ireland ● The Emergency Powers Act ● The celebration of traditions in Unionist communities ● The opening of Stormont ● Events of Bloody Sunday and the Carro Gang ● Mapping the violence and conflict between nationalists and unionists ● Analysing history through songs (Nationalist and Unionist)	

Culture in the Irish Free State

By Joan Morrissey and David Irwin, HTAI

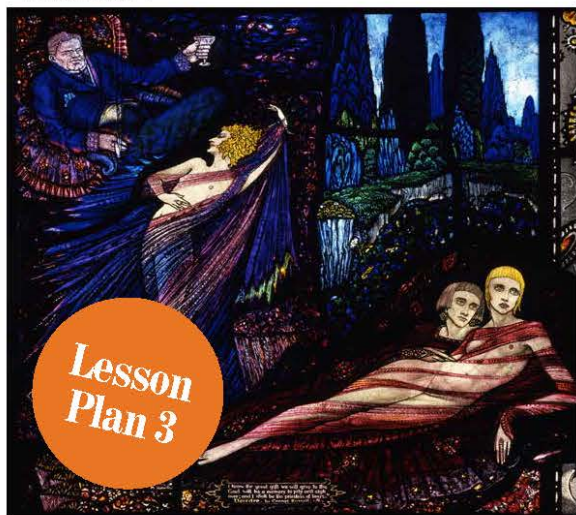
Prior to independence, there was a romantic notion amongst many Irish nationalists that, once freed from the tyranny of British control, the Irish nation would simply prosper, culturally and socially. For instance, Easter Rising leader Padraig Pearse had idealistically predicted that a free Ireland would be self-sustaining: improving agriculture and fostering industries, beautifying cities and ending urban squalor. Post-independence, however, southern Ireland was hampered by major demographic and economic challenges. The years immediately after independence were characterised by a desire to maintain order and increase cultural homogeneity: the Irish Free State was, in cultural historian Terence Brown's words, 'stable to the point of stagnation'.

In this period, the forces of Irish Catholicism and Irish nationalism worked together to produce a more homogenous, insular and conservative culture. The political division of the island of Ireland into the 26-county Irish Free State and six-county Northern Ireland only meant further cultural homogenisation in the south. According to the 1926 census, 93% of the Free State population described themselves as Irish Catholic, an overwhelming majority. Horace Hunkett remarked that in no other country was religion so dominant an element in the daily life of the people.

Of course this is not to say that a deeply religious and conservative society was incapable of creating great art. For example, An Túr Gloine (The Tower of Glass), established in 1903, had by now developed into a highly successful stained glass church window works. Edward Marty's artists produced some of the finest church windows

in the 1920s and 1930s and represented a distinct Irish school of stained glass art. Yet the narrow-mindedness of certain sections of Irish cultural nationalism was a feature of Irish society in the 1920s. Under the chairmanship of W.B. Yeats, new Free State coins with the theme of native Irish wildlife replaced British currency. In 1928 indigenous Irish wildlife including a hare, a wolfhound and a salmon featured on the coins. Critics complained the animal imagery was insufficiently Christian, which highlights the insularism of many during this time.

External influences were met with suspicion and consequently legislation in the new state. Despite such insularism, a creeping modernisation threatened the homogenous and conservative Irish Catholic culture. The English newspaper, cheap magazines, new dances and the advent of the cinema signalled the fact that breaks with tradition were afoot. One response to the encroachment of supposed immorality was the Committee of Enquiry on Evil Literature (1926), reluctantly established by the Minister for Justice Kevin O'Higgins. This paved the way for the Irish Censorship of Publications Act of 1929, which took aim at imported popular newspapers and magazines. The main source of such 'evil' literature was deemed to be England.



Lesson Plan 3

While Ireland possessed a rich literary heritage, those literary talents were often not fully appreciated or rewarded post-independence by a culture which feared as much as fostered literary production. The Catholic Bulletin lambasted Ireland's most celebrated writers such as James Joyce, George Russell, and W.B. Yeats as being primarily concerned with the acquisition of profit. This extremist publication criticised Yeats's receipt of the Nobel Prize for Literature in 1923 as follows: "the line of recipients of the Nobel Prize shows that a reputation for paganism in thought and word is a very considerable advantage in the award of national honours for money". This combative relationship between illiberal Ireland and the literary intelligentsia was a feature of the cultural landscape of this decade.

A key aim of the new state was to emphasise the cultural differences between Ireland and the United Kingdom, chiefly the separate language tradition. After all, Padraig Pearse himself an educator, had said: "A country without a language is a country without a soul" (Tir gan teanga, tir gan anam). In practical terms, the privileging of the Irish language in primary schools saw the elimination of lessons in drawing, science, nature study, hygiene, and the majority of domestic studies. Many social and cultural historians argue that such prioritisation was misguided and did a disservice to a population being reared for export to England, the United States and other English-speaking countries. In any case, the rapid rate of decline in the number of Irish speakers since the famine continued apace after independence, despite such linguistic dogmatism. The demotivating pedagogical preoccupation with grammar rather than oral fluency was surely one reason for this failed educational policy.

The Irish Free State inherited a primarily agricultural economy. According to the 1926 census, 53% of employment was in the farming sector. Secondary industries such

as brewing, the creameries, biscuit-making and woolens could not provide the rate of job creation needed to foster prosperity in a more diverse economy. The devastating effects of land subdivision had been demonstrated in the Parnine and so the 1876 land was passed to the eldest son (The practice known as primogeniture). For younger siblings in rural Ireland, therefore, few opportunities existed which led to couples marrying later. In Ireland, the percentage of the population which was unmarried was higher than any other country where records were kept.

In the final decades of British rule, rural towns and villages had seen a decline in cultural activities such as fairs and festivals. George Russell noted that these centres lacked recreational facilities which would encourage cultural pursuits (libraries, gymnasia). Writing in the Irish Statesman, Russel remarked that Irish rural social life often meant informal outdoor gatherings by a gate, a wall around a tree. The lack of village halls meant "dancing at the crossroads".

As was the case prior to the break with Britain, the culture remained an oral one. The main form of entertainment was through conversation. The essayist Stephen Gwynn noted Irish people read little, but talk as their literature. The strong oral and storytelling tradition in Ireland, combined with a high degree of socialability meant that there was a thriving pub trade in the early days of independence. A report commissioned by the Irish government in 1925 noted there were 191 towns or villages in the 26 counties where the number of pubs was 'excessive'. In Charlestown and Ballaghaderreen every third house was licensed to sell liquor. There existed one pub for every 20 people. Ireland had, in proportion to population, twice as many pubs as England and three as many pubs as Scotland.

While pubs were plentiful, then as now, Ireland was in the grip of a serious housing crisis. Urban tenements and rural cottages were rife with overcrowding. The picturesque white-washed, single-story cottages, though quaint to modern eyes, did not meet the needs of large families at the time. The 1926 census recorded some striking residence statistics: there were 22,915 families living in one-room residences and 39,615 housed in two-room dwellings. 43% of houses in Mayo were

overcrowded; the figure for Donegal was 41%, with 39% in Kerry. As this article has outlined, there were many who supported the notion of Ireland as a Gaelic Catholic nation, with the hegemony of the Irish language and Gaelic games, and the resistance of foreign cultural influences. But a preoccupation with the promotion of Gaelic culture in political and cultural circles would be of little value to the Irish people if more practical concerns were not attended to. Due to the lack of economic opportunity, the housing crisis, and what was for many a restrictive culture, emigration was the only option for those seeking to make a better life

for themselves. In the 1920s, a staggering 43% of people born in Ireland were living abroad, mostly in the English-speaking countries such as the United States, the United Kingdom, Australia, Canada, New Zealand, South Africa and India. Prior to independence, Irish nationalists had presented an idealised vision of a free and thriving Ireland. But post-independence Ireland was a culturally restrictive place. Partition had reinforced the sense that this new state would be Gaelic, Catholic and Irish-speaking. The vibrancy of Irish culture, as embodied in men of literature like W.B. Yeats, was certainly challenged by the coalescence

of the more regressive features of Irish society in the 1920s, as evidenced in the government's Irish language policy, publications such as The Catholic Bulletin, and in legislation such as the Irish Censorship of Publications Act. With its insular instincts, struggling economy and crisis-ridden housing sector, perhaps it is no wonder that so many Irish people chose, or were forced, to emigrate at this time. Pearse the idealist and his co-signatories of the Proclamation of the Irish Republic had promised to "cherish all the children of the nation equally" but the children of the nation were fleeing in droves. It is easier to campaign in poetry than to govern in it.

DISCOVER MORE LESSON PLANS FROM THE HTAI HERE:

<https://tfmfooundation.ie/teaching-resources/lesson-plans>

- Lesson Plan: The Black and Tans
- Lesson Plan: The Flag
- Lesson Plan: America
- History and Legacy of the Irish Flag
- Lesson Plan: War and Peace
- Lesson Plan: Revolt
- Junior Certificate Cycle

Lesson Plan	Culture in the Irish Free State.
Junior Cycle Key Skills	Being literate- managing information and thinking – communicating – working with others.
Junior Cycle Statements of Learning	SOL 6: The student appreciates and respects how diverse values, beliefs and traditions have contributed to the communities and culture in which he/she lives. Students will learn about the roots of their historical inheritance through exploring aspects of the history of their own locality, such as interviewing older people about religious practices and traditions. SOL 9: The student understands the origins and impact of social, economic and environmental aspects of the world around him/her. SOL 24: The student uses technology and digital media tools to learn, communicate, work and think collaboratively and creatively in a responsible and ethical manner. Students will engage with and critically evaluate ICT when locating historical sources and evidence and in the creation of responses to questions about the past.
Leaving Certificate History	Later Modern Field of Study – Irish History 1815-1993, No.3. <i>The pursuit of sovereignty and the impact of partition, 1912-1949</i> 'Society and economy' - Impact of partition on economy and society; State and culture; language, religion and education; the promotion of cultural identity.
Initial Stimulus Idea	Give students the following questions at the end of the class before this topic to spark interest: 1. What does it mean to be Irish? According to Tommy Tiernan, it means we're not British. 2. Some say that the only thing which changed with independence was the colour of the post boxes, to what extent is this true? Assign the article as reading for homework.
Warmer: Student self-assessment of topic	These are often a novel way to assign and assess work completed, at home, in-class using the students' own devices, or when remote learning. To make your own, or to make one as part of a history department, check-out https://www.clickschool.co.uk/pages/cioz/ If your school has a BYOD policy, whereby students 'Bring their Own Devices' to class or to use at home, the cloze fill exercises here allow students to repeat the activity until they have done well. I ask students to screenshot and send their final result to my email to monitor completion.
First activity: The Flipped Classroom.	Firstly, ensure students read the article on culture in the Irish Free State for homework. Students complete a traditional "three Rs" (reading, writing and arithmetic) activity at home and become familiar with the content of the lesson beforehand. This enables them to process and reflect at their own speed. It also allows them to engage in pair and group work in the classroom setting in order to assess and consolidate their learning. Students are encouraged to make notes using the article. Literacy game ("Stop")
Comprehension & Literacy	Give students thirty to sixty seconds at the start of this activity to re-familiarise themselves with the content of the article by skim reading. The teacher has pre-selected 10 or 12 difficult words or concepts. The teacher will call out these words and students must listen, trying to retain the words that the teacher calls out. They cannot note them down. When the teacher has finished, the students scan the article to find the words. Whoever finds them first shouts "Stop". Students engage in this activity as it's a legitimate excuse to shout ("Stop") in class! This activity is also suitable for pair work. Ask paired students to discuss the meaning of the words, devise definitions and give example sentences.
Assessment	Give students at senior cycle a guiding question to which they write a response. 'Evaluate the success and weakness of the Free State in promoting Irish culture.'
Differentiation	Give weaker students guiding concepts to help their paragraphing skills: education; emigration; land; religion; religious art; censorship; literature and currency.
Technology and homework	Assessing video homework using Edpuzzle As this is the decade of centenaries, there is a rich repository of material now online, including videos and lesson plans (see the RTE website, for example). Using short video clips can be a great way to introduce a topic when remote teaching or using a "flipped classroom" approach. To monitor and assess whether students have viewed the assigned video in its entirety, I create an assignment online (using Microsoft Teams) asking students to view the video by logging into the educational website Edpuzzle. It is easy to create an account on Edpuzzle. The teacher can search for an educational video on a given topic, and post this video to all of the members of a particular class. You can insert questions into the video to encourage critical viewing. Another advantage of using Edpuzzle is that you are given a report of student engagement. For example, the report breaks down how much of the video was watched by a student and how long they spent viewing. In recent years, I have created a bank of assessment comments, which can quickly and accurately give each student the feedback they need, which is of course a crucial aid to their learning. Simply copy and paste a comment into the Microsoft Teams feedback box to keep a record of whether students have completed the task.
Movement Breaks for students	Outdoor oral assessment. As the weather improves, taking the students outside adds novelty, increases student engagement and where necessary, facilitates a sensory movement break. Divide students into pairs. Students play one game of rock, paper, scissors and the loser goes first. With the teacher using her phone as a timer, students must speak for one continuous minute about the lesson's learning intentions. Students now swap roles.
Differentiation	Students who successfully completed the task, now compete in new pairs, speaking for two continuous minutes. Students who struggled with the task may use the notes made for homework to scaffold their answer. Remake pairs using the students who could not complete the challenge, allowing them to use the notes they made for homework to help.
Extension activity - revision	Pictorial note-making To promote reflection on the learning and more engagement with content, have students create revision notes in the form of symbols, diagrams and simple pictures, with a 20-word limit. This can be a particularly effective homework activity. To ensure students complete it comprehensively a teacher may consider allowing these notes during informal assessments (such as teacher questioning in class). It's visual, engaging, creative and fun.
Further Development	For resources connected to this topic, including online resources and how to give feedback to students on Microsoft Teams and other useful links related to this topic, see https://padlet.com/Misamisai/FreeStateCulture

Joan Morrissey is a history, English and special education teacher at St Brigid's Presentation, Killarney, Co. Kerry.



Painting by Paul Henry: 'Erriagal, Co. Donegal'



Policeman during 1918 Spanish flu pandemic

Story of a pandemic

Using digital records to retell the story of the 1918-19 influenza pandemic in Ireland. By **Dr Ida Milne**

In 1918-19, a global influenza pandemic killed about 23,000 people on the island of Ireland, and made an estimated 800,000 people ill, or about one fifth of the population of four million. The pandemic killed more than 50 million people around the world, and perhaps as many as 100 million. It is understood to be one of the three largest killing pandemics recorded, alongside the Plagues of Justinian and the Black Death. Usually seasonal influenzas are hardest on the very young, and the elderly. But this one was different – the people worst affected were young adults, typically about 28 years of age, and those in jobs which involved meeting the public. Policemen, postal workers, shop assistants, and journalists were often victims,



Pandemic: A Spanish flu ward in 1918

6699
Sometimes survivors had a syndrome like Long Covid, where they were left as invalids for many years after

as well as nurses, doctors and clergy. Children under the age of five were also badly hit by this disease. But then, in the Ireland of the 1910s, young children were much more prone to death from disease than today, as the vaccines against measles, whooping cough, mumps and the killer disease tuberculosis, had yet to be developed, and antibiotics would not come into common use until the 1940s. Overcrowded housing and the lack of water taps and indoor toilets in the homes of the poor made such infectious disease outbreaks harder to contain. Children under five made up twenty per cent of the 70,000 deaths here in any given year at the beginning of the century. Today, most homes have a clean water tap for handwashing and indoor toilets. In 1919, Dublin's Medical Officer of Health, Sir Charles Cameron, dreamed each family might have a tap and a lavatory: he knew the difference it would make to the death statistics, particularly in slum housing. For some, this version of the flu was no more than a common cold; for others, it could develop into a nasty disease, and in bad cases the sufferer's skin would turn purple, as the lungs filled up with fluid and could not do their job oxygenating the blood. This filled the doctors and watching family alike with dread, as it was often a sign the patient was close to death. The flu infected and even killed entire families. In others, death of the family income earner might mean that the family lost their home as well as a mother or father. Sometimes survivors had a syndrome like Long Covid, where they were left as invalids for many years after.



Overflow: field hospitals were set up to treat people

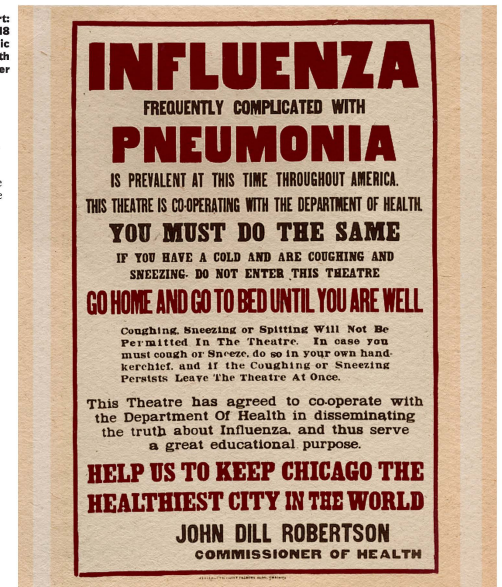
even emptied chamber-pots to help out. They helped sick farming families to milk cows and do farm chores. Children often took on the farm or household tasks, as well as nursing bedridden parents and siblings. Acts like these are attributed with saving many lives, at a time when hospitals and medical services were overwhelmed. While the 1918-19 flu story was not told until recent years, we now have great archives that mean the curious can look up what happened in their town or village, and fill in some of the gaps in the historical record of this huge global story. Digitised regional and national newspapers from the Irish News Archive <https://www.irishnewsarchive.com/> - give lively accounts of what happened, and show how it passed through a region, the flu pushed the other main news story of the time - the Great War, off the lead as it temporarily superseded it in news value.

We can look up death certificates on [irishgenealogy.ie](https://www.irishgenealogy.ie/). These certificates provide useful detail on the social class or occupation and age of the dead, so that researchers can build up a picture of who was most affected. From databases like the 1901 and 1911 census we can find out other details that enable us to fill in details about the families of the dead: who was in the family at the time of the census returns, what size their houses were, how many were clustered into their tenement building, how many children were in the family, for example.

These digitised archival records make possible the telling of local and family stories of the pandemic and by piecing them all together, students can make a story about their street or locality, analysing the social fabric of the Ireland of the 1910s as well as details of the pandemic itself. They help historians, professional and amateur, to give back a place in history to those whose lives were cut short too early by this horrible disease.

The author is historian of epidemic disease and history lecturer at Carlow College and author of *Stacking the Coffins, Influenza, War and Revolution in Ireland, 1918-19*. (2018, Manchester University Press).

Alert: A 1918 public health poster



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Cogadh na Saoirse

Ag baint úsáide as an geartlann mhíleata le foghlaim ar gheall ar threalchogaocht. Cás Staidéar: **Luíochán Chhill Mhichíl**

Réamhrá
Ba hé an ionsaí gan choinne ba rathúla don IRA i gCogadh na Saoirse é Luíochán Chhill Mhichíl, a bhí amach ar 28 Samhain 1920. Tharla sé díreach seachtain tar éis Domhnaigh na Fota, agus is féidir a rá go dtagann an ionsaí seo ag an tréimhse is foréigní den chogadh. Léirigh an ionsaí seo, ina bhfuair seachtar póilíní cúnta déag bás, bunstáisi na treallchogaochta go brúidiúil. Bhí an tIRA in iarrtheisceart na tíre in ann léiriú do rialtas na Breataine nach mbheadh siad in ann ord-smacht nó rianú a chur i bhfeidhm in áiteanna iargúda naimhdeacha faoin tuath. Léirigh an ionsaí an cumas troda a bhí ag an IRA, agus iad ag bogadh faoin tuath i gcóilíní reatha, le tacóidh an phobal (impeall orthu). Cé go raibh bunstáisi, bhí mibhunstáisi chomh maith le hionsaithe mar seo. Spreag an ionsaí seo agus eile foréigean neamhthréoirceach i measc fórsaí na Breataine agus dhóigh na Póilíní Cúnta Cathair Chorcaigh go gairid i ndiaidh seo, i mí Nollag 1920.

- Torthaí Foghlama**
- Tuigfidh daltaí céard is brí le treallchogaocht
 - Tuigfidh daltaí bunstáisi agus mibhunstáisi na treallchogaochta
 - Aithneoidh daltaí an ról lárnach a bhí ag mná i gCogadh na Saoirse
 - Béanfidh daltaí úsáid as cartlann le fianaise fíor Luíochán Chhill Mhichíl a fhiosrú agus a mhacas
 - Foghlaimneoidh daltaí mar gheall ar chúiseanna, cúrsaí agus iarmhairtí Luíochán Chhill Mhichíl

Nasc le torthaí foghlama na sonraíochta staire don tSraith Shóisearach: 1.1, 1.2, 1.4, 1.7, 1.10, 1.11, 2.3, 2.4

Nasc le croiseleanna na Sraithe Shóisearaí: A bheith liteartha. A bheith uimheartha. Eolas agus smaointeoirceacht a bhaintiú. A bheith cruthaitheach, Cumarsáid, Obair le daoine eile

- Difreáil**
- Beidh modhanna éagsúla cumarsáide agus muinteoirceacht in úsáid: léitheoireacht, breathnóireacht, caint, agus scríobh
 - Beidh ceisteanna difreáilte curtha i bhfeidhm
 - Beidh tascaanna difreáilte in obair grúpa
 - Beidh critéir ratha difreáilte san obair bhaile

Plean Ceachta 4

PLEAN RANGA

1: Ceist Spreagtha - Tasc i mbeirteanna
Féach ar an mír as The Wind that Shakes the Barley, atá ar fáil ar YouTube: <https://youtu.be/XZHLTAwM07e154>. "Ba chóir a rá le daltaí go mbeadh foréigean san fhíseán seo, ar dtús."

Pléigh na ceisteanna seo i mbeirteanna agus roinn do thuairimí leis an rang:

- An gceapann tú go raibh an ionsaí ar na saighdiúirí cúnta sin cothrom?
- Céard iad bunstáisi agus mibhunstáisi ionsaí cosúil leis sin?

2: Céard is Treallchogaocht ann? - Le plé
Minigh agus pléigh treallchogaocht leis an rang, ag úsáid téacleabhar, sampla, cur i láthair nó nótaí. Déan cinnte ceisteanna difreáilte a chur le réamheolas agus tuiscaint a mhéad. Déan taidéar ar phríomthéarmaíocht.

3: Cás Staidéar Chhill Mhichíl - Tasc Léitheoireachta's Tuairisc Grúpa
Tabhair cuntas amháin sa cuntas rannpháirtíochta éagsúla ó Chhill Mhichíl do gach grúpa (<https://militarypensions.wordpress.com/2020/11/27/kilmichael-ambush-in-the-misc-28-november-1920/>). Ba chóir go mbeadh ceathrar daltaí i ngach grúpa.

Caitfidh an grúpa staidéar a dhéanamh ar an guntas agus tuairisc gearid ar an guntas a dhéanamh don rang. Ba chóir go mbeadh maoranna, tuairisceoirí, éascathóirí cainte, agus taidéaróirí ag gach grúpa. Ba chóir go mbeadh srian ama leis an dtasc seo.

4: Léigh Cuntas Mary Brosnan ar a ról i Luíochán Chhill Mhichíl - Tasc aonair, ach le Piartheasúin

Léigh an síochán sa cuntas Mary Brosnan agus tuairisc gearid na ceisteanna a bhaineann leis. Is féidir píartheasúin a úsáid le na ceisteanna a cheartú.

5: Díospóireacht Ranga / Díospóireacht Shúil
Suir ar na daltaí méid na bhfearg agus méid na mban a bhí páirteach sa Luíochán a chomhaireamh (is féidir tuilleadh uimhearthachta a chleachtadh má iarrann tú orthu eadartán nó cóimeas a bhrú amach) Is féidir an rún seo a phlé: "Gan tacaíocht na mban, ní bheadh Chhill Mhichíl ann" nó "Ní dhéantar comórth mar is cuí ar ról na mban i gCogadh na Saoirse"

6: Obair Bhaile
Dear póstaer eolais (is féidir sampla de MRBanna nó póstaer eile a úsáid) faoi Luíochán Chhill Mhichíl

Is gá go mbeadh na rudaí seo a leanas mar chuid de: Dáta, eolas ar an gceantar, eolas ar rannpháirtithe, na ról éagsúla a bhí ag mná agus fir, tábhacht ionsaí mar seo don IRA, iarmhairtí an ionsaí (bóiscareacht don IRA ach díolta é na Díospóireachtaí chomh maith nuair a dhóigh síad Corcaigh, mar shampla)
Ba chóir go mbeadh na rudaí seo a leanas mar chuid de: Pictiúr, léarscáil nó eile
D'fhéadfá na rudaí seo a leanas a chur leis: Líne ama le comhthéacs Cogadh na Saoirse a léiriú nó le comhthéacs staire na hEorpa a léiriú.

- Acmhainní eile:**
Atlas of the Irish Revolution, John Crowley, Donal Ó Drisceoil, Mike Murphy and John Borgonovo (Cork University Press)
Acmhainní sa Gaeilge ó Atlas of the Irish Revolution <https://www.rte.ie/documents/history/2021/08-10-leabhar-tiomnadh-le-hilbhliothéac-2.pdf>
RTE - cartlann - <https://www.rte.ie/archives/2019/10/24/1085553-the-kilmichael-ambush-history-ireland> <https://www.historyireland.com/20th-century-contemporary/history/tom-barry-and-the-kilmichael-ambush/>
Kilmichael: The Life and Afterlife of an Ambush, Eve Morrison (Irish Academic Press)
Guerrilla Days in Ireland, Tom Barry



Produced by Tile Films, for TG4.

Fig An Bealach is a two-part docudrama that tells the dramatic story of one of the greatest units in the American Civil War – the Irish Brigade and its charismatic leader General Thomas Francis Meagher.

In April 1861 the most destructive conflict in American History, the Civil War, began. Across the American continent, thousands of Irish men and women were caught up in the nationalist fever that gripped both northern and southern states.

Using forensic evidence, dramatic battle reconstructions and rare archival photographs, this two part series reveals the untold story of the Irish Brigade.
"Fugh a ballagt" meaning "Clear the Way" in old Gaelic, the battle cry of the Irish Brigade, echoed across the bloody battlefields of Virginia, Maryland and Pennsylvania. Here, the legend of the "Fighting Irish" was born. At the centre of the Irish Brigade's story is its founder, the controversial and charismatic General Thomas Francis Meagher, or "Meagher of the Sword", one of the most famous Irishmen in Civil War America.

Meagher created the Irish Flag, the tricolour that decades later would fly above the GPO during the 1916 Easter Rising. In

1848 he was sentenced to death for his part in the Young Irelander's rebellion but, due to public pressure, he was instead exiled to Australia. In 1852 he made a daring escape to America, where he was lauded as a hero. Yet he had a dark side, leaving his pregnant wife in Australia and later struggling with alcoholism. Meagher is a hugely colourful, conflicted and enigmatic character. The Films cast leading Irish actor Don Wycherley (Rásal na Gaillimhe; Ondine; Perrier's Bounty) in the pivotal role of General Thomas Francis Meagher.

Fenian Donegal man James McKay Rorty, played by Irish actor Jonathan Byrne (8.5 hours; Primeval), rose through the ranks of the Irish Brigade to become a captain of artillery at Gettysburg. Captured at the famous battle of Bull Run, he makes a bold escape to fight at other epic battles of the Civil War. Irish priest Fr. William Corby, played by American actor John Neely (Gettysburg; the speech that saved America), gave up a comfortable teaching post to minister to the men of the Irish Brigade and in the process became the most famous priest in America. He became known as the "Fighting Chaplain" and no spot on the battlefield was too dangerous or too exposed to the fire of the enemy for this priest.

Irish-American Peter Duffly, played by Colin D. Farrell (The Ghosts of Wexley's Cut; Death or Canada), found himself caught up in the tide of war and provided a personal, gripping account of battles such as Fredericksburg, where the Irish Brigade was all but decimated. And New York socialite and Irish Brigade fundraiser Maria Lydig Daly, played by Lesa Thurman (Thor; Gift of the Magi), chronicles life on the home front. The participation of these Irish people in the war was crucial for the creation of modern Irish-American, as they proved their loyalty to their adopted homeland.

The programme is available to watch on the TG4 Player App.

Interview:

Q&A with Orla Ní Fhinnéadha, presenter of Cúla4 ar Scoil, the home school programme on TG4. The programme is available on the Cúla4 player.

Tell us a little about you?
"I am a primary school teacher and I currently teach Rang a Sé in Scoil Éimne, An Spidéal. I have worked with TG4 as a part-time weather presenter for the past few years as well so I was delighted when the opportunity to combine those two jobs together and present Cúla4 ar Scoil came along. I sing and teach amhánaíocht ar an sean-nós in my spare time and I love that I get a chance to share these traditional songs with a wider audience of children on Cúla4 ar Scoil."

What is your favourite thing about teaching?
"The social aspect is by far the best part of teaching. I enjoy working with the children every day and watching their personalities develop. Every day is different in the classroom too - the content of the work as well as the activities we complete. Children will surprise you with what they do and what they come out with so nobody can ever say that a teacher's job is boring!"

What was your favourite subject in school?
"I personally loved maths and art in school. I am quite competitive and so I loved to tackle a problem in maths. It always gave me a great sense of achievement. To this day I love filling in the sudoku in the paper or in puzzle books - I still get a kick out of solving a puzzle!"

What are we learning on Cúla4 ar Scoil about National Flag Day?
"On National Flag Day on Cúla4 ar Scoil we will be talking about the Irish flag and about some of the history behind it. We will also learn about flag etiquette and about the order in which flags are hung here in Ireland. Finally we will make our own Irish flag. We'll have great fun learning together."

What's your favourite Cartoon / why?
"Cúla 4 have a fantastic range of cartoons and I watch them with my class during the lunch break on rainy days. We always have a good laugh at SpongeBob Squarepants. It's funny and easy to watch. It is so important for people who are raising-Irish-speaking families to have these cartoons in our native language to fully immerse the children and it's also great for those who are trying to learn or improve their Irish. Who can resist a witty cartoon?"

TG 4

Dé Sathairn 06 Márta 19:15
Dé hAoine 12 Márta 17:55

Fág an Bealach

a two part docudrama that tells the dramatic story of The Irish Brigade

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Thomas F. Meagher

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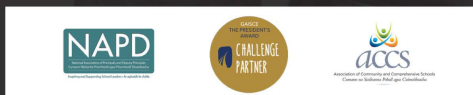
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