

5A. 'Partitioned' Literary Traditions or Transatlantic Networks? The Reception of Irish Local Colour Authors in the American Periodical Press

A round-table with contributions from:

Margu rite Corporaal (Radboud University)

Giulia Bruna (Radboud University)

Chris Cusack (Radboud University)

The massive Irish emigration to the United States during and in the aftermath of the Great Irish Famine did not result in radical ruptures between homeland and diasporic communities. In fact, the second half of the nineteenth century saw the emergence of transnational spaces of "affiliations [...] shared by both immigrants and natives" (Faist 2000: 240) which included textual reproduction and readerships on both sides of the Atlantic. Works by Irish authors were republished in special American book editions, or were serialized in US periodicals. Furthermore, these republished novels and story collections were reviewed extensively in the American press, so that one can speak of a unified, transatlantic field of letters rather than two partitioned literary markets.

This panel will examine the reception of late nineteenth-century Irish local colour writers in a corpus of twenty US periodicals, including, among others, *The Outlook*, *The Atlantic Monthly*, *The Book Buyer*, *Harper's Weekly*, and the American editions of *The Bookman* and *Review of Reviews*, using both qualitative as well as quantitative analysis to lay bare recurrent comparisons and analogies. Quantitative analyses of reviews are generated by visualising co-mention networks (through Gephi) in which authors are represented as nodes, edges between these authors are established when they are co-mentioned in a review, and weight is given to recurring co-mentions. Irish authors examined in these periodicals include: Jane Barlow, Seumas MacManus, Shan Bullock, Katharine Tynan, Erminda Rentoul Esler, Emily Lawless, Rosa Mulholland and Frank James Mathew.

Doing so, this panel will argue that it is essential to study reviews from periodicals from this era, as they shed new light on three hitherto underexplored dimensions of Irish literature. First, these reviews reveal to what literary traditions these Irish writers were connected in the field of literary production. Were the same Irish authors often brought up together in comparison, in a way that suggests the existence of a distinct Irish literary tradition? Did American reviews compare these Irish Revival writers to popular American regionalists of the period, such as Sarah Orne Jewett and Bret Harte (Donovan 2010)? Or did American reviewers liken these Irish regional writers to past and contemporary writers from specific foreign literary traditions?

Second, the reviews increase our understanding of how the transnational genre of local colour literature was defined at the height of its popularity, and what role Irish authors were attributed in the making of this genre. This is a very relevant question, for, as June Howard (2018) notes, "[t]he conventions and themes we associate with any given genre traverse a variety of works rather than constituting a category that contains them" (12). Tracing the intellectual history of a generic concept—in this case through co-mention networks—will refine our comprehension of genre from a certain time period.

The panel will consist of a joint introduction and conclusion, as well as three individual case studies. Studying reviews of their writing in order to perform network analysis, these presentations will examine issues of canonicity, genre, gender, and national identity in the American reception of Irish local colourists between 1885-1910. Giulia Bruna will focus on the role of gender in the visualized networks, linking this to issues of genre and prominence. Margu rite Corporaal will address the authors from other national traditions to whom these Irish local colour writes were compared. Finally, Christopher

Cusack will discuss how American literary traditions feature in a network analysis of these Irish Revival authors.

Margu rite Corporaal is Full Professor of Irish Literature in Transnational Contexts at Radboud University. She was awarded an NWO- VICI grant for her project Redefining the Region (2019-24). Furthermore, Corporaal is the PI of Heritages of Hunger, which is funded as part of the Dutch research council NWO's NWA programme (2019-24). Among Corporaal's recent international publications are her monograph Relocated Memories of the Great Famine in Irish and Diaspora Fiction, 1847–70 (Syracuse University Press, 2017); and Travelling Irishness in the Long Nineteenth Century (co-edited, Palgrave, 2017).

Giulia Bruna is postdoctoral fellow at Radboud University, working on the project "European Local-colour Fiction in Transnational Contexts, 1830-1914." She is the author of J. M. Synge and Travel Writing of the Irish Revival (Syracuse University Press, 2017). Her research on Synge, the Irish literary revival, Irish travel writing, Irish periodicals, and the European reception of nineteenth-century British and Irish local-colour fiction has appeared in the Irish Studies Review, Studies in Travel Writing, Journal of Modern Periodical Studies, Translation and Literature, and Open Library of Humanities.

Chris Cusack is a postdoctoral fellow at Radboud University, where he is working on the project "Writing European Regions in the Transatlantic World, 1845-1914". His research on the literature and culture of Ireland and its North American diaspora has appeared or is forthcoming in a range of books, and in journals such as Open Library of Humanities, Atlantic Studies, Irish Studies Review, and New Hibernia Review. He has also (co-)edited multiple books, including Global Legacies of the Great Irish Famine (Peter Lang, 2014), and is the editor of a special issue of Religion & Literature (2021) on Irish American writing.

5B. Irish Writing and Post-Partition Politics

Joanna Jarz b-Napiera a (Adam Mickiewicz University), 'The voice of the "lost generation": Sean O'Faol in, Frank O'Connor and Liam O'Flaherty on partition'

The ultimate aim of the paper is to investigate the voice of those Irish writers, who took the Republican side in the Irish Civil War, since they found it impossible not to accept the partition of Ireland as part and parcel of the Anglo-Irish Agreement. Sean O'Faol in, Frank O'Connor and Liam O'Flaherty have been chosen for the analysis as representatives of the so-called 'lost generation', the umbrella term combining people who actively participated in the fight for Irish independence only to become disillusioned with the Irish Free State's new policy as well as its authorities. Therefore, the cultural and social activity of the chosen writers abounded in examples of their constant resistance to the idea of partition. With time, they realised that the political division of their country is inevitable, still they did what they could to negate the very concept of partition. Thus, the analysis focuses on the ways in which such people as Sean O'Faol in, Frank O'Connor or Liam O'Flaherty used written word to strive against cultural partition of Ireland. The dissemination of these ideas is not so much visible in their short stories or novels as in their autobiographies and essays. Thus, the scrutiny is limited to this part of their legacy as well as their involvement in the creation and functioning of *The Bell* magazine, which for more than a decade provided writers from two sides of the border and different denominations with a room for self-expression.

Bio: Joanna Jarz b-Napiera a is assistant professor at the Faculty of English, Adam Mickiewicz University, Pozna , Poland. She is the author of two monographs and several articles. The paper is a part of the project "Irish cosmopolitanism - the case of Russian literary and cultural influence on the development of new Irish prose" financed by Narodowe Centrum Nauki.

Karl O'Hanlon (Maynooth University), 'Cross-Border literary socialism at mid-century'

There is a still-hazy penumbra of left-wing writers preceding the gifted generation of Heaney, Mahon et al. In the late 1930s, John Hewitt sensed that 'the Irish Struggle... is being fought out in Derry and Strabane, in Sandy Row and Short Strand', while Robert Greacen, Maurice Craig and others contributed to a 1942 anthology in aid of the Russian Red Cross. The Lagan too could flow crimson, as one of these young leftist poets put it.

This vital socialist strand of literary activity was incorrigibly plural, and despite its fitfulness and brevity, constituted a variousness and richness to be reckoned with, rather than disunity to be wished away.

What is most remarkable about the period is the variety of left-wing cross-border collaborations: The Runa Press, a venture from polyamorous Monkstown bohemians Eithne and Rupert Strong; Roy McFadden and Greacen's *Ulster*, later *Irish Voices*; the non-sectarian *Irish Democrat*, and Valentin Iremonger's little-known *Surge*.

This paper revisits the leftist writers who attempted to forge a literary Ireland, socialist in character, beyond regionalism and nationalism.

Bio: Karl O'Hanlon is a lecturer in the Department of English at Maynooth University. He is PI on the North-South Research Programme funded project "'Our roots travel widely": Beyond Regionalism and Nationalism in Irish Poetry', a collaboration with Dr Gail McConnell (QUB).

5C. Secret Spaces

Mary O'Donnell, 'Partitioning culture and the Loss of the ur-mother in the short stories of Colin Barrett and Wendy Erskine'

Living through, enduring, or re-enacting brutalised, life-changing, or distressing events is usually referred to as 'trauma'³. When we talk about emotional or psychological trauma, we might mean: situations or events we find traumatic and how we're affected by such experiences. In Lacanian terms, trauma can be seen as a loss of unity with the mother, or a mother figure. This proposal therefore concerns itself with: a response to trauma in a time of cultural partition on the island of Ireland, where Ireland is to be viewed as a partitioned, incised 'mother' whose children suffer differing losses. In both parts of Ireland, the loss of the *Ur*, or original, vision of nurturer-mother is viewed, desired, and experienced differently in the Republic of Ireland and in the North of Ireland, creating legacies of loss in their respective literatures through the stories of Colin Barrett, and in the North of Ireland through the stories of Wendy Erskine.

The navigation through and potentially beyond trauma in the stories of the both writers will be interrogated with reference to Lacan, Olivia Laing and Wilhelm Reich. Apart from the geographical legacy of Partition, a diverse layering of partitions is perceptible, from the immediately social, educational, religious and also in questions to do with personal bodily autonomy. Responses to external violence of different kinds in the writings of both authors depict models of the search for 'family' in various forms. These are often not the prescriptive normative family, but either an extended or foreshortened version of what commonly registers as 'family'. Both writers depict violence in opposite ways within family and within the bonds of friendship, Barrett using it as an overt mechanism that overlays an *existing* trauma. It is depicted as a 'male' reaction, bordering on disdain, indifference, and crude physicality, often within a disunited family setting or an emotionally repressed male social milieu. In the work of Wendy Erskine, trauma is sometimes assumed in a more covert manner. Neglectful

violations may already have occurred, from the physical destruction of external spaces, to the destruction of internal human spaces. That her characters sometimes consciously hold trauma is unquestionable, with some of her characters—unlike those of Barrett—already in *transition* from pain to either acceptance or even a version of recovery. In the case of Barrett, events occur that may create further trauma in an already traumatic situation, while in the case of Erskine, the uneasy concept of ‘closure’ may already be in view.

Bio: Mary O’Donnell’s work is sometimes cited as eight poetry collections include *Unlegendary Heroes*, and *Massacre of the Birds*. Four novels include *Where They Lie*, which examines the trauma of the Disappeared, and the best-selling debut novel *The Light Makers*. Stories and essays have been published by *Stand Magazine*, *The Fiddlehead Review*, *Manchester Review*, *French Literary Review*, *The London Magazine*, and *New Hibernia Review*. A selection of her poetry is published in autumn 2023 in Brazil (with *Arte & Letra*), also translations of her short stories in Argentina. She facilitates creative writing courses, lectures, reviews books, and writes for radio. She is a member of Ireland’s affiliation of artists, Aosdana. www.maryodonnell.com

Pilar Villar-Argáiz (University of Granada), ‘The hermeneutics of mystery in the poetry of Colette Bryce’

Transparency has become the norm and the imperative of current neo-liberal societies and democracies in the west; this new “ideology”, as Byung-Chul Han (2015: viii) denounces, eliminates Otherness and dissidence, by creating an illusion of sameness and consensus which in reality means total surveillance and control. That is why Han defines social media networks and internet as “digital panopticons” where everyone yields to self-exposure, and where hypervisibility and positivity are the norm; in this new world, all forms of beauty, eros, pleasure and negativity are denied. By relying on Han, and to a certain extent on other theorists such as Simmel, Foucault, and Derrida, I offer an innovative reading of Colette Bryce’s work, by examining how it interrogates the thought structures which have conditioned the public sphere. Bryce raises awareness about the discursive mechanisms on ‘transparency’ used by institutions and suggests that a certain degree of opacity is needed for any sort of genuine social relationship to emerge. I will particularly examine how she relies on tropes of mystery and secrecy in some significant poems of her career. Bryce suggests here that transparent self-exposure is not advisable and that privacy needs to be preserved, as this guarantees the preservation of singularity.

Bio: Pilar Villar-Argáiz is a Senior Lecturer of British and Irish Literatures in the Department of English and the Director of the Circle of Irish Studies at the University of Granada. She is the author of the books *Eavan Boland’s Evolution as an Irish Woman Poet: An Outsider within an Outsider’s Culture* (Edwin Mellen Press, 2007) and *The Poetry of Eavan Boland: A Postcolonial Reading* (Academica Press, 2008), and has been for a period of 8 years the General Editor of the major series “Studies in Irish Literature, Cinema and Culture” in Edward Everett Root Publishers. Villar-Argáiz has published extensively on contemporary Irish poetry and fiction, in relation to questions of gender, race, migration and interculturality. Her edited collections include *Literary Visions of Multicultural Ireland: The Immigrant in Contemporary Irish Literature* (Manchester University Press, 2014), *Irishness on the Margins: Minority and Dissident Identities* (Palgrave Macmillan, 2018), *Secrecy and Community in 21st-Century Fiction* (Bloomsbury, 2021), the special issue of *Irish Studies Review* (entitled “Irish Multiculturalism in Crisis”, co-edited with Jason King, 2015), and the special issue of *Nordic Irish Studies* (entitled “Discourses of Inclusion and Exclusion: Artistic Renderings of Marginal Identities in Ireland”, 2016). Villar-Argáiz is currently the Chairperson of AEDEI (the Spanish Association for Irish Studies) and Member of the Executive Board of EFACIS (the European Federation of Associations and Centres of Irish Studies).

Vanesa Cotroneo (LMU Munich), 'Language, space, and territory in Pond, by Claire-Louise Bennett, and Beautiful World, Where Are You, by Sally Rooney'

From the complexity of two contemporary texts, *Pond*, settled in a probable rural area surrounded by pure nature, and *Beautiful World, Where Are You*, in the cosmopolitan city of Dublin, two authors problematize the concepts of space and territory. Understanding space as a general category for the question "where?," Claire-Louise Bennett builds a novel through the intimacy of the mind, which recalls the Modernist tradition of the stream of consciousness by Joyce and Woolf, among others, and, simultaneously, the postmodern stile of dereferentialization installed after the second world war, particularly in Beckett's literature. Sally Rooney's novel also presents the question "where?" in its title itself. It narrates the stories of youth characters living in a world that apparently demands more of themselves than what they actually can give, for what disappointment connects these identities doing their revolution against the established norms. They create a community of normal people planning to survive by mutual support, polyamory, trust, and truth. Therefore, my hypothesis claims the word as a survival place in both texts.

Whereas for Claire-Louise Bennett the space might be undetermined, and fluid as the intimacy of a body and a mind, Rooney's category of territory is a geopolitical one, based in Dublin. In this sense, this paper will show that space and territory in *Pond*, and in *Beautiful World, Where Are You* are built by language, a language shapes identities, unions and partitions, a language that keeps both protagonists alive, even though the terrific circumstances of their loneliness.

Bio: Vanesa Cotroneo is a PhD Candidate in Theatre Studies at the LMU Munich, Germany. She studied English & Comparative Literature, Theatre and Media at the University of Buenos Aires, and at National University of La Plata, Argentina. In Europe, she made the Master of Arts The Americas/ Las Américas at the Friedrich-Alexander-Universität, Erlangen-Nürnberg, and received the Erasmus+ Scholarship for English & Irish Language and Culture based in Kerry, Ireland, and two DAAD Scholarships for translation studies in Sorbonne Université, and University of Wuppertal. She is also an official collaborator from Germany to *Beckettiana*, the only scholarly journal in Spanish devoted to Samuel Beckett's work, published by the University of Buenos Aires.

5D. Ideas of Unionism and Nationalism in the 19th-20th Centuries

Maria Jose Carrera (University of Valladolid): "'no union [...] is enough to keep Irishmen together': Frances Power Cobbe on the innate "incoherence" of the Irish'

The Victorian Irish philanthropist, feminist, and animal-rights defender Frances Power Cobbe (1822-1904) was also known in the English intellectual circles as a prolific essayist. From women's suffrage to anti-vivisection to slavery abolition to the Matrimonial Causes Act of 1878, few social-rights issues escaped her attention. Cobbe's figure is being recovered of late mainly on account of her feminist and anti-vivisectionist activism but there is a side of her endeavours that has received scant to no attention by the scholarly community, and that is her views and opinions on the 'Irish Question'—a candent topic in the mid-to-late nineteenth century English intellectual circles. This paper aims at dissecting the sketches of the Irish people that Cobbe draws in her little-known journal articles. It will show that, in her attempt to instruct her English and American audiences on the nature of the Irish, Cobbe constructs an image of her fellow-countrymen that provides fodder for the prevalent discourse on Ireland at the time. She claims that the Irish are prey to an innate 'incoherence' that makes them refuse to acknowledge the benefits that the Act of Union of 1800 has brought them. In sum, Cobbe's essays are impregnated by racial prejudice and a conservative, imperialistic ethos where the destiny of a whole people lies in the hands of the benevolent colonizer whose former excesses on the

neighbouring island are now 'obsolete and repented of'. What transpires in them is, in the end, not so much a sketch of the Irish people as a sketch of the conservative Anglo-Irish intellectuals of the time.

Bio: María José Carrera is a Lecturer in Irish Literature at the University of Valladolid, Spain. She has published mainly on Samuel Beckett's short prose and on his English translations of poetry in Spanish, with a special focus on the manuscript notes the author took in preparation for those translations.

Pauline Collombier (University of Strasbourg): 'Irish unionism and anti-partitionism? The example of late 19th century fictional discourse'

Almost two years ago, as the centenary of the 1921 Treaty was well under way, historian Marianne Elliott noted in an essay published in the *Financial Times* that '[a] hundred years ago, no one in Ireland wanted partition.' That partition was anathema to all Irish nationalists, even the most moderate ones, is a well-known and incontrovertible fact. Both James Connolly and Irish MP in the British Commons William O'Brien described the prospect as an intolerable mutilation that would damage the integrity of the Irish nation.

What has maybe been less publicized, even though it is far from ignored and has been acknowledged by historians of Irish unionism, is that Irish unionists were not all enthused about partition. Some were even opposed to it. Examples of strong ambivalence towards partition include unionist leader Edward Carson who still hoped to see 'Ireland one and undivided, loyal to this country and loyal to the Empire' even though he was discussing the Government of Ireland bill planning for home rule for both the south and north of Ireland. Examples of opposition to partition comprise St John Brodrick, 1st earl of Midleton, who established the Unionist Anti-Partition League on 24 January 1919 ¾ a body which was committed to the maintenance of a united Ireland within the United Kingdom and which attracted support especially from southern unionists.

Unionist reluctance and unease towards partition was perceptible from the 1880s. Parliamentary speeches and other sources usually employed in the field of politics testify to that. This paper will focus on late 19th century unionist predictive fictions dealing with the question of Irish home rule to show that, while playing with the trope of Ireland as two nations, unionists from the late 19th century were not quite ready to agree to the actual division of the island into two distinct polities.

Bio: Pauline Collombier is a Senior Lecturer at the university of Strasbourg, where she teaches British and Irish history. She was awarded her PhD from the university Paris 3 – Sorbonne Nouvelle in 2007. Her research work is focused on Irish parliamentary nationalism. Her latest publication is *Imagining Ireland's Future, 1870-1914: Home Rule, Utopia, Dystopia* (Palgrave Macmillan, January 2023).

Andrew Newby (University of Jyväskylä): "Most loyally attached?" Finland in Irish Nationalist and Unionist rhetoric, c.1850-1925'

From the mid-nineteenth century to the creation of the Irish Free State, Finland became one of several examples that Irish nationalists (and indeed Gladstonian Home Rulers) used to demonstrate the potential and viability of Irish Home Rule. As an apparently settled, self-governing Grand Duchy of the Russian Empire, Finland's economic and political development in the nineteenth century suggested that a "Home Rule" society could flourish within a broader union. In this reading of the geopolitical situation, Irish nationalists equated Ireland with Finland, and Britain with Russia. In 1899, Joseph Fisher, a native of Co. Down and editor of the unionist Northern Whig newspaper, published *Finland and the Tsars*, a book which made him an acknowledged international expert on Finland. Fisher used his in-depth knowledge of Finnish nationalism to argue that, in an Irish context, the analogy of Finland was more suited to unionist than nationalist rhetoric. As Finland was seen by contemporaries in Britain and Europe as the "enlightened", "hard-working" and "civilised" part of the

Russian Empire, Fisher posited that this should be seen as analogous to the position of Ulster. In this case, it was the island of Ireland that was compared with Russia, with Ulster as its enlightened periphery. As a member of the Boundary Commission in 1924-5, Fisher's arguments for the partition of Ireland were based partly on his experience of Finland. This paper will outline both the nationalist and unionist use of the Finnish analogy, and demonstrate the flexibility of international comparisons in Irish politics.

Bio: Dr Andrew G. Newby is Senior Lecturer in Transnational and Comparative History at the University of Jyväskylä in Finland. He is a specialist in the history and society of northern Europe during the "Long Nineteenth Century" and his latest monograph, *Finland's Great Famine 1856-68* is published in 2023.

5E. Memory, Identity, Gender and the Border

Elisa Helal-Brenner (Sorbonne Nouvelle University), 'Republican women's perspectives on the Troubles, 25 years after the GFA – continuity, fragmentation, or dissidence?'

Women have always been combatants states French historian Michelle Perrot. In Ireland as well, women have played an important part in the nationalist struggle ever since 1798. However, women have been largely overlooked in the historiography. After partition and civil war, women were airbrushed out of the national narrative as the new state in the south tried to impose stability by celebrating traditional values. In the north, Northern Ireland was established as "a Protestant Parliament and a Protestant state" and as the peaceful Civil Rights movement of the late sixties morphed into the conflict that became known as the Troubles, many men and women joined the ranks of the reborn Provisional IRA and Cumann na mBan.

Hence, women participated in the armed struggle that lasted until the Good Friday Agreement of 1998. More than twenty-five years on, I would like to investigate the link between history and memory today for the republican women and to listen to their different and fragmented experiences, of prison and combat, in an oral history perspective. I will examine the tensions between continuity – that of the movement ever since its inception in 1916 – and "dissidence", that is to say the refusal of the end of the conflict, which sees it as "unfinished business;" and between their past and present beliefs, in order to get them out of what Aimé Césaire calls "l'oubloir", the State's voluntary forgetfulness of difficult or controversial events.

Bio: Elisa Helal-Brenner is a third-year PhD candidate in Irish Studies supervised by Professor Fabrice Murlon at the ED 625 – MAGIIE at the Sorbonne Nouvelle in Paris, and part of the Center for Research on the English-speaking World. She is currently working on a PhD on the republican women of the Troubles.

Dyuti Chakravarty (UCC), Niall Gilmartin (UU), Theresa O'Keefe (UCC), 'Invisible and frictionless? Gender, race, and control on the UK-Irish border since the Troubles'

The 'bi-communal' resolution of the 'constitutional question' underlying the 1998 Good Friday Agreement rendered the UK-Irish border as politically and symbolically less important. The subsequent 'demilitarisation' of state border infrastructure from 2004 onwards gave way to a set of prevailing narratives suggesting that not only the near total end of policing of the border, but that the border itself ceased to be a political and social relevance in the everyday lives of people. The propagation of the 'borderless' narrative on the island of Ireland is underpinned by an assumption that the ending of traditional forms of border control and surveillance synonymous with the Troubles and the political accord between nationalism and unionism on the constitutional question erased the

UK-Irish border as a significant factor in the lives of those who cross it, are policed by it or live in its shadow.

Using a 'walking methods' approach, our research explores women's relationship with the border during the Troubles and since the signing of the Good Friday Agreement. This paper, in particular, uses an intersectional framework to reconceptualise the UK-Irish border from the perspective of women, including racialised/and migrant women and offer a rich account of their daily negotiations along the border. These accounts help us contest what we consider to be the androcentric and ethnocentric construction of the UK-Irish border as invisible by drawing on women's embodied experiences of the border and the ways in which it has served to restrict mobility and police women's daily life.

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Deirdre MacBride (QUB), 'Managing memory? Or not managing (chaos)?'

The commemorative work involved in marking the Decade of Centenaries presented risks and opportunities in Northern Ireland. Increased sectarian divisions were a recognisable risk. As the anniversaries of the recent Troubles came into view the potential to undermine of the peace process was a consideration. This paper will draw on doctoral research that investigated how the potentially divisive centenaries of the Easter Rising and the Battle of the Somme were commemorated in Northern Ireland in 2016. Despite the positive steps taken to remember inclusively by various actors - the those most invested in these popular memories, 'the guardians', governments, civic and civil society, controversies and divisions remained.

The paper will focus on the centenaries of Northern Ireland and partition amid the deterioration in relationships with Brexit. This will be developed by examining the controversies that arose within the territory of Northern Ireland about acknowledging that which is important to the other, unitary identities, and the role of bottom-up and top-down agency. The paper will cross interdisciplinary boundaries between history and social science, and explore whether potentially divisive memories, if well-managed can support increased understanding and contribute to reconciliation after violence. In the context the decade of centenaries, the issues of gender and class are subsidiary to the more resilient narratives that underline national identity. The use of principles and frameworks in responding to traumatic memories, addressing risks and engendering collaboration played a positive role. The paper will touch on how a wide range of commemorative practices impacted upon commemoration.

Bio: Deirdre Mac Bride completed a PhD at the George Mitchell Institutes at Queen's University Belfast in 2023. Previously she worked with Northern Ireland Community Relations Council. She has worked extensively in community development and peacebuilding in Belfast and London. She enjoys time with family and friends, pets, hiking, dancing, and arts and culture.

5F. Irish Language Perspectives

Daniela Theinová (Charles University), 'Do bodies moulder equally: the speaking cadaver in contemporary Irish-language poetry'

The image of Gaelic Ireland as doomed and constantly revived can be traced back to the medieval bardic tradition. However, while the sense of an imminent end is often expressed through a reference to the death of the linguistic code itself, it is *in* these texts that the language has carried on. Inseparable from the poem, the conceit of Irish as denoting both loss and perpetuity continued to define Irish-language poetry in the following centuries.

This paper addresses this temporal paradox and traces the constant hesitation on the threshold between death and renewal to contemporary poetry in Irish, in which the language frequently figures as a speaking cadaver. With reference to Jacques Derrida's concept of hauntology and its emphasis on responsibility 'beyond all living present' (1994), this paper examines diverse occasions on which poets such as Nuala Ní Dhomhnaill, Aifric Mac Aodha, Simon Ó Faoláin and Ailbhe Ní Ghearbhuigh, give voice to dead or disappearing languages, species and habitats, figuring them as human or animal corpses. The focus on language intermixed with an ecological awareness creates a heightened sense of culpability – alongside the ironic exasperation about the necessity to construe each poem as a saving act for one's creative medium. As they satirize the death conceit of the Irish-language tradition, these self-consciously anthropocentric lyrics strive to extricate language from its negative association with death, and thus to remove it from its marginalizing association with the past. Questions of equality, blame shifting and entitlement abound in these poems which consider interspecific relations on the local as well as global scales.

Bio: DANIELA THEINOVÁ teaches at Charles University in Prague. She is the author of *Limits and Languages in Contemporary Irish Women's Poetry* (Palgrave Macmillan, 2020) and has contributed to *A History of Irish Women's Poetry* (Cambridge University Press, 2021). She is member of the editorial board of *RISE* and has recently edited a special issue of the journal, dedicated to the poetry of Medbh McGuckian.

Máire McCafferty (UCD), 'Forbairt na gColáistí Samhraidh Gaeilge i gCúige Uladh, 1906-30'

Is feiniméan iad Coláistí Samhraidh na Gaeilge a bhfuil mórthionchar acu ar chaomhnú theanga na Gaeilge ar oileán na hÉireann le breis agus céad bliain. I ndiaidh bhunú Choláiste na Mumhan i gCo. Chorcaí in 1904, ba i gCúige Uladh ba thúsce a bunaíodh Coláistí Gaeilge eile. Príomhobair na gColáistí ag an am sin ná oiliúint mhúinteoirí i dteanga agus modheolaíocht na Gaeilge agus bhí ról nach beag ag na Coláistí Ultacha in oiliúint na céadta múinteoirí roimh críochdheighilt na tíre in 1922. Thacaigh Coláistí i gCo. Lú, i Co. an Dúin, i dTír Eoghain agus i dTír Chonaill le caomhnú agus le buaná Ghaeilge Uladh chomh maith.

I ndiaidh 1922, áfach, bhí an teanga á cur faoi chois sna sé chontae, agus tharraing Rialtas Bhéal Feirste maoiniú siar ón dá Choláiste Gaeilge a bhí fágtha i dTuaisceart Éirinn. Tháinig scoilt i ngluaiseacht na teanga ó dheas agus ó thuaidh agus buairt ag fás i measc Gael sa Tuaisceart maidir le caomhnú Ghaeilge Uladh, go háirithe agus claonadh i dtaobh chanúint na Mumhan á léiriú ag rialtas an tSaorstáit ó dheas. Ba sna 1920idí luatha, mar sin, a cuireadh dlús le scéimeanna chun páistí sna sé chontae a sheoladh chuig Gaeltacht Thír Chonaill, agus cuireadh fréamhacha an chaidrimh láidir sin atá fós ann idir na sé chontae agus Gaeltacht Thír Chonaill.

Cuireann an páipéar seo roimhe léargas a thabhairt ar luach na gColáistí Gaeilge i gCúige Uladh do ngluaiseacht na Gaeilge roimh chríochdheighilt agus ina dhiaidh. Léireofar gur tháinig athrú ar struchtúr agus ról na gColáistí sin i ndiaidh 1922, agus gurbh iad na Coláistí i dTír Chonaill ba thúsce a chas ar an aos óg - príomhrannpháirtithe na gColáistí inniu, 100 bliain níos déanaí.

Bio: Is mac léinn PhD í Máire McCafferty i Scoil na Gaeilge, an Léinn Cheiltigh agus an Bhéaloidis, UCD. Is ball í den mheitheal taighde *Rannphairtíocht na nÓg i gCaomhnú Teangacha Eorpacha*, tionscadal atá maoinithe ag an gComhairle Eorpach um Thaighde. Díríonn a cuid taighde ar stair Choláistí Samhraidh na Gaeilge, ar ról na ndaoine óga agus ar church an chultúir náisiúnta Éireannaigh.

Joe Simpson (UCD), 'Athruithe dioscúrsacha i leith na Gaeilge sna Sé Chontae'

Is éard is ábhar don chaint seo ná an chaoi a bpléitear an Ghaeilge sa dioscúrsa Náisiúnach sna Sé Chontae ó síníodh Comhaontú Aoine an Chéasta. I leabhar a eisíodh in 1999 dar teideal *The Irish Language in Northern Ireland*, shainnigh Camille O'Reilly trí dhioscúrsa mar chomharthaí sóirt ag plé na Náisiúnaithe i leith na Gaeilge. Dar le dioscúrsa an díchóilínithe, ba le feachtas armtha na bPoblachtach a bhain an Ghaeilge. Dar leis an dioscúrsa cultúrtha, áfach, ba é luach cultúrtha na teanga ba thábhachtaí. Ba í ab aidhm do dhioscúrsa na gceart ná an dá dhioscúrsa eile a sheachaint, agus béim a leagan ar chearta teanga an uile dhuine, cuma a gclaoadh polaitiúil.

Ceist na cainte seo ná: an bhfuil creat O'Reilly ábhartha go fóill agus stádas na Gaeilge dhá phlé againn sa lá atá ann inniu, tar éis na hathruithe móra a chuir Comhaontú Aoine an Chéasta agus Comhaontú Chill Rìmhinn i bhfeidhm. Ar trí chás-staidéar a rinne mé in 2020 atá an taighde seo bunaithe. Bhain gach cás-staidéar le heagraíocht a oibríonn leis an nGaeilge sa lá inniu, is iad sin Sinn Féin, Foras na Gaeilge agus an Dream Dearg. Is éard a taispeánann na cás-staidéir ná go bhfuil meath áirithe tagtha ar dhioscúrsa an díchóilínithe; go ndearnadh institiúidiú ar an dioscúrsa cultúrtha mar gheall ar an gcóras polaitíochta nua; gur tháinig méadú suntasach ar dhioscúrsa na gceart, a bhí le feachtas pobail; agus go bhfuil dioscúrsa nua athmhuintearais ag teacht chun cinn.

Bio: Mac léinn PhD sa tríú bliain i Scoil na Gaeilge, an Léinn Cheiltigh agus an Bhéaloidis, UCD is ea Joe. Baineann a thráchtas dochtúireachta le comhréir na Sean-Ghaeilge, agus comh maith leis sin tá suim aige sa bpleanáil teanga i gcomhthéacs na mionteangacha agus sa bpolaitíocht bhunreachtúil.