

Northern Ireland Briefing Packet Teacher Coversheet

BACKGROUND: “The Troubles” refers to a period of about three decades of violent conflict between Northern Ireland’s nationalist community (who mainly self-identified as Irish and/or Roman Catholic and sought to be a part of the Republic of Ireland) and its unionist community (who mainly self-identified as British and/or Protestant and sought to remain a part of the United Kingdom).

CAUSES: Catholics in Northern Ireland claimed discrimination in voting rights, housing and employment, while Protestants feared movements to consolidate Northern Ireland with Ireland.

ASPIRATIONS: The people of Northern Ireland wanted consent in their own governance, as well as majority rule with minority rights, freedom of religion, and freedom of association.

STRATEGIES: By using change through the arts, civil disobedience, cross-community work, education, elections and legislation the people of Northern Ireland worked to resolve differences peacefully and negotiate institutions and processes of governance acceptable to all its citizens.

RESULTS: Conventionally, the Troubles are considered to have ended with the 1998 ceasefire agreement between both paramilitary groups and the signing of the Good Friday/Belfast Agreement, which has led to the current power-sharing government. With an official statement from the paramilitary organizations that the war ended, the people of Northern Ireland are working within governmental systems and structures to bring about lasting peace.

PACKET CONTENTS

Video Resource

- Northern Ireland Country Profile Worksheet
- Civic Voices of Northern Ireland Video Transcript
(Video can be found by visiting www.civicvoices.org/memorybank and selecting Northern Ireland from the dropdown menu.)

Background Readings

- Graphic Organizer
- The Northern Ireland Troubles: INCORE background paper
- Peace in Northern Ireland: A Model of Success?
- Timeline: Northern Ireland—A Chronology of Key Events

Primary Sources

- Good Friday Agreement Excerpts
- Images
- Political Cartoon
- Song Lyrics: “There Were Roses”

Northern Ireland Profile Worksheet

As you watch the video of Northern Irish people telling their civic stories, fill in the information below to assess why the people featured chose to act, what they did and what resulted.

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Causes: (What injustices did the people face?)

Aspirations: (What democratic ideals were they fighting for?)

Strategies for Change: (What did the people do?)

Results: (What change occurred?)

After watching the video, answer the questions below.
List three things you learned about Northern Ireland from the video.

Identify one quotation from the video transcript you can identify with, or find powerful, and explain what that quotation means to you.

What questions do you still have about how “people power” has been used in Northern Ireland?

Civic Voices of Northern Ireland Video Transcript

Colin McGrath: “Of course, and the challenge I would set forth to the young people is ... don’t vote for the party that you feel you have to because of the community you come from. What I would like to see young people doing is voting for the party that is going to give them the community that they want, and that means about thinking about what do you want to see in your community and who best can deliver that. ... I think if we can move people in Northern Ireland towards that we will be achieving a lot, and we will stop the polarized nature of politics, which is reflective of the old society.”

Bill Brown: “That democratic wish is important, and the wish to see children learning that other people with different minds, a different race, a different color, a different religion are people of the same value—that’s so important, we felt. And by the way, our motto of course was that all children of every religion (or none) should be together. It wasn’t a—what do you call it? —a specialist religious type of school we were.”

Mairead Maguire: “But democracies are not built from the top down, democracies are built from the bottom up. And this is what we need do in Northern Ireland. For the most part, we’ve taken the gun out of the situation, but now we have to build a genuine democracy, which means as people we come together in friendship beyond tribalism, beyond nationalism, to a genuine democracy, genuine friendship and to building a better future so that young people like you don’t have to emigrate; you have a good community here, good people, and all the people in Northern Ireland are great.”

Sean “Flute” Osborne: “And on occasion you get very, very young kids who were throwing stones over this wall, and I remember one case in particular where we got these kids, it was three of them and they were firing stones over the wall and were firing them over the wall and, uh, the phones rang and we said, ‘Look here, there’s stone-throwing going on at Clonard Street, blah, blah, blah.’ We went round and got these kids; they were about 7, 8 years of age, and we had said, ‘Why are you throwing the stones across the tempest?’
‘Because, because there’s Prods on the other side.’ So we went and seen [mothers] and said, ‘Look, can we take them round the other side of the wall?’ And we took them round, and round the other side wall was just nothing but waste ground; and this road ran from one to and these kids were laughing throwing stones over and they’re saying [laughter]. They had never seen on the other side of this wall, and they had 7, 8, 9 years of age had grown up and never seen the other side of the wall.”

Michael Longley: “That is the most astonishing thing. You write a poem and never know what effect it’s going to have. I brought along a little letter, you know, to show you the sort of thing that can happen. I wrote a poem called the ‘Ice Cream Man.’ I don’t know that any of you know it? Oh. And it’s a poem that ends with a list of flower names as a kind of a bouquet, a kind of a wreath for the man who was murdered on the Lisburn Road. And I got this letter:

Dear Mr. Longley,

My daughter bought your book *Gorse Fires* for me after hearing you on the radio. Your verse on ‘The Ice Cream Man,’ was clear to us who you were writing about. But I do appreciate very much that someone outside our family circle remembered my son, John. The fact that there were 21 flowers of ice cream in the shop and you wrote twenty-one flavors was coincidental. I do bless you for your kind thoughts. May God bless you.

Sincerely,

The Ice Cream man’s mother, Rosetta Laura

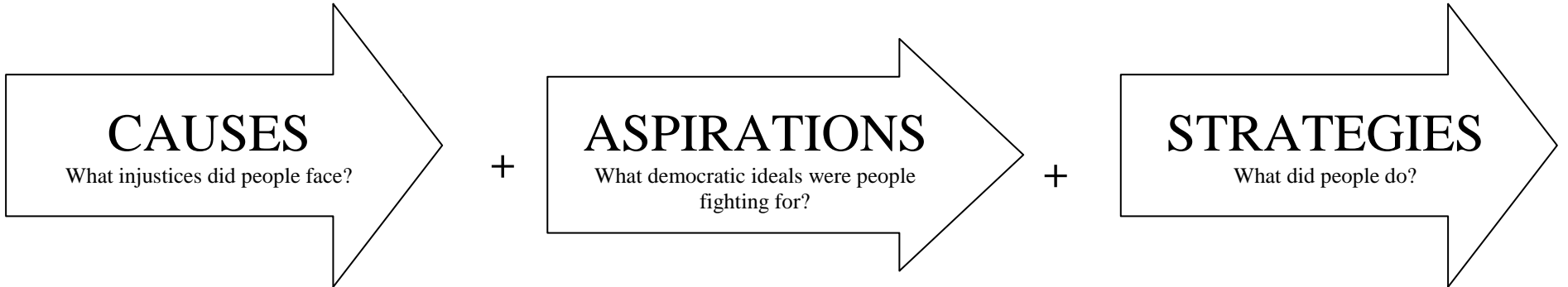
Now imagine getting that letter. So that’s the sort of thing that matters.”

Anna Lo: “So there are lots of changes Northern Ireland must face for us to progress to become really a new, dynamic society that we all deserve, that you all deserve. Taking those risks and making the changes are vitally important. And I think we need more new politicians with new ideas as well. But it’s also the leaders providing that vision that, you know, we see this new Northern Ireland—this is what it looks like, we’re not there yet! But you want people to follow you, behind you, and support you, and you bring people along with you to make the changes to the destination.”

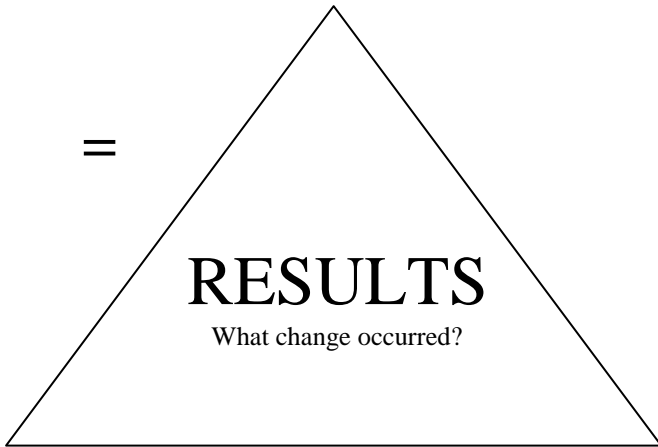
Paul McLean: “You can still have a different viewpoint, but that doesn’t say you fall out over it. I think it’s about agreeing to disagree and being adult and mature enough to understand that other people have opposing viewpoints and that you are allowed to have a different viewpoint. . . . One of the problems in Northern Ireland that we have faced is that people are saying ‘They got entrenched in their view. They thought that for some unknown reason that they were right and everybody else was wrong. And therefore nobody else had a right to another opinion.’ I believe that everybody has a right to their own opinion whether that is right or wrong. Who’s to say that I’m not wrong in my opinion?”

NORTHERN IRELAND'S PEACE PROCESS

As you complete the background readings and analyze the primary sources, highlight information that relates to the people-powered democratic movement. Place a "C" next to information related to the cause of the movement, an "A" for aspirations, an "S" for strategies and an "R" for results. Compile all your notes on this sheet to get a more complete picture of the movement in Northern Ireland.



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Application activity: Write a tweet (140 characters maximum) about the movement in which you highlight what you have learned.

The Northern Ireland Troubles

INCORE background paper (2000)

By Professor Mari Fitzduff and Liam O'Hagan, INCORE

INTRODUCTION

On Good Friday, 10 April 1998, after thirty years of a bloody civil war in which over 3,600 hundred people had been killed, and over 30,000 injured, and after almost two long final and weary years of political talks, the negotiations that resulted in the Belfast Agreement were finally concluded. The Agreement was approved by Northern Ireland's main nationalist political parties and most of the unionist parties at the same time the governments of the United Kingdom and the Republic of Ireland signed an international agreement. The Belfast Agreement involved constitutional change in the Republic of Ireland resulting in the ending of its territorial claim to Northern Ireland; cross-border bodies with executive powers set up by the two governments; the establishment of a Northern Ireland Assembly based on power-sharing; and the early release of paramilitary prisoners. The Agreement was subsequently endorsed by referenda in Northern Ireland and the Republic of Ireland on Friday 22 May 1998. In December 1999 a legislative Assembly of both unionist and nationalist politicians was finally set up to share power in Northern Ireland, with Ministers and committee members drawn from both sides of the political divide.

The Creation of Northern Ireland

The partition of Ireland that took place in 1921 was a logical outcome of the British attempts since the 12th century to achieve dominance in Ireland. One key feature of these attempts was the use of "plantations" of settlers on the island as a means of control. Large tracts of Irish land were confiscated and then given to British soldiers who had fought in Ireland, or to groups of people who wished to improve their lot, economically or religiously, by relocating to Ireland. Many of these people and their families, especially those who arrived during the earlier plantations, eventually integrated their lives with the lives of the native Irish. Others, however, mostly those who came to settle in the north of the island in the seventeenth and eighteenth centuries from Scotland (including some from England) retained both their religious and political distinctiveness. These were Protestant planters, whose religion was the result of the recent Reformation, which had split Christendom, and in particular the British Isles, where only the island of Ireland remained loyal to Roman Christianity/Catholicism.

Throughout the centuries, insurrections and rebellions by the native Irish against British rule had been common. Pressure on the British government to grant independence to the island continued to increase and after the great war of 1914-1918 Britain agreed to limited independence. The pressure for "Home Rule" in Ireland had been firmly resisted by Protestants in the north who wanted to maintain the union with Britain. They feared their absorption into a united, mainly Catholic Ireland, where they believed their religious freedom would be restricted. Protestants also feared the poorer economic state of the rest of the island, compared to their own relatively prosperous region. Most Catholics, living in the northern region, who were the descendants of the indigenous people who had been displaced by the settlers through the plantations, wanted independence from Britain and a united Ireland.

The unionists threatened to use force if they were coerced into a united Ireland and began to mobilize private armies against such an eventuality. In an effort at compromise, the then Prime Minister of Britain, Lloyd George, insisted that the island be partitioned into two sections, the six counties in the north-east would remain part of the United Kingdom while the other 26 counties would gain independence. Each state would have its own parliament. Irish nationalist leaders were divided over this suggestion, but the offer was eventually accepted by those leaders who were sent to conduct treaty negotiations with the British, as they were anxious to avoid a return to an increasingly bloody conflict in Ireland. It was also

accepted by the unionists, although reluctantly, as their first wish was for the whole of the island to remain within the United Kingdom.

The decision to partition the island led to bitter civil conflict between those nationalists who accepted partition and those who rejected it. Eventually, in 1923, those who accepted partition achieved a bloody victory, and with the consent of Dublin and Westminster the Irish Free State was formally created. The Irish Constitution of 1937 adopted the title Eire (the Irish word for Ireland) for the state. The state then declared itself a Republic on Easter Monday (April 18) 1949; the official title is therefore the “Republic of Ireland.”

PARAMILITARIES

The use of force by paramilitary groups (illegal armies) has been a consistent factor in politics in Northern Ireland. Throughout the state's history the actions of both Republican and Loyalist paramilitaries have provided most of the horrific headlines in Northern Ireland through their use of bombings, shootings, racketeering, and community intimidation, in order to secure political leverage for their cause. There are believed to be about 500 active Republican and Loyalist paramilitaries, although they have thousands of supporters who assist them with safe houses, etc.

Republican

The Irish Republican Army (the IRA) is the descendant of the most forceful military group that had fought for independence for the whole of the island of Ireland in 1921. By the end of 1969, following the resistance by the unionist government to the civil rights campaign, the IRA had begun to regroup, and by early 1970 its members were confronting British troops who had arrived on the island to assist with riot control. The violence of the IRA grew into extensive bombing campaigns directed against civilian, public utility, and military targets. Support for the IRA was increased in August 1971 when, in an attempt to curb the escalating violence, Internment (imprisonment) without trial was introduced. Hundreds of Catholics were wrongly imprisoned and Internment helped to increase significantly Catholic support for the Republican paramilitaries.

In January 1972 support for the IRA was further increased when British soldiers opened fire on a demonstration by nationalists in Derry killing thirteen men; an event that was to become known as “Bloody Sunday.” The official inquiry concluded that the shooting had ‘bordered on the reckless’ and a new enquiry into this incident is presently taking place in the city of Derry/Londonderry.

By the end of the 1970s the Republican movement realized that it needed to build up a mass political base if its campaign was to succeed, and a new strategy was devised involving “a ballot paper in one hand and the Armalite in the other.” This strategy meant that the movement would combine both political and paramilitary pressure to achieve its aims. Although the political wing, Sinn Fein, obtained only 2 percent support in elections at that time, its success in politics in Northern Ireland has continued to increase to approximately 16 percent of the total vote. This has enabled it to increasingly use politics, rather than violence, to make its political case for a united Ireland.

Loyalists

The threat of the use of force by the Ulster Volunteer Force (UVF), a Loyalist paramilitary group, in the early 1900s was a consistent factor in the opposition to Home Rule for Ireland. In the 1960s a modern version of the UVF was formed. Loyalists were worried by the tentative civil rights reforms for Catholics suggested by the Prime Minister of Northern Ireland and recruitment to the ranks of the Loyalist paramilitaries was substantially increased when violence erupted onto the streets in 1969. There was rioting between Catholic and Protestant areas of working-class Belfast almost every night. In the early

1970s bombings by the IRA became a feature of daily life as businesses in the city center were targeted. There was frequent sniper fire from Protestant areas into Catholic areas and vice versa. In almost all the working class areas of Belfast the men, both Catholic and Protestant, formed themselves into vigilante groups in order to protect their streets; many of these vigilantes subsequently joined the paramilitaries. Angered at the imposition of “direct rule” from Westminster in March 1972, when Stormont was prorogued in favour of direct political control from London by the British Government, many of the Protestant groups merged to form the Ulster Defence Association (UDA). The UDA was the largest of the Loyalist paramilitary groups and it used the cover name the Ulster Freedom Fighters (UFF) to claim killings of Catholics. Loyalist paramilitary tactics mainly consisted of bombing Catholic pubs and targeting Catholics for murder and they often justified their killings on the basis that their targets were actively involved in the IRA, although these claims were rarely substantiated. However, in the 1990s Loyalist paramilitary groups too began to develop their own political wings—the Progressive Unionist Party (PUP) and the Ulster Democratic Party (UDP). These were eventually to play a significant and positive role in the discussions leading up to the Belfast Agreement.

WHY THE PEACE PROCESS?

It is generally agreed that the peace process was developed from a combination of factors:

- A realization by both the IRA and the British Army that the war could not be won militarily, and the decision by the IRA to develop politics, through its political party Sinn Fein, as an alternative way to fight for its political goals.
- The willingness of the Social Democratic and Labour Party (SDLP) party to engage with Sinn Fein in pursuing common nationalist political goals by peaceful means.
- A changing social and economic context in which many of the discriminations against Catholics were addressed, and in which a legal and social infrastructure to address issues of inequality, equality, and respect for diversity, began to be developed.
- An increased willingness by many within civic society, for example among business, trade union, and community groups, to actively engage in process of contact, and political leverage for peace.
- The development of some new (albeit small) political parties by the Loyalists, and by the Women's Coalition, which enabled some new thinking on the political landscape.
- A changing international context, including proactive involvement from the United States government, and many U.S. businessmen and politicians, as well as assistance with developing peace processes from South Africa.

The above eventually led to the ceasefires of 1994 when the IRA announced “a complete cessation of military operations” followed by the announcement of a Loyalist ceasefire by the Combined Loyalist Military Command (CLMC). Such ceasefires were developed through a combination of political dialogue processes which included British government secret contacts with the IRA; SDLP dialogue with Sinn Fein to see if common nationalist goals could be pursued together peacefully; and Sinn Fein and Loyalist contacts with the Dublin Government. Particularly important was the continuous (although often contentious) dialogue between the British and Irish Governments. The latter dialogue was significantly helped by the fact that the Anglo-Irish Agreement of 1985 afforded the Republic of Ireland a consultative role in the affairs of Northern Ireland for the first time. It was also helped by the Framework Document of 1995 that committed both governments to addressing the internal relationship between the Northern Irish parties, a new all-Ireland relationship, and a review of the relationship between Britain and Ireland.

Peace in Northern Ireland: A Model of Success?

By Mike Allison, August 15, 2012, Aljazeera

"Peace walls" and the Belfast Agreement have brought temporary calm, but are not a solution for the long term.

Belfast, NI—While the Northern Ireland peace process should rightfully be considered a success, that doesn't mean that the country does not suffer from many of the same problems as other, less successful, postwar countries.

Since partition in 1921, the island of Ireland has been divided between Northern Ireland, part of the United Kingdom, which comprises the six northern counties of Antrim, Armagh, Down, Fermanagh, Londonderry and Tyrone; and the Republic of Ireland, comprising the remaining 26 counties.

The island's Catholic population was treated as second-class citizens for about 300 or so years and rebelled quite frequently until partition. After partition, Catholics were still treated as second-class citizens in Northern Ireland. During the late 1960s, when women and minority groups were campaigning for greater civil rights throughout the world, Catholics in Northern Ireland did so as well.

The 'Troubles'

The protesters and their demands for civil rights were repressed by a government that represented the interests of the country's Protestants, leading to the outbreak of what is referred to as the "Troubles." For the next 30 years, the people of Northern Ireland suffered through an intense period of violent conflict, pitting a variety of Protestant forces seeking to remain part of the UK—including Unionists, Loyalist paramilitaries and Irish and British security forces—against Catholic Republican and Nationalist groups, including the paramilitary Provisional Irish Republican Army (IRA). It was an ethno-sectarian conflict caused by "unresolved tensions between two competing communities, from a time when politics and religion were inseparably linked," in the words of a Protestant bishop.

The Protestant Unionists and Loyalists believed they had a constitutional right to the land (the fact that the land had been stolen from the Catholics and distributed to Protestant plantation owners by the British more than a century earlier was not considered significant). They also supported preserving the union with Britain and resisting the perceived threat of a United Ireland, in which the six counties of the north would join with the 26 of the Republic of Ireland, causing the Protestants to become a distinct minority.

The Unionists also feared that a Catholic government would be subservient to the Pope, warning that "Home Rule is Rome Rule." Finally, many Protestants joined paramilitaries such as the Ulster Defence Association and the Ulster Volunteer Force out of a desire to defend their local community more strongly against Catholic aggression. Instead of joining the state's security forces, these Loyalists joined the paramilitaries out of a belief that the military and police were too handicapped by the rule of law to protect them against the IRA paramilitaries. On the Catholic side, many simply demanded equality, justice, and human rights, particularly access to housing and employment. Others fought because they believed the border separating Northern Ireland and the Republic of Ireland was undemocratic, because a majority of Catholics wanted a united Ireland. Finally, some wanted, or might have settled for, a Northern Ireland independent of the United Kingdom and the Republic of Ireland.

Between 1969 (more or less following the Battle of the Bogside) and 2001, more than 3,500 people were

killed in a country with a population of only about 1.5 million at the time. The Republican paramilitary groups killed approximately 60 per cent of all those killed during the conflict. The Loyalist paramilitaries and the British security forces were responsible for most of the remaining killings. While the Loyalists and the British security forces were not one and the same, there was frequent collaboration between members of the security forces and the paramilitaries.

The Belfast Agreement

On April 10, 1998, the Troubles took an important step towards ending with the signing of the Good Friday Agreement, also known as the Belfast Agreement. With the signing of the agreement, the major political groups in Northern Ireland, London and Dublin agreed that the future political status of Northern Ireland would be decided by the people of Northern Ireland without the threat or use of force. They agreed on the principle of respect for each of Northern Ireland's communities and their traditions. The paramilitaries committed to disarming themselves, and the British and Irish governments committed to releasing paramilitaries groups from prison. Finally, the British agreed to demilitarize its presence within Northern Ireland.

The Northern Ireland peace process can be rightly considered a success. Today, Unionist and Republican voices are represented in Stormont through a power-sharing arrangement in a way that is proportional to their share of the electoral vote. The level of violence is now below the level before the outbreak of the Troubles, and the likelihood of being a victim of crime today is lower than if one were living in England or Wales. Significant progress has been made in making the July bonfire celebrations and parades safer and, some might dare say, family-friendly. The bonfires and parades celebrate Protestant culture as well as the victory of King William of Orange over the Catholic King James II at the Battle of the Boyne in 1690. Queen Elizabeth and IRA commander Martin McGuinness even shook hands in June.

However, the people of Northern Ireland continue to confront many of the same challenges as postwar countries in Latin America, Africa, and Asia. The negotiations necessary to achieve participation from the Loyalist and Republican hardliners has led to the absence of any significant opposition in the legislature to the government. All the major political actors are represented in the government and therefore there is little incentive for them to challenge a structure that benefits them. Civil society, influential in creating the conditions for a successful political settlement to the conflict, has been marginalized.

The peace process and the new government comprised of many who participated one way or another in the conflict, have failed to tend to the needs of the victims, either through financial compensation, the initiation of trials, or through taking responsibility for the terrorist acts that they committed during the Troubles. Citizens strongly rejected the recommendation of The Report on the Consultative Group on the Past that all families that had lost a member during the Troubles, whether the family member was a victim or a perpetrator, sometimes both, would receive reparations. For the most part, the people of Northern Ireland have also rejected trials for human rights violators at this point in time. Some fear that launching legal proceedings against officials accused of serious human rights violations during the Troubles will destabilize today's peace. Such a risk is not worth it. Others fear that trials will disproportionately target "their side" and therefore should not be pursued.

'Peace walls'

There has been a general failure to address the physical, psychological, social, and economic needs of many of the paramilitaries and the economic communities from which they have been

historically drawn. Should ethno-sectarian violence erupt at some point in the not-so-distant future, the violence is likely to

break out along the nationalist Falls Road (Catholic) and loyalist Shankill Road (Protestant) section of Belfast. Today, approximately 90 "peace walls" are scattered throughout Belfast and Derry. These walls divide Catholic and Protestant areas, helping to reduce violence between the communities. At the same time, these walls prevent the communities from having to find a way for communities, particularly in Belfast, to live and work together. Instead of removing the walls in the years following the Good Friday Agreement, the people of Northern Ireland have found it necessary to increase them, in number and size.

The peace walls, like the Belfast Agreement itself, have brought an important measure of temporary peace to Northern Ireland. Paramilitaries from the Catholic and Protestant communities are no longer killing each other. However, neither the walls nor the agreement resolves the long-term future of the people of Northern Ireland. Even with the important peace initiatives such as those promoted by the Corrymeela Community, the Protestant and Catholic religious and cultural communities are far from coming to an understanding of their shared past and future. Economically, Northern Ireland must find a way to sustain itself as it cannot count on millions of British pounds indefinitely.

Finally, the Belfast agreement left open the possibility that the people of Northern Ireland could vote to change the country's political status at a future date. While currently there is no pressure from the Catholic population to declare the country's independence or to join with the Republic of Ireland in a united Ireland, there is a good chance that the question of whether to do so will become much more salient as the country's demographics continue to favor its growing Catholic population.

Timeline: Northern Ireland

A Chronology of Key Events

From the Washington Post

1968-69—Catholics protest discrimination in voting rights, housing and unemployment. In December 1969, the Irish Republican Army splits into the Official IRA and the hardline Provisionals. Britain sends in troops to help quell the civil unrest.

1971, August—Gunner Robert Curtis is killed by machine gun fire and becomes the first British soldier to die in Northern Ireland. Troops arrest hundreds who are imprisoned without trial, which triggers more violence and political unrest.

1972, Jan. 30—After a civil rights march, British soldiers shoot dead 14 Catholic demonstrators in the Northern Ireland city of Londonderry—a day dubbed "Bloody Sunday."

The British government disbands the Northern Ireland parliament **March 30** and imposes direct rule.

On "Bloody Friday" in July, several bombs explode, killing nine people and injuring many others.

1973-74—Under the Sunningdale Agreement, a coalition government is formed but collapses after a Protestant strike and controversy over power-sharing issues. Direct rule resumes.

1981—IRA prisoner Bobby Sands begins a hunger strike in Maze Prison near Belfast to protest his status as an ordinary criminal instead of recognition as a political prisoner. He dies after his 66th day of fasting; nine other republican prisoners go on a hunger strike and die.

1983—Gerry Adams becomes president of Sinn Fein, the political arm of the IRA.

1985—The United Kingdom and the Republic of Ireland sign the Anglo-Irish Agreement, which gives the Irish Republic a consultative role on behalf of Catholics in some matters concerning Northern Ireland.

1989, October—A British court of appeals overturns the convictions of the "Guildford Four," three Irishmen and an Englishwoman who were arrested and imprisoned for two pub bombings in 1974. An investigation into the case found police misconduct, coerced confessions and fabrication of evidence.

1991, June—Rival Catholic and Protestant political parties begin talks, marking the first time the parties have met since the mid-1970s. Talks end without progress the next year.

1993, December—British Prime Minister John Major and Irish Prime Minister Albert Reynolds issue the "Downing Street Declaration," a jointly issued peace initiative aimed at reaching a settlement in Northern Ireland.

1994, September—Initiatives by British and Irish governments lead to cease-fires by both the IRA and, later, Protestant Unionist militia groups.

1995, February—Britain and Ireland announce a peace plan for Northern Ireland.

1996, January—An international commission led by former U.S. Senator George Mitchell offers compromises to resolve the stalemate plaguing the peace talks.

February—The IRA declares an end to their cease-fire and explodes a powerful bomb in London's largest office and apartment development, the Docklands.

1997—The IRA renews its cease-fire in July; Sinn Fein later formally renounces violence and says it is committed to "exclusively peaceful means" to end the conflict, opening the way for its participation in multi-party talks on the future of Northern Ireland.

October—Leaders of Protestant and Catholic groups meet in October, and British Prime Minister Tony Blair holds landmark talks with Sinn Fein leader Gerry Adams.

1998, April 10—On Good Friday, the main political parties of both sides reach a historic agreement that, among other things, returns self-rule to Northern Ireland.

May-June—Voters overwhelmingly approve the Good Friday Agreement and in June choose the 108 members of the Northern Ireland Assembly, the locally elected government.

August—Terrorists detonate a car bomb amid a throng of shoppers in the town of Omagh, killing 28 people, and injuring more than 200 others in the worst incident of sectarian violence in 30 years.

September—The Protestant leader of Northern Ireland's new proposed government and the head of the IRA-allied Sinn Fein party meet setting aside years of mistrust and suspicion.

October—Catholic politician John Hume and Protestant leader David Trimble win the Nobel Peace Prize for their work toward the Northern Ireland peace agreement.

1999, March—The British government extends Northern Ireland's deadline to comply with the 1998 Good Friday accord amid debate over IRA Army disarmament. In the interim, the two countries sign four treaties designed to increase political cooperation between Britain and Northern Ireland.

2000, July—The final prisoners are released from the Maze Prison, under the conditions of the Good Friday Agreement.

2001—The Provisional IRA begin decommissioning of its weaponry.

2007, March—DUP leader Ian Paisley and Sinn Fein leader Gerry Adams meet face-to-face for the first time, and the two come to an agreement regarding the return of the power-sharing executive in Northern Ireland; in March, the new Northern Ireland Executive is formed

2011, May—Queen Elizabeth II is the first British monarch to visit the Republic of Ireland since 1911.

2011, June-July—Riots break out that end up injuring more than 300 people over the course of two months and causing millions of dollars in damages.

Good Friday Agreement Excerpts

ANNEX: Agreement between the Government of the United Kingdom of Great Britain and Northern Ireland and the Government of Ireland. DECLARATION OF SUPPORT

1. We, the participants in the multi-party negotiations, believe that the agreement we have negotiated offers a truly historic opportunity for a new beginning.
2. The tragedies of the past have left a deep and profoundly regrettable legacy of suffering. We must never forget those who have died or been injured, and their families. But we can best honor them through a fresh start, in which we firmly dedicate ourselves to the achievement of reconciliation, tolerance, and mutual trust, and to the protection and vindication of the human rights of all.
3. We are committed to partnership, equality and mutual respect as the basis of relationships within Northern Ireland, between North and South, and between these islands.
4. We reaffirm our total and absolute commitment to exclusively democratic and peaceful means of resolving differences on political issues, and our opposition to any use or threat of force by others for any political purpose, whether in regard to this agreement or otherwise.
5. We acknowledge the substantial differences between our continuing, and equally legitimate, political aspirations. However, we will endeavor to strive in every practical way towards reconciliation and rapprochement within the framework of democratic and agreed arrangements. We pledge that we will, in good faith, work to ensure the success of each and every one of the arrangements to be established under this agreement. It is accepted that all of the institutional and constitutional arrangements—an Assembly in Northern Ireland, a North/South Ministerial Council, implementation bodies, a British-Irish Council and a British-Irish Intergovernmental Conference and any amendments to British Acts of Parliament and the Constitution of Ireland—are interlocking and interdependent and that in particular the functioning of the Assembly and the North/South Council are so closely interrelated that the success of each depends on that of the other.
6. Accordingly, in a spirit of concord, we strongly commend this agreement to the people, North and South, for their approval.

Analysis Questions:

1. What is meant by “the achievement of reconciliation” in number 2 of the *Declaration of Support* document?
2. List or describe the concepts of democracy referenced in this excerpt.
3. According to the text, who must approve of this accord?
4. What strategies are outlined for resolving differences?

RIGHTS, SAFEGUARDS AND EQUALITY OF OPPORTUNITY

Human Rights

1. The parties affirm their commitment to the mutual respect, the civil rights and the religious liberties of everyone in the community. Against the background of the recent history of communal conflict, the parties affirm in particular:

- the right of free political thought;
- the right to freedom and expression of religion;
- the right to pursue democratically national and political aspirations;
- the right to seek constitutional change by peaceful and legitimate means;
- the right to freely choose one’s place of residence;
- the right to equal opportunity in all social and economic activity, regardless of class, creed, disability, gender or ethnicity;

- the right to freedom from sectarian harassment; and
- the right of women to full and equal political participation.

Analysis Questions:

1. In the first sentence, what is the meaning of “mutual respect”?
2. Can establishing and exercising these human rights prevent future conflict? If so, how?
3. Pick two human rights you think the people of Northern Ireland might feel the most strongly about following the Troubles. Explain your choices with evidence.
4. How would the establishment of these rights change the relationship between the Catholics and Protestants in Northern Ireland?



Marian Price is a prominent Irish Republican who is best known for being one of the “Price sisters” and being arrested for her resistance activities. In 1975, she joined a prison hunger strike with other inmates. Although she eventually was released from prison, she was re-interred in 2011 as a result of “secret evidence.”

By Jennifer Boyer, May 11, 2012

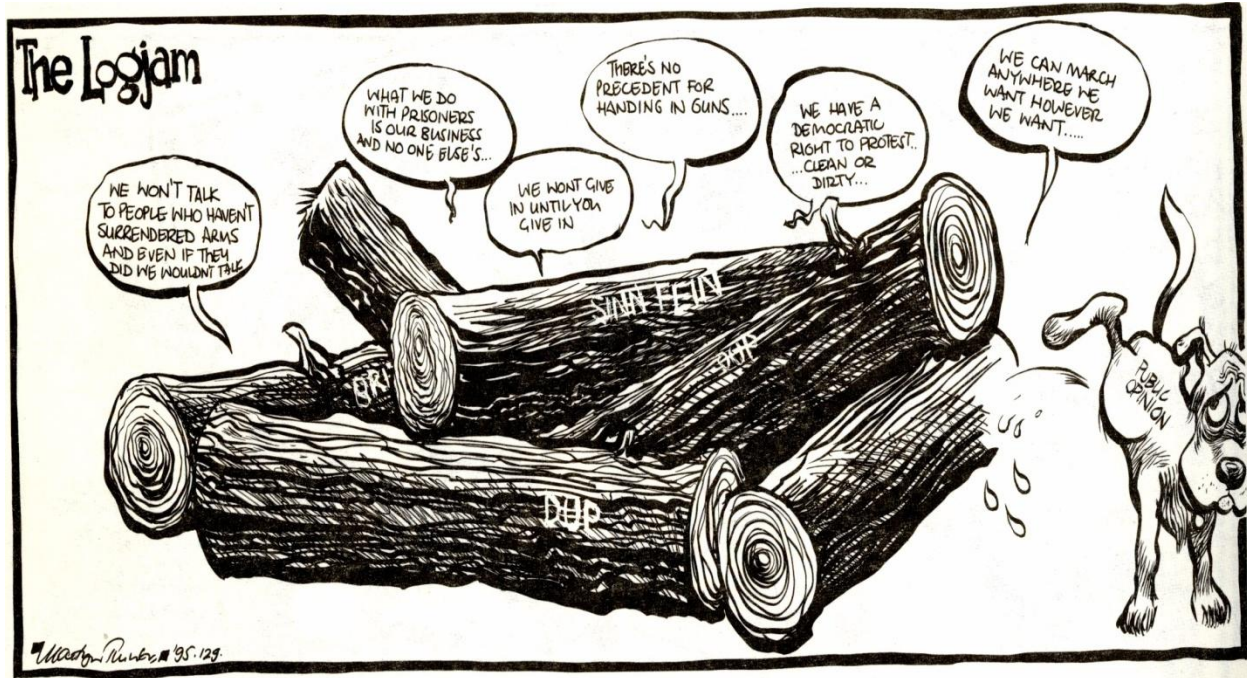
Photojournalist Jez Coulson captured this image in a suburban Short Strand District of Belfast in 1987.



Image Analysis Questions:

Study the images for a few moments and then answer the following questions.

1. Describe exactly what you see, including: people, clothing, setting and objects.
2. What are the people in each image doing?
3. According to the timeline, what was happening in Northern Ireland at the time these images were made?
4. Create a title for each image and explain why you selected that title.



By Martyn Turner, Irish Times

Political Cartoon Analysis Questions:

1. This cartoon was published in 1995. According to the timeline, what was happening with the Peace Process then?
2. Identify the people and symbols in the cartoon and describe whom, or what, they represent.
3. Does the cartoon reflect optimism or pessimism regarding the Peace Process? Explain your response using interpretation of the image.

Song Lyrics: "There Were Roses"

By Tommy Sands

http://www.youtube.com/watch?v=omPltWNzLcM&feature=youtube_gdata_player

My song for you this evening, it's not to make you sad
Nor for adding to the sorrows of this troubled northern land,
But lately I've been thinking and it just won't leave my mind
I'll tell you of two friends one time who were both good friends of mine.

Allan Bell from Banagh, he lived just across the fields,
A great man for the music and the dancing and the reels.
O'Malley came from South Armagh to court young Alice fair,
And we'd often meet on the Ryan Road and the laughter filled the air.

There were roses, roses
There were roses
And the tears of the people
Ran together

Though Allan, he was Protestant, and Sean was Catholic born,
It never made a difference for the friends, it was strong.
And sometimes in the evening when we heard the sound of drums
We said, "It won't divide us. We always will be one."

For the ground our fathers plowed in, the soil, it is the same,
And the places where we say our prayers have just got different names.
We talked about the friends who died, and we hoped there'd be no more.
It's little then we realized the tragedy in store.

It was on a Sunday morning when the awful news came round.
Another killing has been done just outside Newry Town.
We knew that Allan danced up there, we knew he liked the band.
When we heard that he was dead we just could not understand.

We gathered at the graveside on that cold and rainy day,
And the minister he closed his eyes and prayed for no revenge.
All all of us who knew him from along the Ryan Road,
We bowed our heads and said a prayer for the resting of his soul.

Now fear, it filled the countryside. There was fear in every home
When a car of death came prowling round the lonely Ryan Road.
A Catholic would be killed tonight to even up the score.
"Oh, Christ! It's young O'Malley that they've taken from the door."

"Allan was my friend," he cried. He begged them with his fear,
But centuries of hatred have ears that cannot hear.
An eye for an eye was all that filled their minds
And another eye for another eye till everyone is blind.

So my song for you this evening, it's not to make you sad
Nor for adding to the sorrows of our troubled northern land,
But lately I've been thinking and it just won't leave my mind.
I'll tell you of two friends one time who were both good friends of mine.

I don't know where the moral is or where this song should end,
But I wondered just how many wars are fought between good friends.
And those who give the orders are not the ones to die.
It's Bell and O'Malley and the likes of you and I.

There were roses, roses
There were roses

Analysis Questions for Song Lyrics:

1. What do the roses represent in the title and lyrics? What message do you think the artist is trying to convey?
2. Pick two lines from the lyrics that might express the emotion of the people of Northern Ireland at the time. Explain why you chose those lines.
3. Why might Tommy Sands have chosen music to convey this message?
4. The last verse says, "I don't know where the moral is or where this song should end." Write another verse to the song from today's perspective.