**Dunmanway**

**Event: Irish Protestant Identities, UCC, 26 May 2011**

**May 2011 lecture by John Regan ‘The Bandon Valley Massacre Revisited’**

**Web comments**

Re: Historical Revisionism and the Irish War of Independence.

 by bannerman on Thu Jan 12, 2012 9:35 pm

In fairness John - i thought Regan did very well his contribution was sharp, relevant and, I thought very well recieved by the audience. Hart was the man who promoted and popularised the rather dubious theory about widespread sectarianisim in Cork I think it was fair in the context of the debate Harts work created to critically examine his work. Regan also spoke about his personal like of Hart and spoke about how he felt Harts premature death was a loss to historical and academic debate. If there was a poor speaker there it certainly wasnt Regan! So id reserve judgement until id heard the recording Kieran.

http://www.warofindependence.net/

"Is doigh linn gur mor iad na daoine mora mar atamuid fein ar ar nglunaibh. - Eirimis!!!"

Jim Larkin 1913

bannerman

Active Newbie

Full Name: Padraig O Ruairc

Posts: 248

Joined: Fri Feb 01, 2008 12:00 am

Location: Clare - An Clar

Karma: 16

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Re: Historical Revisionism and the Irish War of Independence.

 by DrNightdub on Thu Jan 12, 2012 9:46 pm

Just as an afterthought on one particular aspect of last night's subject matter.

The suggestion has frequently been made, from various quarters, that the killings of Protestants in west Cork in April 192 may in part have been motivated by a desire for retribution for what Catholics in Belfast were being put through at the time. I find that whole argument quite untenable, for two reasons:

1. The stats

The Cork killings happened at the end of April, yet if you look at the deaths in Belfast by month, fatalities actually showed a considerable drop during that month:

- Feb: 45 18 protestant, 27 catholic

- Mar: 63 26 protestant, 37 catholic

- Apr: 36 16 protestant, 20 catholic

- May: 67 29 protestant, 38 catholic

In other words, the pogrom was actually slackening off, yet it's still presented as a rationale for the Cork killings? Not only that, but in the second half of April, i.e. more top of mind at te time of the Cork killings, the majority of deaths in Belfast were actually among protestants.

2. The psychology

I'm sure patterns of reprisals perpetrated by the Tans / Auxies elsewhere in the country will also reflect this, but as I'm more familiar with the northern stuff: all the evidence points to reprisal killings being committed in the white heat of rage in the immediate aftermath of whatever death was being avenged. So two Specials are killed and the five McMahon family killings happened the next night; an RIC officer is killed and the Arnon St killings happen the same night; two catholics are killed in south Armagh and the Altnaveigh killings happen the next night. Reprisal killings simply weren't something that was mulled over for weeks before being committed, retribution was sought much quicker than that while the anger was still burning.

I've no firm opinion on what the motivation for the Cork killings actually WAS, but I'm very sure that the motivation WASN'T anything to do with the north

DrNightdub

Full Name: Kieran Glennon

Posts: 21

Joined: Sat Jun 11, 2011 2:46 pm

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24/05/2011 · 20:40

[↓ Jump to Comments](http://fmrsi.wordpress.com/2011/05/24/event-irish-protestant-identities-ucc-26-may-2011/#comments)

**Event: Irish Protestant Identities, UCC, 26 May 2011**

Irish Protestant Identities
University College Cork
26th May 2011

Professor Joseph Ruane retired from his post in Sociology at UCC on 31st March 2011.

The School of History and ISS21 will jointly host a workshop on ‘Irish Protestant Identities’ to mark Joe’s contribution to scholarship in ORB 303 on Thursday, 26th May at 2pm.  The workshop will be followed by a reception in the common area on the second floor, below, at 5.30 pm.

Everyone is welcome to attend the workshop and/or the reception.

IRISH PROTESTANT IDENTITIES

Workshop Speakers:

Professor Liam Kennedy, QUB

Dr. John Regan, University of Dundee

Dr. Andy Bielenberg, UCC

Dr. Catherine O’Connor, UL

Professor Joseph Ruane, UCC

**PROGRAMME**

SESSION 1: 2pm -3.30pm

Chair: Professor Geoff Roberts, Head, School of History, UCC

Professor Liam Kennedy, School of History and Anthropology, QUB

‘The Planter and the Gael’

Ireland has long been a land of invasions and inward migrations, giving rise to complex genetic, ethnic and cultural inheritances. The pure Gael, once held as an ideal, was always little more than a piece of ideological make-belief. Notions of Anglo-Saxon racial homogeneity, not to say superiority, with distinctive traits and characteristics, were similarly the product of political imaginings. The evidence in this paper suggests that mixing and intercourse between different ethnic groups, even in the post-Reformation period when religious difference served to harden ethnic boundaries, has been a feature of Irish society during the last three to four centuries. John Hewitt may be reassured: there is no necessary conflict between a “planter” origin and a twentieth-century Irish or Ulster identity, or indeed between a Gaelic or Old English ethnic origin and an Ulster or Irish unionist identity.

Dr. John M. Regan, Department of History, University of Dundee

‘The Bandon Valley Massacre Revisited’

This paper examines some of the sources/historical accounts of the massacre of West Cork Protestants at the end of April 1922. Close reading of the evidence identifies important, and hitherto unacknowledged, problems. Identification of these raises further issues, both with the interpretation of the massacre endorsed by some historians, and also with the methodologies employed by Irish historians more generally. We do not know precisely what happened during the massacre, or who perpetrated it or, ultimately, what motivated it. However, it is possible to argue that the massacre was not the example of unambiguous sectarian murder that some historians endorse.

Session II 3.45-5.30pm

Chair: Dr. Linda Connolly, Sociology and ISS21, UCC

Dr. Andy Bielenberg, School of History, UCC

‘Exodus: the emigration of southern Irish Protestants during the Irish War of Independence and the Civil War’

The mass mobilisation of revolutionary nationalism and regime change across Europe during and after the First World War, led to communal divisions, revolutionary violence, and for a number of ethnic minorities defeat and emigration from a host of emerging nation states. The southern Irish Protestant minority were not exceptional in these respects, experiencing a population fall from 327,179 in 1911 to 220,723 in 1926; this fall was the equivalent of almost 33% of the 1911 minority population compared to a Catholic contraction of just 2%. The scale of this fall is generally recognised by historians, but the causes remain unclear. The longer than usual gap between the census years in question, and the major historical events which took place in the intervening years further complicate the picture. The issue which was and remains most contentious in the historiography is the portion of this exodus which was ‘forced’. This paper attempts to provide a coherent overview of all the causal factors driving Protestant emigration, including the impact of British military withdrawal, agrarianism and land reform, revolutionary violence and regular economic migration. Following an assessment of a wide spectrum of factors (including estimates of their respective magnitudes) the paper concludes that revolutionary terror accounted for a relatively small share of total Protestant departures.

Dr. Catherine O’Connor, Research Officer, University of Limerick Oral History Project (ULOHP)

‘Women and the Church of Ireland: Ferns 1945-65′

Issues of identity would appear to belie much of the history of the Church of Ireland in Ireland. The positioning of the contribution of women in the Church of Ireland diocese of Ferns as central to this paper, draws primarily on oral history interviews as source. Of interest is not simply a documentation of the twenty-one married women’s stories, (although the neglect of women in the twentieth-century historiography of southern Protestantism and Irish women’s history, makes this an attractive aim in itself), but also an investigation into their subjective narration of their past. The analysis of this oral as well as written evidence provides valuable insight into Protestant social organisation and community cohesion, in the context of a dwindling and ageing population and concerns with emigration and low and delayed rates of marriage.

The efforts made by the community to arrest this population decline are evident in church activity in education, the sanction of mixed marriage and the socialisation of young people into the church community. Women emerge as important actors in these efforts through their enthusiastic contribution to parish life, as rectors’ wives, and particularly through their vital role in the transmission of Protestant faith and values. Their accounts of this activity together with local documentary evidence illuminate a vibrant community life where religious identity is inextricably linked with social identity. In turn, the preservation of this religious identity is revealed as dependent upon a particular construction of gender identity, legitimised by official Church of Ireland discourse as well as by the state and Irish society in the period under review. In the prioritisation of their familial role, women contribute to the construction and maintenance of this gender identity, indicated in their internalisation and reproduction of gender roles and norms. This understanding of gender identity is valuable in the interpretation of the religious and social identity of this rural Church of Ireland community. Finally, this paper illuminates the historical experience of a minority religious community struggling to survive and adapt to a changing rural landscape, occasioned by the emergent modernisation of Irish society at the beginning of the 1960s. Features of increased social mobility, occupational change and increased living standards as well as changing social and cultural values are reflected in this analysis of Protestant women’s experience.

RESPONDENT: PROFESSOR JOSEPH RUANE

5.30pm RECEPTION, Common Area ORB 244

All welcome