Headings	Notes
CULTURAL DIVIDES	Partition created a divided society in Northern Ireland.
CULTURE IN A DIVIDED SOCIETY	There were two communities, the Catholics/nationalists and the Protestants/ unionists.
	Each community kept to itself and had little to do with the other.
NATIONALIST CULTURAL	Catholics/nationalists believed they were Irish and rejected the Northern state. They kept their
ACTIVITIES	cultural ties with the rest of the island and developed them through their schools, newspapers
	and clubs.
	Catholic schools taught students the Irish language and Irish history, which were not part of the
	official school curriculum. They usually played hurling or Gaelic football, rather than rugby or
	soccer.
	The Gaelic Athletic Association (GAA) was the most public expression of nationalist identity.
	Most Catholic parishes had a GAA club, which was often the centre of social activity.
	Some Catholic men also belonged to the Ancient Order of Hibernians (AOH). It was like a
	Catholic version of the Orange Order, though it was much less powerful. It had links with the
	Nationalist Party.
	The AOH organised parades on St Patrick's Day and on 15 August. The RUC only allowed them
	to march in Catholic areas and would not let them to go through town centres.
UNIONIST CULTURAL	Protestants/unionists felt they were British and looked to London for cultural inspiration and
	leadership.
	The official school curriculum required students to study English literature and English history
	with very little reference to Ireland.
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THE LOYAL ORDERS AND	The most distinctive part of the unionist culture was the tradition of loyalist parades.
THE TRADITION OF PARADES	These were organised by the loyal orders – the Orange Order, the Apprentice Boys of Derry
	and a number of smaller organisations.
	These parades commemorated significant events in the history of Protestants in Ireland. Their
	aim was to give Protestants a sense of shared identity and unite them in their determination to
	resist any threat from the Catholic/nationalist majority within Ireland.
Keywords	Summary
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Headings	Notes
UNIONIST IDENTITY	The Orange Order was by far the biggest of the loyal orders.
THE ORANGE ORDER	• It had close ties to the Unionist Party. It was represented on the party's governing body, the
	Ulster Unionist Council, and no unionist politician could succeed unless he was an
	Orangeman.
	• The Orange Order has a lodge (branch) in almost every town and village. Usually it met in the
	Orange hall, where the Protestant community also held dances, band practices and other
	meetings.
	• Lodges organise parades. The most important parade is on 12 July. It celebrates the victory of
	the Protestant King William of Orange over his Catholic father-in- law, King James II, at the
	Battle of the Boyne (1690).
	<ul> <li>Thousands of Orangemen and women march behind bands playing traditional airs. After the</li> </ul>
	march, families picnic while listening to speeches from unionist leaders.
	When Orange marches passed through mainly Protestant districts they were usually peaceful.
	But when they went through Catholic areas there was tension and sometimes violence.
	Catholics resented having to put up with Orange marches when the RUC had stopped them
	from marching in Protestant areas. They also disliked the anti- Catholic nature of some Orange
	songs and speeches.
CASE STUDY: THE APPRENTICE BOYS OF	<ul> <li>Another of the loyal orders is the Apprentice Boys of Derry. It is much smaller than the Orange</li> </ul>
DERRY	Order but just as important to unionist cultural identity.
	• Its main purpose is to commemorate the Siege of Derry. That took place in 1688–1689 during
	the war between William and James.
THE SIEGE OF DERRY	• In 1690, after the Protestant William ousted the Catholic James from the British throne, Irish
	Catholics stayed loyal to James.
	Protestants in Ulster feared for their lives and fled for safety to the walled city of Derry.
	On 7 December King James's army arrived before the walls and demanded to be let in. While
	the city's leaders considered what to do, 13 apprentice boys, shouting 'no surrender', locked
	the gates against the Catholic forces.
Keywords	Summary

Headings	Notes
THE SIEGE OF DERRY	<ul> <li>A long siege followed. No food got through. People were starving but when the governor of the</li> </ul>
	city, Colonel Lundy, suggested giving in, they expelled him. From then on, the name 'Lundy'
	meant a traitor to the Protestant cause.
	• During the siege about 4,000 people died of hunger and disease. At last a ship, the Mountjoy,
	laden with food, broke through and Derry was saved.
WHY THE STORY OF THE SIEGE MATTERED TO ULSTER PROTESTANTS	• Later Protestants saw the siege of Derry as a symbol of their heroic defence of their freedom
	against Catholic rule.
	And because Catholics outnumbered Protestants in modern Ireland, Ulster unionists felt they
	were still under siege, just as their ancestors had been in 1688–1689.
	• In speeches, unionist leaders used the language of the siege to show what they felt. Like those
	heroic ancestors, they too were brave and defiant (no surrender) and they too had to be
	constantly on the alert against traitors (Lundys) who might sell them out.
THE APPRENTICE BOYS	• An organisation called the Apprentice Boys of Derry was set up to commemorate the siege.
OF DERRY	It is based in Derry where its headquarters is the Memorial Hall.
	The Apprentice Boys hold two main events each year:
	<ul> <li>A smaller parade in December commemorates the original apprentices closing Derry's gates.</li> </ul>
	At it, an image of 'Lundy' is symbolically burnt.
	• The larger parade on 12 August commemorates the arrival of the Mountjoy. It is an important
	date in the North's marching season. In the 1960s up to 40,000 people from Ulster and abroad
	went to Derry every year to take part.
	• On the day of the parade, the city was decorated with crimson flags and bunting. The marchers
	gathered on the Mall wall. This looked down on the Catholic ghetto of the Bogside and
	symbolically showed the supremacy of Protestants over Catholics.
	• Led by their bands, the Apprentice Boys marched around the walls of Derry. The march ended
	with a service in St Columb's Church of Ireland Cathedral.
Keywords	Gummary

	Notes
9	Like the Orange Order, the Apprentice Boys had close ties to the Unionist Party
THE APPRENTICE BOYS OF DERRY	
	Many prominent unionist politicians, including Lord Brookeborough, Terence O'Neill and Brian      Faulkner, were marked of the American Boys, long Brialey remained a market even often be
	• Faulkner, were members of the Apprentice Boys. Ian Paisley remained a member even after he
	left the Orange Order in 1965.
THE APPRENTICE BOYS AND THE 'TROUBLES'	Apprentice Boys marches in Derry were one of the sparks that set off the Troubles.
	A reason for this was that Derry was 60% Catholic but the council that ran the city was unionist
	-controlled as a result of gerrymandering.
	Nationalists resented the marches because they stressed Catholic defeat and the marchers
	often behaved in a disrespectful way.
	• In October 1968 when civil rights demonstrators planned to march inside the city walls, the
	Apprentice Boys called a special parade. The Home Affairs minister, William Craig, used this as
	a reason to ban both marches and violence followed.
	But Craig refused to ban their August 1969 march even though violence was likely. This was
	because of its symbolic importance within the Protestant community.
	The parade sparked off the 'Battle of the Bogside' and led to the introduction of British troops.
	For most of the 1970s and 1980s, Apprentice Boys parades were banned completely or
	confined to Protestant areas.
	<ul> <li>But as community relations in Derry improved at the end of the 1980s, the nationalist-dominated</li> </ul>
	council let parades start again. In 1989, at the third centenary of the siege, it organised a
	pageant to celebrate it.
NORTHERN WRITERS	There were other aspects to Ulster culture, although they received little support from the
	Stormont government.
	Northern Ireland produced several fine writers:
	John Hewitt wrote poetry and published ballads sung by the weavers who made Ulster's
	• prosperity in the 18th and 19th centuries. He urged Ulster artists to develop a 'regional
	identity' to which both communities in the North could relate.
Keywords	Summary

Headings	Notes
NORTHERN WRITERS	• Sam Thompson was an important playwright. Working in the Belfast shipyards, he lost his job
	for attacking sectarianism but used his experience in his most successful play, Over the
	Bridge.
SEAMUS HEANEY (1939–	• Heaney was born in 1939; his home was a farm called Mossbawn and his memory of it later
2013)	shaped his poetry.
	At 12, he won a scholarship to St Columb's College, a Catholic boarding school in Derry city.
	This move, which he described as from 'the earth of farm labour to the heaven of education'
	is a recurrent theme in his work.
	While Seamus was in school, his 4-year-old brother Christopher was killed in an accident, an
	event that inspired two poems, 'Mid-Term Break' and 'The Blackbird of Glanmore'.
	Heaney lectured in Queen's University in Belfast until 1972 when he moved to Co. Wicklow
	where he worked as a poet and lecturer. As his reputation grew, Harvard University gave him a
	part-time post which allowed him to spend more time writing. In 1995 he won the Nobel Prize
	for Literature.
	• In 1966 Heaney published his first collection of poems, Death of a Naturalist. People associated
	him with several other young writers like Michael Longley and Derek Mahon, saying they formed
	part of a new 'Northern School' of Irish writing.
	After the Troubles began in 1969, Heaney had to consider his attitude to violence. Should a
	poet be free to concentrate on his work or should he reflect his place in a divided society?
	Heaney discussed these issues in a book called The Government of the Tongue (1988).
	Generally his poems do not refer directly to violence but it often appears indirectly in them.
	• In the 1980s and 1990s his poems were concerned with Ireland's Gaelic past. He produced
	several long poems based on Gaelic stories, among them Sweeney Astray (1983).
	• In 1980 Heaney became involved in the Derry-based Field Day Theatre Company. Working
	with other poets and with the playwright, Brian Friel, Field Day explored the crisis in Northern
	Ireland through plays, poems and pamphlets.
	He died in 2013.
Keywords	Summary

Headings	Notes
CULTIVATING CULTURAL DIVERSITY	• From the 1980s the British and Irish governments gave grants to cultural activities, hoping to
	build bridges between the two communities.
	They encouraged conferences and summer schools where people from all communities could
	discuss the things that united and separated them.
TRYING TO HEAL A DIVIDED COMMUNITY	<ul> <li>In the 1960s the ecumenical movement encouraged Christians to look at the things they had in</li> </ul>
	common rather than the things that divided them.
	This led to meetings and discussions between Catholics and Protestants.
	Many thought that separate schools for Catholic and Protestant children contributed to the conflict.
	• To counter this, the British government in 1989 added Education for Mutual Understanding to
	the school curriculum. It encouraged pupils from Catholic and Protestant schools to meet and
	talk, work and play together
EXAM QUESTIONS	What was the contribution of the Apprentice Boys of Derry to the celebration of religious and
	cultural identity among that city's unionist minority? (HL 2006)
	2. What was the significance for Northern Ireland of one or more of the following:
	Religious affiliation and cultural identity
	The Apprentice Boys of Derry
	Seamus Heaney ( <i>HL 2012</i> )
Keywords	Summary

