

The Reform Movement

Newsletter

If liberty means anything at all, it means the right to tell people what they don't want to hear-Orwell

Vol 1 No. 1

Working for a post-nationalist, pluralist Irish state

Spring/Summer 2004

We are pleased to launch Reform's first Newsletter. We aim to publish a Reform Newsletter for our members twice yearly. We would like to thank all who have supported us through the years we look forward to your continued support as we work towards a new and pluralist Ireland.

Reform Conference 2004

*The Reform Movement will be holding a conference this Autumn in the Mansion House in Dublin. **Clare Norris reports***

THE FIRST major conference by the Reform Movement is titled 'Reforming Ireland-Towards a Pluralist State'. We are delighted to announce that former Taoiseach John Bruton has agreed to open the conference, provided he is not posted elsewhere.

It will be promoted as a public event and is the first of its kind here. The venue has been confirmed as the Oak Room of the Mansion House in Dublin, on the **weekend of the 17th - 18th September**. Topics under discussion will address areas which are of concern to Reform's agenda for change in Ireland. These include:

- Secular trends in Ireland
- The Irish Republic viewed from the North
- The Council of the Isles
- Constitutional Reform
- The role of religious and ethnic minorities in Ireland
- The teaching of Irish history
- Ireland and the Commonwealth

The keynote discussion will be on the question of Irish membership of the Commonwealth. The participation of a high-level political figure is expected that cannot be confirmed at present. Other speakers will include a varied group of academics, commentators and social movement activists from across Ireland and Great Britain.

The aim is a conference that will be attended by representatives from a broad range of political perspectives and by members of the extensive network of individuals in Ireland working in diverse ways for a more open and pluralist society. Attendance for this years conference is mainly expected from interested British and Irish organisations, political parties and institutions. It is hoped that the conference will create a public discussion for Reform's policies for a pluralist Ireland and both raise the movement's profile and increase our membership. On completion we aim to publish a book of essays based on conference papers and proceedings.

It is expected that there will be an attendance fee (to be announced) to cover the costs of the conference. We would like to express gratitude to Geoff Roberts, Professor of History at University College Cork in particular for all his efforts.

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Ireland and the Commonwealth – The time has come

*The Republic should consider rejoining the Commonwealth - both for itself and the confidence-building it would help promote with unionists, argues **Robert Martin***

The Commonwealth today is not, as many Irish people imagine it to be, the British Empire in disguise; it is not the resurrected cadaver of empire. It is over half a century since Ireland left the Commonwealth. It's time for the Irish to take another look. The first step in thinking about the modern Commonwealth of 2004 is gaining a clear understanding of what it is not. In 1965, Arnold Smith, the Commonwealth's first secretary general, described it as an organisation formed by the leaders of national liberation movements.

Among the leaders were Robert Mugabe (Zimbabwe) and Nelson Mandela (South Africa). Hardly the people one would imagine to be supporters of British imperialism in disguise. And does belonging to the organisation they created mean accepting a sort of 're-colonisation'? The Commonwealth has not been "British" since 1949, when that adjective, with all it implied, was formally dropped from the organisation's name. Most Irish people have yet to grasp this simple point. Would Commonwealth membership mean that the Queen would acquire some authority over Ireland? Not even remotely. Commonwealth membership does not require accepting the British monarch as head of state. The Commonwealth has no fewer than 32 republics. Only 16 out of 53 retain Queen Elizabeth as their head of state.

In 1965 a formal structure for the Commonwealth was adopted. That structure is simple. Policy is set by the heads of government who meet every two years. The Commonwealth Secretariat carries out those policy decisions in areas such as Legal and Constitutional Affairs, Information and Public Affairs, Science and Technology, Gender and Youth Affairs. It also administers a fund which is used for investment in development co-operation.

In 1971 heads of government meeting in Singapore adopted a Declaration of Commonwealth Principles. Central to these principles were a commitment to equality and a rejection of racism and colonialism. Hostility towards racism and racial division is the touchstone of the Commonwealth.

Commonwealth membership would be good for Ireland and good for the Commonwealth. It would mean building on what already exists. As is the case, for example, with Irish aid. All but one of the priority recipient countries for Irish aid are Commonwealth members. Membership would lead to extending the range of direct government-to-government and people-to-people contacts.

It would mean copper-fastening current ties and being able to create a host of new ones. The perception of the Commonwealth as British is inaccurate and out of date and the reality is quite different. However, perceptions, no matter how inaccurate, can be significant. The inaccurate perception that the Commonwealth remains British could be used to Ireland's benefit.

There has been much talk of the need for confidence-building measures to encourage the peace process in Northern Ireland. A statement that the Irish Government was committed to rejoining the Commonwealth could be a significant confidence-building measure. The Commonwealth is an international organisation. It is not an alliance. The Commonwealth consists of developed and developing countries, of First World nations and of Third World nations. It would be a place where Ireland would find a new forum for dealing with economic, legal, cultural and political matters of mutual interest. The time for Ireland to begin a serious discussion on joining the Commonwealth has come.

We Need a Pluralist Ireland

We talk about wanting peace but do little about it. From an article by Bruce Arnold

WE don't want pluralism in the Republic of Ireland. Though we say we want peace in Northern Ireland, we do very little about its achievement. We don't see it as our problem, but as theirs, and we act accordingly, by blaming Northern Ireland. The Republic of Ireland view of Northern Ireland may be summarised: If the problem is up there, so must be the solution.

These and other depressing findings are contained in a Discussion Document published yesterday in the form of a Report by the Peace and Reconciliation Platform. This is a federation of 16 non-governmental organisations based at Glencree, in the Dublin Mountains. Its purpose has been to report on obstacles to peace building and to analyse the current state of projects and programmes. It makes recommendations on what might be done.

At points in reading the report it becomes hard to believe how depressing the situation is, but a narrative may help. The Report's broader focus is directed at the 15 years from the Anglo-Irish Agreement of 1985 to the Establishment of the Northern Ireland Executive in December 1999. Its actual programme of work through consultation and research began in June 1999. The narrative is a story of ignorance and neglect. There is a serious lack of contact between the people of the Republic of Ireland and the people of Northern Ireland, the point made to the Forum for Peace and Reconciliation by Judge Catherine McGuinness in 1997, and quoted. It has resulted in two separate traditions which take no notice of each other, and pay scant regard to each other's problems.

We don't understand the unionists in the North. We do not accept nor accommodate those in the South who espouse many of the beliefs and feelings of unionists, especially those living in the southern border counties. The fault is reciprocated in attitudes in the North toward Northern nationalists. So in both traditions we have selective cultural and historical amnesia, including relentless distortion of, for example, the victims of the Famine, and responsibility for it, and the role of southern volunteers in the first and second world wars during the last century.

Only a tiny minority in the country is concerned about this; even smaller are the numbers who work at the problems. The Report singles out for particular criticism aspects of the education system in the South, which is seen to have pursued narrow and dogmatic teaching programmes about the social and cultural history of the two parts of Ireland, and about the diversities of belief which are part of society. Until recently, it says, there has been the glorification of violence in the teaching of Irish history. And behind this has been the deeply damaging promotion of violence in terms of the end justifying the means.

The alternative to this a commitment to teaching and curriculum development which emphasises the binding together of different cultural and religious traditions has been ignored. The Report is sternly critical of the media. It sees reporting of Northern Ireland as generally sensational and focused primarily on violence, clichéd ideals and division at the cost of positive paradigms.

And it condemns the consistent second class treatment of the unionist tradition by powerful media elements in the Republic.

The Roman Catholic Church is blamed for its rigidly nationalist attitude, and for creating a culture of adherence to unrealistic political ideals. By its undue influence, particularly over education and health, it has created a denominational ethos that has adversely affected the Protestant population in the South. More generally, the view is quoted in the Report, of the Christian Churches being obstacles to peace building by being tangled up with politics.

In sport, the GAA has been responsible for similarly exclusive lines being drawn, and prejudices being encouraged. The Report is critical of the way Radio Telefís Éireann sustains an overt Roman Catholic ethos in broadcasting, and of the equally visible Catholic religious imagery prevailing in hospitals and schools. The effect of this, on Irish people and on visitors is questioned. What do these symbols, anthems, songs, festivals, special occasions say about the other? What do they say about us? The State, says the Report, has, since the beginning, been primarily associated with an exclusive Roman Catholic/nationalist mindset. The catalogue of shortcomings, the narrative of neglect, the chronology of indifference, proceeds with relentless dismissal of the kind of society we have been in the past, and the lamentably inadequate efforts made in the present the timescale being 15 years actually to meet and put right prejudice and betrayal.

The word is not too strong. We have mouthed peace and maintained hostility. There are good points. The State is praised for the long and involved pursuit of a peaceful resolution of Northern Ireland's conflict. All the political parties are commended for participation in this. The Forum for peace and Reconciliation is praised for its role, and the possibility of reactivating it is encouraged by the report. There is also praise for the International Fund for Ireland, the European Support Programme, educational initiatives and the positive side of the work undertaken by the Christian Churches. And the report singles out for praise paramilitary organisations, prisoners and ex-prisoners for their involvement in reconciliation that has derived from past experience of violence.

The case is repeatedly and convincingly made for the strengthening, as a matter of urgency and on a substantial scale, of the Irish Peace and Reconciliation Platform itself. There should be, the Report suggests, an Agency for Conflict Transformation. And there should also be the immediate spreading of the task of countering ignorance and prejudice through Government and other agencies. We have a problem, and it makes solemn and distressing reading. We have a steady supply of people talking about promoting peace. But the record of what they do, and what is done by those upon whom they urge action, is not adequate for the problem.

Through Irish Eyes Report Launched

Through Irish eyes is a report on young Irish people's attitudes towards the UK

THE BRITISH COUNCIL and the British Embassy in Ireland collaborated to carry out research on attitudes to the UK among young Irish people. Ireland's relationship with the UK was analysed through three perspectives: Attitudes towards both Ireland and the UK's political, social and economic relationships with Europe and the USA, attitudes towards the effects of the peace process on Northern Ireland and relations with the UK, and attitudes towards, and relationships with, British culture, science, media and sport.

Respondents are largely positive about the quality and development of Ireland's relationships with the USA and Europe, although they see themselves as being much closer to the former. They also have reservations about the UK's relationships and are unsure about the quality of its position as

a mid-point between the two. Improved relationships between the Irish and British administrations are explicitly linked to the peace process. The quality of the relationship between Tony Blair and Bertie Ahern is seen as a symbol of both countries looking forward and shedding their pasts. However, while the majority of respondents would like to see a united Ireland in the future, commitment to achieving this in the short term is, at best, lukewarm.

The report found a range of attitudes to British culture - from positive views of the UK's growing multiculturalism and its pop music and TV, to low awareness of many art forms, and a pervasive view that British industry is outdated, with its science good in theory, but less so in practice. Views on sport and the media are also mixed. The conclusion discusses evidence for the hypothesis set out at the end of the first chapter, that while the UK may be becoming increasingly tangential to Irish identity, politically and economically, the two countries remain closely tied through shared cultural reference points, both modern and historical.

The History and Origins of the Saint Patrick's Cross

The Saint Patrick's Cross appears in the centre of the Reform Movement's logo but what is its history and what is its future? Shane Johnston investigates

THE CROSS of Saint Patrick remains as controversial today as it has been for centuries. Most believe that the red saltire was just cobbled together in 1800 to conveniently fit in the Union Flag to become part of the most recognisable symbol in the world. In fact, the truth is stranger than the many fictions surrounding the cross- it is far older- at least 300 years older than the Tricolour of Green, White and Orange and at least fifty years older than the Green Harp Flag.

In 1783 Ireland was granted her own (later called Grattan's) parliament in Dublin. Owing to this new status King George III granted a new order of chivalry for Ireland- The Order of St Patrick. The order was granted its own symbol, the centrepiece of which



Badge of The Order of Saint Patrick, 1783

was a red diagonal saltire described as a Saint Patrick's Cross. The symbol caused quite a stir at the time. "The breasts of Irishmen were to be decorated by the bloody Cross of St Andrew, and not that of the titular Saint of their natural isle" was the response of one Dublin paper. Another article claimed "The Cross of St Andrew the Scotch saint is to honour the Irish order of St Patrick, by being inserted within the star of the order" and described this as "a

manifest insult to common sense and to national propriety". People claimed it only had its origins in the 18th century. So where did it come from? In **A History of Irish Flags from Earliest Times** Professor G A Hayes-McCoy marshals a strong case for the pre-18th century authenticity of the cross.

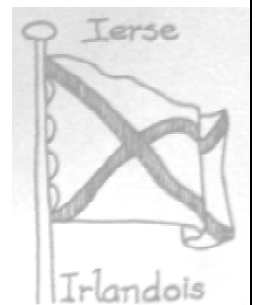
The earliest possibility Hayes-McCoy cites is the so-called 'Fitzgerald connection'. In the sixteenth century a powerful Norman Lord, the eighth Earl of Kildare Gerald Fitzgerald ruled as the viceroy of several English Kings. In heraldic terms the arms of the house of Kildare are described as 'argent a saltire gules' or a red diagonal cross on a white field. This is of course the same as the Saint Patrick's Cross. There is some evidence to support a link with the Saint Patrick's Cross and the Fitzgerald Family. In 1467, it was alleged that Gerald Fitzgerald set up his standard treasonably on Carlow Castle. An Irish coin struck in the 1480's shows two tiny saltires either side of a shield bearing the arms of England. It is believed that these are the arms of the Fitzgerald House. In the 19th century, many of those who sought to explain why the symbol was incorporated into the Union flag of 1801 point

to the Fitzgerald connection. They argued that its adoption in 1801 was a reference to the prominent position the Fitzgeralds occupied in Irish history: just as the red hand- the symbol of the O'Neill family- has become associated with Ulster, so it was that the Red Saltire of the House of Kildare became identified with Ireland as a whole and its Patron Saint. This argument is one of the greatest misconceptions regarding the Saint Patrick's Cross. No evidence in any official and other sources of the time suggest this to be the case, and the flag is specifically referred to as the Saint Patrick's Cross by the College of Arms. At the time of Union, Lord Edward Fitzgerald was recently deceased for his part in the 1798 rebellion in Ireland, and we have seen the symbol had been previously introduced as the Cross of Saint Patrick in 1783.

Red saltire flags were known as early as the Battle of Kinsale in 1601. A contemporary map of the battle shows the positions of the English army and their opponents, a combined force of Irish and Spanish troops. The English forces are shown to carry Saint George's Crosses while their opponents - Henry Mc Shane O'Neill's infantry and his Spanish allies - are shown to carry flags bearing red saltires. Sceptics suggest that the saltire is in fact the Spanish Cross of Burgundy- a notched saltire that is similar to the Saint Patrick's Cross. It is likely, they argue, that the scale of the map is too small to show the irregularities in the arms of the cross. This sounds plausible, but the doubt remains.

More important evidence comes from the Arms of Ireland's most famous University, Trinity College, which date back to the early 1600's. The centrepiece of the college's seal show two flags flying from the turrets of the castle. On the left hand side the flag bears the Cross of Saint George of England and above it, an English lion. On the right the other flag bears a saltire, and above it a harp. It is likely this saltire was intended to represent Ireland. The earliest surviving seals date back to 1612.

An early reference to the Flag of St Patrick that has previously gone un-recorded has recently been discovered. In "The Voyage to Cadiz in 1625", a journal written by John Glanville, Secretary to the Lord Admiral of the Royal Navy. An Anglo-Dutch fleet sailed to Cadiz in October 1625 with the aim of destroying Spanish shipping. A dispute arose over the command of the fleet, with an English commander disputing the rank of an Irish one. One of his arguments was recorded as "...that it was an English and not an Irish fleet, and since the disputed flag was of Saint George and not Saint Patrick, it was more appropriately flown by an English Baron than an Irish Viscount..." This is an important reference to the cross as a flag, though no description of it is given.



The Neptune Francois illustration of 1693

Another striking piece of evidence of the flags use comes in a map dated 1645. This map represents the siege of Duncannon fort, Co. Wexford. Colonel Thomas Preston's Confederate Force is shown marching against Cromwellian forces under an unmistakable saltire.

In addition, a book published in the Netherlands in 1693, **Neptune Francois**, illustrated the flags of the nations of Europe. It describes the 'Ierse Irlandois' flag as a white flag bearing a red saltire. Another book, **De Doorliughtige Weerld**, published in 1700, describes the flag of Ireland as a 'white flag with a red St Andrew's Cross'.

Given all this evidence, it is not possible to dismiss the authenticity the Cross of Saint Patrick in 1783. No-one has ever produced definitive evidence either way and it is likely the flag will continue to remain something of a mystery.



The Flag of the College of Surgeons, Dublin

Whatever its origins may be, since 1783 the flag has been adopted by a large number of organisations across the Irish political spectrum. Defaced versions of the Cross of St Patrick have been used by organisations as diverse as the Catholic Boy Scouts of Ireland to the Orange Order.

The flag has been used by Sean Lemass's former state-owned shipping line, Irish Shipping Ltd.

General O'Duffy's Blueshirts marched under it as do The Irish Guards. It also appears on the Flag of the Commissioner of Irish Lights. An Orange Lodge, LOL 688 has even been named after the saltire. It is seen amongst others in the arms of Queens University, the Royal Irish Academy, The Royal College of Surgeons, and of course in the badge of the Reform Movement.

Increasingly the flag has been used as a neutral and unifying emblem acceptable to all traditions. The flag of the IRFU, which is an all-Ireland organisation, used to fly a Saint Patrick's Cross with the Shield of each of the four Provinces and the Badge of the IRFU in the centre. The Irish Freemasons, which is a Christian organisation, has adopted the flag. In 1998 it was accepted as the neutral centrepiece of the badge of the new Police Service of Northern Ireland. It is carried every year as a non-partisan symbol in the St Patrick's Day celebrations in Saul, Co Down – the reputed site of the saint's grave. The General Synod of the Church of Ireland has decreed that the Union Flag is no longer permitted to fly over church property, and has ruled that either the Anglican Commune flag or the Saint Patrick's Cross are to be used instead. The reason behind the move is an effort by the church to remove itself from politics. The future for the Saint Patrick's Cross now looks assured. Who knows, maybe it could become part of a flag to which all Irishmen and Irishwomen can give their allegiance.

This would go a long way to building bridges. The Queen should have visited here long before now. Why the delay? I am Irish, however as 'Irishness' has been defined as being Catholic and republican, I feel alienated from holding an Irish identity. I am Irish, yet I treasure my British heritage. I'd always known that spiritually I also feel British through and through. I have no wish to abandon or swap it for a Gaelic Irish identity. As a consequence of centuries of history, the peoples of these islands Scots, English, Welsh and Irish have influenced and helped form each other in a rich and proud cultural heritage and identity. We are all deeply interwoven. The Irish helped to build Britain and the Empire. I am proud of this and believe that the Irish state has made no serious efforts to accommodate people of my tradition. It finds it easier to pretend we do not exist. The Republic of Ireland is at a crossroads. It needs to exorcise the demons of its past. That misty-eyed green nationalist vision needs to face the reality that in this global village our culture is closer to the UK and many Commonwealth countries, such as Australia, Canada and New Zealand and the USA, in a new, more secular island, where many nationalities and religions now live. The will to assert identities we can all be proud of in the future needs to be discovered. This will only be done through collective achievement, compromise and respect. We must, at last, learn respect for different identities on this island.

Ian Beamish, Limerick

"...The will to assert identities we can all be proud of in the future needs to be discovered. This will only be done through collective achievement, compromise and respect ..."

A President For All (Irish Times - 2/03/04)

TONY Kennedy does well to defend the President's record on pluralism. She has broken new ground by using her office to "build bridges" to a minority on this island, thus fulfilling her election promise. She recognises there is a British and Irish community both in Northern Ireland and in this country, something which our government often struggles to come to terms with and fully accept. Most importantly, every year she attends the Remembrance Day service in St Patrick's cathedral to honour the Irish dead, of whatever religion, who fell fighting in the British forces in two world wars. Unfortunately, no head of any political party, nor Dublin's Lord Mayor, makes such an inclusive and peaceful gesture on that day. She has also paid tribute to these men and women at the Irish memorial in Messines. Mary McAleese recognises the "complex historical ambiguities of identity-formation on this island" and that we are "an integral component of the multinational and multiregional history of the North Atlantic group", in the words of the historian, Stephen Howe, in Ireland and Empire. Furthermore, we believe no previous Irish President has so graciously bestowed the weight of their office in such a conciliatory way in the interests of peace. She does what all Presidents should aim to do: lead by example. For this courage alone, surely she deserves well earned praise and credit from all the people on this island.



Mary Mc Aleese: Job well done

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Robin Bury, Derek Simpson Dublin

Pick of the Letters

The Reform Movement has been vocal on our perspective in major newspapers both here and the UK—here is the pick of some recent letters

We need an identity that we can all be proud of (Irish News - 22/02/03)

RECENT letters in the Irish News are not an accurate reflection of Irish people in the south. Let me explain. I grew up in the heartland of west Cork, not far from the site of the bloody ambush of British Auxiliaries by the IRA at Kilmichael. I know many stories of the murders, boycotts and the forced expulsion of innocent unarmed unionists through local families, including my own who survived those times. Those who treasured their British connections have only been allowed to stay as long as they kept a low profile and their heads below the parapet. These people considered themselves to be Irish as well as British. My father always had a UK bank account, just in case he was forced out immediately and had some place to go overnight. This is the reality. It is a shame that the original spirit of the tricolour has been lost. Anti-British nationalism hasn't any room for tolerance towards my heritage. Many nationalists choose green, white and gold as opposed to green, white and orange. They don't want to embrace the orange of the tricolour. This was evident when the Dublin and Wicklow branch of the Orange Order tried to hold a harmless ceremony which had to be abandoned due to threats and intimidation. What plans would this government have in allowing the Twelfth of July celebrations to continue as a holiday if there were a 32-county republic? There are a lot of other areas to address too. The history of the Irish regiments, disbanded in 1922, should be included in our schools' history curriculum. These men were also 'Irish Patriots'. A small gesture we could make is for a government representative on Armistice Day to lay a wreath to representative on Armistice Day to lay a wreath to commemorate all Irishmen who paid the ultimate sacrifice in both world wars.

Report on the Reform AGM 2004

The Reform Movement was well attended this year and was particularly optimistic about our aims and objectives for the future

THE RECENT AGM was held in the United Arts Club, Dublin on the 27th of March 2004. Chairman Robin Bury summarised the activities and contribution of some members of the movement over the past year. We have forged new links with peace organisations including meetings with the Meath Peace Group and the Guild of Uriel. As a result of the meeting, the Guild held another on the subject of the minority communities here. Reform has attended several meetings of the Meath peace group, including one about human rights, where it was pointed out that the Government has not put the European Convention on Human Rights (ECHR) into the constitution.

A poppy wreath was laid on behalf of the movement by Chairman Robin Bury in Saint Patrick's Cathedral, Dublin on Remembrance Sunday to commemorate Irish servicemen who fell in two world wars.

The past year has been spent on planning our first conference with the help of Professor Geoff Roberts. It is hoped the conference will seriously help to raise our profile and members were asked to give their support in organising it.

There have been numerous letters published in all the major broadsheets across Ireland and the UK (See Pick of the Letters section, page 4) on behalf of Reform by various members of the movement over the past year. Topics of discussion include the Belfast Agreement, President Mc Aleese, the ECHR not being in the constitution, and the Commonwealth. Lively debate has ensued in the media and has raised the movement's profile and promoted public interest.

Robin also thanked the voluntary work given by members and non-members and the donations kindly received from a number of individuals.

At the meeting the following motions were passed by the membership:

- It was agreed to try a new membership drive-for this purpose Mr. Sean Buckley has taken charge of a new sub-committee.
- Apply for funding for the conference.
- Look into updating the Reform logo.
- Reform should re-new efforts on passports rights by making direct representations to the British embassy.

The current Chairman, Robin Bury Secretary Brian Moorhead and Treasurer Derek Simpson were all unanimously elected for another year. The new committee elected composed of Sean Buckley, Fred Shekeleton, Clare Norris and Shane Johnston.

Upcoming Events

The President Mc Aleese has kindly invited the Reform Movement to a garden reception on July 12th.

Reform has been asked to Áras an Uachtaráin by the President, Mary Mc Aleese on July 12th. It was decided to have a dinner after this reception this year, which will be held in the Mulberry Restaurant in Ashtown.

Why an Irishman gave his life

By Thomas Harding, Ireland Correspondent of the Daily Telegraph

A LANCE corporal who was killed during the push on Basra was the first Irishman in almost 50 years to die in combat while serving with the British Army. A Dubliner, L/Cpl Ian Malone took the decision to swear an oath of allegiance to the Queen to fulfil his ambition of becoming a soldier after being rejected as too old, at 22, for the Irish army. L/Cpl Malone, 28, who died on Sunday, considered the French Foreign Legion. But he opted to join the 600 men from the Irish Republic who are currently serving with British forces. Given the recent history of the Troubles, Irishmen face criticism for joining an organisation seen by some as an "army of occupation" in Northern Ireland. L/Cpl Malone, who had been a

warehouse worker, told an Irish television documentary All the Queen's Men: "I'm just doing a job abroad. People in Ireland go on saying men died for our freedom. They died to give men like me the freedom to choose what I want to do." His family said he was proud to be an Irishman and to be serving in the Irish Guards. From its very beginnings, Irishmen

have been in the service British Army. Large numbers fought with Wellington and more than 40,000 died during the First World War. Despite two decades of Irish independence 60,000 volunteered to fight in the British Army against the Nazis.



The coffin of Ian Malone is carried from Ballyfermot Church

Put Dublin on the Map

A piece that appeared in the Leader of the Guardian Newspaper during the summer.

NO ONE seems quite sure how many people in the Republic of Ireland tune in regularly to the BBC. In some areas, people can pick up the BBC's terrestrial signals without any problems. But with the increasing prevalence of satellite and cable, estimates now put the likely total of Irish people with regular access to the BBC in the hundreds of thousands. Since one out of every three Irish people live in their nation's capital, that means that most of these viewers must live in or around Dublin. So why is it that the BBC weather forecast insists on pretending that both the Republic and Dublin do not really exist? Next time you watch Michael Fish or Helen Young, have a look at the map behind them. Sure, Ireland is there - as is Holland and even part of Norway. But the weather south of the Irish border - which, in the way of our westerly dominated climate, is shortly to be our weather too - is never mentioned at all. While tiny places like St Helier and St Peter Port in the Channel Islands are routinely marked on the forecasters' maps, there seems to be a policy of not identifying Dublin. The bureaucratic answer to this omission is presumably that, since Channel Islanders pay the licence fee - though they pay precious few taxes of any other kind - they are entitled to be highlighted in a way that Dubliners are not.

But the bureaucratic answer is a silly one. Dublin is one of the largest cities in these islands. Lots of people there get their information from the BBC. There is an Irish market for the corporation's services. Compared with some of the other problems on the director general's desk, this complaint is admittedly pretty minor. After the hurricanes and blizzards of Iraq and its aftermath, it must rank - to borrow a peculiarly irritating phrase much beloved of the forecasters - as only spits and spots. Even so, it is high time the BBC put Dublin on the map.

"...While tiny places like St Helier and St Peter Port in the Channel Islands are routinely marked on the forecasters' maps, there seems to be a policy of not identifying Dublin ..."

The Reform Movement

Realising our Common Future

Email us with your comments:

Chairman: robbury@eircom.net

Secretary: b_moorhead@hotmail.com

**The Reform Movement,
11 Firgrove, Military Road,
Killiney, Co. Dublin.**

The Reform Movement is a non-denominational, non-party movement working towards a post-nationalist, pluralist Irish state in which there will be full recognition of the diversity of identities and traditions in our society. Reform members value both Irish and British traditions and believe that true reconciliation in Ireland and across our islands will not be achieved until we have a state that accommodates our overlapping cultures and identities. This means that the Republic of Ireland must face up to the reality that as a state it is closely linked to the United Kingdom socially, culturally and economically. In this context Reform welcomes the creation of the Council of the Isles and supports the idea that Ireland should join the Commonwealth. Reform is committed to the better representation of the rights, concerns and aspirations of minorities in the Republic, as well as those of the majority community in the Constitution.

Patrons:

Dr. Ruth Dudley Edwards, Dr. Bruce Arnold

Officers:

Mr. Robin Bury – Chairman

Mr. Brian Moorhead- Secretary

Mr. Derek Simpson – Treasurer

Committee:

Mr. Sean Buckley

Mr. Fredrick Shekeleton

Mrs. Clare Norris

Conference Coordinator:

Professor Geoff Roberts UCC

You can play your part in raising the movement's profile, engaging with people you well, or not so well and helping them see the benefit of supporting the case for a new Republic of Ireland.

The types and costs of membership of the Reform Movement are as follows:

Full Membership

Full membership of the Reform Movement is only available to people resident in the Republic of Ireland. To become a full Member please fill in the form below and send €20 to the address listed above.

Associate Membership

Associate Membership of the Reform Movement is open to individuals residing outside the Republic Ireland. To become an Associate Member please fill in the form below and send £10 Stg/€15 to the address listed above.

To join the Reform Movement or re-new your membership, please complete the form and post it to the above address



Name: _____

Occupation: (Optional) _____

Mailing address: _____

Phone number(s): _____

E-mail (optional): _____

Signed: _____

Date: _____

I wish to apply for

Membership (Republic of Ireland) ☐ Associate membership (outside the Republic of Ireland) ☐

I enclose a cheque ☐ / Postal order ☐ / banker's draft ☐ for €20 ordinary ☐, or €15 associate ☐, or €15 student / OAP ☐.

Please make payable to "The Reform Movement" and post to the above address.