• In 1970 the Irish Women's Liberation Movement was launched. The founders included a number of journalists who were to disseminate its message to the media. A manifesto, *Chains or Change*, was agreed and delivered to the people of Ireland on the ‘Late Late Show’ of 6 March 1971. It contained five demands: equal pay, equality before the law, equal education, contraception and justice for deserted wives, unmarried mothers and widows.

• The Irish Women’s Liberation Movement introduced new methods of direct action, spontaneous demonstrations, stunts aimed at attracting media and public attention, such as the famous ‘contraception train’ on which a group of feminists brought condoms from Belfast to Dublin with maximum publicity.

**Relevant writings:**

- Historical
- Sociological- looking for patterns
- Theological
- Women’s studies- a new academic area

‘The Field day Anthology of Irish Writing’:

- Vols 1-3 published in 1991 (Seamus Deane- editor)
- Criticism: Women writers were seriously under-represented
- Vols IV and V published in 2002 focus on women. 3250 pages
- Seamus Deane set up a committee of women (great source for essay on women)

**Mary Kenny (1944-):**

- Leading figure in Irish Women’s movement
- Journalist
- Author of ‘Goodbye to Catholic Ireland’ and other historical works

**Irish women’s liberation movement:**

- Pamphlet introduced: chains or change?
- Demands included contraception

The authors of *Chains or change* noted that:
fascists, army officers, landowners and industrialists was not much remarked on.

- Instead public debate was dominated by the anti-clerical violence that swept Republican Spain after Franco’s rebellion when twelve bishops, about 4,000 priests, 2,000 monks and 300 nuns were murdered.
- Enormous impact on Catholic Ireland
- In Northern Ireland, unionists generally looked unfavorably on both Franco and the Republic but many unionist leaders attributed Spain’s difficulties to the malign influences of both Catholicism and republicanism.

A war between Christ and Anti-Christ:

- By the autumn of 1936 the Irish pro-Franco lobby was becoming a powerful force. In September 1936 Cardinal MacRory, primate of all Ireland, unambiguously declared the church’s support for Franco
- ‘There is no room any longer for any doubt as to the issue at stake in the Spanish conflict…It is a question of whether Spain will remain as she has been so long, a Christian and Catholic land, or a Bolshevist and anti-God one.’
- The Irish hierarchy was genuinely worried about Spain
- As Bishop Mageean warned, if Catholic Spain had succumbed to communism ‘who will be so rash as to prophesy what the situation may be here in Ireland in ten years’ time if we pursue the policy of drift’.
- The church also used the example of Spain to warn against the influence of left-wing, liberal and secular trends in Irish society.

Irish Christian Front:

- The most significant manifestation of the widespread support for Franco was the establishment of the Irish Christian Front (ICF) in August 1936 founded by Alexander McCabe TD
- ‘Anyone who supports the Spanish government supports church burning and priest slaughter. We should wish for the success of the Patriot arms in Spain, not that we are the least concerned with the temporal issues at stake