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Feminist Walking
Tour 2009

Introduction

a feminsit walking tour of Dublin

This booklet was produced to accompany the second annual Feminist Walking Tour of Dublin. The tour is held to celebrate International Women's Day, 8th March 2009. It has been organised by members of three Dublin feminist groups; Choice Ireland, Lash Back and RAG. Last year, over 150 people joined us as we walked from St. Stephen's Green to Dorset St. This year we have chosen a new route through Dublin's northeast inner city. We hope that you will use this booklet as a starting point to discover your own route around women's Dublin. There is a list of contacts of women's and feminist organisations at the back of the booklet.

This year's route:

From the Ladies Land League in the early 1800s to the contraceptive train,

from the Monto to the women's community groups active today, the north east inner the city has many stories to tell. Poverty and wealth have taken their turn here, changing the faces of streets and buildings: the decadent homes of

the gentry were decayed by the poverty and crime of the Monto and the tenements; the poverty of the 80s made way for the 'Celtic Tiger' and the new docklands development. For many people of this area Ireland's economic boom made little real difference in their lives. Through all these changes the sense of community here has remained strong. Many residents here formed their own organisations to run youth groups, women's centres and community development projects. Women have always played a huge role in this under-celebrated part of Dublin life.

Women's Dublin:

As women in today's world, where equality is often presented as a reality, it can be hard to appreciate the reasons for our absence from the pages of history and the statues on streets. We believe it is important to discover and commemorate women's untold stories reminding us that, although our roles have often been written out, women were active and crucial figures in moments of Dublin's history.

However, we are not fighting to immortalise more women as heroes, but to acknowledge the ongoing heroism of women today, whose stories may never be told.

While in a church-dominated and repressive society, the home and the community have historically been sites of confinement and oppression, they have also been places of nourishment and resistance. It is here that Dublin's heroic women work - carrying the bulk of the caring responsibilities, creating and sustaining families,

defending each other and their communities.

Women in Ireland still suffer discrimination and marginalisation - feminism is as relevant as ever. Gradually women are gaining bodily autonomy, fighting for our rights to freedom from physical and sexual violence and claiming our rights of full access to both the public as well as private sphere. But there are still great inequalities and much work still progressing. During Ireland's recent boom time, nearly 50 more women than men lived below the poverty line. In fact in the 10 years between 1994 and 2004, the gap between the number of men and women living in poverty actually grew. Women are 39 times more likely than men to be full-time carers in the home for children or infirm relatives. Therefore, we are much more likely to suffer as support services are cut in the current recession.

As the capitalist property bubble bursts, the State pulls back its support of community projects while redirecting funding to bailout and protect the interests of the powerful.

Where communities are weakened and destroyed by development, so we are weakened. However, women will continue to do what we have always done - fight back! Now we must recreate communities, reach out to each other, show solidarity and work together to continue the vital work of support and empowerment. We need to realise women's remarkable history of creating networks and services on the ground in Dublin and draw on this inspiration.

Recently there has been a healthy resurgence in feminist activity in Dublin - with new groups such as Choice Ireland, FOE, Lash Back and RAG. These groups are calling for a feminism which is relevant to today's ever-changing world. In doing so we must make links with the past, appreciate and learn from the achievements of the many amazing women who have blazed the trail.

We recognise and explore the different types of oppression, acknowledging that class, race, age, sexuality, ability etc are also vital facets of feminism and of the fight for equality.

This is a day to celebrate women's history, to acknowledge our feminist past and to renew, in many strong voices, our shared demands of a just and equal future.

Happy International Women's Day!

seomra spraoi



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Walking Tour Map

- 1- Famine Statues
- 2- The IFSC
 - 2a- Belvedere youth club 41 lwr Buckingham st
 - 2b- Inner City Renewal Group 57 Amiens Street, Dublin 1
 - 2c- Lourdes Youth & Community Services, School on Stilts, Rutland Street, Dublin 1
 - 2d- North Wall Women's Centre, Lower Sheriff Street, North Wall, Dublin 1
- 3- Connolly Station
 - 3a- IFPA head office: 60 Amiens Street, Dublin 1, Ireland,
 - 3b- IFPA City centre Clinic: 5/7 Cathal Brugha Street, Dublin 1.
 - 3c- The old Virgin megastores 14/18 aston quay
 - 3d- Marie Stopes Reproductive Choices Clinic 10/11 Berkeley st.
- 4- Sculpture entitled Home
 - 4a- Crinan Youth Project, 72 Sean McDermott St
 - 4b- Family Support Network, 175 North Strand Road
 - 4c- North Inner City Drugs Task Force 22 Lower Buckingham St, Dublin 1
- 5- Magdelene Laundry, Sean McDermott St
- 6- The Monto
- 7- 24 Gardiner Place home to Bridie O' Harte and Nora Rogers.



Stop 1 -The Irish Famine

This sculpture entitled 'Famine' by Rowan Gillespie was erected in 1997. The six cadaverous figures stagger towards the dock in memorial to the

million Irish women and men who emigrated to America, Canada and Australia during the Great Irish Famine (1845- 1852).

In 1845, the *Phytophthora infestans* blight was noticed in Ireland and by the summer of that year it had spread rapidly through the potato monoculture that sustained the bulk of the peasant population. The consequences were devastating. One million people died of hunger and disease and another million emigrated. While the populous went hungry the ruling class exported grain to England. In addition to reducing the Irish population by a quarter from eight to six million, the famine splintered families leaving thousands of young women destitute, orphaned or living in the newly established work houses. To the social engineers of the British Empire, these famine orphans were young, marriageable women who would bring balance to the predominantly male colonial society of

Australia. During the famine years, up to 4,000 young

women were transported to Australia in what became known as the 'Earl Grey scheme' after its principal architect, Earl Grey, Secretary of State for the Colonies.

Hunger, famine and displacement are not a thing of the past. For millions of women and men around the world today they are stark realities. Climate change, the monoculture symptomatic of capitalist food production, coupled with war and resource struggles all contribute to unstable supply of food. As the traditional carers and providers of food women are disproportionately hit.

The Ladies Land League

The famine served as a catalyst for several Irish nationalist movements. One of these movements was the Land League founded by Micheal Davitt in 1879. By 1881, however, most of the organisations members were in prison and their activities had been halted. In response to a suggestion by Fanny Parnell, who had founded a Ladies Land League in the US to raise money for famine victims, Davitt agreed to the formation of a Ladies Land League in Ireland. During the 18 months of their existence the League encouraged farmers

International solidarity came to the famine stricken Irish population in the form \$710 raised the north American Choctaw nation. Just over a decade earlier the Choctaw people had been forcibly removed from their ancestral homeland in and around the state of Mississippi to the modern day state of Oklahoma in what they described as a "trail of tears and death". 15,000 Choctaw were relocated and 2,500 died along the way from hunger and disease.

to withhold rent and resist evictions, raised considerable funds to support prisoners and distributed wooden huts to shelter evicted tenant families. By early 1882, they had five hundred branches, thousands of members, and had, according to the British "made the country infinitely more ungovernable". Following their release from prison, Charles Stewart Parnell, president of the Irish National Land League, and the other imprisoned Land League members forced the women to disband. Parnell never acknowledged the pioneering achievements and outstanding work done by his two sisters, Anna and Fanny, and the other women of the Ladies Land League. Anna never spoke to him again and Fanny later committed suicide.

Stop 2- The IFSC

The International Financial Services Centre (IFSC) is situated within an area of Dublin which has been 'regenerated' in recent years. The Docklands in Dublin provided work for those who lived in the inner city up until after World War II. With the decline of the docklands area which followed, many local residents lost their jobs and the resulting poverty remains a problem today. Looking around, we do not see a development that replaces employment or benefits those who are from the locality. Instead we are presented with a financial district occupied by middle-class business people who have recently moved into the many expensive upmarket apartments nearby. The working class communities were to receive 20 of jobs in the area, but without education and training initiatives, opportunities are limited.

In stark contrast to the modern architecture of the IFSC, just beyond it lies one of the many

dilapidated areas of Dublin city. Some of these places have been plagued by a terrible heroin problem. It is the grassroots community groups (who work out of these decaying buildings) that do the real community building work in the northeast inner city, as elsewhere. These groups have a long history in this area and despite low funding and difficult challenges, they have done excellent work providing education, courses, and lobbying for services for their local areas.

The position of women in Irish society has changed drastically over the years. Thanks mainly to successes gained by previous generations of feminists, women can vote, are entitled to an education, and can run for election. We have maternity leave and access to contraception; we can own property, swim in the Forty Foot, work after marriage and drink in any pub. Surely equality has been achieved in modern Ireland? Due to this false impression of equality, there is now, more than ever, a backlash against feminism, and the notion that there is nothing else to fight for is a widespread one.

A recent study by the Irish Equality Authority found that on average Irish women in couples do 72% of the unpaid work and 55% of the total work per day. They found that there is a more equal division of labour in dual earner couples although women still do more unpaid work than their male partner and have a higher total workload than their male partner. See <http://www.equality.ie/index.asp?locID=105&docID=725>



However, when we look at women in any area of modern Irish society, in any workforce, we see glaring inequalities. On average women earn 15% less than men and are under-represented at the highest levels in all sectors. Women are also concentrated in certain parts of the workforce, usually in lesser-paid, part-time or temporary work. Ireland has a culture of long work hours, poor access to 'flexitime' and a lack of recognition of the importance of a healthy work/life balance. As a result, the availability and cost of childcare are major issues for women and men in the workplace. An OECD report found that only 22% of women in Ireland aged 25-58 with children under 16 work full-time in paid jobs. This can be compared to a 59% average in Nordic countries. Women, to a far greater extent than men, may also work a 'second shift' within the home after their paid job.

The class divide is a major factor on how the brunt of this discrimination is experienced.

"The (male) worker is the slave of capitalist society, the female worker is the slave of that slave." James Connolly



Wealthier families can afford to pay others to care for their children or to clean their homes. In this case, the stereotypical women's tasks are passed on to female relatives or low paid

workers, often emigrants. Within capitalism, there is room for a certain level of equality for women but its existence can serve to hide the many genuine inequalities that exist for countless other women - further fuelling class divisions.

*+Belvedere youth club 41 Lwr Buckingham st
+Inner City Renewal Group 57 Amiens Street, Dublin 1*

+Lourdes Youth & Community Services, School on Stilts, Rutland Street, Dublin 1

+North Wall Women's Centre, Lower Sheriff Street, North Wall, Dublin 1

Stop 3 - Reproductive Justice

In 1971, Connolly Station was the site for a memorable feat of the Irish Women's Liberation Movement. To highlight the unavailability of contraception in the south of Ireland, 47 women took the train to the North and returned waving contraceptive pills to a huge crowd and media presence. They dared the customs officers to arrest them, and passed through. It later transpired that the women had been unable to procure the correct pills so had returned waving packets of

paracetamol - the message carried nonetheless. It was only through public pressure and brave action - from the IWLM through to direct provision groups such as the Contraception Action Programme and the Irish Family Planning Association - that contraception was finally legalised in Ireland. In 1990, the IFPA sale of condoms in the old Virgin Megastores record store caused the shop to be prosecuted and fined €500. Condoms were legalised to sell to under-18 year olds in 1993. The contraceptive pill has been available to married couples since 1979, although this restriction is now lifted. The morn-



Groups like Choice Ireland and Safe and Legal in Ireland as well as other groups and individuals around the country - such as the Cork Women's Right To Choose group - continue to fight for the right to access abortion services in Ireland.

As we fight for our right not to conceive, so also must we struggle in all aspects of becoming and being mothers. Childbirth choices for women in Ireland are severely limited. In the past 50 years, most small birth centres have been closed down and centralised. The three large Dublin maternity hospitals now account for 40 of births in Ireland. A recent HSE report condemned the widespread practice of

"In a society where the rights and potential of women are constrained, no man can be truly free. He may have power, but he will not have freedom." Mary Robinson Ex President of Ireland and human rights activist.

ing-after-pill was licensed in Ireland in 2002.

This is but one element of control over our reproductive capacities that has been denied to women for many years. Abortion is still

illegal in Ireland and Northern Ireland. It is only since a referendum in 1992 that Irish

women even have the right to travel to other countries to have abortions. It is an offence under Irish law to attempt an abortion in Ireland - with a maximum of life imprisonment. This applies equally to "backstreet abortions" and to the increasingly prevalent abortion pill - which can be taken before 9 weeks of pregnancy to bring on an early termination (see www.womenonweb.org).

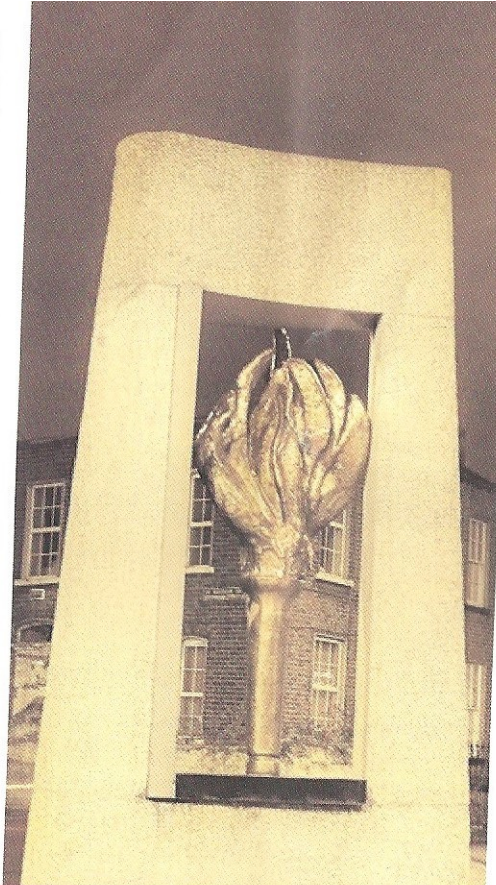
"active management" of labour - a hyper-medicalised process developed by the National Maternity Hospital which ensures that women will have labours of less than 12 hours. Maternity hospitals are under-staffed, under-resourced and function as units which ensure turnover of beds but do not necessarily care for the mental well-being of the mother. Post-

natal support in particular is lacking, and Ireland has one of the lowest breast-feeding rates in Europe. Midwives and voluntary groups such as AIMS Ireland are campaigning to humanise maternity care for Irish women.

Until we can choose if, when, how and where we have children; until we can be assured of respect for our choices and mental and physical well-being in childbirth; until we are provided with full maternity benefit; until paternity leave is statutory; until there is free quality childcare; until we are provided with free and accurate information on all these things, we must continue to fight.

Reproductive justice means proper support and access to services for all - regardless of age, status, location, income, ability, or privilege. We need to tackle the two-tier health service. We need to bring make maternity and crisis pregnancy services available locally. We need to provide proper sex and ante-natal education. We need proper provision of post-abortion and post-natal care. We need to create a public discourse where all women feel

"I myself have never been able to find out precisely what feminism is: I only know that people call me a feminist whenever I express sentiments that differentiate me from a doormat." Rebecca West, Irish/ British feminist; writer



that they have the right to control their own bodies. Until we do, Irish women will be divided and limited as to how well we can control our sexual and reproductive health and access our rights.

+IFPA head office: 60 Amiens Street, Dublin 1, Ireland,

+IFPA City centre Clinic: 5/7 Cathal Brugha Street, Dublin 1.

+The old Virgin megastores 14/18 Aston Quay

+Marie Stopes Reproductive Choices Clinic 10/11 Berkeley st.

Stop 4 - Sculpture entitled 'Home'

At the junction of Buckingham Street and Seán McDermott Street stands a memorial to victims of the heroin epidemic that plagued communities of Dublin in the 1980s and 90s. The sculpture by Leo Higgins was selected by a panel of 12 judges, each of whom had lost a relative to heroin. The traffic island where this 12-foot high sculpture stands, is the site where most of the drug deals in the area were carried out. The erection of the sculpture has allowed the people of the community to reclaim this corner, which was once considered one of Dublin's 'no-go' areas. But these 'no-go' areas

were not desolate zones of despair but tightly woven communities. In response to the lack of government action to the crises, a mass movement rose up against the dangerous drug lords who were capitalising on the addiction that was killing their children. Entire families took part in mass meetings and marches to suspected dealers houses, women stood at permanent vigils during the day; their husbands took over at night preventing addicts or dealers from entering their estates.

The initial 'direct action' focus of the movement shifted towards a more caring approach,

as local women carved a space for themselves in community development by establishing support services for 'coping with addiction. The campaign adopted the slogan 'Addicts We Care, Pushers Beware'. The Crinan Youth Project located on Seán McDermott Street was set up by a local woman who experienced first hand the tragedy of drug related death. This project provides holistic treatment for young people up to the age of 21 who experience problematic drug use. The Family Support Network located around the corner on North Strand Road, is another project that stemmed


from a local woman trying to protect her family.

*+ Crinan Youth Project, 72 Sean McDermott St
+ Family Support Network, 175 North Strand Road*

+North Inner City Drugs Task Force 22 Lower Buckingham St, Dublin 1

Domestic Violence

Almost one in five women in Ireland have experienced domestic abuse from a partner or husband. As well as physical violence, hitting, punching etc. this can include, mental, sexual and financial abuse, all of which can be terrifying and have long-term effects. For many of these women, their partner can take complete control of every aspect of their lives. The many devastating consequences of domestic violence can include mental health issues; paranoia, tension, stress, depression. These are completely normal responses to abnormal and horrific treatment but can often spiral into a further loss of confidence and self-blame. Women can lose their jobs, their homes, their children as a result of living with or escaping domestic violence. Some self-medicate their pain by using alcohol, prescription drugs or illegal drugs. These situations are more likely for women who have lost their support system or never had one, who have no friends or family who can help them to escape. Women's Aid was established in 1974, a feminist organisation which was inspired by a similar group in the UK. They raised awareness of issues around domestic violence and rented a building on Harcourt Place to work from. In 1976, the first legislation on domestic violence came into existence in the form of barring orders. In 1986, Women's Aid opened the first refuge to assist women fleeing violent relationships. Throughout the years various projects were launched, a bus which drove around the country raising awareness, a hospital project in St James' with research into identifying and assisting women who had been admitted after domestic assault, an arts project in the refuges, a theatre group and a 'School work' project to talk with transition years about healthy relationships. Today there are many linked projects which grew from Women's Aid: a freephone helpline; five refuges; several partnership projects around the country; and Sonas, a transitional supported housing project where women can live for up to two years, receiving the support they need to get back on their feet.



Stop 5 - Institutionalisation Religion and Control

The turn of the last century was a tumultuous time for Ireland. The country of had lost millions to the famine and was struggling to recover from this. There were new political agendas emerging and a desire to reclaim an identity for the nation. The Catholic Church was a major influence on society and its leaders at this time. They exerted great control over people's behaviour to enforce an ideal catholic morality and condemned those whose sexual behaviour or family circumstances did not match this.

In this so-called "real Ireland", women were expected to fit the mould of the "comely maidens dancing at the crossroads". Although this is a quote falsely attributed to De Valera , (he actually said 'happy maidens' and did not mention dancing at the crossroads during this RTE

"Among the best traitors Ireland has ever had, Mother Church ranks at the very top, a massive obstacle in the path to equality and freedom. She has been a force for conservatism... to ward off threats to her own security and influence." Bernadette Devlin

broadcast in 1943) it was nonetheless a widespread vision for the future of Ireland. So much so that women's place as wives and mothers was firmly enshrined in the constitution. There was a culture of curtailing and punishing any behaviour by women which challenged this mould. In the new "real Ireland", illegitimacy was concealed and sexual crimes such as incest and rape were overlooked. The men who perpetrated these acts were absolved of responsibility while women who were the victims of these crimes were left to carry the stigma.

Single mothers, people experiencing mental illness, or those who behaved in anyway that deviated from social norms, were hidden away from society. They were sent to mother and baby homes, Magdalene Laundries, mental asylums or industrial schools. The Laundries were originally set up to rehabilitate the many women for whom prostitution had been the only means of supporting themselves following the Great Famine. Quickly however, they became a place to hide the shame caused by women who had become pregnant outside of marriage. The regime in the Laundries was almost prison like, with the women washing clothes and serving the local religious orders without pay and in very harsh conditions. Pregnant women who entered into the Laundries were forced to give their babies up

for adoption and often never knew what happened to their children. The church, who ran the Laundries, often sold the newborns to more "suitable" wealthy catholic families in the US. Women who were put into the Laundries could not leave until a male relative signed them out and often lived out the rest of their lives in these institutions. Over the 150 years they were in existence, an estimated 30,000 women passed through the Laundries. The last Laundry on Seán Mc Dermott Street closed in 1996.

Stop 6 - Prostitution in Ireland and the Monto district

In the 1800s and early 1900s, this area looked very different than today - the streets were lined with Georgian buildings similar to those still visible in many parts of Dublin city. However, in this particular area brothels were the main businesses run from the buildings. While there is evidence of prostitution throughout Ireland since the mid-1800s, the majority of prostitutes in the country have always been located in Dublin. Soliciting was explicitly carried out all over the city from the early 1800s, from Sackville (now O'Connell)



Street to the St Stephen's Green area and the docklands. By far the most famous red light district in Dublin was known as the "Monto", named from Montgomery Street, which was later renamed Foley Street. This area incorporated Talbot Street, Amiens Street, Gardiner Street and Seán McDermott Street (formerly Gloucester Street). The period from 1860 - 1925 was the prime of the Monto district, with anything from 1,200-1,600 prostitutes working there at one time! It was alleged to be the largest red light district in Europe, comparable only to Algiers in terms of size. Clients hailed from the numerous British Army barracks in the city at the time, and even the several IRA safe houses nearby - undoubtedly they included many famous characters. It is reputed that

Prince Albert Edward (later King Edward VII) lost his virginity there!

The Monto was an area rich with history. It was once a wealthy district before the south-side became fashionable. Working-class people continued to live in the area despite the crime and prostitution. It is said that the prostitutes were known to buy shoes for the local children who had none; while the people of the area would often take in the babies borne by the prostitutes, who would have otherwise lost their jobs. Many of these women had come from the countryside looking to earn a living in the city. Once the women were convinced into the brothels it was very hard to escape and the Madams who ran these businesses were famous for their violence and ruthlessness. In 1911, the first attempts to close the brothels in the Monto were carried out by the first Catholic Commissioner of Police, Sir John Ross. When this resulted in the women returning to the streets to look for work, the public scorned them, and they were quickly coerced back to the "Madams" of Monto. After many missions and attempts to "rescue" women from the area, Frank Duff, of The Legion of Mary, finally forced the Madams to close their doors with the aid of the Dublin Police Commissioner, the Jesuit priests in the area and a £40 bribe. On 12 March 1925, following a police raid and 120 arrests, the brothels

finally closed. With few other options available, many of these women ended up in the Magdalene Laundries, which we have discussed in Stop 5.

Although it is very difficult to get exact numbers on the situation in Ireland, it is clear that we have a long way to go in terms of protecting the rights of those involved in the industry. As it stands, the legislation in Ireland covering prostitution is the Criminal Law (Sexual Offences) Act 1993. Under this legislation, prostitution itself is not an offence, but soliciting, living off the earnings of prostitution, and organising prostitution, are illegal. According to Ruhama, 'What the law seeks to do is to protect society from the more intrusive, public aspects of prostitution, such as soliciting on the streets. The laws governing prostitution are therefore, primarily public order offences and are not designed to protect women'.

Currently there are two organisations working with prostitutes in Dublin, Chrysalis, a community drug project working with women in street-based prostitution and Ruhama, a joint initiative of the Good Shepard Sisters and Our Lady of Charity Sisters which works with women involved in prostitution and other forms of commercial sexual exploitation, including women who are victims of sex trafficking.

+ 6a) *Foley street, formerly known as Montgomery st (Monto)*

In the 1840's husbands had the right to kidnap wives, beat them and imprison them in the matrimonial home.

Monto was famously immortalised in James Joyce's *Ulysses*, and *The Dubliner's* song *Take Me Up To Monto*.

Well, if you've got a wing-o,
Take her up to Ring-o
Where the waxies sing-o all the
day; If you've had your fill of
porter, And you can't go any fur-
ther Give your man the order:
'Back to the Quay!'

Chorus:

*And take her up to Monto, Monto,
Monto
Take her up to Monto, lan-ge- roo,
To you!*

The dirty Duke of Gloucester,
The dirty old impostor
Took mot and lost her, up the
Furry Glen. He first put on his
bowler And he buttoned up his
trousers, And he whistled for a
growler and he says, 'My man!'

*Take me up to Monto, Monto,
Monto
Take her up to Monto, lan-ge- roo,
To you!*

You see the Dublin Fusiliers,
The dirty old bamboozlers,
They went and got the childer,
one, two, three.
Marching from the Linen Hall
There's one for every cannonball,
And Vick's going to send them all,
o'er the sea.

*But first go up to Monto, Monto,
Monto
Take her up to Monto, lan-ge- roo,
To you!*

Now when the Tsar of Russia
And the King of Prussia
Landed in the Phoenix Park in a
big balloon, They asked the police
band To play 'The Wearin' of the
Green' But the buggers in the
depot didn't know the tune.

*So they both went up to Monto,
Monto, Monto
Take her up to Monto, lan-ge- roo,
To you!*

The Queen she came to call on us,
She wanted to see all of us
I'm glad she didn't fall on us, she's
eighteen stone. 'Mister Me Lord
Mayor,' says she, 'Is this all you've
got to show me?' 'Why, no ma'am
there's some more to see, Pog mo
thoin!'

*And he took her up Monto, Monto,
Monto
Take her up to Monto, lan-ge- roo,
To you!*

Stop 7 - Guns and Chiffon - the women of the republican movement

Inghinidhe na hÉireann (Daughters of Ireland) rose from the ashes of the Ladies Land League in 1900. Founded by Maud Gonne, in a time where nationalism was considered "not only unladylike but disreputable", Inghinidhe na hÉireann was unique among women's organisations of the period. Unlike the suffragette movement which was composed mainly of middle and upper class women, the women of Inghinidhe na hÉireann were mostly working class women, who risked their jobs in British owned businesses by their membership of the group. In 1908, they began to produce their own monthly publication *Bean na hÉireann* which, along with articles on politics, covered topics such as gardening, cookery and fashion. It was, according to its editor Helena Moloney "a mixture of guns and chiffon".

Nationalism, and the role of women within the nationalist cause, changed dramatically in response to the Home Rule Bill of 1912. A

number of the women involved in Inghinidhe na hÉireann who did not wish to simply be an adjunct to the newly formed Irish National Volunteers, formed their own organisation. This organisation, Cumman na mBan, went on to play a vital role in the struggle for independence. Its members worked both in a support capacity as fundraisers, nurses and intelligence agents and, along with female members of the Irish Citizen Army, fought on the front lines in the rising of 1916 and in the War of Independence. Following the failure of the rebellion, many of these women (like the men who had taken part) endured months of imprisonment, with no trial, in Kilmainham Gaol and in the North Dublin Union.

Later, Cumman na mBan opposed the Anglo-Irish treaty and its members were to be found among those on the front lines of the first skirmishes of the Civil War. Throughout the war, the women of Cumman na mBan ran intelligence, smuggled weapons and were imprisoned in their thousands for these activities. Although many of the men arrested for these activities are now immortalised in statues and history books, the names of the thousands of women who also risked their lives are forgotten. The only records of their courage are autograph books and prison records of the time. 24 Gardiner Place was home to two of these women Bridie O' Harte

and Nora Rogers. Nora was imprisoned in Kilmainham gaol for her part in the civil war in 1923 and was known in the prison for her watchword "No surrender".

In 1979 Irish Women's Council invited the Wages for Housework campaign to support their call for a general strike of women. The call for women to strike was in part inspired by the events that occurred in Iceland on October 24th 1975 when 90% of Iceland's women refused to work, cook or look after children. The national women's strike, which ground the country to a halt, was Icelandic women's response to the UN's declaration of 1975 as a 'Women's Year'. For Iceland and beyond it was a powerful reminder of the role women play in running society, their low pay, and the low value placed on their work inside and outside the home. With the successes of Icelandic women in mind the 1979 strike that began in Ireland went on to become global, and the GWS was born.

A b o u t u s

This walking tour was jointly organised by Choice Ireland, Lash Back and RAG.

Choice Ireland

Choice Ireland is a group of feminist women and men in Dublin who have come together to campaign for free and legal abortion on demand, proper sex education and easy access to contraception; as well as an end to the stigma surrounding both abortion and single parenthood. We want real choices for women, where any woman can freely choose if and when to have children and will suffer no serious disadvantage whatever she decides. Real choice is not just about abortion rights but also about increased support for single and low-income parents, and the provision of free quality childcare.



Our recent activities have included exposing the WRC (a rogue pregnancy counselling agency); arguing for an explicitly pro-choice position in newspapers, radio and TV; holding a public pro-choice rally; organising protest and solidarity rallies during the "Miss D" High Court case in 2007. We hope to Oireachtas Joint Committee to legislate to rogue agencies...

Find out more about us at www.choiceireland.org. The more of us that speak out and get involved, the more pressure we can exert for change.

LASH BACK

Lash Back are a new Irish feminist collective and publication based in Dublin. We are part of a movement for social change, and we believe that addressing gender inequality is fundamental to the creation of a fair society.

We aim to create a positive, non-hierarchical and unified space, which ultimately embraces values of respect and diversity. It is our intention to open a feminist discourse and provide a platform for the exchange of information.

Contact us on lashbackdublin@gmail.com or www.myspace.com/lashbackdublin.



RAG

RAG is an anarchafeminist publishing collective based in Dublin. We are all feminists, united in our recognition that women's exploitation exists. We are all anarchists, united in our belief for the need to create alternatives to this capitalistic, patriarchal society. RAG brings our The Rag magazine annually, we also host open discussions, organise workshops and run a distro of feminist and anarchist material. For more information see www.ragdublin.blogspot.com or to get in touch ragdublin@riseup.net.

"The vote
means
nothing to
women. We
should be
armed."
Edna O'Brien

Thanks

The walking tour organising group would like to thank all who have helped in any way with this year's Feminist Walking Tour; our tour guides Carol Hunt, Sinead Aherne, Jennie Flynn; our guest speakers; Lisa Cassidy for the map; Brid Ní Luasaigh and Anne for the wonderful photographs; the inspirational women who have gone before us but who have left a fascinating history, the writers, researchers and story-tellers who have recorded Dublin's feminist history; historian Terry Fagan; IFPA for their continued support; Grehan printers; finally our partners, friends and family for their patience.

The booklet was written, edited and pulled together by Anne, Brid, Clare, Eve, Hilary, Karla, Marianne, Shonagh, and Sinead.

Contacts & Listings

Choice Ireland
choiceireland@gmail.com
www.choiceireland.org

Lash Back
www.myspace.com/lashbackdublin
lashbackdublin@gmail.com

RAG
P.O. Box 10785, Dublin 1
ragdublin@riseup.net
www.ragdublin.blogspot.com

Seomra Spraoi
Project for an autonomous social space
10 Belvedere Court, Dublin 1
seomraspraoi@gmail.com
www.seomraspraoi.org

HEALTH

Irish Family Planning Association
Promoting sexual and reproductive rights and health. Also runs sexual health clinics and provides counselling.

Clinics: Level 3, The Square,
Tallaght, D24. Tel 01 459 7685/6
5/7 Cathal Brugha St, D1. Tel 01 872 7088

Office: 60 Amiens St, D1. Tel 01 806 9444

Lo-Call National Pregnancy Helpline
1850 49 59 51
post@ifpa.ie, www.ifpa.ie

Dublin Well Woman Centre
Women's health care and advocacy
Clinics: 35 Lower Liffey St, D1.
Tel 01 872 8051 / 872 8095
67, Pembroke Road, Ballsbridge, D4.
Tel: 01 660 9860 / 668 1108

Northside Shopping Centre, Coolock,
D5. Tel 01 848 4511
Office: 25 Capel St, D1, Tel 01 874 92 43
info@wellwomancentre.ie
www.wellwomancentre.ie

Marie Stopes Reproductive Choices
Family Planning Centre
10/11 Berkely St, D7.
Tel 01 8300630
info@reproductivechoices.ie
www.reproductivechoices.ie

Dublin Rape Crisis Centre
Counselling & therapy service for victims of rape & child sexual abuse
70 Lr Leeson St, D2,
Tel 01 661 49 11
Freephone Helpline: 1800 778888
rcc@indigo.ie
www.drcc.ie

FAMILY

Women's Aid
For women who have experienced or are experiencing violence in intimate relationships. Research, training, support, information. Information on local services also available through the helpline
Everton Hse, 47 Old Cabra Rd, D7
Tel 01 868 47 21
Freephone Helpline 1800 341 900
info@womensaid.ie
www.womensaid.ie

AIM Family Services
Family law information, mediation and counselling
64 Dame St, D2.

Tel 01 670 8363
aimfamilyservices@eircom.net
www.aimfamilyservices.ie

One Family
Formerly Cherish. Research, lobbying and direct services for single parents. Also provides counselling including non-directive crisis pregnancy and post-abortion counselling
2 Lr Pembroke St, D2.
Tel 01 662 92 12
info@onefamily.ie
www.onefamily.ie
Lo-Call Helpline 1890 662212

Cuidiú
Irish Childbirth Trust
Carmichael Centre, North Brunswick St., D7.
Tel 01 8724501
www.cuidiu-ict.ie
generalenquiry@cuidiu.com

AIMS Ireland
Association for the Improvement of Maternity Services in Ireland.
18 Shantalla Place, Rahoon Road,
Co. Galway.
Tel 086 3139242
Media/PR enquiries 01 660 3499
www.aimsireland.com
support@aimsireland.com

RIGHTS

SIPTU National Women's Committee
Current NWC consists of 23 members elected on regional basis.
Equality Unit, Liberty Hall, D1
Tel 01 858 63 55
equalityunit@siptu.ie
http://www.siptu.ie/equality

Pavee Point

Partnership of Irish Travellers and settled people working together to improve the lives of Irish Travellers and Roma.
46 North Great Charles Street, D1.
Tel 01 8780255
pavee@iol.ie
www.paveepoint.ie

National Traveller Women's Forum
Association challenging the racism and sexism experienced by Traveller women
First Floor, Unit 4, Tuam Rd.
Centre, Tuam Rd, Galway.
Tel 091 771509
info@ntwf.ie
www.ntwf.net

NCCRI
National Consultative Committee on Racism and Interculturalism
Third Floor, Jervis House, Jervis Street, D1.
Tel 01 8588000
info@nccri.ie
www.nccri.ie

Immigrant Council of Ireland
An independent NGO which seeks to address some of the emerging needs of immigrants in Ireland.
2 St Andrew St, Dublin 2
Tel 01 674 02 02
admin@immigrantcouncil.ie
www.immigrantcouncil.ie

Residents Against Racism
c/o/ 12A Brunswick Place, Dublin 2
infohelp@residentsagainstracism.org
noracism@dublin.ie
24 hour helplines 086 6662060/ 087 7974622

Banúlacht
A feminist development education organisation.

20 Lower Dominick Street, D1.
Tel 01 8723039
info@banulacht.ie
www.banulacht.ie

AkiDwA
African women's network
29 Gardiner Place, D1.
Tel 01 814 8582
info@akidwa.ie
www.akidwa.ie

OUThouse
LGBT resource and support centre.
105 Capel Street, Dublin 1
Tel 01 8734999
info@outhouse.ie
www.outhouse.ie

Irish Deaf Women's Group
Gives deaf women the opportunity to explore and make decisions about issues which concern them.
c/o Irish Deaf Society, 30
Blessington St, Dublin 7
Minicom 860 19 10
Tel 01 860 18 78
Fax 01 860 1960
Text +353861719570
http://irishdeafwomengroup.weebly.com
irishdeafwomen@gmail.com

Ruhama Women's Project
Works with women involved in prostitution and anti-trafficking.
Senior House, All Hallows College,
Drumcondra, D9
Tel 01 836 02 92
admin@ruhama.ie
www.ruhama.ie

Chrysalis - Community Drug Project
A community project offering a range of services to drug users and women involved in prostitution.

27 Benburb Street, Dublin 7
Tel 01 670 5544
info@chrysalisdrugproject.org
www.chrysalisdrugproject.org

Older Women's Network
Forum for discussion and action on issues of concern to older women.
Senior Hse, All Hallows College,
Gracepark Road, Drumcondra, D9 Tel
01 8844536
http://www.ownireland.ie/
info@ownireland.ie

EDUCATION

AONTAS
National association of adult education
2nd Floor, 83-87 Main St,
Ranelagh, D6.
Tel 01 406 82 20/1
mail@aontas.com
www.aontas.com

Centre for Gender & Women's Studies
Trinity College
Activities include teaching, research, publications, public seminars and lectures.
20 Westland Row,
Trinity College, D2.
Tel 01 8962225
cgws@tcd.ie
http://www.tcd.ie/cgws/

Women's Education Research &
Resource Centre
To increase knowledge of historical & contemporary roles and experiences of women.
2nd Floor, Arts Annexe, UCD, Belfield,
D4.
Tel 01 716 7104
http://www.ucd.ie/werrc/

werrc@ucd.ie

COMMUNITY

Not comprehensive - your local Family Resource Centre or Citizen's Information Centre might be a good place to start looking.

North West Inner City Women's Network
Provides support and primarily coordination for activities of women's groups in area.
19 Manor St, D7
Tel 01 671 72 84
http://www.nwicn.ie/
info@nwicn.ie

Southside Women's Action Group
Network of women's groups aimed at highlighting issues affecting women.
56A Ennel court, Loughlinstown, D18
Tel 01 282 59 32
swannetwork@eircom.net

Clondalkin Women's Network
Provides information & support to women's groups in area.
Luke Cullen House, Unit 2, Oakfield Industrial Estate, Clondalkin, D22
Tel 01 467 0780 / 01 467 0748
info@cwn.ie, www.cwn.ie

Ballymun Women's Resource Centre
Empowers women to take control of their destiny
10 Silogue Rd, Ballymun, D11
Tel 01 842 17 31
bwrc@indigo.ie

Inchicore Outreach Centre
Women's community development project working to address multidimensional issues.

118 St Michaels Est, Inchicore, D8
Tel 01 453 39 38
familyresourceinchicore@eircom.net

OTHER

National Women's Council of Ireland
9 Marlborough Court, Marlborough St., D1.
Tel 01 8787248
www.nwci.ie
info@nwci.ie

Irish Countrywomen's Association
Provides a wide range of social & recreational activities, education and training.
58 Merrion Rd, Ballsbridge, Dublin 4
Tel 01 668 0453
office@ica.ie
http://www.ica.ie

Women's News Feminist magazine.
Cathedral Quarter Managed Workspace,
109-113 Royal Avenue, Belfast, BT1 1FF
Tel 028 90322823
womensnews@btconnect.com
www.womennewsmagazine.org

other websites of note:

http://www.citizensinformationboard.ie/ - More Citizens Information than you could shake a stick at
www.activelink.ie - Info and listings for voluntary groups
www.spunout.ie - Excellent youth run website
www.scarleteen.com - Sex education for the real world - not just for teens!
www.indymedia.ie - independent news and event listing
www.globalwomensstrike.net - international network of women organising for the recognition of caring work.

