

Women and Conflict: from 1916 to the Good Friday Agreement

Conference notes – Conference held 13 April 2016

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On 13 April a conference on ‘Women and Conflict: from 1916 to the Good Friday Agreement’ was held in Dublin City University as part of the Centenary Programme. This conference, organised by Dr. Eileen Connolly and Dr. Aurelie Sicard, gathered scholars and civil society activists to discuss the role of women in the Irish State and in international settings since 1916. The notes below reflect the presentations of each presenter. The programme of the conference can be found at the end of the document.

Welcome address by Professor John Doyle (Director, Institute for International Conflict Resolution and Reconstruction)

In his welcome address, Professor John Doyle talked about the significance of the Rising and explained the decision to focus the conference theme on the role of women. He pointed out that 1916 is an unusual event to commemorate, quite different from the American Declaration of Independence or the French seizure of the Bastille. However, 1916 can be understood as the moment of hope and he linked this to the rationale for this specific event and how focusing on the mostly-overlooked role of women can contribute to the debate about the relationship between women and politics

Panel 1 – Women in 1916: Activism and Legacy

Speaker: Dr. Anne Mathews ‘Women of the rebel army, 1916: class background and role’

In her presentation, based on a forthcoming book chapter, Dr. Ann Mathews focused on the following points: the activism of Irish women before 1916, the role of women during the Rising and, more broadly, the gender dynamics at the time. Dr. Mathews underlined the importance of this study in bringing women into the telling of history.

She pointed out that the participation of women in the 1916 Rebellion is documented to a degree as the rebel army included a female section (approximately 150-200 strong). Turning to the analysis of the sources, Dr. Mathews indicated that, even though there are some imprecisions as regards chronologies and specific events, individual memories are clearly recorded. Additionally, gender issues developed in parallel with broader social equality dynamics as in the 19th century Irish society was de-facto divided into classes and subclasses.

Thus, women's groups were crucial in encouraging interaction across the different social strata. In 1910, the first all-female organisation "*Ladies Auxiliary of the Ancient Order of Hibernians*" was established. Among the various activities offered by the organisation were Irish language evening classes (suitable for working women). It was noted that, at the time, interaction of genders was not encouraged and therefore being an "all-female association" was a necessity rather than an explicit choice. As time passed, more organisations were set up. In 1914, although being under British Rule precluded the establishment of a specific "*Irish Red Cross*", a Red Cross office opened in Dublin to which thousands of women contributed enthusiastically. Similarly, on the occasion of the British Declaration of War against Germany in August 1914 many Irish women joined the wartime effort. For example, women were remarkably active in fundraising for hospitals. In addition, in April 1914 a woman's wing of the Irish Volunteers was established, named *Cumann na mBan*. It soon incorporated para-military elements such as a flag and a uniform.

Leading up to the revolutionary period, women were part of the struggle and contributed mostly in auxiliary roles such as food preparation. Additionally, some women underwent weapons training. It should be remembered that the casualty list of the Rising included several women. Dr. Mathews concluded by saying that at the time there was an atmosphere of gender equality between volunteers. For this reason, it would be unfair to regard this event as one in which women were on the margins of history.

Speaker: Dr. Leeann Lane 'Transgressing gender roles: women and the 1916 Rebellion'

Dr. Leeann Lane's intervention focused on women's participation in the Rising, their self-perception as soldiers and the impact on traditional perceptions of gender roles. She also pointed out that the symbolic colonial discourse was clearly gendered. This element was to influence post-independence narratives and practices.

Dr. Lane outlined that, in the revolutionary period between 1912 and 1923, women acted as speakers, fundraisers and logistical supporters of the struggle. Several clearly identified themselves as soldiers. It was also demonstrated that, in addition to participating, some women knew in advance of the plans for the Rising and contributed to its preparation. For example, some supported the revolutionary effort by smuggling weapons or acting as cross-country messengers as they were less likely to be searched. In light of that, Dr. Lane put forward the following questions: How did women view their participation in those events? In what way did some of them, like Margaret Skinnider, identify as soldiers? What should the role of women in an armed uprising be? In regard to this last point, it was observed that some women refused a simple auxiliary role that, according to them, would have reinforced the role of "women as slaves-of-men". With reference to this last point, Dr. Lane observed that female figures were

extensively represented in Irish nationalism and, furthermore, that Ireland is traditionally portrayed as a woman. Thus, the typical feminine representation was a devoted mother ready to make sacrifices for her sons and husband. Some women were concerned that acting solely in auxiliary roles would reinforce this gendered national discourse. The attempt to reinterpret the feminine role is reflected in the fact that "*Cumann na nBan*" strongly emphasised military traits such as uniform, banners and military titles (Squad Commander, Section Leader). Additionally, some photographs of the time show women training in the use of rifles. All these elements indicate that the organisation perceived itself as a militaristic one.

Examining the role of women in Irish organisations shows that up to 1916 the activities of most women were confined to fundraising. During the struggle, many women accepted male leadership and the gender division of roles. That resulted in most women acting in auxiliary roles such as food supply. As observed by Dr. Lane, this was not a simple reproduction of traditional gender roles. Some women transcended logistical roles and participated in armed action. For example, Margaret Skinnider and Helen Molony not only smuggled weapons but were also able to deploy them. Dr. Lane drew upon biographical examples to illustrate her argument about women perceiving themselves as soldiers. First of these was Helen Molony, who saw herself as a soldier as demonstrated by the emphasis on weapons in her memoirs. Another example is that of Countess Markievicz, who often posed in either uniform and gun or women's clothing. It should be noted that, in this context, women's clothing was worn in order to lessen the possibility of being searched, rendering the uniform the regular outfit of these women and women's clothing a pragmatic disguise. Finally, Dr. Lane presented the case of Margaret Skinnider who, among other things, used to define herself as a woman fighting in the uniform of the Irish Volunteers.

On the issue of how women's military participation was perceived by their male counterparts, it was pointed out that the idea of "Women with guns" was problematic for some men involved in the Rising. For example, Patrick Pearse bluntly declared his dislike of women acting militarily. Additionally, some women reported that their participation in active roles was generally disapproved of. In an effort to frame these attitudes in a broader symbolic context, Dr. Lane pointed out that at the time the colonial discourse, and tentative counter-discourse, were strongly gendered. Involving women in the struggle was considered counterproductive in the attempt to contrast the mainstream idea of a "feminine Ireland" with a "masculine England". This negative vision of combatant women can be observed well beyond the Rising. Remarkably, in 1923 Margaret Skinnider applied for a military service pension. Although entitled to it, having been wounded-in-action, she was initially denied her pension on the ground that it was applicable to men only. The satisfaction of the Army finance officer regarding this decision emerges from readings of the relevant archival material. In conclusion, Dr. Lane observed how, at the time of the foundation of the Irish state, women were generally perceived as being

“contributors to the essential male act”. In the successive decades, this idea contributed to the limiting of the presence of women in the public sphere.

The floor was then opened to the public and the following topics were discussed: the documented difficulty for women to be assigned war-related benefits and the patriarchal dimension of the division of labour in war time. Another issue that arose was that, with the exception of the case of Belfast, an extremely limited number of women handled weapons. Finally, it was observed that, even though times of war often enabled more female participation, in many cases the end of the struggle signalled the return to traditional gender roles.

Speaker: Dr. Marnie Hay (DCU) ‘Na Fianna Éireann and the Easter Rising’

Dr. Hay’s intervention was concerned with the role of young girls in nationalist youth organisations of 20th century Ireland and looked at the case of the involvement of girls in the Irish nationalist scout group *Na Fianna Éireann* in particular. Dr. Hay started by pointing out that when discussing the role of youth movements in Irish nationalism, references are usually made to boys despite the fact that girls were also present in these youth organisations, and it is therefore important that more attention is paid to the role of young females in Irish youth nationalist movements. Dr. Hay proceeded to explain how Irish youth nationalist scout groups emerged in 20th century Ireland as a counter-balance to the British cultural influence on youth organisation in the country. She then traced the emergence of *Na Fianna Éireann* as an organisation with a particular focus on education and development of young Irish boys and its subsequent transformation into a more nationalist and militant association in 1912. It was at this historical juncture that, as Dr. Hay pointed out, girls made important inroads into the ranks of *Na Fianna Éireann*, thus successfully countering the resistance to their presence on the part of the wider Irish society, their families, as well as the boys of *Na Fianna Éireann*. Although female members remained in a minority in the scouts, between 1912 and 1916, *Na Fianna* girls fulfilled several roles that proved to be essential for this phase of Irish nationalism, such as delivering messages and ammunition to Irish nationalist groups and participating in nationalist parades. After 1916, Dr. Hay concluded, women were no longer admitted to *Na Fianna Éireann* but other female branches opened in the country and provided a space for young girls to be involved in the nationalist struggle, an example being the Waterford branch.

Speaker: Dr. Eileen Connolly ‘The Legacy of Women’s Engagement in 1916’

Dr. Connolly’s presentation reminded us of the importance of considering the broader social, cultural and political transformations that occurred in Ireland in the period that preceded the Easter Rising in order to better understand women’s involvement, as well as their roles and positions, in both the 1916 Rebellion and the 1922 Irish Free State. Dr. Connolly discussed how

the intense period of social and cultural change in Ireland before 1916 opened up increasing opportunities for political participation and activism for all, including women, and how female participation in the years leading up to the Rising was a legacy of this very change. Dr. Connolly pointed to changes in patterns of women's organisation as another product of this legacy, highlighting how women shifted from acting within women's-only organisations and in auxiliary roles to men in the pre-1916 period to embracing more radical forms of activism after 1900, with the development of stronger nationalist ideas. It was in this period that women's organisation and activism also radicalised, leading women to call for more inclusive and egalitarian participation in the Irish nationalist movement. The expansion of women's presence in formal political parties in the post-1916 period was also a product of this female radicalisation. As Dr. Connolly remarked, however, it is important to recognise that women's engagement in the nationalist struggle cannot be measured on the basis of women's participation into formal political institutions at the time alone, because even though a relatively limited number of women managed to assert their presence in these formal political organisations, many more participated in the nationalist movements as citizens. Overall, Dr. Connolly's intervention demonstrated the importance of contextualising Irish women's organisation in the aftermath of the Easter Rising not only as a consequence of female involvement in the Irish Rebellion of 1916 but also as a product of the historical transformations that affected Ireland at the turn of the century.

Panel 2 – From 1916 to the Good Friday Agreement, debating gender, nationalism and conflict

Chair: **Dr Donnacha Ó Beacháin** (DCU)

Dr Donnacha Ó Beacháin introduced the panel by recalling his grandmother's tales about the revolutionary period and the general public silence about the same era. That began to change in 2006, when talks about the plans for the commemoration began. Dr. Ó Beacháin also suggested that the Good Friday Agreement represents a suitable position from which to rethink the events of 1916.

Dr Robin Whitaker (Memorial University of Newfoundland, also a member of the Women's Coalition who was involved in the negotiation of the Good Friday agreement)

Dr. Robin Whitaker spoke of the role of the Women's Coalition in the Northern Ireland Assembly, shared her experience as a participant in the Coalition and, more generally, expanded upon the significance and the impact of this movement. By doing so Dr. Whitaker, who is originally from Canada, brought her original perspective of an "outsider" in Ireland when the talks started'.

Dr. Whitaker firstly considered how the proportional system, particularly favourable to small parties and movements, enabled representatives of the Women's Coalition to be elected to the Northern Ireland Assembly. Turning then to the underlying principles of the coalition, she emphasised the importance of equality, inclusion and human rights, as reflected in the diversity in backgrounds and opinions of its members. Secondly, Dr. Whitaker shared her own experience. She had travelled to Derry in 1996 to research women's local activism. By participating in the talks of local groups, she noticed two things: concern about the impact of the agreement at local level and a perception that the influence of "normal citizens" would be limited. She also happened to get in touch with the Women's Coalition and, despite her concern as that she would be considered an "outsider", she was recruited as a member. As time passed her involvement grew. Looking back at that period of time, Dr. Whitaker recalled how improvisation and reconciliation of differences were crucial in the *Women's Coalition*. Eventually, this chaotic "willingness to make a contribution" proved to be effective. In particular, the differences among participants were mediated by a strong element of internal democracy. However some controversial topics, for example abortion, remained highly divisive.

Turning to the experience of the Women's Coalition in the Northern Ireland Assembly, Dr. Whitaker remarked that this was enhanced by the original structure of the talks. Hence, in contrast to classic parliamentary operations, there was an interest in hearing all voices rather than simply coming to a majoritarian consensus. Attempting to answer the question: "How did being a woman make a difference?" Dr. Whitaker considered that it advanced a general idea of gender inclusion. In conclusion, she pointed out how the negotiations for the Good Friday Agreement, which came to an end in 2002, represented for the Coalition a space for political activism different to more traditional party politics. Thinking in retrospect about what could have been done differently, Dr. Whitaker regretted the failure to include institutional mechanisms favouring equality.

Caitríona Ruane (Sinn Féin Assembly Member and former Minister of Education)

Caitríona Ruane, who at the time of the conference was engaged in an electoral campaign for Sinn Féin, shared her previous experience as a community worker and also spoke about her current commitments as a political figure. In this way, Irish socio-political developments of the past decades were narrated from an original and personal viewpoint.

Ms. Ruane was born in Mayo, into a Catholic family of seven. As professional tennis player and coach she travelled around the world. Subsequently, she worked in South America. While she was in El-Salvador, a friend of Ms. Ruane's was killed while negotiating a peace agreement. In trying to process that dramatic event she realised that she was substantially unaware of the Irish context, a fact she attributed mainly due to censorship and disinformation. Additionally, there was a sort of cultural silence around the conflict. Once back in Ireland, Ms. Ruane started

working for *Trócaire*. It was a time of international upheaval, such as the Pinochet Coup in Chile and apartheid in South Africa. For the first time, she travelled to the North of Ireland for a reason that unrelated to tennis. She was shocked by the rampant poverty and marginalisation that she found there. Once back in Ireland, she discovered that it was extremely difficult to obtain information about the ongoing conflict in the North. At the time, the UK was presenting itself as a neutral peacekeeper in the conflict. Later analysis of how justice was administered during the conflict weakened that claim.

After such an eye-opening experience, Ms. Ruane established a centre to study the situation in Northern Ireland. The centre decided to focus on state human rights abuses. Among the various awareness-raising activities of the centre were accompanied visits to jails. Additionally, cases of torture and ill-treatment in jail were brought to the attention of the European Court of Human Rights. The claim was recognised as valid by the unanimous vote of the Court's judges. Ms. Ruane pointed out that Irish people in Northern Ireland still face clear discrimination.

In 2003 Ms. Ruane entered politics, motivated by a conviction that there was a window for change and that women should be better represented in politics. She was elected to the Northern Ireland Assembly and soon the struggle for equality became her main priority. Ms. Ruane was later appointed Minister for Education in which role she battled for a more inclusive school system. She recorded successes concerning early school drop-off figures. She embarked again on an electoral campaign for the general election in Northern Ireland in May 2016, still passionate about life and committed to equality and justice.

Bronagh Hinds (Peace Activist and a founding member of the Women's Coalition who was involved in the negotiation of the Good Friday agreement)

Bronagh Hinds shared her experience as founding member of and participant in the Women's Coalition, offering a detailed insight into the role of the Coalition before and during the peace negotiations.

At the beginning of her speech, Ms. Hinds quoted George Mitchell as saying: "Women gave a great contribution to peace in Ireland". She also laid out the priorities of the Coalition at the time of its foundation: equality, diversity and human rights. Providing some context, she recalled that the Women's Coalition was formed before United Nations Resolution 1325 (2000) was adopted and so it did not enjoy special backing from international groups. The British government still denies the applicability of the 1325 resolution in the case of Northern Ireland as it does not recognise the Northern conflict as a war. Ms. Hinds also recalled that there was a debate about the very formation of the Women's Coalition as a women-only party (as opposed to a bringing together of women representing the whole political spectrum). However, from

this debate emerged the idea that women faced particular practices of exclusion that, at that time, needed to be specifically addressed.

Looking at the general context in terms of grassroots activism, Northern Ireland was an example of community development. Minority segments frequently cooperated with the majority. In these cases, there were many examples of female leadership. That was in evident contrast to negotiations led by men only. Therefore, there was a clear demand for women to be included in the negotiations. It was as a response to these concerns that the Women's Coalition came into existence. A principle of inclusivity of both stance and people was decided upon (with women already active in parties allowed to join). Training and support was also offered. As result, the Women's Coalition became the fifth largest party competing in Northern Ireland elections. There were also significant benefits for those non-elected members of the Coalition as they gained new capacities and expertise. Focusing on the role of the Coalition during the negotiations, Ms. Hinds recalled that they not only gained media attention but that they were also able to work to form coalitions, alliances and ties. Remarkably, Sinn Féin never attacked the Women's Coalition. In terms of regulatory principles, it was pointed out that the Women's Coalition focused on the idea of "changing the status quo". That was regarded with displeasure by the traditional political forces. Furthermore, within the Women's Coalition diversity was used as strength rather as a weakness.

In summary, by participating in the negotiations, the Women's Coalition was able to mount a daily challenge to gender and cultural dynamics. This advancing of the principle of inclusion was to have an impact on the outcome of the negotiations.

Noeleen Reilly (Sinn Féin Councillor, Dublin City Council)

Noeleen Reilly's presentation transposed patterns the evolution of women rights onto the general Irish context. Her point of departure was to enquire why, between 1916 and 1923, women's rights experienced certain set-backs. In this regard, Mrs. Reilly observed that household was conceived as the space for women and that the fight for gender equality is still ongoing. Turning to the historical dynamics in Ireland, Noeleen mentioned that before the Good Friday Agreement the border between Northern Ireland and Ireland was controlled militarily. Referring to the negotiations in Northern Ireland, she concluded by saying that the Good Friday Agreement was a stepping stone for women rights, as the Agreement process was the first time that women were involved as full citizens who participated in the process of moving forward.

DISCUSSION

Before opening the floor to the public, Dr. Donnacha Ó Beacháin recalled how in 1997 there was an excitement about the involvement of women in politics. Addressing the set-back in women's rights from 1916 to 1923, he observed that this was part of a broader phenomenon. He supported this observation with extracts from a piece called "The Furies", written by the chief of the Irish Department of Communication and published in 1924, in which women were portrayed as naturally hysterical. Remarkably, the first female Minister of the Irish Republic was not appointed until the 1970s. The organiser Eileen Connolly added that the fact that the panel was made up solely of women from the Women's Coalition and Sinn Féin was due to the impossibility of recruiting from a broader spectrum.

After that questions were opened to the floor and speakers were invited to reflect on the following issues: How could women be encouraged to become politicians? Should the post-1923 set-back in women's rights be considered as part of a broader counter-revolution in terms of democratic ideas? What is the broader meaning of these experiences for the inclusion of women in politics? Also, thinking of Mrs. Thatcher, what is the relationship between gender identity and political identity?

Summarising the various answers, the following points emerged. Firstly, Margaret Thatcher's ideas were not particularly influenced by her gender, as demonstrated by the complete divergence from the positions of many other women. Women do not hold their views solely because they are women and do not vote for other women only by virtue gender. In sum, although equality remains an issue, gender identity does not erase politics. Secondly, the participation of women in politics was observed to be favoured by structural opportunities such as an inclusive electoral system and gender quotas. Thirdly, it emerged that the manner in which women are considered in politics should be reframed, which would mean focusing more on leadership and less on women as "participating figures".

Panel 3 – Conflict and Gender – the International Debates

This concluding panel extended the debate concerning women, conflict and activism from the Irish context to the broader international field. **Dr. Ken McDonagh (Institute for International Conflict Resolution and Reconstruction)** opened up the discussion by outlining the major internationally observable gendered patterns concerning female participation in conflicts and during post-conflict phases. Dr. McDonagh explained how periods of conflict are generally characterised by a higher degree of female participation in the struggle, facilitated by the exceptionality of conflict conditions. This phase is, however, usually followed by a period of renewed female exclusion from the political process, when society tends to call for a return to 'normality' and where conservative gender roles are once again reinforced. Another major

pattern which is observed during conflict relates to the use of sexual violence against women as a weapon of war. **Dr. Maria-Adriana Deiana (DCU)** highlighted the importance of adopting a gendered perspective when dealing with conflict and post-conflict international debates as only with the inclusion of women in the post-conflict political processes can a durable peace be guaranteed. Dr. Deiana also pointed to the necessity of creating post-conflict political processes that are able to take into account the different roles that women assume during conflict. While sexual violence against women during conflict continues to be a major issue and requires the establishment of mechanisms and laws designed to limit the use of gendered violence as a weapon of war, Dr. Deiana also highlighted the danger of understanding women's participation in conflict as confined to the role of victims of conflict. Finally, Dr. Deiana advised that the backlash against women's political participation in the post-conflict period can begin at any time during the conflict; it is therefore very important to understand the origins of this mechanism in order to be able to guarantee a more sustainable inclusion of women in the post-conflict phase. **Dr. Maura Conway (Voxpol)** shared her research on women militants in the Islamic state, their on-line activism and engagement with violence. Dr. Conway pointed to the attention paid to online gender segregation and online gender switching as a practice allowing for women's inclusion and empowerment among ISIS online recruitment sites and networks, catering for the desire of these women to take up a more active role than is usually allowed to them. Dr. Conway's research and presentation was extremely important because it demonstrated how gender dynamics are universal and how they share similarities not only across time and space but also across cultures and religions.

PROGRAMME

9.30: Registration and coffee

10.15-10.30: Welcome address by Professor John Doyle (Director, Institute for International Conflict Resolution and Reconstruction)

10.30-12.30: **Women in 1916: Activism and Legacy**

Chair: Susan Saunders (Society of Friends)

Women of the rebel army, 1916: class background and role

Dr Ann Mathews (Historian, author and playwright)

Transgressing gender roles: women and the 1916 rebellion

Dr Leeann Lane (DCU)

Na Fianna Éireann and the Easter Rising

Dr Marnie Hay (DCU)

The legacy of women's engagement in 1916

Dr Eileen Connolly (DCU)

12.30-13.30: Lunch break

13.30 – 15.15: **Panel Discussion: From 1916 to the Good Friday Agreement - Debating Gender, Nationalism and Conflict**

Chair: Dr Donnacha Ó Beacháin (DCU)

Dr Robin Whitaker (Memorial University of Newfoundland and member of the Women's Coalition; involved in the negotiation of the Good Friday Agreement)

Bronagh Hinds (Peace Activist and founder member of the Women's Coalition; involved in the negotiation of the Good Friday Agreement)

Caitríona Ruane (Sinn Féin Assembly Member and former Minister of Education in the Northern Ireland Assembly)

Noeleen Reilly (Sinn Féin Councillor, Dublin City Council)

15.15-15.30: Coffee break

15.30-17.00: **Panel Discussion: Conflict and Gender - The International Debates**

Chair: Dr James Fitzgerald (DCU)

Dr Maura Conway (Voxpol)

Dr Ken McDonagh (Institute for International Conflict Resolution and Reconstruction)

Dr Maria-Adriana Deiana (DCU)

17.00: Closing remarks by Professor Gary Murphy (School of Law and Government, DCU)

17.00-18.00: Wine Reception

Speaker profiles



Dr Eileen Connolly is Director of the Ireland India Institute (DCU). She also leads the Gender and Political Transition research cluster within DCU's Institute for International Conflict Resolution and Reconstruction. Her recent publications include 'Ripe moments for exiting political violence: An analysis of the Northern Ireland case' (*Irish Studies in International Affairs*, 2015); 'Contested borders and women's political representation in former soviet states: parliamentary elections in Georgia and Abkhazia' (*Studies of Transition States and Societies*, 2015); 'Parliaments as gendered institutions: The Irish Oireachtas' (*Irish Political Studies*, 2013).



Dr Maura Conway is currently working on tracing extremist networks on Twitter. She is the Principal Investigator on a EU Framework Programme 7 (FP7) Network of Excellence in violent online political extremism (VOX-Pol), launched in January 2014. She has a particular interest in gender and online political extremism. Dr Conway serves as an editorial board member for the journals *Media, War, & Conflict* and *Irish Studies in International Affairs*. In addition to her position as Vice-Chair of the International Affairs Committee of the Royal Irish Academy, she is a former Chair (2011–2012) of the International Studies Association's (ISA) International Communication Section.



Dr Maria-Adriana Deiana is a research fellow in DCU. Her area of expertise lies at the intersection of international politics, conflict and gender studies. Her research critically investigates processes of conflict transformation in Northern Ireland and the Former Yugoslavia, with a focus on feminist activism. Her research interests include the tensions between gender, ethnicity and

nationalism and the dynamics of conflict transformation and peacebuilding. Her publications include 'Women's Citizenship in Northern Ireland after the 1998 Agreement' (*Irish Political Studies*, 2013) and 'Survivors in Peace: Government Response in Meeting the Needs of Survivors of Serious Physical Injury and Sexual Assault during Conflict, as a Legacy for Northern Ireland and Bosnia' (*International Journal of Peace Studies*, 2012).



Dr James Fitzgerald is Lecturer in Terrorism Studies at the School of Law and Government, Dublin City University and co-convenor of the Critical Studies on Terrorism Working Group. His current research interests include everyday resistances to (counter)terrorism, the political ontology of terrorism, and exploring (in)orthodoxies of “academic writing” and the types of knowledge produced.



Dr Marnie Hay specialises in nineteenth and twentieth-century Irish history, with particular emphasis on the histories of the Irish Cultural Revival, the Irish Revolution, and Childhood. Her current research examines Irish nationalism and youth in the early twentieth century and she is currently writing a monograph on the nationalist youth organisation Na Fianna Éireann in the period 1909-23, which will be published by Manchester University Press. She is a founding member of the History of Irish Childhood Research Network and a committee member of the Irish Society for the Study of Children’s Literature (ISSCL).



Dr. Leeann Lane is an expert on women’s history in the twentieth century and the Irish revolutionary period. Her publications include a biography entitled *Rosamond Jacob: Third Person Singular* (2010). Since 2012, she has been a member of the Expert Advisory Group on Commemorations, a group of eleven Irish historians brought together in the context of the centenary period, and she has served as academic director of the Parnell Summer School (2011-12).



Bronagh Hinds was a founder of the Northern Ireland Women’s Coalition and was involved in the negotiation of the Good Friday Agreement. She is former Deputy Chief Commissioner of the Equality Commission for Northern Ireland and is a Member of the Local Government Staff Commission. She sits on the Gender Advisory Panel of the Office of the First and Deputy First Minister in Northern Ireland. She works as a consultant on issues of equality, democracy and governance and she has engaged in development and peace-building initiatives with Iraqis, Liberians, Timorese, and Colombians. She is on the Board of the Glencree Centre for Reconciliation and the Joint Management Committee of the Irish Peace Centres. Bronagh has co-authored the following papers: ‘Affirmative Action in Northern Ireland’, ‘Race and Inequality’ (2006); ‘Checks, Balances and Safeguards in local government’ (2005); and ‘Women and the Review of Public Administration’ (2005).



Dr. Ann Matthews is a historian and playwright. She is the author of *The Irish Citizen Army* (1914); *Dissidents, Irish Republican Women 1923-1941* (2012); *Renegades Irish Republican Women 1900-1922* (2010); *The Kimmage Garrison 1916: Making Billy Can-Bombs at Larkfield* (2010). She has contributed to *The Journal of Irish Military History* and *The Irish Archive Journal*. She has also contributed chapters to *The Impact of the 1916 Rising: Among the Nations* (Ruan O’Donnell, ed. 2008) and *Associational Culture in Ireland and Abroad* (Jennifer Kelly R.V Comerford, eds. 2010).



Dr. Kenneth McDonagh is a Lecturer in International Relations at the School of Law and Government, Dublin City University. His research interests include EU security, foreign policy and identity, US foreign policy, counter-terrorism and security discourse, and the politics of risk in international security governance. Ken is currently undertaking funded research on the impact of European Union Common Security and Defence Policy (CSDP) missions on gender relations in Kosovo and Bosnia-Herzegovina.



Dr Donnacha Ó Beacháin is Director of Research at the School of Law and Government, Dublin City University (DCU) where he lectures on post-Soviet politics, Irish studies and foreign policy. He is a lead researcher in the 3.6 million euro FP7/Marie Curie Initial Training Network in Post-Soviet Tensions (2013-2017). He is also lead researcher in the 3.8 million euro Horizon2020 project on the Caspian region. This latter research consortium, involving 19 partners, is led by the IICRR. His current interests are within the region of Abkhazia and Transnistria and he has written two reports evaluating electoral politics in these unrecognised states.



Noeleen Reilly, member of Sinn Féin since 2000, was elected to Dublin City Council for the Ballymun Ward as councillor on the first count in May 2014. She has since been elected a member to the Economic Development and Enterprise and Finance and Emergency Services Strategy Policy Committees. As well as Ballymun Civic Alliance she also sits on the Ballymun/Whitehall Partnership, Ballymun Drugs task force, Axis Community Arts Resource Centre, Dublin City Council Audit Committee and North East Regional Health Forum. She was recently elected chair of the Health Services committee for North Eastern committee. She has also been an activist in many community projects. At the moment she is treasurer of Ballymun Tidy Towns.



Caitríona Ruane, a native of Mayo, has been Sinn Féin assembly representative for South Down since 2003. Caitríona was appointed Minister for Education in 2007 where she led the reform of the education system. Between 1983 and 1987 she worked in Central America (El Salvador, Nicaragua, Guatemala and Honduras) as an international aid worker. Upon her return to Ireland she worked with Trócaire, before founding a human-rights centre in West Belfast. Caitríona was an international observer in the elections that saw Nelson Mandela elected President of South Africa. She was the director of Féile an Phobail and a founder of the St. Patrick's Day Parade in Belfast. In 2000 President Mary McAleese presented Caitríona with the Aisling Person of the Year Award. She is now the Sinn Féin Chief whip and a member of the Policing Board.



Sue Saunders is a member of Monkstown Meeting of the Society of Friends. By profession she is a Human Givens Practitioner and a Fellow of the Human Givens Institute. She has applied the Human Givens approach in both her private practice and the courses and presentations that she delivers to businesses, educators, parents, students, and health professionals.



Dr Robin Whitaker is an Associate Professor in Memorial University of Newfoundland, Canada. Her PhD fieldwork in Northern Ireland coincided with the start of the peace talks that led to the 1998 Good Friday Agreement. She became a member of the Northern Ireland Women's Coalition (NIWC) and was one of the NIWC team present at the peace talks. She was also a press officer for the Women's Coalition in several Northern Ireland Assembly elections. Her current research projects address debates about a Bill of Rights for Northern Ireland and Newfoundland migrant labour in the Republic of Ireland.