

Slide 1. Capa

Slide 2. Roadmap

Good evenin', folks.

I'm Paulo Santos, from the Portuguese and English Language class of twenty-twenty-two.

I'm also a Judiciary IT specialist workin' with the Federal Court back in Rio de Janeiro.

This evenin', I'll be talkin' about The Troubles in Northern Ireland, and more precisely about that sorrowful day we've come to know as Bloody Sunday.

I'll be speakin' a bit about how this awful tragedy — a massacre carried out by the British authorities against Irish civilians in the city of Derry — echoed far beyond that wee island, shapin' the world rock and pop music scene for years after.

To close, I'll take a look at the whole matter through a political and sociological lens, hopin' we might draw a few thoughts that could help us reflect on the political life and the art scene back home in Brazil today.

Slide 3. Bloody Sunday - Definition

Slide 4. Bloody Sunday – By U2

Slide 5. Ireland in Europe

Slide 6. Northern Ireland

Slide 7. Northern Ireland

Slide 8. Derry

We're talkin' about an island, just north of England, back in 1972.

On the map, ye can see the South of Ireland, the North of Ireland, and further up the region of Derry, where Bloody Sunday took place.

At that time, the area was still sufferin' from the after-effects of a civil conflict, involvin' Protestants — usually the rulin' class, loyal to the British Crown — and Catholics, mostly the poor and workin' folk, with limited access to jobs, means of production, and income.

But to understand that conflict rightly, I'll need to take ye through a wee bit of historical background first.

Slide 9. Quote from King George III (1738-1820)

This wee enigmatic quote from King George the Third (1738-1820) just about sums up the Empire's policy toward Ireland. The verb he used points to the act of puttin' the meat back in the pot, to let it simmer in its own juices.

Now, let's take a look at what that phrase might truly mean, through the eyes of our Scottish colleagues, who know the saying all too well. The interpretation ye'll see next was given to me by a Scottish friend.

Slide 10. King George III quote interpreted

These “other” Irish, the ones willin' to oppress their own folk, were the land-ownin' nobles, ready to take the Empire's rewards in land and privilege, and in return, keep the common people tied down to imperial interests.

Slide 11. Land distribution in medieval Ireland (1450)

Indeed, we can see that the lands down in the South of Ireland were granted to the local nobles, while the Empire kept hold of a bit of territory for itself — shown here in grey.

Slide 12. Marx's Texts

Karl Marx himself wrote extensively about Ireland, especially between 1867 and 1870, when the subject became central to his study of British capitalism and the struggle between classes.

Marx's main writings on Ireland can be found in:

- Letters to Engels (1867–1870) — several of these deal directly with the Irish question;
- “The English Rule in Ireland” (1853) — an article published in the New York Daily Tribune;

- “Notes on Irish History” (1867) — unfinished manuscripts where he explores Ireland’s past;
- “Confidential Communication on the Irish Question” (1870) — a political document written for the leadership of the First International.

Slide 13. What Marx and Engels Had to Say About the Island

- England depended heavily on the exploitation of Ireland, especially on agriculture and cheap labour.
- The division between English and Irish workers was used to keep the working class from uniting — a kind of structural racism within the Empire itself.
- Ireland’s liberation, Marx said, was a necessary step for the emancipation of the English working class, for only then would the Empire lose its colonial and ideological grip of domination.
- Engels summed it up neatly, sayin’:

“The first duty of the English working class is to make Ireland a free nation.”

Slide 14. Ireland as the First British Colony ?

- Aye ! Both Marx and Engels said it plain.
- The conquest of Ireland began way back in the twelfth century, but the systematic colonisation — with land confiscation, plantations, religious and cultural repression, and the transfer of English and Scottish settlers (especially into Ulster) — was stepped up in the sixteenth century, under Henry the Eighth and Elizabeth the First.
- Those colonial methods — dispossession, plantation, surveillance, cultural destruction, and ethnic-religious division — were later copied across the Americas, Africa, and Asia.
- And that’s why many historians today call Ireland “the lab of British imperialism.”

Slide 15. Great Writers of Ireland

Many writers commonly called “British” are in fact Irish, because Ireland was under British rule for centuries, and many Irish writers lived, published, or were marketed in Britain. As a result, they were often labelled “British” in older encyclopedias — even when they were politically or culturally Irish.

Slide 16. Great Writers of Ireland

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Slide 18. Elections in Ireland

Slide 19. Elections in Ireland

Slide 20. A jump ahead to 1968

Now, I’d ask ye to let me jump ahead to 1968, and to a more modern picture of the Troubles, since ye already know the bit of history behind Ireland. That year, England held its elections, and things went on fairly calm over there. The same could be said for the South of Ireland. But up there in the North, things were gettin’ complicated.