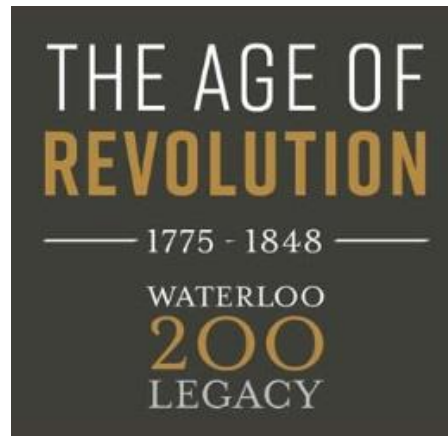


Teacher Fellowship Programme 2018: Teaching the Age of Revolutions



HA Teacher Fellowship resource

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The 1798 Rebellion for Key Stage 3: told and retold

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N.B. One PowerPoint with all six lessons is in a separate file.

Rationale

The Age of Revolution offers a multiplicity of enquiries for young historians, but one that is often overlooked involves the events of 1798 in Ireland. Indeed, due to curriculum restraints, Irish history can be pushed to the periphery or start from 1916 or 1969. Nevertheless, before 1916 (and 1969), there was 1798. The men of 1798, like the rebels of Easter 1916 and those rioting in the Bogside in 1969, had grievances against the British and their occupation of Ireland. However, the events of 1798 do not fit neatly into trajectories of moral or physical force Irish nationalism, unionism or modern-day republicanism. The following scheme of work seeks to look at how the story of 1798 has been told and retold through a variety of interpretations, and to encourage students to fully explore the concept of interpretation to enhance their analytical skills and develop them as historians.

How might it complement and develop your curriculum?

As mentioned previously, Irish history can be overlooked in the race from 1066 to World War II, either due to curriculum time or due to an inability to see where it 'fits'. This scheme could be used in isolation without delving into a broad study of Irish history (for those worried about time constraints) or it could be used as a starting point to look at Anglo-Irish relations more fully. It would create a more diverse curriculum at Key Stage 3 and broaden out typical areas of study to ensure that learning is not England-centric.

If you teach any of the following topics, then the proposed set of lessons would seek to augment the curriculum that you already deliver, rather than supplant it.

- The British Empire
- The Troubles in Ireland
- The French Revolution and Napoleonic Wars
- Nationalism and Memorialisation
- History and Popular Culture
- Interpretations in History
- Protest and Rebellion

This scheme of work could be added in as an interesting case study in relation to the above topics. However, even if you do not teach any area of history that perceptibly lends itself to the topic, it could still be a stand-alone unit that ensures that Ireland is included within a rounded and broadly based Key Stage 3 curriculum.

What skills will your students develop?

A significant portion of the new GCSE and A-level curriculum asks students to evaluate historical interpretations using their own knowledge. The study of interpretations in and of itself is a key historical concept that is not always fully explored in the Key Stage 3 classroom because there are so many other concepts and skills that need to be covered. It is important for students to fully understand interpretations if they are to engage with the process of history and develop their own source skills and analysis.

Students are often required to create their own 'interpretations' of history by weighing up the facts or the primary sources they are given. However, without having the skills to evaluate someone else's interpretation, their 'history' becomes hollow; it doesn't have any depth. In other words, they don't always know how history is created, constructed and employed. This resource will hopefully help students to develop their understanding of interpretations by using what is an often-reimagined history, with a multiplicity of representations and commemorations.

The scheme begins with two views of the events of 1798, and then employs various sources to verify and challenge their veracity. Most of the evidence was created after the events in question and is useful in determining the various memorialisations and narratives that have been created.

What do you need to know about the Rebellion of 1798?

The Irish Rebellion refers to a series of events that occurred across Ireland in 1798, which were in part inspired by the American and French Revolutions. The Rebellion was instigated by the Society of United Irishmen and was the result of centuries of tension due to the ascendancy of Protestants at the expense of Catholics, who had no power and were denied basic rights.

The main aim of the United Irishmen, who were established in 1791, was parliamentary reform – emancipating Catholics and granting universal male suffrage – and, more importantly, they wished to do it by uniting the various religious groups in Ireland. The society was shut down in 1794 due to British fears, but regrouped to an extent in 1795, taking in discontented Irish peasantry. Presbyterians dominated the Belfast group and in Dublin the society was made up of both Catholics and Protestants.

French support was close in 1796, when a French expedition under the command of General Hoche, coupled with Wolfe Tone – one of the leaders of the United Irishmen – tried to land in Ireland; however, storms scattered the fleet.

Tension increased further as the British government prepared for potential insurrection and suspended habeas corpus in 1796, ensuring that potential rebels were moved against. Despite many of the leaders being arrested by the spring of 1798, the rebellion broke out in May. There were some key successes for the rebels, particularly in Wexford; however, the rebellion was finally put down by British forces. The brutality of the British response, stories of Protestant massacres and doubt over the unity of the rebels mean that the events are heavily contested to this day.

An interesting article on the contentious nature of the history of the Rebellion is Thomas Bartlett's (2000) 'Why the history of the 1798 Rebellion has yet to be written' in *Eighteenth Century Ireland*, 15, pp. 181–190: <https://www.jstor.org/stable/30071449>.

Many of the rebel leaders were sentenced to death, and a large number of them were transported to the penal colony of Australia. The immediate consequence of the Rebellion was the 1801 Act of Union, cementing and reinforcing the relationship between Ireland and Britain and abolishing the Irish parliament, so that future nationalists would be fighting in a very different context.

Recent historiography is perhaps more informed than accounts written in the nineteenth and even twentieth centuries, which were in part affected by the trajectory of Irish history that followed. Moral force nationalists, such as Daniel O'Connell, found the events difficult to assimilate into their philosophies, hence the ballad 'The Memory of the Dead'/'Who Fears to Speak of '98' (Lesson 4). However, as physical force nationalism saw a resurgence after the Irish Famine of the 1840s, the

writings of Patrick Kavanagh became popular and formed the basis of the centennial celebrations in 1898. According to this view of events, Catholic priests were the true heroes of 1798 (*Boo!avogue* in Lesson 4) and Protestants, along with the United Irishmen, had little to no role. The events of 1798 have similarly been observed by loyalists in the nineteenth century, most notably Sir Richard Musgrave. He saw it as a Catholic conspiracy to rid Ireland of Protestants, with no mind to the ideals of the American and French Revolutions, but simply a mindless, savage attack. These views can also be seen in British cartoons from the time (Lesson 3). The events of 1798 were again reimagined for the bicentenary celebrations in 1998, which coincided with the Good Friday Agreement.

The influence of timing/context on Irish history is extensive, and there is too much to go into here; however, it is worth noting its impact merely to caution against studying one viewpoint or collection of sources. In your classroom, at Key Stage 3, you may not be able to dissect such a tangled web; however, the lessons are designed to give students the opportunity to question sources and interpretations and to give them some examples of the different viewpoints so as to make up their own minds about the events of 1798.

Scheme overview

N.B. More information can be found in the PowerPoint for each lesson, where tasks are fully explained. You will also find challenge activities there and suggestions for those students that may struggle. All titles and objectives may be changed; they are simply suggestions. What follows is a general outline for each lesson, along with extra detail that you need to know about the sources and interpretations used.

Lesson 1:

Resources –

- Interpretation One and Two drawing sheets
- Story dominoes
- Story
- Question race sheets
- Highlighting interpretations task sheets

Main focus –

To identify the two different views of the Rebellion, read through and study the events of the Rebellion and then assess the original views to see how accurate they are.

General overview -

The initial task requires roughly half the class to be given each interpretation, and then they will have to read the information about the Rebellion, try to assimilate it and then produce a drawing that represents what they have read. They should understand from this that not only are there different views of the same event, but that they have also interpreted the same view in a variety of different ways. Discussion should then lead students to question why. Once they have looked at the two interpretations, they complete the domino reading task to become familiar with the events of 1798 and compete in the question race so that they have key details to fact-check sources and interpretations. Finally, students will go back to the initial interpretations, using what they have learnt to assess them more fully.

Lesson 2:

Resources –

- American Revolution task sheet
- French Revolution task sheet

Main focus –

To analyse the impact of other revolutions and judge to what extent the events in Ireland were influenced by them, testing the original interpretations from Lesson 1.

General overview –

Recap the main features of the Rebellion with students to make sure that they have a basic understanding of events, before adding a new layer of detail. Then get students into pairs and roughly half the class should investigate links with the French Revolution and half the American. This should give students the context of the time and also help them to test the interpretations from the first lesson again, as the French in particular had at least some impact on events in Ireland, due to their promise of troops. Once each pair has analysed their revolution, they should join with another pair, so that they can share what they have found out. This should lead to them finally answering their big question from the beginning; they can either do this through discussion or through a more formal write-up. Whether in discussion or in their writing, students should be able to explain their points and use evidence to support them, before finally referring back to the original interpretations to see whether what they have learnt corroborates one or both of them.

Lesson 3:

Resources –

- Cartoon for drawing
- Inference grid
- Challenging cartoons sheet

Main focus –

To analyse the content of the cartoons, as well as their nature, origin and purpose, and then use them to evaluate the original interpretations.

General overview –

In pairs, students will be given an image for one to describe and one to draw. This should get them to focus on the detail that they can see, before discussing it. Once students have been given time to do this, there should be a class discussion of what they included and what they may have missed, as well as what it shows about the Rebellion, who they think created it and why. Having let students discuss their ideas, you can fill in any detail that you feel they have missed from the cartoon, using the analysis below. Students should then be given an inference grid with a second cartoon that they must work on by themselves. They should hopefully realise that the view of the Rebellion is similar to that of the first cartoon. Having analysed the content of the cartoons, students should evaluate the cartoons according to their nature, origin and purpose, using the table of information. The key here is to acknowledge limitations and explain them but also to see how they could be turned into strengths, or at least something useful to notice about the cartoons. Finally, students should use what they have done to answer the 'big question' and assess how useful the cartoons are as evidence for the Rebellion of 1798, and also whether they support or challenge either of the two original interpretations. The final task may be done as a class discussion or as a written piece; it depends on what is best for your class, and it is there to tie everything together and review what students have done, before putting it into the context of the bigger picture of the scheme.

Analysis of cartoons –

- *United Irishmen Upon Duty* by James Gillray

Aimed at a British audience, the cartoon appeared just weeks after the start of the Rebellion in 1798. James Gillray was a professional cartoonist who, during the Napoleonic Wars, acted as an unofficial propagandist for Pitt's government and regularly attacked the French in his cartoons. The impression given of the rebels is unequivocally negative and shows the United Irishmen as mindless savages, without any obvious political or moral aims. This is important to emphasise, as British accounts typically amplify the violence and downplay any legitimate reasons that the Irish might have had for rebellion. An example of this is the inclusion of the word 'liberty' on one of the rebel's swords. This is intended to be ironic, as the British felt that republicans in Ireland, along with revolutionaries in France, had corrupted the notion of liberty, and that Britain was on the 'right' side of history. Students may notice that the men in the cartoon are presented as animalistic (man with wheelbarrow), and this is typical of British cartoons that depicted the Irish – and indeed French soldiers – at the time, suggesting a sense of inferiority compared to the British. Indeed, this served the purpose of justifying British rule in Ireland, as if the Irish were judged to be an inferior race, they would be unable to govern themselves. The images and connotations represented in

this cartoon can be found in any number of British cartoons that appeared in the nineteenth century, as Irish nationalism grew and depictions of them as bestial and savage became ingrained.

- *Rebels Destroying a House and Furniture* by George Cruikshank

This cartoon was produced some years later (1845) by Cruikshank as part of his work illustrating *History of the Irish Rebellion in 1798*. The rebels appear gleefully smashing up a house, completely lacking any discipline or order. The chaotic nature of the cartoon belies the idea that the Irish rebels had purpose and political or moral aims. They are savagely attacking people's homes and property, which would have horrified a British audience. Cruikshank depicts the rebels as mindless hooligans damaging anything, including the floorboards; there seems to be no reason for the destruction in the cartoon, and the United Irishmen are cast as a mob rather than a society with legitimate aims. The rebels in the cartoon appear drunk, dancing an Irish jig on the piano, and this adds to the general idea found in British cartoons of Irish Catholics as degenerate or inferior. The fact that the faces of the rebels are distorted adds credence to this. The weapons they are holding are rudimentary – axes and sledgehammers, and not the weapons of an organised and professional militia – thus contributing to the overall impression that the rebels were ill-educated, ill-prepared and ill-disciplined, which is similar to the first cartoon.

N.B. Both cartoons support Interpretation Two.

Lesson 4:

Resources –

- ‘The Memory of the Dead’
- ‘Boolavogue’
- Challenging songs sheet

Main focus –

To analyse the content of the songs, as well as their nature, origin and purpose, and then use them to evaluate the original interpretations.

General overview –

To begin with, the first song should be played while students read through the lyrics in front of them. You could have a general discussion about their first impressions, how the song makes them feel and what they think it might show about the events of 1798. Students should then be given time to complete the questions on their sheet. Once they have done this, time permitting, discuss what they have said and who they think created it. The process should be completed again for the second song. Having analysed the content of the songs, give students the table with extra information in and get them to consider how the information makes the songs more or less reliable as evidence. The idea is not to get students to dismiss the sources but to realise that even limitations can make evidence valuable and useful – they just need to explain why. Hopefully, this will encourage them to be critical of evidence and understand that usefulness and reliability are not synonymous. Finally, students should be given the opportunity to discuss their ‘big question’ of whether or not the songs are a useful representation of the Rebellion and also how they fit with the original two interpretations. Students may formally write their findings down or they can be discussed as a class, as long as students are able to apply what they have learnt about the songs to the bigger narrative of interpretations of 1798.

Analysis of songs –

- ‘The Memory of the Dead’ by John Kells Ingram

This song is also referred to as ‘Who Fears to Speak of ’98?’ and is a well-known Irish republican song. Initially, it was a ballad that appeared in *The Nation* in 1842. *The Nation* belonged to the radical wing of O’Connell’s Repeal Movement, who wished to repeal the 1801 Act of Union that tied Great Britain and Ireland. Ingram had no ties with the nationalist movement and thought that Ireland wasn’t suited to self-government. However, his motive in writing the ballad was due to the lack of respect that he thought was being shown to the rebels of ’98 by the nationalist movement at the time. It should be noted that O’Connell’s brand of moral force (non-violent) Irish nationalism did not accommodate a failed physical force (violent) rebellion decades earlier. Ingram did not make any other additions to nationalist discourse, and before he died he stated that he would always defend brave men who opposed tyranny. Thus, Ingram is an unlikely author of what turned out to be an Irish nationalist anthem played at republican funerals.

The song itself argues that the rebels of ’98 should be remembered with pride. Ultimately, the song sees the rebels as being in the right (Verse 5) and the British being able to put down the rebellion only with force. It also suggests that the memory of the rebels should be seen as an example for future struggles for freedom and for unity. While it is definitely pro-rebel, it does not

overtly criticise the British, except for maybe the opening line of Verse 5; it saves its worst criticism for those nationalists that fail to acknowledge the events of 1798 and the rebels that died.

- 'Boolavogue' by Patrick Joseph McCall

This song was created to mark the centenary of the Rebellion in 1898 by Irish songwriter and poet Patrick Joseph McCall. The song tells the story of Father John Murphy, who was a priest, opposed to violence, but who entered the rebellion after British militia burnt down his church. He was not one of the United Irishmen and his men were untrained, largely Catholic, peasant farmers. The song is part of attempts to enforce the idea that 1798 was a Catholic rebellion against British repression, similar to Patrick Kavanagh's writing at the time. Priests involved in the rebellion were canonised as heroes, and Protestant involvement is largely ignored in these accounts. 'Boolavogue' is a good example of that memorialisation. The content of the song outlines the work of Father Murphy and the successes of the Wexford rebels. The idea that the rebellion was for freedom is prominent, as is the idea that the struggle is ongoing.

N.B. Both songs support Interpretation One.

Lesson 5:

Resources –

- Wolfe Tone interpretations

Main focus –

To evaluate the life of Wolfe Tone, his aims and attitudes towards him, so that a judgement may be made about what this can tell us about the history of 1798.

General overview –

Initially, students should consider the quote from Tone to ascertain what his views were leading to the Rebellion in 1798 and to question why he might be a controversial figure. Students were first introduced to Wolfe Tone in Lesson 1 and may refer back to their earlier work. After analysing the statement from Tone, students should be given the sheet with different interpretations on and answer the questions. They should then seek to read the information about Tone's life to highlight different pieces of information according to which interpretation they support. This should help students to test the different views and acknowledge that no one interpretation tells the whole story. Indeed, interpretations will in most cases be supported by some factual detail, as shown in the task, but it is those interpretations that create the fullest picture, using the widest array of evidence, that are most convincing. To review the work students have done on the interpretations, there is a suggested 'washing line' task, where students can 'hang' the interpretations based on how convincing they think they are. Students should be able to offer reasoning and evidence for their judgements, using their work from the previous task. Finally, students should attempt to discuss the big question regarding what attitudes about Wolfe Tone tell us about the history of 1798. They might surmise that evidence can be used to produce different narratives and viewpoints, that one single figure in the history of the Rebellion is contested so that the multiplicity of events that make up the Rebellion must, in turn, be problematic, or that history itself is not set and keeps being rewritten, based on new evidence or new readings of evidence.

Lesson 6:

Resources –

- Evidence recap table
- Class discussion prompt sheet

Main focus –

To recap the interpretations studied, as well as the evidence, to see how far the latter supports or challenges the former, before coming to an overall judgement on how convincing the interpretations are.

General overview –

This should act as the assessment lesson, to tie students' learning together in order to produce an end product, one that will test their learning and the skills they have developed. Recap the two original interpretations from lesson one with students, to ensure that they are clear on what they are arguing about the events of 1798. Students should then be given time to look through their notes on the evidence they have examined and fill in their table – this should act as a plan for the suggested assessment and give you the chance to address any gaps they might have. How you do this is up to you – pairs of students could take a source to review and feed back on, or they could work on it independently. None of the sources are new, so it is a revision exercise rather than learning new content or skills. To review their work, there is a class discussion task that should get students to support or challenge the interpretations using the evidence, which should equip them to complete their assessment question independently. You may find that you don't wish to do a formal assessment and may leave the scheme here, having completed the class discussion/debate. However, if you wish to complete a formal assessment that may be graded, students can be set the question on the last slide – it is deliberately broad, so as to accommodate people's different assessment frameworks or exam boards. However, in general, the question requires students to take each interpretation in turn and assess how convincing it is based on their own knowledge/the evidence they have assessed, before coming to a judgement.

Interpretation One: Catholics in Ireland were treated badly; they couldn't vote or become a Member of Parliament and they had very few rights, so they were not very happy. They heard about the French Revolution and thought that they could do the same in Ireland to try to get a better deal. A group known as the United Irishmen was set up to try to include everyone in the protest, and they decided to rebel in 1798. Thanks to heroic leaders like Father Murphy of Boolavogue, the rebels had some successes; however, they were surrounded at Vinegar Hill and slaughtered. Ultimately, the rebellion failed.



TOP SECRET

*Do not touch until you
are told to do so!*

Interpretation Two: Protestants in Ireland were the most powerful group and they, along with the British government, were in control of Ireland to make sure that it was run properly. They were happy with how things were and didn't want change. France had a revolution and influenced some Catholic rebels in Ireland to rise up against the government. They resented not being as powerful as the Protestants and were trying to cause trouble. Ireland wasn't united in the Rebellion; it was just a Catholic plot against Protestants. This was demonstrated when they massacred Protestants by stabbing them to death with their pikes on Wexford Bridge. They were Catholic savages without any real aims, and they failed.



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1798 Irish Rebellion story dominoes

Start →	There was tension in Ireland for many reasons. For example, certain religious groups were not treated fairly , and neither were the poor.
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However, **news of rebel success in County Wexford kept the rebellion alive** and caught the government by surprise. The reason why Wexford launched a rebellion was due to the **government's campaign of terror**. Reports of half-hangings, floggings and house-burnings terrified the peasantry and ensured that they were prepared to resist.

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Having succeeded, the rebels planned to attack the capital of the county, Wexford Town. However, the town's defenders fled before they got there, having heard news of the rebels' successes. **The fall of Wexford was the high point of the rebellion**, because after that the rebels just met with defeat. **They regrouped at Vinegar Hill**.

Having succeeded, the rebels planned to attack the capital of the county, Wexford Town. However, the town's defenders fled before they got there, having heard news of the rebels' successes. The fall of Wexford was the high point of the rebellion, because after that the rebels just met with defeat. They regrouped at Vinegar Hill.

The government made plans to attack the rebels at Vinegar Hill, and on 21 June **General Lake surrendered them with 20,000 men**. The battle lasted for two hours, in which **the rebels were shelled relentlessly**. When the **rebels were defeated** at Vinegar Hill, their mood changed and their discipline wasn't as good.

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On 22 August, 1,100 French men, under the command of General Humbert, waded ashore in County Mayo and, despite a victory at Castlebar, were soon defeated. **On 8 September, outnumbered and beaten, the French forces surrendered.** The French were treated as prisoners of war, but the Irish rebels with them were massacred. **The rebellion was finally over, with around 25,000 rebels and 600 soldiers killed.**

Complete (for the purposes of the lesson) story of the 1798 Irish Rebellion

There was tension in Ireland for many reasons. For example, certain religious groups were not treated fairly, and neither were the poor. The richest group at the time was Protestants, and they had seats in the Irish parliament; they had most of the power. However, Catholics were denied many of their rights and had no power. Poorer people had no say in how the Irish parliament worked, even though they made up most of the population. At that time, no Catholic could vote or become a Member of Parliament (MP). Even though there was a parliament in Dublin, most of the power was in London (Britain). The outbreak of the French Revolution in 1789, with its ideals of liberty, equality and brotherhood, caused many Irish people to consider changes that could take place in Ireland to give everybody better rights.

A society known as the United Irishmen was set up in Belfast in October 1791. The United Irishmen were led by Theobald Wolfe Tone, Thomas Russell, Henry Joy McCracken and William Drennan, who were inspired by the American and French Revolutions. They joined together in the hope that they could secure reform of the Irish parliament, and they wanted to do this by uniting Catholics and Protestants into one single group.

The government in Ireland was suspicious about this new organisation, and when Britain (and therefore Ireland) went to war with France in February 1793, this only increased. It made it worse because the United Irishmen's admiration for the events in France made the government in Ireland nervous. Wolfe Tone, one of the leaders of the United Irishmen, was caught negotiating with the French government, confirming the British government's suspicions. This led to the banning of the United Irishmen in 1794.

The ban made the United Irishmen more secret and they became determined to have a separate and independent Irish Republic, away from the King and Britain. This was going to happen through the French getting involved and helping. The French invasion fleet of 14,000 soldiers landed off the southern coast of Ireland in 1796. Bad weather stopped them from landing in Ireland properly and meant that they had to turn around and go home.

The government in Ireland stepped up its defences in case the French tried to attack again, and they stepped up their attacks on the United Irishmen, using spies and informers to find out what they were doing. By the spring of 1798, the government had been successful, as many of the United Irishmen's leaders were in prison, and the possibility of French help was unlikely.

On the night of 23 May, the mail coaches leaving Dublin were seized to signal the start of the uprising, but when it failed to get going, rebellions outside the capital became the main event. The fighting around Dublin was suppressed by the government and the capital, Dublin, was secured. However, news of rebel success in County Wexford kept the rebellion alive and caught the government by surprise. The reason why Wexford launched a rebellion was due to the government's campaign of terror. Reports of half-hangings, floggings and house-burnings terrified the peasantry and ensured that they were prepared to resist.

On 29 May, under the command of Father Murphy of Boolavogue, the Wexford rebels stormed Enniscorthy. The town's defences were broken by a stampede of cattle and a rebel army of around 15,000. Having succeeded, the rebels planned to attack the capital of the county, Wexford Town; however, the town's defenders fled before they got there, having heard news of the rebels' successes. The fall of Wexford was the high point of the rebellion, because after that the rebels just met with defeat. They regrouped at Vinegar Hill.

The government made plans to attack the rebels at Vinegar Hill, and on 21 June General Lake surrendered them with 20,000 men. The battle lasted for two hours, in which the rebels were

shelled relentlessly. When the rebels were defeated at Vinegar Hill, their mood changed and their discipline wasn't as good. After a defeat at New Ross, 100 of those loyal to the British government were killed in a barn, and then 70 loyalists were piked to death on the bridge at Wexford Town. The government's response was equally brutal, as rebels were similarly murdered. The rebel hero, Father John Murphy, was captured in County Carlow. Government forces flogged, hanged and beheaded him, before burning his corpse in a barrel.

On 22 August, 1,100 French men, under the command of General Humbert, waded ashore in County Mayo and, despite a victory at Castlebar, were soon defeated. On 8 September, outnumbered and beaten, the French forces surrendered. The French were treated as prisoners of war, but the Irish rebels with them were massacred. The rebellion was finally over, with around 25,000 rebels and 600 soldiers killed.

1798 Irish Rebellion question race: Use others in the class to fill in your answers and sign their name to prove they've helped you! First person to get all the answers correct wins.

1) Why was there tension in Ireland? Signed.....	2) Who was the richest, most powerful group at the time? Signed.....	3) Who made up most of the population but had no say? Signed.....
4) What couldn't Catholics do? Signed.....	5) Where did most of the power lie? Signed.....	6) What revolution started in 1789? Signed.....
7) What were the ideals of that revolution in 1789? Signed.....	8) What was set up in October 1791? Signed.....	9) Name four of the leaders of the group set up in 1789. Signed.....
10) What were they hoping to achieve and who did they want to unite? Signed.....	11) Who was caught negotiating with France and what happened as a result? Signed.....	12) What stopped a French invasion in 1796? Signed.....
13) How did the government increase pressure on the United Irishmen? Signed.....	14) What showed that the government had been successful by 1798? Signed.....	15) What signalled the start of the uprising on 23 May 1798? Signed.....
16) Who suppressed the fighting in the capital, Dublin? Signed.....	17) Where was the rebellion successful? Signed.....	18) Why did they rebel in this particular place? Signed.....
19) Who was in charge of the rebels who broke the defences at Enniscorthy? Signed.....	20) What was the high point of the rebellion, and where did they regroup? Signed.....	21) What happened on 21 June at Vinegar Hill? Signed.....
22) Who was piked to death on Wexford Bridge? Signed.....	23) What was the government's response? Signed.....	24) On what date did the rebellion end and how many died? Signed.....

Big question: How far do the two views that we have looked at represent the events of 1798?

Highlight: 1) Facts 2) Opinion 3) Disagreements

Protestants in Ireland were the most powerful group and they, along with the British government, were in control of Ireland to make sure that it was run properly. They were happy with how things were and didn't want change. France had a revolution and influenced some Catholic rebels in Ireland to rise up against the government. They resented not being as powerful as the Protestants and were trying to cause trouble. Ireland wasn't united in the Rebellion; it was just a Catholic plot against Protestants. This was shown when they massacred Protestants by stabbing them to death with their pikes on the Wexford Bridge. They were Catholic savages without any real aims, and they failed.

Interpretation Two

Catholics in Ireland were treated badly; they couldn't vote or become a Member of Parliament and they had very few rights, so they were not very happy. They heard about the French Revolution and thought that they could do the same in Ireland to try to get a better deal. A group known as the United Irishmen was set up to try to include everyone in the protest, and they decided to rebel in 1798. Thanks to heroic leaders like Father Murphy of Boolavogue, the rebels had some successes; however, they were surrounded at Vinegar Hill and slaughtered. Ultimately, the rebellion failed.

Interpretation One

The impact of the American Revolution on Ireland

The American Revolution, despite its deep flaws, was the first successful democratic revolution against monarchy and for republicanism. Events in the US were followed with keen interest, particularly among Presbyterians in the North, as 'There was scarcely a family in the north of Ireland which did not have relatives living in the colonies' (Curtin, N. J. (1994) *The United Irishmen: popular politics in Ulster and Dublin, 1791–1798*, Clarendon Press, p. 16). Huge numbers had emigrated in the previous decades, some in a search for religious liberty and others to escape high rents. Some 250,000 Presbyterians emigrated to the US from Ulster from 1717 to 1776 (Berresford Ellis, P. (1972) *A History of the Irish Working Class*, Littlehampton Book Services Ltd., p. 51). There were popular displays of support for the American rebels throughout the north during their war with the British Empire. United Irish leader John Cladwell described how 'on the news of the battle of Bunker Hill, my nurse Ann Orr led me to the top of a mount on midsummer eve, where the young and the aged were assembled before a blazing bonfire to celebrate what they considered the triumph of America over British despotism' (*The United Irishmen*, p. 18).

Taken from: Flood, A. (May 2001) 'The 1798 rebellion and the origins of Irish republicanism', *Anarchist Writers*. Available at:

**<http://anarchism.pageabode.com/andrewnflood/1798-rebellion-origins-irish-republicanism>
[accessed 10/7/18].**

- 1. Why is the American Revolution important?**
- 2. Why did Presbyterians in the north follow events with a keen interest?**
- 3. How many Presbyterians immigrated to the US from Ulster?**
- 4. Why did they emigrate?**
- 5. In John Cladwell's description, why were they celebrating?**
- 6. Why would this have an impact on Ireland? (Think about why the Americans were revolting and who against.)**

The impact of the French Revolution

- 1. What happened in France and why?**
- 2. How did it impact on people in Ireland?**

The impact of the French Revolution on Ireland

The French revolution of 1789 was seen to follow on and extend the promise of the American revolution. It was more radical and saw the more direct involvement of the popular masses. The British state recognised the importance that the French connection had in mobilising mass support behind the United Irishmen. General Lake wrote in March of 1797 that 'The lower order of people and most of the middle class are determined republicans, have imbibed the French principle and will not be contented with anything short of a revolution'. (Curtin, N. J. (1994) *The United Irishmen: popular politics in Ulster and Dublin, 1791–1798*, Clarendon Press, p. 120) Several of the future rebellions leaders spent time in France in the early 1790s, John Sheares attended the execution of Louise [sic] and once waved his red handkerchief under Daniel O'Connell's nose 'saying it was stiff with the king's life-blood' (Tillyard, S. (1998) *Citizen Lord: Lord Edward Fitzgerald, 1763–1798*, Vintage, p. 163). Edward Fitzgerald wrote to his mother from Paris that 'the energy of the people is beyond belief – I go a great deal to the assembly' (*Citizen Lord*, p. 136). In late 1792 these two together with the American radical republican Thomas Paine discussed in some detail a plan to start a rebellion in Ireland.

Taken from: Flood, A. (May 2001) 'The 1798 rebellion and the origins of Irish republicanism', *Anarchist Writers*. Available at:

**<http://anarchism.pageabode.com/andrewnflood/1798-rebellion-origins-irish-republicanism>
[accessed 10/7/18].**

- 1. How was the French Revolution different to the American Revolution?**
- 2. Why were the British worried about the French connection?**
- 3. What does General Lake mean when he says 'the lower order of people... are determined republicans'?**
- 4. Give two examples of United Irishmen who spent time in France.**
- 5. Why was their meeting with Thomas Paine significant?**
- 6. Why would this have an impact on Ireland? (Think about the connection between leaders of the United Irishmen and France and what the French wanted.)**

The impact of the American Revolution

- 1. What happened in America and why?**
- 2. How did it impact on people in Ireland?**



United Irishmen upon Duty.

https://commons.wikimedia.org/wiki/File:United_Irishmen_upon_duty_by_James_Gillray.jpg?uselang=engb
[Accessed 1/8/18]



United Irishmen upon Duty.

https://commons.wikimedia.org/wiki/File:United_Irishmen_upon_duty_by_James_Gillray.jpg?uselang=engb
[Accessed 1/8/18]

How does it compare to the original cartoon? Who do you think produced it? Why?

What can you infer about the events of 1798?

What can you see in the image?



Rebels destroying a house and furniture
[Accessed 1/8/18 Scanned image & text by Philip V. Allingham, Victorian Web]
<http://www.victorianweb.org/art/illustrations/cruikshank/30.html>

Challenging sources

1. Read through each piece of information in the table.
2. Decide whether it would make the view given by the cartoons more or less reliable.
3. Explain why.

Hint: Think carefully; some could be both or neither.

Information	More reliable...	Less reliable...
Cartoon 1: Called <i>United Irishmen Upon Duty</i> , it was created in June 1798 by James Gillray, an English caricaturist. During the Napoleonic Wars, he acted as the unofficial propagandist of Pitt's government.		
Cartoon 2: Called <i>Rebels Destroying a House and Furniture</i> , it was created in 1845 by an English cartoonist called George Cruikshank for a book called <i>The History of the Irish Rebellion in 1798</i> .		
A cartoon will share ideas from the time it was created. They only work/are funny because people see their attitudes reflected back at them.		
The extent of a cartoon's impact on an audience is hard to measure. However, successful cartoonists would keep to the ideas of their readers.		
Cartooning at the time and since has been an almost exclusively male profession.		
Almost all of the cartoons about the Rebellion were from a British perspective, with the first Dublin comic journal appearing in 1870, nearly a century later.		
British cartoons traditionally presented Irish people as apes or with lesser intelligence. Almost always, the image was negative.		

Challenge: What would a historian need to look at next to get a better view of the events of 1798?

'The Memory of the Dead' by John Kells Ingram

Why might they fear to speak of '98?

Who fears to speak of Ninety-Eight?
Who blushes at the name?
When cowards mock the patriots' fate,
Who hangs his head for shame?
He's all a knave or half a slave
Who slights his country thus?
But a true man, like you, man,
Will fill your glass with us.

A patriot is a person who vigorously supports their country and is prepared to defend it against enemies or detractors.

Why might the men of '98 be remembered with pride?

We drink the memory of the brave,
The faithful and the few.
Some lie far off beyond the wave
Some sleep in Ireland, too;
All, all are gone, but still lives on
The fame of those who died
All true men, like you, men
Remember them with pride.

Why would it be a slight to forget '98?

Why were they dark and evil days?

Some on the shores of distant lands
Their weary hearts have laid;
And by the stranger's heedless hands
Their lonely graves were made.
But, though their clay be far away
Beyond the Atlantic foam;
In true men, like you, men,
Their spirit's still at home.

What happened to the rebels according to Verses 3 and 4?

What does he hope their memory will be/do?

The dust of some is Irish earth
Among their own they rest;
And the same land that gave them birth
Has caught them to her breast.
And we will pray that from their clay
Full many a race may start
Of true men, like you, men,
To act as brave a part.

Who represents 'might' and who 'right' according to the author?

They rose in dark and evil days
To right their native land;
They kindled here a living blaze
That nothing shall withstand.
Alas! that might can vanquish Right
They fell and pass'd away;
But true men, like you, men,
Are plenty here today.

What is the overall view taken in the ballad?

Then here's their memory – may it be
For us a guiding light,
To cheer our strife for liberty
And teach us to unite.
Through good and ill, be Ireland's still
Though sad as theirs your fate;
And true men, be you, men,
Like those of Ninety-Eight.

<https://www.irish-folk-songs.com/in-memory-of-the-dead-song-lyrics-and-chords.html>

[Accessed 15/8/18]

'Boolavogue' by Patrick Joseph McCall

Who is leading the rebels in this song and why is he doing it?

At Boolavogue, as the sun was setting
O'er the bright May meadows of Shelmalier,
A rebel hand set the heather blazing
And brought the neighbours from far and near.
Then Father Murphy, from old Kilcormack,
Spurred up the rocks with a warning cry;
'Arm! Arm!' he cried, 'For I've come to lead you,
For Ireland's freedom we fight or die.'

Who are they fighting against?

He led us on against the coming soldiers,
And the cowardly Yeomen we put to flight;
'Twas at the Harrow the boys of Wexford
Showed Booky's Regiment how men could fight.
Look out for hirelings, King George of England,
Search ev'ry kingdom where breathes a slave,
For Father Murphy of the County Wexford
Sweeps o'er the land like a mighty wave.

How had they been successful?

We took Camolin and Enniscorthy,
And Wexford storming drove out our foes;
'Twas at Sliabh Coillte our pikes were reeking
With the crimson stream of the beaten Yeos.
At Tubberneering and Ballyellis
Full many a Hessian lay in his gore;
Ah, Father Murphy, had aid come over
The green flag floated from shore to shore!

What happened to their leader?

How does the author feel about the men of '98?

At Vinegar Hill, o'er the pleasant Slaney,
Our heroes vainly stood back to back,
And the Yeos at Tullow took Father Murphy
And burned his body upon the rack.
God grant you glory, brave Father Murphy
And open heaven to all your men;
The cause that called you may call tomorrow
In another fight for the Green again.

What does he mean when he states: 'the cause that called you may call tomorrow'? Who are the 'green'?

<https://www.irishmusicdaily.com/boolavogue-lyrics-and-chords>

[Accessed 15/8/18]

Challenging songs

1. Read through each piece of information in the table.
2. Decide whether it would make the view given by the songs more or less reliable.
3. Explain why.

Hint: Think carefully; some could be both or neither.

Information	More reliable...	Less reliable...
'BooLavogue' was created 100 years after the event to mark the centenary. It is written in the first person, as though the author was there.		
In 'BooLavogue', there isn't any mention of the United Irishmen or their aim of uniting Protestants and Catholics.		
Patrick Joseph McCall, the author of 'BooLavogue', was born in Dublin to an Irish Catholic family.		
'The Memory of the Dead' was written in 1842, as the author felt that the events of '98 were being forgotten by the nationalist movement led to Daniel O'Connell.		
John Kells Ingram, the author of 'The Memory of the Dead', was an Irish Protestant who did not believe that Ireland was ready for self-government and did not support the nationalist movement.		
'The Memory of the Dead' became a popular Irish nationalist anthem. It is well known and is often played at nationalist funerals.		
Songs give an insight into how events have been understood and perceived by communities after the event.		
They often present only one viewpoint – one interpretation of what happened – and are selective by nature.		

Challenge: What would a historian need to look at next to get a better view of the events of 1798?

Interpretations of Wolfe Tone and the events of 1798

The fight for Ireland independence has always been a struggle for right fought by those of conscience irrespective of faith. When misinformed people fall victim to the fostered myth that Ireland's continuing struggle for freedom is a 'religious battle', let us point them to the example of Wolfe Tone.

Ancient Order of Hibernians* Division Three (November 2012) 'Wolfe Tone, "The Father of Irish Republicanism"'

*An Irish Catholic fraternal organization. Members must be Catholic and either born in Ireland or of Irish descent.

<http://praoh.org/wolfe-tone-the-father-of-irish-republicanism/> [Accessed 1/8/18]

What is their view of 1798 and why are they using Tone as an example?

Theobald Wolfe Tone, one of the leading figures in the Society of United Irishmen in the 1790s, has been canonized* by Irish nationalists as a martyr in the struggle for Irish independence. He is seen as the father of modern day Irish Republicanism.

Murphy, A. C. (December 2013) 'Perpetuating nationalist myths? Portrayals of eighteenth century Ireland in twentieth century Irish secondary school books'

*to treat someone as a saint

https://etd.ohiolink.edu/rws_etd/document/get/bgsu1371792303/inline
[Accessed 1/8/18]

Why would he be seen as a 'martyr for Irish independence'?

Moran* dismissed the United Irishmen, including Wolfe Tone, Young Ireland and the Fenians as 'Pale Movements.' DP Moran dismissed him as being simply not Irish enough to qualify as an authentic national hero.

Quinn, J. (2000) 'Review: Theobald Wolfe Tone and the historians' in *Irish Historical Studies*, 32, no. 12, pp. 113-128.

*An Irish journalist, known as the major supporter of a specifically Catholic Irish nationalism.

<https://www.jstor.org/stable/30007020>

What do you think he meant by 'not Irish enough'?

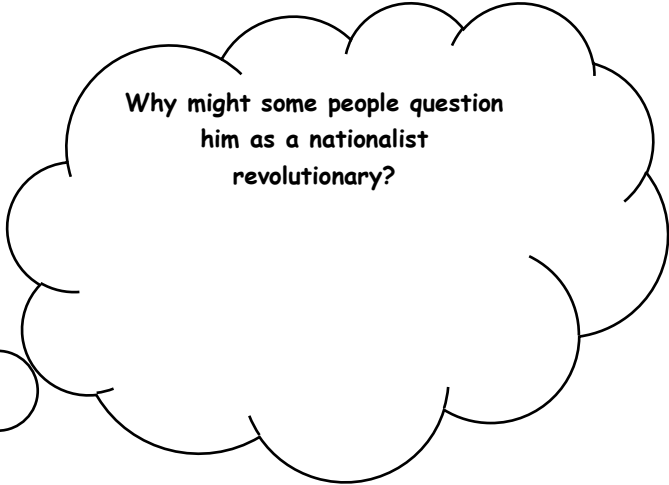
There is no one Tone, frozen in time, to fit into our arguments. Like Tone himself, the United Irishmen, especially in the later part of the 1790s was no political or socially homogenous* grouping.

Andrews D. (November 2001) 'Wolfe Tone's ideology is as relevant today', *The Irish Times*

*of the same mind, in agreement, thinking the same thing

<https://www.irishtimes.com/culture/wolfe-tone-ideology-is-as-relevant-today-1.335390>

[Accessed 11/8/18]



Why might some people question him as a nationalist revolutionary?

The life of Wolfe Tone

Wolfe Tone was a Protestant revolutionary who founded the United Irishmen and was one of the leaders of the 1798 Irish Rebellion.

He was from a French Protestant family, who came to England because of religious persecution. After this, a branch of them came to live in Dublin in the seventeenth century. Wolfe Tone's father had a farm near County Kildare and was a Church of Ireland coach-maker.

Wolfe Tone graduated with a BA in law from Trinity College, Dublin, and qualified as a barrister at the age of 26, attending the Inns of Court in London; this is something he could not have done as an Irish Catholic.

In the decade prior to the 1798 Rebellion, Tone asked the British prime minister, William Pitt, if he could create a military colony on the Sandwich Islands so that the British Empire could invade and rob the Spanish Empire.

In his first pamphlet, Tone defended the aristocratic (wealthy, landed elite) Irish Whig Party in the Irish parliament. Wolfe Tone himself came from a landed Anglican family.

Tone then appeared to change tactic by giving military support to the Defenders, who were a group of poor Catholics and men that had no land or property.

Tone eventually set out his political ideas in *An Argument on Behalf of the Catholics of Ireland*, which he published in 1791. Tone, unlike fellow Anglican Gratton, argued that co-operation between different religions/denominations in Ireland was the best and only means of getting an answer to Irish grievances.

Ultimately, his ideas were put into practice with the creation of the United Irishmen in 1791. The society aimed to form a political link between Protestants and Catholics to push for parliamentary reform.

When it became clear in 1794 that the Protestant Irish parliament was not going to accept universal suffrage and equal electoral districts, the United Irishmen sought the assistance of France to launch an invasion and overthrow British rule in Ireland.

During the 1798 Rebellion in Ireland, Tone was captured by the English, taken to trial and sentenced to death. He is buried in Bodenstown, Co. Kildare. Annually, Irish Republicans commemorate his death at his grave in Bodenstown.

In June 1934, an attempt by Protestant republicans from Belfast to join the commemorations was prevented. They were stoned by IRA stewards and scuffles broke out. Some saw this as a departure from Tone's aim of everyone coming together despite religious differences. They thought that it represented his anti-British republicanism while ignoring other parts of his ideology.

In Ireland, many places have been named in honour of Tone, including Wolfe Tone Square in Dublin, Wolfe Tone Street in Limerick and Wolfe Tone Bridge in Galway.

	Information to support Interpretation One	Information to challenge Interpretation One	Information to support Interpretation Two	Information to challenge Interpretation Two
Andrew Flood on the American Revolution				
Andrew Flood on the French Revolution				
<i>United Irishmen Upon Duty</i> by James Gillray				
<i>Rebels Destroying a House and Furniture</i> by George Cruikshank				
'Boo!avogue' by Patrick Joseph McCall				
'The Memory of the Dead' by John Kells Ingram				

Class discussion prompt sheet

Interpretation One: 'Poorly treated Catholics in Ireland rebelled; their heroic leaders, inspired by the French Revolution, had some successes but ultimately failed to win freedom.'

Interpretation Two: 'Catholics rebelled as they resented British rule and the power of the Protestants. It wasn't a united rebellion; the Catholics were savages without any real aims.'

Agreeing

- I agree with... because...
- I would argue the same thing because...
- The reason I agree with... is because...
- That is an interesting point because...

Building

- I would like to build on ...'s point because...
- In addition to ...'s point...
- Building on what... has said...
- That is a good argument; however, it needs...

Challenge

- I don't agree with... because...
- I don't think... is right because...
- I would like to challenge this because...
- My own view is different because...