

9 THE ROLE OF THE BOG IN ETHNIC TOURISM.

BOGS IN THE IRISH PSYCHE.

You can take the man out of the bog but you can't take the bog out of the man.

We, the Irish, are bog people. The bog water runs in our veins. The bog represents our collective unconsciousness. The bog is a symbol of our Irishness. It awakens our ancient race memory of pain and suffering, poverty and famine when we were deprived of everything except the bog. This hurts us deeply and makes us uncomfortable and ashamed. To escape this shame we refer to the bog in derisory terms i.e. "He's only a bogman". But, painful as the past has been, we cannot forget it. Neither do we want to forget it because our past is part of what we are.



To the Irish, the bog is also a very beautiful and benign place. We associate quietness, stillness, reflection and otherness with the bog. The bog represents the mystery inside us. When we go there as children, we go with older people. It is the place where age barriers break down. Games are played, stories are told and songs are sung in spite of the back-breaking work. Grown men light fires and make tea, normally women's work. The simple bread and butter tastes like heavenly food. We stay there all day and it is usually summer. There is a sense of being in migration. The place is physically beautiful. The air is fragrant with heather. The song of the lark is the only music we need. The ground is springy above the deep museum of our past under our feet. The bog is the memory of our landscape and ancestors. It remembers everything that happens in it and to it. Irish children are told to stay away from bogholes because they have no bottoms. As adults, they understand the true meaning of this.

That is why the Irish abroad pine for the smell of turf fire. That is why when the Irish exiles return here as tourists they head for the Bog Village in Kerry or the Bog Train in Clonmacnoise – to get in touch with their roots. That is why twice in the mid 1990's, a bank of turf was engineered into sealed containers and transported to Yonkers in New York state where old emigrants took out the sleáns and escaped for a few hours to the bog.

In our parish of Kilcock we have a bog road, once a togher but now tarred, winding through the beautiful Cappagh bog. In the 19th Century our local poet, Teresa Brayton, wrote a song of Emigration called "The Old Bog Road". It is full of the sadness and pathos of Ireland at the time. It goes like this:

*"My feet are here in Broadway,
This blessed harvest morn
And o! the ache that's in them,
For the spot where I was born.*

*My weary hands are blistered
From work in cold and heat
And o! to swing a scythe today
Through fields of Irish wheat
Had I the chance to wander back
Or own a king's abode
T'is soon I'd see the hawthorn tree
By the Old Bog Road."*

THE BOGS AS AN INSPIRATION TO OUR ARTISTS AND WRITERS.

The wild landscape, rugged beauty and colouration of our bogs have been and continue to be a source of inspiration to artists.

Maurice McGonigal's "Early Morning, Connemara" is almost entirely absorbed with the bog landscape, with the human and animal presence playing a minor role. Like other contemporary modern Irish painting, the bog is painted for itself. The painting shows the artist clearly absorbed by the vast, panoramic, unspoilt landscape of Connemara, with Mannin Bay in the distance. Only by careful examination can a man be seen with a dog and some sheep, together with the outline of white cottages on the seashore. While the smoothly executed sky sets the mood of the picture, the landscape in contrast has been freely painted in a rapid, energetic manner with brushstrokes clearly visible creating the effect of a breathtaking scene.



Early Morning, Connemara, 1971

The Picture

Maurice MacGonigal 1911 (1900-79)

Paul Henry's "Lake side Cottage" depicts a blanket bog scene on Achill Island. The island and its inhabitants fascinated him. He uses a simple sparse style to tell the story of the hard working west of Ireland people involved in every day activities such as saving turf. He believed that the rugged beauty and harsh lifestyle of the western bogs represented the real essence of Ireland. The essential features of this painting – the cottages, the mountain, the ricks of turf are combined with an awareness of the special light peculiar to the west of Ireland. The overall effect is therefore simple and timeless with a vision that is quite unique.



"With a rushing sound and the noise of a thousand waters falling, the whole bog swept in waves of gathering size and with a hideous writhing, down the mountainside to the entrance of Slí na Nathar, struck the portals with a sound like thunder and piled up to a vast height. And then millions of tons of slime and ooze and bog and earth and broken rock swept thro' the pass and into the sea". This is not a descriptions of the September 2003 bog slide at Poll a Thomais in Co. Mayo. It is actually one of the most dramatic descriptions in literature of the phenomenon of bog bursts and occurs in the novel "The Snake's Pass" (1890) written by none other than Bram Stoker, the Dublin born author of 'Dracula'. This fascination with the moving bog is shared by such celebrated annalists as The Four Masters who in 1488A.D describe "a fairy wind (sídhe gaoithe) which struck a party of turf cutters while they were at work on a turf bank. One was killed and "the faces of the others were caused to swell up".

Our bogs are said to contain "the shadows and echoes of our comings and goings thro' history and prehistory" It is little wonder then that Irish writers have found creative energy and inspiration in our bogs these great reservoirs of natural diversity. Seamus Heaney, winner of the Nobel Prize for Literature 1995 gives us some information about the genesis of his poem 'BOGLAND' and the significance of bog for him. "I had been vaguely wishing to write a poem about bogland because it is a landscape that has a strange assuaging effect on me..... I began to get the idea of bog as the memory of the landscape or as a landscape that remembered everything that happened to it:

Bogland

For T. P. Flanagan

We have no prairies
To slice a big sun at evening –
Everywhere the eye concedes to
Encroaching horizon,

Is wooed into the Cyclops' eye
Of a tarn. Our unfenced country
Is bog that keeps crushing
Between the sights of the sun.

They've taken the skeleton
Of the Great Irish elk
Out of the peat, set it up
An astounding crate full of air.

Butter sunk under
More than a hundred years
Was recovered salty and white.
The ground itself is kind, black butter

Melting and opening under foot,
Missing its last definition
By millions of years.
They'll never dig coal here.

Only the waterlogged trunks
Of great firs, soft as pulp.
Our pioneers keep striking
Inwards and downwards,

Every layer they strip
Seems camped on before.
The bogholes might be Atlantic seepage.
The wet centre is bottomless.

Seamus Heaney

10 BOG MYSTICISM REFRESHES THE SOUL AND SPIRIT.

Bogs are approx 95% water. They are very dangerous and mysterious places. They are places of isolation and solitude. They are wildernesses in a true sense. In 1825 two men were trenching potatoes at Dowris on the shore of Lough Coura and 8km. S.W. of Birr, when their spades unearthed a fantastic hoard of gold coloured bronze objects, hundreds of axe and spear heads, oval-shaped bronze pendants, horns of bronze, a bronze cauldron. The hoard which the men unearthed had been given up to the clear water at the edge of a shrinking lake in the 8th century B.C. The Dowris hoard would be astonishing enough if it were unique but more than 50 bronze age hoards have been found in similar landscape – laid to rest in bog lakes all over the country in the late bronze age.



Why were valuable objects thrown into lakes in the bog? More than likely, because these lonely bodies of water were regarded as sacred and looked upon with veneration in these early times, that the collections represent not a single act of hoarding but the accumulation over years and centuries of an annual votive offering, made in good times to give thanks to the gods and in bad times to ward off evil. The 19th century & 20th century veneration of holy wells at Crancreagh and at Lug on the same lake may be an echo of the Bronze Age tradition spectacularly demonstrated by the Dowris Hoard.



Bogs played an important role in the story of Early Christian Ireland from the 5th century to the 11th century. Early Irish monasteries were founded by men seeking to escape from the world, to find God in the wilderness. In central Ireland, the seclusion of bogs offered such a wilderness as the desert had done for the early hermits in Egypt. Bog island monasteries are the most interesting of these "Desert" sites. The island is a hummock of glacial drift or a drumlin surrounded by bog. The name "Cluain" means a fertile clearing, surrounded by bog. The word "Doire" sometimes refers to bog islands. The Lemanaghan Crozier, the staff of St. Manchan who founded Lemanaghan Abbey, Co. Offaly in the 9th century, was found by two B.N.M. workers in 1977. This may be an example of a valuable object hidden in a bog, rather than lost. The Derrynaflan chalice is an example of a spiritual treasure being hidden in the same way.

These monastic islands were reached by toghers. Monasteries deliberately sought the solitude of these bog islands but they were also selected for strategic reasons because they could easily be defended against marauding Vikings and native Celtic raiders. A failure in the defence system may have resulted in the Lemanaghan crozier and the Derrynaflan chalice being buried in bog where the anaerobic conditions and acid water would preserve them.

During the construction of the Grand Canal in the 19th century a togher connecting Clonfert and Clonmacnoise monasteries was uncovered. In modern Ireland the bogs continue to provide a source of spiritual renewal and reflection as it did for our ancient ancestors.

The ancient bogwood buried deep in our bogs reminds us of the timelessness of eternity. It stretches our imagination and forces us to meditate on the eternal.

Craftspeople who unearth from our bogs oak and yew and pine which span a timescale of up to 7,000 years are inspired by it. At their fingertips, works of art have been created in praise of the creator.

The oratory in Ferbane is a monastic cell-like structure reminding us of our human need to make sense of our own identity in the world. There are decent times in our lives and there are wastelands within. The massive roots of the yew tree enfolding Christ's risen presence reach out to embrace and invite embrace, opening up a new way of life in them. The yew is the symbol of eternity.

The alter table at Pullough church was crafted from bog yew in 1991 by Michael Casey. The artist himself reflects on its making:

"I would take it out on my trolley into the garden and allow the winter sun to light it up, and as the figures began to emerge in the fusion of sunlight and instinct, there were moments when it was no longer a piece of wood but a celebration of life. There indeed was an epiphany, revelation of some part of that transcendental reality, that "whole" which every creative artist must consciously or unconsciously pursue"

In Boora church a sculpture in bog yew commemorates the blessing and rededication of the church of St. Oliver Plunket and the arrival of the Mesolithic people to the area approx. 6,800 B.C.

In the village of high street, the baptismal font, the Pascal candleholder and the baptismal jug are crafted from bog yew found in the locality and sculpted by local artists. The figures on the font pulling themselves upwards speak of the journey from darkness and slavery towards light and freedom. In baptism we are freed from the power of darkness by Christ's death and resurrection.

The stained glass window in Ferbane church tells the story of generations of local people who toiled on the bogs to make a living. Theirs is a humble life but a noble one, close to the earth, close to nature and in tune with the universe because every time they cut a sod of turf they are reminded of how ancient the place on which they stand is.

The village of Ballinahown is the home of bogwood workshop. The workshop completed a commission in bog yew for the millennium celebrations, which has become a central feature in the village where local people pause for thought:

"It pulls me out of the fast lane, the soothing sound of the falling water saying to me:



"Nurture the gentle side of nature
Nurture the gentle side of life.

A material world can be a very lonely place. The life-giving fountain lifts me. The water gushing through the bog wood nurtures my parched roots.

I thirst.

But the heron points to the heavens. There is so much in human life that can only be experienced by sacrificing. A cluster of bog yew roots, continually emptying to receive, bring me to love's source".

Tourists seeking a retreat from the hectic pace of modern life will be refreshed and re-grounded by following the footsteps of the Celtic monks into the seclusion of the Midland bogs whose solitude is broken only by its little villages, themselves steeped in bog spirituality.

11 BOG THERAPY RELIEVES THE STRESS OF MODERN LIVING.

1. Spagnum Moss:

The first medicinal use of bogs was discovered during World War I. There was a huge shortage of sterile dressings in the field hospitals behind the front lines. Irish soldiers fighting in the war knew of the curative properties of sphagnum moss from their boyhood experiences.

It was used on a trial basis at first, out of desperation more than any other reason. Doctors and nurses serving in the field hospitals were amazed at its success.

Scientific studies were then carried out on it, which showed that it had antiseptic qualities, which kept infection at bay. It has disinfectant properties due to the phenol compounds in its structure. It also had the ability to draw out infection from a wound, just as in the bog it draws water into its pores like a sponge in the bog.

Many soldiers' lives were saved by it and they lived to tell the tale.



2. Balneology:

Peat contains bio-stimulators. People suffering from a variety of physical ailments are beginning to find relief for their condition from a new kind of therapy. Even the multinational drug companies are beginning to pay close attention to it. Peat in its natural condition consists of 95% water. This very liquid peat is heated and the patient takes a bath in the hot peat-mix. The bio-stimulators work on the ailing part of the body, prompting it back to better health. The patient feels weak for a few days after the hot peat bath, but improves thereafter. Not enough research has yet been done to determine whether the effects are long term or short term. Nevertheless, a series of hot peat baths can only have a therapeutic effect on somebody in pain.

3. Peat Heat:

A therapist called Ita Rafter has invented a new pain relief pack, called Peat-Heat. The pack is flexible and is filled with liquid peat. This is placed in the microwave oven and heated. It is then wrapped around the injured joint or muscle and it gives instant pain relief. The basic principle of peat acting as a bio-stimulator applies here except that the pack is more manageable and more accessible to the general public.

4. Sundew Sap:

Multi national drug companies have discovered that a substance derived by pressing the sundew and extracting the sap is a valuable ingredient in the mixture used to treat catarrh, coughs, inflamed throats and mild bronchial conditions. Although only small quantities are needed, there is a danger that unless sundews can be grown successfully under laboratory conditions, their unique place in the bogland flora could be jeopardised, if too many are harvested for medical purposes.

5. Aromatherapy:

The sense of smell is a powerful instinct. It is now scientifically proven that certain smells have an amazing trigger effect in healing the body and mind. Bog incense is proving to be a very successful form of aromatherapy, for Irish people at least.

The turf is put smouldering on a tiny burner. As the smell of burning turf wafts through the air, nostalgia may be the psychological healing trigger. The person is immediately brought back to his/her youth, mentally. Images of summer days spent on the bog and story telling on winter nights around the turf fire flash across the mind and renew it. Whatever the cause, the effect is very positive for Irish people at home and abroad.

6. Bog Snorkelling:

This is a new and growing form of bog therapy. It is very similar to balneology except that it is practiced out on the bog itself.

The person is immersed totally into the bog. The snorkel enables air to be breathed in from above the surface of the bog. The bio-stimulators in the peat act on the ailing part of the body. Whereas, the bog snorkeller lacks the warmth and comfort of the indoor bath, the background bog sounds compensate and are therapeutic in themselves. The bog-snorkler can relate to the singing of the skylark and the cries of the snipe and the curlew. Even the silence and the great open expanse of bog wilderness are bound to have a healing effect.



7. Cosmetics:

The mud deposits underneath the bog is highly prized as a base used in the manufacture of cosmetics.

The acid bog water is soft water with a low P.H. value. This is much friendlier to human skin and hair than alkaline water from the tap. Bog water is used in the manufacture of soaps and shampoos.

An extract from the bog myrtle is used in the manufacture of insect repellents. It is especially effective in repelling midges.

12 SUGGESTIONS FOR BOGS AS TOURIST DESTINATIONS IN THE FUTURE

It is our opinion that the following suggestions should be considered to enhance the role of Irish bogs in Irish tourism and secure the future of the bogs for generations of tourists yet to be born.

1. The Irish Electricity Supply Board should discontinue using peat to generate 18% of Ireland's electricity. This figure should be reduced gradually to %. Meanwhile Ireland is in the happy position of possessing the best location in the world to generate wind energy. The technology for wind energy generation is now advanced. There is no reason why wind cannot replace peat as a source of energy.
2. We would like to see the therapeutic side of bogs being developed. There is a growing interest world wide in the "Health Holiday". The Swiss have tapped into this market best of all. The range of therapies which the bog can provide is wide and varied. As yet, the Irish tourism sector has not tapped into this potential.
3. Bogs have always been places of fun and enjoyment for the native Irish. There are small bog festivals at local level for example "Tír Na Mona" Festival in our own locality. We would like this expanded to a much larger scale. We would like to see Bog Summer Schools being conducted to celebrate the glory of the bog in mid summer.

These schools would engage the attendants in Art, Literature, Music, Dance, Flora, Fauna, Archaeology; turf cutting etc. The list is endless such a school would pull together all the strands of bog culture and would deepen awareness and appreciation of this wonderful ecosystem. Good advertising would ensure that participants would have a good international mix.

13 FINDINGS AND CONCLUSIONS

We have spent several months immersed in bogs. Bogs have occupied our every sleeping and waking moment. We understand now for the first time what it means to be bogged down.

We had alternating feelings of confusion and clarity, frustration and vision. In the midst of all this frenzy, one fact began to emerge and become increasingly dominant as our study advanced - that is that the Irish bogs are the perfect setting for Eco-Tourism. No place else on the planet will the tourist be able to observe so overwhelmingly the harmonious co-existence of the natural and the human environment.



The future of Irish bogs lies in conserving what remains of the intact bogs and regenerating the cutaway bogs so that the people of the world will have a wilderness to retreat to when other wildernesses have been destroyed. Our bogs can sustain themselves through Eco-Tourism as the following figures show;

1. Corlea Track Exhibition Centre, Co. Longford has a local guide, an interpretative centre, and a boardwalk and is visited by 16,000 visitors per year. Its themes are archaeology and conservation. It employs 10 people.



2. The Céide Fields Co. Mayo has a local guide, an interpretative centre and a boardwalk. It is visited by 43,300 visitors per year. Its themes are archaeology, conservation and wildlife. It employs 20 people.



3. The Clonmacnoise Bog Train, Co Offaly has a local guide, an interpretative centre and an Educational train tour into the bog to inform the tourists about the details of bog formation, turf cutting, bog flora and fauna. It is visited by 30,000 tourists per year and its themes are turf in the Irish economy and wildlife. It employs 12 people.

4. Peatland world, Co. Kildare has a local guide and interpretative centre. It is visited by 8,000 tourists each year. Its themes are conservation, turf in the Irish economy; museum artefacts and wildlife.

5. "A Day in the Bog" Tralee, Co. Kerry has a local guide, an interpretative centre and a museum. It is visited by 4,000 people per year and it employs 7 people.

The above 5 centres are typical of 20 other such centres all are centres of employment in places where there is no other source of income. None of these centres existed before the 1990's. This illustrates the huge growth curve in sustainable bog Tourism.



The National Museum of Ireland has three branches housing bog archive material:

1. The National Museum of Archaeology and History, Dublin, is home to Gallagher Man and the Bronze Age hoards. It was visited by 255,000 tourists in 2002 and employs 20-30 people.
2. The National Museum of Natural History Dublin, is the home of the 120 Giant Irish Deer skeletons. It was visited by 110,000 tourists in 2002 and employs 6-8 people.
3. The National Museum of Country Living, Co. Mayo, has a wide range of traditional turf-cutting implements on display. It employs 5-6 people and was visited by 135,000 tourists in 2002.

Our Irish bogs are sanctuaries, sacred places where the relics of Ireland are stored.

We invite the discerning tourist to join us in the celebration of that wealth. We invite the photographers environmentalists, the climatologists, the botanists, the zoologists, the historians, the artists, the geographers, the archaeologists, the students of life, young and old, who want to know more about this wonderful planet which we inhabit.

Mass tourism would kill our bogs. We discovered that it takes three years for a human footprint to disappear from the bog surface. That is why the boardwalks are needed for visitors. So we encourage the sun seekers to go to the Mediterranean sunspots and to leave the tranquility of the bogs to the Eco-tourists.

Our bogs are special places and those who visit them leave as special people with a deep sense of awe and mystery and respect for Mother Earth.

Our bogs are alive and breathing. They are the only physical feature that are alive and breathing. Our bogs rise in winter when saturated and sink down in summer when dry. That is why neighbours separated by a bog cannot see each other's houses in winter. They grow upwards by 1mm per year. A vertical cutting 8 metres deep into a bog takes you back 8,000 years and in that cutting, everything has been preserved and nothing has decayed. This is a very good way for us to put our own brief lives into perspective but also to remind us of the immense damage that our modern technology is capable of doing in a short space of time.

Our artists are creating beautiful bogwood sculpture. Our craftspeople are making living history pages from slices of turf. If emigrants took turf sods from their home bogs when they went to settle in the far corners of the globe, their descendants who return to find their roots should not be denied the possibility to do the same. The spores of potato blight from the Great Famine when the starving people tried in vain to grow potatoes on the peat are still in the bogs. That surely has deep meaning for over 100 million people worldwide with Irish roots. Small vials of bog butter must be worth more than axle grease and even golden coloured bog water can be marketed for what it is, the humic essence of history.



Having produced the first whiskey in the world, the Irish should be proud of the fact that the water which puts life into their "uisce beatha" is an infusion of their history for it passed through peat-covered catchments on its way to the maltings and distilleries. Much more could be done to open the eyes the hearts and the minds of the world's tourists to the Irish bogs.

We conducted a survey with 50 tourists leaving Dublin Airport on Sept 17th 2003, having holidayed in Ireland.

The following is the analysis of the questions we asked them:

1. **What is your country of origin?**
40% U.S.; 30% U.K.; 15% France; 10% Germany; 3% Italy
2% Sweden
2. **Were you aware of the existence of Irish bogs before you came to Ireland?**
60% Yes; 40% No
3. **Did you visit a bog while in Ireland?**
20% Yes; 80% No
4. **If not, why not?**
40% Lack of Information
30% did not realise the unique value of bogs.
25% Intended to but did not get time.
5% Weather was too wet.
5. **If you did visit a bog, was it a worthwhile experience?**
95% Yes
5% Not sure.
6. **If Irish bogs were better marketed and more geared to tourists, would you visit one on a return trip?**
100% Yes

From the survey it is easy to conclude that:

- A** The potential to develop bog tourism is there.
- B** Better marketing of bog as tourist destinations is called for.
- C** Those tourists visiting bogs are very happy with the experience, so very little needs to be done apart from improving tourist facilities in bogs.

Tourism is one of the world's largest growth industries. It now ranks third behind energy and the motor industry: 25% of tourists are now taking a rural holiday. The Irish bogs fit into that category.

Tourism is of major importance to the Irish economy. It employs 8% of our workforce and earns 6.5% of our G.D.P.

In 2002 5.9 million tourists visited Ireland bringing 3.98 million into our economy. One in every three of these tourists has Irish roots. Their instinct draws them to the bogs. The other two are looking for someplace special, someplace unique which will leave a lasting imprint on their souls and minds. We suggest that the bog of Ireland is that place.

Tá súil againn gur bhain sibh taitneamh as an aistir seo trí Tír na Móra. Tá súil againn go dtiocfaidh sibh ar chuairt chugainn.

Nuair a thiochfaidh sibh, tá fhios againn nach dteastóidh uaibh dul abhaile. Go raibh maith agaibh.



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Scoil Dara
Kilcock, Co. Kildare

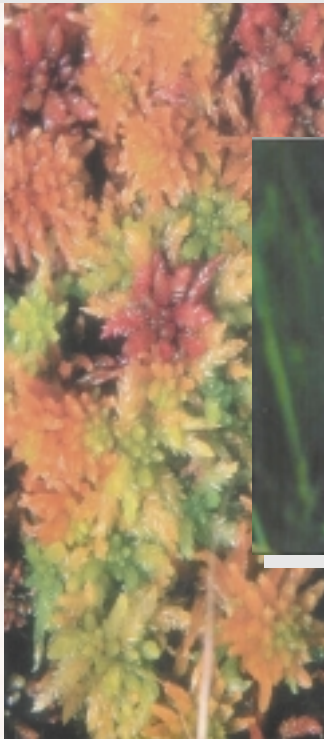
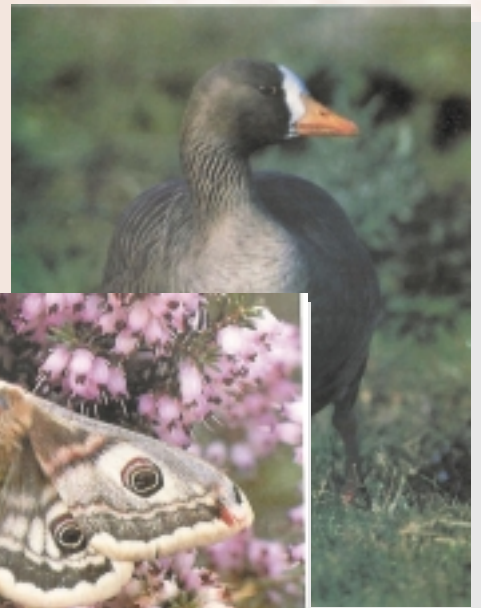


ALDO PAPONE CASE STUDY 2003



The Travel and Tourism
Programme in Ireland

Instructions for Teachers



15 INSTRUCTIONS FOR TEACHERS

INTRODUCTION:

Through our participation in the Aldo Papone International Conference we have the opportunity to share our insights into "The Wild Beauty of Irish Bogs" with the world at large. The local can now become universal. This surely is the essence of global education.

THE AIM OF OUR CASE STUDY:

- To investigate the sustainability of Irish bogs as tourist attractions.
- To provide material for the Global Travel and Tourism web page.
- To provide students and teachers with additional study material.
- To facilitate trans-national understanding and co-operation.

OUR RESEARCH METHODS:

- We surveyed by questionnaire 20 local people to tap into the local knowledge of our subject.
- We surveyed 50 tourists leaving Ireland to assess international tourist knowledge of and satisfaction rating with Irish Bog Tourism.
- We conducted separate taped interviews with 3 experts on Irish bogs.
- We visited a bog on 4 occasions during our study to collect samples and data and experience our subject matter first hand.
- We read a wide range of material written on Irish bogs.
- We researched and downloaded data from bog-related websites.

MISTAKES MADE:

- We spent several months doing our research. This was extremely enjoyable, interesting and valuable but a lot of it was not used subsequently in our case study.
- We sacrificed time to the research, which could have been spent on perfecting our presentation skills.

ACHIEVEMENTS

- We developed our I.T. skills
- We developed our communication skills
- We developed our research skills
- We broadened our educational base
- The most valuable outcome of our study is that it has enabled us to see the modern era in which we live as part of the continuum of the Natural and Man-made environment over the past 10,000 years. It has given us a better perspective of time and a greater respect for our planet. The Travel and Tourism Programme has given us the opportunity to do this in our own locality, which is part of the great Bog of Allen.

The Bog of Allen has served our ancestors well by providing them with fuel. We envisage that it will serve our descendants equally well by providing them with a wilderness landscape into which they can escape.

We hope our children can earn a good living from the bog by conserving it to show it to your children.

GLOSSARY

Anglo-Normans:	Came from France. Conquered Ireland on behalf of the English king in the 12th Century.
B.N.M.:	Bord Na Móna which is the state turf-cutting company.
Bog of Allen:	Large raised bog in the Irish Midlands.
Co. Dublin:	A county on Ireland's east coast.
Co. Kildare:	A county in the Irish Midlands.
Co. Laois:	A county in the Irish Midlands.
Co. Longford:	A county in the Irish Midlands.
Co. Mayo:	A county on Ireland's west coast.
Co. Offaly:	A county in Irish Midlands.
Cutaway:	What remains at the bottom of the bog where commercial cutting has ceased.
Dublin:	Ireland's capital city.
E.S.B.:	The Electricity Supply Board of Ireland.
Esker:	A ridge of sand deposited under melting ice.
Famine Relief Scheme:	A means of providing people with a basic income during the great Irish Famine 1845-1849.
Hugh O'Neill:	A gaelic Irish clan leader of the 17th Century.
Ireland:	The most westerly country in Europe.
Irish Independence:	Ireland became Independent of England in 1921.
Lord Mountjoy:	The leader of the English troops in the battle against the native Irish at the Battle of Kinsale in 1601.
Newgrange:	A Stone Age Passage Tomb in Co. Meath.
T.D.:	Teachta Dála (A member of the Irish Parliament).
The Curragh:	A flat plain of glacial sands in South Kildare.
The Grand Canal:	Links Dublin in the east with the Shannon River in the west.
The Royal Canal:	Links Dublin in the east with the Shannon River in the west.
The Shannon:	Ireland's longest river.
Uisce beatha:	The Irish for "the water of life". It is the work from which the English word "whiskey" is derived.
Ulster:	A Northern Province in Ireland.