

**Irish  
in Britain**

THE  
**IRISH**  
COMMUNITY IN  
**BRITAIN**

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a research overview and  
annotated bibliography

## **IRISH IN BRITAIN**

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Irish in Britain is the national representative organisation for the Irish in Britain providing leadership, campaigning and support to the Irish community.

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*Note to reader:*

*When the first edition of this publication went to print in 2013 Irish in Britain was known as Federation of Irish Societies. In October 2013 a decision was made to change the name of the organisation.*

*There are a number of reports and articles authored by our organisation which are referenced in this bibliography. However, in order to retain consistency with the name of the organisation at the time the report or article was written, we have retained references to 'Federation of Irish Societies' within this publication.*

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# INTRODUCTION

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This annotated bibliography is a collation of research, scholarly work and evidence from community organisations about the Irish in Britain. It brings together material from different sources, perspectives and disciplines and is intended as a resource for those wishing to know more about this ethnic community.

The focus of the bibliography is on the most contemporary evidence and particularly aims to capture the expanding body of scholarly work which has emerged since the year 2000. However for the sake of completeness, a small number of earlier materials have been included, because of their seminal nature and significance.

Wherever possible articles have been sourced from the internet and we have provided links to those that are free to access.

However, some works are protected by a pay wall due to copyright laws by the publishers or academic establishments. Irish in Britain does not have the resources to pay for access to such materials but it is hoped that the annotations can guide readers about the relevance of a particular text.

We recognise that despite all our efforts some important evidence may be missing but our endeavour is to ensure the bibliography is ongoing with regular updates as new resources come to light.

Readers can assist us by identifying broken links, alerting us to omissions, or sending us new work for potential inclusion. We welcome your comments and feedback. You can email comments and feedback to us via email:

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# **SECTION 1: MIGRATION & ETHNICITY**

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## **MIGRATION**

See also *Community, Employment, Gender and Irish Ethnicity & Identity*.

M Busteed (2010): **Little islands of Erin: Irish settlement and identity in mid-nineteenth-century Manchester. Immigrants & Minorities. Historical Studies in Ethnicity, Migration and Diaspora: Volume 18. 1999 - Issue 2-3: The Great Famine and Beyond Irish Migrants in Britain in the Nineteenth and Twentieth Centuries**  
<https://www.tandfonline.com/doi/abs/10.1080/02619288.1999.9974970?src=recsys>

(pay to view)

M Busteed, R Hodgson (2009): **Irish Migration and Settlement in Early Nineteenth Century Manchester, with Special Reference to the Angel Meadow District in 1851. Irish Geography, Volume 27, 1994 - Issue 1**  
<https://www.tandfonline.com/doi/abs/10.1080/00750779409478694?src=recsys>

*England and Ireland. There was also a long-established resident Irish population in Manchester, attracted by economic opportunities in the world's first industrial city. The city attracted detailed analysis by observers from Britain and overseas. The Irish in particular received a great deal of attention, and one of their districts. "Little Ireland" became fixed in the public mind as the stereotypical Irish 'ghetto', characterised by segregation, squalid housing and low-skilled occupations. In view of its relative neglect compared with some other towns and cities of nineteenth-century Britain, a modern examination of Manchester's importance to an understanding of Irish settlement is long overdue. Detailed study of one working-class district using contemporary documents and the census enumerators' returns for 1851 reveals that, while there was quite marked segregation, it was not total, the Irish did not invariably live in the worst housing and not quite all were to be found in the least skilled and lowliest occupations.* (pay to view)

Crosscare Migrant Project (2015): **Mind How You Go: Report on a survey of 500 Irish emigrants: support on the various practical and emotional challenges of emigration**  
<https://www.migrantproject.ie/wp-content/uploads/2017/10/Mind-How-You-Go-Crosscare-Migrant-Project-March-2015.pdf>

*www.mindhowyougo.ie is an information website for Irish emigrants created from the experiences and recommendations of 500 recent Irish emigrants living in 53 different countries who left Ireland at some stage between January 2009 and May 2014. While the website has general advice in terms of preparing for and dealing with emigration it has a particular focus on the emotional challenges involved. It details tried and tested means of caring for your mental health that have been proven to work for Irish emigrants. This is a report version of all the content that is on the website.*

Crosscare Migrant Project (2016): **Irish emigrant perspectives on emigration. Crosscare. GAA.**

**<https://www.migrantproject.ie/wp-content/uploads/2017/10/Irish-emigrant-perspectives-on-emigration-July-2016-1.pdf>**

*Crosscare Migrant Project initiated this project to reach Irish emigrants globally within GAA clubs to capture their experiences of moving abroad and returning to Ireland. The research seeks to inform intending Irish emigrants of the welfare issues to consider when moving abroad and returning to Ireland. Equally, the research hopes to contribute to the knowledge-base of the Irish diaspora to work towards informed developments for a connected and prosperous diaspora.*

Crosscare Migrant Project (2019): **Crosscare Migrant Project Submission for the new Diaspora Policy 2020-2025. July 2019.**

**<https://www.migrantproject.ie/wp-content/uploads/2019/07/Crosscare-Migrant-Project-Submission-for-the-new-Diaspora-Policy-2020-2025.-July-2019.pdf>**

*The Irish Diaspora is made up of over 70 million people around the globe. As part of Ireland's commitment to this Global Irish community, Minister of State for the Diaspora and International Development, Ciarán Cannon TD, is undertaking a public consultation process to inform Ireland's new Diaspora Policy.*

*Following our attendance at the Dublin and Canberra based consultations, we have made a written submission to the Department of Foreign Affairs and Trade for consideration. Our submission addresses key areas identified in the Review of the Diaspora Policy – including accessible, targeted and strategic support to connect, engage, recognise, and facilitate our Global Irish communities abroad.*

E. Delaney (2007): **The Irish in Post-War Britain. Oxford University Press. pp. 232.**

**<http://ukcatalogue.oup.com/product/9780199686070.do#>**

*Exploring the neglected history of Britain's largest migrant population, this book looks at the Irish in Britain after 1945. It reconstructs the histories of the lost generation who left independent Ireland in huge numbers to settle in Britain from the 1940s until the 1960s. It illustrates the complex process of negotiation and renegotiation that was involved in adapting and adjusting to life in Britain. Less visible than other newcomers, it is widely assumed that the Irish assimilated with relative ease shortly after arrival. The Irish in post-war Britain challenges this view, and shows that the Irish often perceived themselves to be outsiders, located on the margins of their adopted home. (Pay to view)*

E. Delaney (2000): **Demography, State and Society: Irish migration to Britain, 1921-1971. Liverpool. Liverpool University Press.**

**<http://muse.jhu.edu/journals/jih/summary/v033/33.3lees.html>**

*Delaney's work tackles a relatively neglected destination and period - Britain in the sixty years between the establishment of the Irish Free State and the beginning of a net migratory flow back to Ireland. His study provides a detailed analysis of official policy toward, and discourse about, Irish movement at a time when the relationship between Ireland and Britain had to be reinvented. (Pay to view)*

C. Dunne (2003): **An Unconsidered People: The Irish in London. New Island Publishing, <https://blackwells.co.uk/bookshop/product/An-Unconsidered-People-by-Catherine-Dunne/9781848408227>**

*Dunne collects the narratives of Irish people living in London to provide an honest account of the lives of those that had emigrated from Ireland in the mid-20th century. These accounts act as primary sources for the Irish experience in London, ranging from stories of happiness to harrowing and dark accounts of the lives of those displaced from Ireland from an early age.*

P Fitzgerald (2008): **Exploring Transnational and Diasporic Families through the Irish Emigration Database. Journal of Intercultural Studies Volume 29, 2008 - Issue 3: Transnational Families: Emotions and Belonging, <https://www.tandfonline.com/doi/full/10.1080/07256860802169204?src=recsys>**

*I shall begin the paper by locating myself as a migration historian and former museum curator in the area of particular attention here, that is, migration and emotion. As the paper draws almost exclusively upon material housed on the Irish Emigration Database I shall proceed with a brief description of this “virtual archive”. My particular attention will be directed towards emigrant letters and I shall review some of the evidence drawn from correspondence which particularly illustrates consciousness of what I would refer to as “family diasporas” (scatterings of individual family members worldwide who retain a sense of connection with the family home in Ireland). Thereafter, my main consideration will be with the issue of how emotion conditioned the timing of emigrant correspondence. I shall review the evidence relating to the stimuli which encouraged emigrants to “lift up their pens” to write home and present some evidence relating to patterns in the rhythm of emigrant correspondence. The issues of identity and belonging will also be addressed and I shall conclude by situating my findings in relation to the theoretical work by social scientists in this field. My paper will also point out some connections with the other papers in the special issue. (pay to view)*

M Gilmartin (2015): **Ireland and migration in the twenty-first century. Manchester University Press, <http://www.manchesteruniversitypress.co.uk/9781784992644/>**

*Migration is one of the key issues in Ireland today. This book provides a new and original approach to understanding contemporary Irish migration and immigration, showing that they are processes that need to be understood together rather than separately. It uses a wide range of data - from statistical reports to in-depth qualitative studies - to show these connections. The book focuses on four key themes - work, social connections, culture and belonging - that are common to the experiences of immigrants, emigrants and internal migrants. It includes a wide selection of case studies, such as the global GAA, the campaign for emigrant voting, and the effects of migration on families. Clearly written and accessible, this book is an invaluable resource for students and scholars of Irish migration. It also has broader relevance, as it suggests a new approach to the study of migration nationally and internationally.*

I Glynn, T Kelly, P MacEinri (2013) **Irish Emigration in an Age of Austerity. The Irish Research Council, Department of Geography and the Institute for the Social Sciences in the 21st Century, University College Cork.**  
[https://www.ucc.ie/en/media/research/emigre/Emigration in an Age of Austerity Final.pdf](https://www.ucc.ie/en/media/research/emigre/Emigration_in_an_Age_of_Austerity_Final.pdf)

*First and foremost, the results of this research have highlighted how complicated a topic emigration is and how nuanced individuals' experiences of emigration can be. There exists no 'typical' emigrant, and no single set of circumstances or experiences that can be prescribed as being typical of Irish emigrants today. In fact, there are a number of 'types' of emigrant, from the educated younger person often portrayed in the media, to less educated emigrants who felt forced to leave out of economic necessity, to older emigrants who have left mortgages and/or children at home in Ireland. This report aims to represent the variety of emigrants who are leaving Ireland today, their disparate motivations and experiences, and their concerns for the future. It is hoped that the findings outlined will stimulate a number of public, academic and policy level debates on emigration.*

I Glynn, T Kelly, P MacEinri (2015): **The Re-Emergence of emigration from Ireland: New trends in an old story. Migration Policy Institute.**  
<http://www.migrationpolicy.org/research/reemergence-emigration-ireland-new-trends-old-story>

*This report analyses the impact of emigration on Irish society. It uses original data from the EMIGRE project to disaggregate outflows of Irish nationals from those of immigrants, and to shed light on who is emigrating, where they are going, and what is motivating their departure—information that was previously inaccessible using data from the Irish Central Statistics Office alone. The report then analyses the tools policymakers may use to encourage the return of some of their talented diaspora members—and to engage others while they are still abroad in order to mitigate the effects of “brain drain.”*

I Glynn (2015): **Just One of the 'PIIGS' or a European Outlier? Studying Irish emigration from a comparative perspective. Irish Journal of Sociology November 2015 vol. 23 no. 2 93-113.** <http://iri.sagepub.com/content/23/2/93.abstract>

*The return of high levels of emigration has become one of the most debated and sensitive social topics in Ireland in recent years. But Irish emigration continues to be discussed in the singular rather than the plural. This paper compares Irish emigration to other Eurozone states that also encountered serious economic difficulties following the onset of the global financial crisis to highlight international trends and specify national differences. All of the 'PIIGS' (Portugal, Ireland, Italy, Greece) experienced increased emigration after the crisis. Yet Irish citizens left in much greater numbers per capita than their Eurozone counterparts, with only Portugal bearing any similarities. This was because Irish emigrants possessed valuable transnational human, cultural and social capital that enabled them to access liberal labour markets outside the Eurozone. They possessed skills desired by attractive destination states; they spoke the same*



*language and shared similar cultural traits as their hosts; and they were able to call upon recently renewed Irish networks to further facilitate their move abroad.*

Government of Ireland (2015): **Global Irish: Ireland's Diaspora Policy. Dept. of Foreign Affairs and Trade.** <https://www.dfa.ie/media/globalirish/global-irish-irelands-diaspora-policy.pdf>

*The Irish have an affinity to and with each other that is not bound nor defined by geography or time. This first ever comprehensive statement of Ireland's Diaspora policy is firmly rooted in Article 2 of the constitution of Ireland which states that 'the Irish nation cherishes its special affinity with people of Irish ancestry living abroad who share cultural identity and heritage'. There can be no more clear-cut statement of the importance of the relationship between Ireland and our diaspora.*

Government of Ireland (2020): **Global Irish: Ireland's Diaspora Policy 2020-2025. Dept. of Foreign Affairs and Trade.** <https://www.dfa.ie/media/globalirish/Diaspora-Strategy-2020-English.pdf>

*Recognising the need to sustain and renew a meaningful connection with our diaspora, the Government is adopting a new strategic approach to supporting our citizens overseas and diaspora networks internationally. In 2019, the Department of Foreign Affairs and Trade undertook wide-ranging public consultations on the future of Ireland's diaspora policy. This strategy has been shaped by contributions from hundreds of individuals and organisations both in Ireland and in Irish communities around the world. This strategy reflects the evolving circumstances and needs of the Global Irish and sets out a number of guiding principles and initiatives to strengthen the relationship between Ireland and our diaspora.*

Government of Ireland (2021): **IRELAND-WALES Shared Statement and Joint Action Plan 2021–25. Dept. of Foreign Affairs and Trade.** <https://www.dfa.ie/media/dfa/ourrolepolicies/ourwork/Ireland-Wales-Shared-Statement-Action-Plan-Final.pdf>

*To deliver on our Shared Statement 2021-2025, the Welsh Government and the Government of Ireland have identified and agreed a number of common areas for closer cooperation. Spanning political, economic and cultural engagement, our ambitious bilateral agenda is set out in this high level Joint Action Plan. Ministers will meet annually to review and update the plan, which builds on our ongoing joint work across a wide range of policy areas.*

M Handley (2016): **Settlement, Disease, Poverty and Conflict: The Irish in Birkenhead, 1841–51. Transactions of the Historic Society of Lancashire and Cheshire. Issue 163.** <https://online.liverpooluniversitypress.co.uk/doi/abs/10.3828/transactions.163.7>

*The article examines the impact of inward Irish migration upon the small newly developing township of Birkenhead during the 1840s. It uses poor law records, census enumerators' books, published Parliamentary Papers, Liverpool and Chester newspapers and the minutes of the Birkenhead Commissioners and the*

*Parish Vestry to assess the short-term effects of the Irish immigration by focussing on settlement, disease, poverty and conflict. It analyses the available statistics to measure the concentration of Irish-born in different parts of the township, their vulnerability to disease and their possible contribution to the rising poor rate costs. This evidence is used to question the contemporary anti-Irish prejudice which the immigrants encountered. The article asks whether their social and economic conditions persuaded the Irish to engage in political conflict or if they were more likely to be motivated by religious motives. (pay to view)*

M Hickman (2005): **Migration and Diaspora (Chapter 7). Cambridge companion to modern Irish culture. Cambridge University Press.**

**<https://www.cambridge.org/core/books/cambridge-companion-to-modern-irish-culture/migration-and-diaspora/4ECE6E70BCBDA45665408C1317A35AF9>**

*Irish migration in the nineteenth century is one of the most significant movements of population in modern European history, in terms of the total number of people involved and the proportion migrating. Between 1801 and 1921 (the period of Union with Britain), approximately 8 million people left Ireland. Ireland's contribution to the outflow of approximately 44 million people from Europe between 1821 and 1914 was the largest of any other country, relative to the size of the island's population.*

M Hickman (2007): **Immigration and monocultural (re)Imaginations in Ireland and Britain. Translocations: The Irish Migration, Race and Social Transformation Review. Vol. 2 (1).**

**[https://www.academia.edu/20606717/Immigration\\_and\\_Monocultural\\_Re\\_Imaginations\\_in\\_Ireland\\_and\\_Britain\\_1](https://www.academia.edu/20606717/Immigration_and_Monocultural_Re_Imaginations_in_Ireland_and_Britain_1)**

*The article engages in a comparative examination of Britain in the 1950s and 1960s and traces how the monocultural reimagining of a multiethnic nation as a white homogenous 'host', at what was similarly represented as a moment of incipient plurality due to immigration, has underpinned responses to immigration ever since. In the current period, it is argued talk of diversity is predicated not on the acceptance of plurality but on the notion of a 'host' that is being subject to diversification. The article ends by suggesting the challenge that faces Ireland if it is to 'become multicultural'.*

M. Hickman, H. Crowley, N. Mai (2008): **Immigration and social cohesion in the UK. The rhythms and realities of everyday life: Joseph Rowntree Foundation.**

**<http://www.jrf.org.uk/sites/files/jrf/2230-deprivation-cohesion-immigration.pdf>**

*Current public debates often associate increasing ethnic diversity resulting from immigration with the erosion of social cohesion. This research suggests that issues of deprivation, disadvantage and long-term marginalisation, unrelated to immigration, must also be considered – as well as how people relate to each other – to ensure social cohesion.*

M. Hickman (2012): **Diaspora space and national (re)formations. Eire-Ireland. Vol. 47: 1: 19-44.**

**<http://muse.jhu.edu/login?auth=0&type=summary&url=/journals/eire-ireland/v047/47.1-2.hickman.pdf>**

*In this article I examine the relationship between diaspora space and national (re)formations. By national formation I am referring to the creation and articulation of shifting and contingent borders, the constitution of specific social relations, and the generation of processes of inclusion, exclusion, and subordinated inclusion that characterize nation states. I intend to illustrate my argument with reference to two moments in the history of Irish immigration in the United States of America and Britain and their impact on “national becoming” in each place.*

M Hickman, L.Ryan (2015): **Introduction: contemporary Irish emigration. Irish Journal of Sociology November 2015 23: 69-70**

**<https://journals.sagepub.com/doi/abs/10.7227/IJS.23.2.5>**

*(Pay to View)*

M Hickman, N Mai (2015): **Migration and social cohesion: appraising the resilience of place in London. Population Space and Place 21(5) · July 2015**

**[https://www.researchgate.net/publication/279865440 Migration and Social Cohesion Appraising the Resilience of Place in London](https://www.researchgate.net/publication/279865440_Migration_and_Social_Cohesion_Appraising_the_Resilience_of_Place_in_London)**

*This paper is based on research designed to understand how previous immigrations are perceived/experienced and how this informs the contemporary moment of immigration. We explored the actual lived lives and practices of both new immigrants and long-term settled populations in six places across the UK. We were particularly interested in layered histories of migration, and historically constituted diaspora spaces, that is, the spaces of multiculture encounter in all their specificities and the relevance of this for social intervention policies in the UK. We emphasize the importance of understanding social cohesion and the nation through the formation and (re)formulation of prevailing narratives of belonging, obligation, and identity. These narratives inform the way that social heterogeneity, resulting from social and geographical mobility and the porousness of multiculture spaces of encounter, is managed in different places and at different levels, encompassing the global, the national, and the local dimensions. This paper considers material drawn from in-depth life narrative interviews in the two sites that we researched in London: Kilburn in the north-west of the city and Downham in the south-east. The research aimed to engage with Downham and Kilburn in an exploration of the complexity of ‘cosmopolitan’ London by exploring the way in which the historical experience of migrancy and hybridity (or its lack) can be a factor sustaining (or hindering) social cohesion. Both places are socially and economically deprived areas, but they constitute examples of contrasting responses to contemporary immigration.*

S.Hutton: **Saol na nImirceach sa Bhreatain Mhor, in Ceiliuradh an Bhlascaoid. Coiscem Translation: 'Irish migrants in Britain'. June 2011.**

*This publication which is written in Irish is an overview which describes the varied experiences of Irish people who migrated to Britain in the post-World War II period and in the 1980s, along with those of their children. It sets this against the background of racism which impacted on Irish people in the post-war period, which was aggravated by the outbreak and continuation of the 'Troubles' from the late-1960s onwards. It also describes the networks and structures set up by Irish communities to meet their cultural and materials needs, as well as the nature of the support needs of newly arrived Irish populations and of marginalised Irish people.*

L. Kennedy, M. Lyes, M. Russell (2014): **Supporting the next generation of the Irish diaspora. Report of a research project funded by the Emigrant Support Programme. Department of Foreign Affairs and Trade. Clinton Institute. University College Dublin**  
<https://www.dfa.ie/media/globalirish/Supporting-the-Next-Generation-of-the-Irish-Diaspora.pdf>

*The Irish government, through the Department of Foreign Affairs and Trade (DFAT), is currently undertaking a comprehensive review of its engagement with the Irish abroad. This research report scopes the changing profile and needs of Irish emigrants in relation to the Government's strategic objectives in engaging with the diaspora, particularly through the ESP, and considers how best these objectives may continue to be met.*

A. Lulle, L. Morosanu, R. King (2018): **And then came Brexit: Experiences and future plans of young EU migrants in the London region. Population. Space and Place, Volume 24, Issue 1. New European Youth Mobilities: Motivations, Experiences and Future Prospects**  
<https://onlinelibrary.wiley.com/doi/10.1002/psp.2122>

*This paper investigates the potential rupture that the United Kingdom's "Brexit" referendum of June 23, 2016, might bring about in intra-European Union youth mobilities, with a specific focus on the London region. In many respects, and counter-intuitively given the Brexit result, London has already become a "Eurocity": a magnet for young people, both highly educated and less educated, from all over Europe who, especially since the turn of the millennium, have flocked to the city and its wider region to work, study, and play. Now, these erstwhile open-ended migration trajectories have been potentially disrupted by a referendum result that few anticipated, and whose consequential results are still unclear. The main theoretical props for our analysis are the notions of "liquid migration," "tactics of belonging," "whiteness," "privilege," and "affect." Data are drawn from 60 in-depth interviews with Irish, Italian, and Romanian young-adult students and higher and lower skilled workers, carried out in late 2015 and early 2016, plus 27 reinterviews carried out in late 2016, post-Brexit. Results indicate participants' profound and generally negative reaction to Brexit and, as a consequence, a diversity of uncertainties and of plans over their future mobility: either to stay put using "tactics of belonging," or to return home earlier than*

*planned, or to move on to another country. Finally, we find evidence that new hierarchies and boundaries are drawn between intra-European Union migrants as a result of Brexit.*

A Lulle, L Coakley, P McEinri (2019): **Overcoming “Crisis”: Mobility Capabilities and “stretching” a Migrant Identity among Young Irish in London and Return Migrants. International Migration Special Issue March 2019.**

<https://onlinelibrary.wiley.com/doi/10.1111/imig.12577>

*We bring into dialogue the migrant identities of young Irish immigrants in the UK and young returnees in Ireland. We draw on 38 in-depth interviews (20 in the UK and 18 in Ireland), aged 20–37 at the time of interview, carried out in 2015–16. We argue that “stretching” identities – critical and reflective capabilities to interpret long histories of emigration and the neglected economic dimension – need to be incorporated into conceptualizing “crisis” migrants. Participants draw on networks globally, they choose migration as a temporary “stop-over” abroad, but they also rework historical Irish migrant identities in a novel way. Becoming an Irish migrant or a returnee today is enacted as a historically grounded capability of mobility. However, structural economic constraints in the Irish labour market need to be seriously considered in understanding return aspirations and realities. These findings generate relevant policy ideas in terms of relations between “crisis” migrants and the state.*

M. Mac an Ghaill and C. Haywood (2011): **‘Nothing to write home about’: troubling concepts of home. Racialization and self in theories of Irish male (e)migration. Cultural Sociology. Vol. 5. No. 3. pp. 385 – 402.**

<http://cus.sagepub.com/content/5/3/385.abstract>

*This article critically engages with the concepts of home, nationality and belonging by evaluating explanations of (e)migration of mid-20th century Irish working class men. It does this by suggesting that contemporary approaches to Irish (e)migration employ ‘containing’ categories that frame the possibilities of knowing and understanding. We problematise such approaches by examining notions of home/homelessness and the ambivalent racialisation of the diasporian Irish male subject within the dynamic intersection of categories of ‘self’ identified. Within an Irish context, this article recognises that representations of generations of emigrants have been subsumed under hegemonic images of post-Famine emigration with their overarching motif of exile. Within a British context this analysis is located within a broader epistemological frame of the cultural production of the conceptual invisibility of Irish transnational migrants. Finally, the article concludes by suggesting that theoretical and conceptual frames are themselves involved in the regulation/control of understandings of (e)migration. (Pay to view)*

A Maye-Banbury, R. Casey (2016): **The sensuous secrets of shelter: How recollections of food stimulate Irish men's reconstructions of their early formative residential experiences in Leicester. Irish Journal of Sociology July 20, 2016.**

<http://irj.sagepub.com/content/early/2016/07/18/0791603516659503.abstract>

*This paper examines the intersection between food, recollection and Irish migrants' reconstructions of their housing pathways in the three English cities of Leicester (East Midlands), Sheffield (South Yorkshire) and Manchester (North). Previous studies have acknowledged more implicitly the role of memory in representing the Irish migrant experience in England. Here, we adopt a different stance. We explore the mnemonic power of food to encode, decode and recode Irish men's reconstructions of their housing pathways in England when constructing and negotiating otherness. In doing so, we apply a 'Proustian anthropological' approach in framing the men's representations of their formative residential experiences in the boarding houses of the three English cities during the 1950s and 1960s are examined. The extent to which food provided in the boarding houses was used as an instrument of discipline and control is examined. The relevance of food related acts of resistance, food insecurity and acts of hedonic meat-centric eating in constructing the men's sociocultural identity are also explored.(Pay to View)*

A Maye-Banbury (2019): **The famished soul: resonance and relevance of the Irish famine to Irish men's accounts of hunger following immigration to England during the 1950s and 1960s. Irish Studies Review. April 2019.**  
<https://www.researchgate.net/publication/332642982> **The famished soul resonance and relevance of the Irish famine to Irish men's accounts of hunger following immigration to England during the 1950s and 1960s**

*This paper uses a hermeneutically informed analysis to reveal how Irish men's accounts of acute hunger on arrival in England during the 1950s and 1960s resonate with archival oral accounts of the Great Hunger in Ireland during the 1840s. The paper makes the case for a new continuum of memory which foregrounds the corporeal and spiritual dimensions of acute food deprivation and its significance over space, place and time. I argue that a corporeal-spiritual medium of memory represents a two-sided reality, a pivotal yet nebulous point of contact which exemplifies our understanding of how discourses of hunger recounted over the course of a century help shape reconstructions of Irish sociocultural identity. The symbolic potency of hunger and particular foods to expose a distinct moral and social order during both time periods is examined. I also show how this more burnished and fluid medium of corporeal and spiritual memory highlights the importance of intracultural diglossia in respect of Irish sociocultural identity and with it, the interface between individual, collective and folk memory.*

M. McAleer (2013): **Time to go? A qualitative research study exploring the experience & impact of emigration on Ireland's youth. National Youth Council of Ireland.**

**<http://static.rasset.ie/documents/news/nyci-youth-emigration-report.pdf>**

*Time to Go? tells the story of a generation of young people who have left their homeland in droves against a backdrop of economic recession. For many young Irish people, emigration is the only viable option open to them at the present time. Emigration is once again a prevailing part of Irish life. Every day a mother or father waves goodbye to their child in the hope that some day they will return.*

J. Moore (2018): **Postmigration Living Difficulties. Help-Seeking and Community Resilience in the Initial Stages of Migration: Coproducing Community Practice with Recent Irish Migrants to London. Journal of Community Practice. Volume 26. 2018 - Issue 2. pp. 125-42.**

**<https://www.tandfonline.com/doi/full/10.1080/10705422.2018.1450319>**

*This article describes a community-based participatory action research (CBPAR) project that examined the postmigration living difficulties (PMLD), help-seeking and community resilience of recent Irish migrants to London (n = 176). The majority of respondents were young adults, in managerial or professional occupations and in good or very good health. Mixed methods indicate inadequate planning for relocation and poor social support as the main difficulties in the initial stages of migration. Community factors promoting resilience included employment opportunities, local and transnational supports, and cultural familiarity and acceptance. Community participation in the action orientated phase of this CBPAR is discussed. (pay to view)*

E. Moriarty, J. Wickham, S.Daly, A.Bobek (2015): **Graduate emigration from Ireland: navigating new pathways in familiar places. Irish Journal of Sociology November 2015 23: 71-92.**

**[https://www.researchgate.net/publication/283790491\\_Graduate\\_Emigration\\_from\\_Ireland\\_Navigating\\_New\\_Pathways\\_in\\_Familiar\\_Places](https://www.researchgate.net/publication/283790491_Graduate_Emigration_from_Ireland_Navigating_New_Pathways_in_Familiar_Places)**

*This article examines the ability of young Irish graduates to enact mobility as a form of personal and career development during both economic expansion and recession. Of particular interest is the observation that Irish graduates are much more mobile than those in other countries which were also badly affected by the recession. Drawing from a study of recent Irish graduate emigrants (Irish Graduate Abroad Study), the article demonstrates how Irish graduates have successfully negotiated routes into global labour markets, facilitated by the relatively straightforward recognition of their qualifications, their ability to speak English and the visa permissions that enable such movement. Irish graduates have incredible global networks generated through a family history of migration. Irish graduates also have a considerable prior culture of mobility facilitated through institutionally mediated mobility programmes. Taken together, Irish graduates have amongst the lowest barriers globally to actually enact global careers. In the context of limited opportunities in Ireland due to its size and its*

*current economic situation, mobility is an attractive choice with far more to gain than lose for many young Irish graduates. (Pay to View)*

D Morris (2016) **“Gone to work to America”: Irish step-migration through south Wales in the 1860s and 1870s. Immigrants & Minorities. Historical Studies in Ethnicity, Migration and Diaspora. Volume 34, 2016 - Issue 3. 297-313.**

<http://www.tandfonline.com/doi/full/10.1080/02619288.2015.1066676>

*Why did the Irish-born population of Wales decline so sharply in the decade 1861–1870? This paper argues that during the 1850s and 1860s, large numbers of Irish men and women travelled to south Wales in order to finance emigration to the USA. Using the US Federal Census, this paper shows how Irish step-migration through Wales led principally to the Pennsylvania coalfields. This type of migration is termed the Knight’s-move: a sideways move from agriculture into heavy industry, in order to advance forward across the Atlantic. The Knight’s-move challenges previous assumptions about immigration into the south Wales coalfield during the nineteenth century.*

F Neal (2010) **The foundations of the Irish settlement in Newcastle upon Tyne: The evidence in the 1851 census. Immigrants & Minorities. Historical Studies in Ethnicity, Migration and Diaspora: Volume 18, 1999 - Issue 2-3: The Great Famine and Beyond Irish Migrants in Britain in the Nineteenth and Twentieth Centuries.**

<https://www.tandfonline.com/doi/abs/10.1080/02619288.1999.9974969?src=recs>

**vs**

*(pay to view)*

E O’Leary, D Negra (2016) **Emigration, return migration and surprise homecomings in post-Celtic Tiger Ireland . Irish Studies Review. Volume 24, 2016 - Issue 2. 127-141**

<http://www.tandfonline.com/doi/full/10.1080/09670882.2016.1147406>

*This article explores the cultural and ideological management of mass migration in twenty-first-century Ireland, arguing that narratives of return have come to dominate representations of emigration. The almost universal focus on the moment or experience of return distinguishes the current era from other periods of high emigration in Ireland. The phenomenon of the surprise homecoming video is scrutinised alongside recent cinematic releases, newspaper articles, blogs and cultural events including *The Gathering* (2013) and the *Marriage Equality Referendum* (2015). By drawing these sources together, the article exposes how cultural representations of emigration have been shaped to fit with official narratives of a business-friendly nation in recovery. By repeatedly showcasing the emotional pleasures of return these popular culture forms support a fantasy of easy return and mask the real economic and social problems driving the latest wave of emigration. (pay to view)*



J Redmond (2008) **'Sinful Singleness'? Exploring the Discourses on Irish Single Women's Emigration to England, 1922–1948. Women's History Review, Volume 17, Issue 3, pp 455-476.**

<https://www.tandfonline.com/doi/full/10.1080/09612020801924597?src=recsys>

*In the interwar and immediate post-war years, the persistently high rates of emigration by young, single Irish women gave rise to worries over their moral and spiritual welfare. This was partly because of their assumed extreme vulnerability as women coming from rural locations to the metropolises of England. It seems that the combination of their singleness and their gender was the prime reason for the concern evinced predominantly by the Roman Catholic Church, but also by lay organisations and the Irish governments. Multiple sources of danger for girls were perceived from their journey 'across the water' to their places of employment, from which they were in need of help and protection, if not prohibition. The majority of pronouncements on the topic were negative towards women, but no equivalent amount of concern was given to male migrants often of similar age and background and who also migrated as single persons. Thus, singleness was a gendered 'problem'. Whilst studies of Irish female emigrants have focused on their experiences of being immigrants and their identity as white women who are in Bronwen Walter's words 'outsiders inside', less attention has been paid to ways in which their single status became a marker of concern over morals and behaviour. Indeed, it is argued here that this was the particular reason why such moralistic discourses existed. This article seeks to explore some of the complexities of the public and private voices engaged in the debates over whether single female emigration could be equated with sinful behaviour and the gendered implications of migrants' marital status.(pay to view)*

J Redmond (2018) **Moving Histories: Irish Women's Emigration to Britain from Independence to Republic. Liverpool University Press.**

<https://www.liverpooluniversitypress.co.uk/books/isbn/9781786941671/>

*Moving Histories is an original and enlightening book which details the lives of women who left Ireland after independence. Drawing on a wide range of archival material, this book traces new narratives to bring original insights into the migration of thousands of Irish women in the twentieth century. Despite having a strong tendency to leave Ireland like men, women's migration to Britain has been less well studied. Yet Irish women could be found in all walks of life in Britain, from the more familiar fields of nursing and domestic service to teaching, factory work and more. This fascinating study also considers the public commentary made about Irish women from the pulpit, press and politicians, who thought the women to be flighty, in need of guidance and prone to moral failures away from home. The repeated coverage of the 'emigrant girl' in government memos and journals gave the impression Irish women were leaving for reasons other than employment. Moving Histories argues that the continued focus on Irish unmarried mothers in Britain was based on genuine concerns and a real problem, but such women were not representative. They were, rather, an*

*indictment of the conservative socio-cultural environment of an Ireland that suppressed open discourse of sexuality and forced women to 'hide their shame' in institutions at home and abroad.*

L. Ryan (2002) **'I'm going to England': Irish women's stories of migration in the 1930s'**. *Oral History*, 30, 2002 pp. 42-53.

<http://eprints.mdx.ac.uk/3610/>

*This paper is based on interviews with ten women who emigrated from southern Ireland to Britain in the 1930s. It discusses some of the issues involved in interviewing very elderly women about events that happened almost seventy years ago. The interviews were framed by the interpersonal dynamics between the researcher - a woman in her thirties who left Ireland in the 1990s - and these women - approaching ninety who left Ireland in the 1930s. These ten women shared very personal stories of emigration but there are, nonetheless, common themes that point to some of the wider social and economic contexts of Irish emigration. Clothes were used as a metaphor for movement, transition and autonomy but also poverty, dependency and location.*

L. Ryan (2002) **'Sexualising Emigration: discourses on Irish female migration in the 1930s'** in *Women's Studies International Forum*, vol.25, no.1, 2002 pp.51-65.

<http://www.sciencedirect.com/science/article/pii/S0277539502002145>

*This article examines the discourses and debates about women's emigration from Ireland in the 1930s. Drawing upon some of the numerous discussions of emigration in the Irish national and provincial press, Ryan argues that women's emigration was represented through the lens of sexuality, reproduction, and maternity. The sexualisation of female emigration took place on three distinct but interconnected levels. First, the exodus of thousands of young, unmarried women was represented as a loss of 'breeding stock'. A second related discourse focused on the sexual behaviour of these women when they arrived in Britain. The research has also uncovered a third, less-vocalised discourse. Some commentators claimed that a considerable number of Irish young women were being forced to emigrate because they were pregnant or had committed some other breach of sexual mores. Such 'sexual deviance' did not fit with the narrow sexual morality propounded by the Catholic Church and the state. (Pay to view)*

L. Ryan (2004): **Family Matters: (e)migration, familial networks and Irish women in Britain**. *The Sociological Review*, Volume 52, Issue 3, pp. 351-370.

<https://journals.sagepub.com/doi/abs/10.1111/j.1467-954X.2004.00484.x>

*The increase in transnational migration among women has led to a reappraisal of theoretical explanations of migratory movement (Castles and Miller, 2003; Fortier, 2000; Zulauf, 2001). This paper reviews a number of theoretical explanations of transnational migration and then applies these theories to a qualitative study of women who migrated from Ireland to Britain in the 1930s.*

*The researcher explores the women's reasons for leaving Ireland and their experiences as young economic migrants in Britain in the inter-war years. Women have made up the majority of Irish migrants to Britain for much of the twentieth century yet the dominant stereotype of the Irish migrant has been the Mick or Paddy image (Walter, 2001). (Pay to view)*

L. Ryan (2008): **'I had a sister in England': family-led migration, social networks and nurses**. **Journal of Ethnic and migration studies. Vol. 34, Issue 3, pp.453-470.**

<http://www.tandfonline.com/doi/abs/10.1080/13691830701880293>

*Despite the apparent gender-neutrality of many migration theories, there has been a tendency to configure economic migrants as male, especially within a European context. This has been exacerbated by an historical amnesia about women's patterns of migration. Until recently migrant women have been either ignored or subsumed into accounts of household migration or family reunification. Thus, men have been constructed as active, economic migrants, while women have been contained within domestic and familial roles. This paper seeks to complicate such a dichotomous construction by drawing upon the narratives of 26 Irish nurses who migrated to Britain in the post-war period. The women in this study present themselves as economic actors who made the pragmatic decision to migrate to Britain. Nonetheless, it is clear that they also were implicated in complex webs of family migration and kinship. However, far from the stereotypical image of household or nuclear family migration, these women's narratives reveal the range and diversity of transnational kinship ties. Most of the women were encouraged to migrate by female relatives, especially sisters, aunts and cousins. The paper concludes by considering the implications for an understanding of family-led migration. (Pay to view)*

L. Ryan (2009): **How women use family networks to facilitate migration: a comparative study of Irish and Polish women in Britain. The History of the Family, Volume 14, Issue 2, 2009, p.217-231.**

<http://www.sciencedirect.com/science/article/pii/S1081602X09000165>

*Within migration studies there has been a tendency to focus on a single case study of a particular national group. Adopting a comparative approach may raise new and interesting questions or challenge conventional thinking on migration. While on the surface, at least, Irish and Polish migrants would appear to have many commonalities, there has been surprisingly little comparative analysis of these two groups. Drawing on Ryan's previous research on these migrants in the British context, it focuses on women as a large but under-researched aspect of both groups. This paper suggests ways in which such a comparison could be undertaken by using social networks as a useful comparative tool. (Pay to view)*

L. Ryan (2010): **Aliens, migrants and maids: Public discourses on Irish immigration to Britain in 1937. Immigrants & Minorities: Historical Studies in Ethnicity, Migration and Diaspora. Volume 20, 2001 - Issue 3.**  
<https://www.tandfonline.com/doi/abs/10.1080/02619288.2001.9975021>

*This article examines public discourses on Irish immigration to Britain through an analysis of two separate but related documentary sources from the year 1937: the Liverpool press and the official report, 'Migration to Great Britain from the Irish Free State: Report of the Inter-departmental Committee'. Through these sources an examination is undertaken of some of the overlaps and tensions between central government and a specific local context. The article also discusses the gendering processes which, despite the acknowledged preponderance of women among the immigrants, continued to focus almost exclusively on male 'navvies'. The only women explicitly discussed by the interdepartmental committee were a group of factory 'girls' in Aylesbury. The majority of Irish women who worked in the private sphere of domestic service were ignored or perhaps deliberately excluded. (pay to view)*

L. Ryan (2010): **Irish Female Emigration in the 1930s: Transgressing space and culture. Gender, Place & Culture. A Journal of Feminist Geography Volume 8, 2001 - Issue 3, p.271-282.**

<https://www.tandfonline.com/doi/abs/10.1080/09663690120067348?src=recsys>

*Following the establishment of the Irish Free State in the 1920s, the continuing levels of emigration from Ireland came as a disappointment to many who believed that British colonialism had caused and perpetuated the emigration problem. Within this context, there was a need to explain emigration in ways that deflected blame away from the new state authorities. In this article, the author contributes to a gendered analysis of these shifting constructions of emigration. Drawing upon Irish newspapers of the period, she suggests that the figure of the 'emigrant girl' was central to post-colonial discourses on emigration. During the 1930s, the emigration of thousands of young Irish women to English cities such as London sparked widespread comment and criticism. The Irish press and the Catholic hierarchy in particular propagated an image of these vulnerable young women as lost and alone in the big, bad cities of England. The author analyses the ways in which the 'emigrant girl' embodied specific representations of place, culture and gendered identity; the 'emigrant girl' embodied an Irishness marked by religion, culture and landscape. Through her transgression of physical, cultural and religious spaces, she encountered loneliness, danger and the risk of denationalisation.*

L. Ryan (2011): **Leaving home: Irish press debates on female employment, domesticity and emigration to Britain in the 1930s. Women's History Review Volume 12, 2003 - Issue 3, pp.387-406.**

<https://www.tandfonline.com/doi/abs/10.1080/09612020300200365?src=recs>  
**VS**

*Although Ireland has had a long history of female emigration, the 1930s saw an important shift in emigration patterns. In the context of southern Irish nation-building, the emigration of tens of thousands of young Irish women to Britain raised serious questions about the opportunities and roles of women in the Irish Free State. This article analyses the Irish print media of the 1930s as discursive spaces within which female emigration was repeatedly highlighted and debated. Discussions of female emigration were usually related to issues of female education, female employment and the duties of women within the home. These issues need to be located within the specific context of Irish Free State economics and politics. The Conditions of Employment Act (1936) and the Constitution of 1937 were legislative measures that attempted to define and regulate the role of Irish women. But that is not to imply a simple ideological hegemony in the Free State; I argue that the media debates reveal the competing discourses surrounding women's roles in the newly established nation state. For example, one view was that young women and girls should be given training and preparation for emigration, another view was that plenty of jobs were available at home, while a third view was that women should be content to remain within the domestic sphere. The much-repeated view that women would be better off (at home) illustrates the overlapping constructions of home – domestic sphere – and home – the nation. The overlapping and interconnecting of these home spaces signified a blurring of boundaries that meant Irish women were expected to carry the responsibility for national as well as domestic well-being. (pay to view)*

L. Ryan (2013): **Compare and contrast: understanding Irish migration to Britain in a wider context. Irish studies review. VOL 21; NUMB 1; 2013, pp.6-19.**

[http://www.tandfonline.com/doi/abs/10.1080/09670882.2012.759710?journalCode=cisr20#.VXFqb\\_50zcc](http://www.tandfonline.com/doi/abs/10.1080/09670882.2012.759710?journalCode=cisr20#.VXFqb_50zcc)

*This article explores the potential for comparative research across different migrant groups. Research on migration is often weakened by the marked tendency to use a single ethnic/national group as the unit of analysis. Analysing migration from the experiences of a particular ethnic group may exaggerate ethnic exceptionalism and understate the extent to which experiences are shared across different migrant groups. My recent experiences on a range of research projects with diverse migrants to London made me think about similarities with the Irish, but each in different ways. However, there is a dearth of comparative analysis in relation to the Irish experience in Britain. On the one hand, there are many studies of Irish migrants, but these tend to focus solely on the Irish or else examine the relationship between Irish migrants and the 'native' British population. There has been little work on how the Irish relate to other migrant groups within British society. On the other hand, studies of other migrant*

*communities rarely refer to the Irish as a comparative group. The article explores the reasons for the dearth of comparative work involving Irish migrants in Britain.*

L. Ryan, E. Kurdi (2014): **Young, highly qualified migrants: the experiences and expectations of recently arrived Irish teachers in Britain. Irish in Britain. SPRC (Middlesex University).**

**[https://www.irishinbritain.org/assets/files/publications/young\\_highly\\_qualified\\_migrants\\_teachers/FINAL-Young-Highly-qualified-migrants-exe-summary-May-2014.pdf](https://www.irishinbritain.org/assets/files/publications/young_highly_qualified_migrants_teachers/FINAL-Young-Highly-qualified-migrants-exe-summary-May-2014.pdf)**

*Although it is very difficult to get accurate data on the numbers of Irish-born teachers working in Britain, the impression that numbers were reaching new heights was reinforced in 2013 when the Kent branch secretary of the National Union of Teachers, John Walder, complained on radio about the number of Irish registered cars in school car parks: ‘There are schools which are significantly staffed by people from Ireland’ when instead ‘we should staff our schools with our own people’ (cited in Irish Post, 24.10.13)<sup>2</sup>. This raises questions about how Irish teachers are perceived, what attitudes they encounter and how they negotiate their roles as migrants and as highly educated, skilled professionals in British society.*

L. Ryan (2015) **‘It’s different now’: a narrative analysis of recent Irish migrants making sense of migration and comparing themselves with previous waves of migrants. Irish Journal of Sociology November 2015 23: 114-132**

**<https://journals.sagepub.com/doi/abs/10.7227/IJS.23.2.8>**

*The key aim of this paper is to consider how young professionals, who left Ireland since the economic recession, define their migration project – not just individually but also as a shared experience across their generation. Using narrative analysis and the concept of ‘speech acts’, I explore how these young people working in England talk about and make sense of recent Irish migration. In particular, the paper explores the extent to which the participants construct a sense of ‘cohorts’ to articulate their shared experiences and expectations as a ‘group’, ‘wave’ or ‘generation’ of recent migrants and, in so doing, contrast themselves with previous waves of migrants from Ireland. I highlight their emphasis on ‘choice’, ‘opportunities’ and ‘mobility’ in contrast to their image of the older Irish migrants as ‘forced’, disadvantaged and ‘stuck’. I suggest that this is not just an over-simplification of the past, but more importantly represents a device for making sense of the present. The paper also adopts a reflexive approach and situates myself as a researcher and an Irish migrant in the research process. In this way, I consider how my questions and comments may have influenced how narratives were constructed and shared as well as how I may have approached the analysis of the data through a specific socio-temporal mind set. (Pay to View)*

L. Ryan, M Kilkey, M Lőrinc, O Tawodzera (2021) **Analysing migrants' ageing in place as embodied practices of embedding through time: 'Kilburn is not Kilburn any more'**. *Population, Space and Place: Volume 27, Issue3, April 2021*.

<https://onlinelibrary.wiley.com/doi/10.1002/psp.2420>

*There is growing attention to how people navigate and make sense of particular places through the ageing process. Against this backdrop, there is increasing research on ageing in contexts of migration. Although much of this research focuses on retirement and return migration, comparatively less is known about migrants who remain in the destination society, especially in advanced old age. Drawing on qualitative data, we analyse the experiences of three groups of ageing migrants who have been less visible in research and policy (Caribbean, Irish, and Polish) and of those living in two U.K. sites (London and Yorkshire). Using the concept of embedding, we analyse migrants' identifications with and attachment to particular places over time. In so doing, we highlight not only how migrants negotiate dynamic local places through embodied ageing processes but also how these negotiations may be mediated by wider sociopolitical events including Brexit and the 'Windrush scandal'.*

R. Ryan-Flood (2009): **Sexuality, citizenship and migration: the Irish queer diaspora in London. University of Essex. Economic and Social Research Council.** <http://repository.essex.ac.uk/11945/>

*This research project examines the experiences of Irish lesbian, gay, bisexual and transgendered (LGBT) people living in London. There is a long history of Irish migration to the UK, particularly London. This has coincided historically with many Irish LGBT people feeling compelled to emigrate in search of a more supportive social climate. The appeal of global cities to LGBT people has long been acknowledged. Metropolitan centres are associated with tolerance of sexual diversity and established queer communities. This study will explore Irish queer migrants' reasons for moving to London and experiences there. The research questions will focus on notions of home, identity, belonging, familial relationships and subjectivity. By exploring the relationship between sexuality, ethnicity and diaspora, the study will uncover the ways in which contemporary sexual citizenship, migration and queer imaginaries of the metropolis are mutually implicated in complex ways. A qualitative dataset will be produced based on interviews with 40 Irish LGBT participants who have been living in London for at least five years. In addition to generating new theoretical work on sexuality and migration, the research findings will be used to inform policy and debate regarding processes of social exclusion.*

M. Scully (2015): **'Emigrants in the traditional sense'? — Irishness in England, Contemporary migration and collective memory of the 1950s. Irish Journal of Sociology November 2015 23: 133-148**

**['Emigrants in the Traditional Sense' -](https://www.researchgate.net/publication/283849568)**

**[Irishness in England Contemporary Migration and Collective Memory of the 1950s](#)**

*Invocations of the experiences of previous generations of Irish emigrants have been frequent in discussions of the current wave of Irish emigration. This paper considers the mediating effects of viewing contemporary migration through the prism of past migrations. In particular, it is argued that the 'postmemory' of 1950s emigration from Ireland, and the experiences of Irish migrants in English cities, forms a transnational dominant narrative, against which the experiences of contemporary migrants are rhetorically arranged. Drawing on interview and focus group extracts from a study of Irish 'authenticity' in England, the paper demonstrates how subsequent generations of migrants, and those of Irish descent construct a collective memory of the 1950s experience. It also discusses how this narrative appears in Irish governmental discourses as a conveniently usable past, that seeks to emphasise the agency of contemporary migrants, and in so doing alleviate state responsibility for emigration.*

JD Trew (2014): **Leaving the north: migration and memory. Northern Ireland 1921-2011. Liverpool University Press. [https://www.amazon.co.uk/Leaving-North-Migration-Northern-1921-2011/dp/1781383065/ref=sr\\_1\\_2?ie=UTF8&qid=1475577754&sr=8-2&keywords=leaving+the+north](https://www.amazon.co.uk/Leaving-North-Migration-Northern-1921-2011/dp/1781383065/ref=sr_1_2?ie=UTF8&qid=1475577754&sr=8-2&keywords=leaving+the+north)**

*Leaving the North is the first book that provides a comprehensive survey of Northern Ireland migration since 1921. Based largely on the personal memories of emigrants who left Northern Ireland from the 1920s to the 2000s, approximately half of whom eventually returned, the book traces their multigenerational experiences of leaving Northern Ireland and adapting to life abroad, with some later returning to a society still mired in conflict. Contextualised by a review of the statistical and policy record, the emigrants stories reveal that contrary to its well-worn image as an inward-looking place 'such narrow ground' Northern Ireland has a rather dynamic migration history, demonstrating that its people have long been looking outward as well as inward, well connected with the wider world. But how many departed and where did they go? And what of the Northern Ireland Diaspora? How has the view of the troubled homeland from abroad, especially among expatriates, contributed to progress along the road to peace? In addressing these questions, the book treats the relationship between migration, sectarianism and conflict, immigration and racism, repatriation and the Peace Process, with particular attention to the experience of Northern Ireland migrants in the two principal receiving societies - Britain and Canada. With the emigration of young people once again on the increase due to the economic downturn, it is*



*perhaps timely to learn from the experiences of the people who have been 'leaving the North' over many decades; not only to acknowledge their departure but in the hope that we might better understand the challenges and opportunities that migration and Diaspora can present.*

B. Walter, B. Gray, L.A Dowling and S. Morgan for the Irish Department of Foreign Affairs (2002): **A study of the existing sources of information and analysis about Irish emigrants and Irish communities abroad.**

**<https://www.researchgate.net/publication/242580037> A study of the existing sources of information and analysis about Irish emigrants and Irish communities abroad**

*This study provides background data and analysis for the Task Force report on Policy concerning Emigrants. It brings together different sources of information and analysis in order to provide a statistical and analytical portrait of the three constituent populations that form the concern of the Task Force: Irish emigrants, returnees and Irish communities abroad. It analyses a wide range of sources of information in Ireland and each country of destination in order to provide as full a range as possible of interpretations of the causes and circumstances of contemporary Irish emigration, return migration and the needs and condition of Irish communities abroad.*

B. Walter (2008) **From 'flood' to 'trickle': Irish migration to Britain 1987–2006. Irish Geography, Vol. 41, Issue 2.**

**<http://www.tandfonline.com/doi/abs/10.1080/00750770802076950>**

*A dramatic change in the size and direction of emigration from Ireland has taken place over the past 20 years. The most striking feature is the sharp decline in movement to Britain from the Republic of Ireland, a traditional supplier of labour for well over 200 years. By contrast there has been a small increase in emigration from Northern Ireland, an important element of which is higher education students from Protestant backgrounds, who may be permanent migrants. Detailed statistics available from the Central Statistics Office of the Republic of Ireland show that proportionately more women have left as gross numbers have declined. This reflects the persistence of social, rather than predominantly economic, causes of emigration, also evident in the range of socially excluded people for whom Britain represents a 'safety valve'. Two groups now characterise the Irish population in Britain; the ageing 1950s cohort and their children and grandchildren, the large second and third generations.  
(pay to view)*

B. Walter (2013): **Transnational networks across generations: childhood visits to Ireland by the second generation in England** in M. Gilmartin and A White (eds) **Migrations: Ireland in a global world**. Manchester University Press 2013 pp. 17-35. <https://muse.jhu.edu/book/67653/>

*The close entanglements of families spread between Ireland and England are often ignored as transnational links, reflecting the hazy understanding of separate states within the 'British Isles' especially outside the Irish Republic. But the significance of these ties was demonstrated by the size of return migration of Irish nationals with their British-born children in the Celtic Tiger phase of economic growth of the late twentieth and early twenty-first centuries. About half of the immigration 'explosion' was accounted for by first- and second-generation 'returning' migrants who constituted 8.8 per cent of the total population in 2006 (Ní Laoire, 2008). These recorded moves represent a visible outcome of a myriad of hidden exchanges which connect families between the two islands. Indeed long summer holiday 'home' visits to Ireland in childhood are an iconic feature of second-generation British Irish experiences, in contrast to more widely recognized Irish-American identities.*

C Wills (2015): **The Best Are Leaving: Emigration and Post-War Irish Culture**. Cambridge University Press.

<https://www.cambridge.org/core/books/best-are-leaving/B2499D2D7AF69548678C154A4E7119A3>

*Clair Wills's *The Best Are Leaving* is an important and wide-ranging study of post-war Irish emigrant culture. Wills analyses representations of emigrants from Ireland and of Irish immigrants in Britain across a range of discourses, including official documents, sociological texts, clerical literature, journalism, drama, literary fiction, and popular literature and film. This book, written by a leading critic of Irish literature and culture, discusses topics such as the loss of the finest people from rural Ireland and the destruction of traditional communities; the anxieties of women emigrants and their desire for the benefits of modern consumer society; the stereotype of the drunken Irishman; the charming and authentic country Irish in the city; and the ambiguous meanings of Irish Catholicism in England, which was viewed as both a threatening and civilising force. Wills explores this theme of emigration through writers as diverse as M. J. Molloy, John B. Keane, Tom Murphy, and Edna O'Brien.*

## Webpages

### **Mind How You Go:**

<http://www.mindhowyougo.ie/>

*Advice and support for the various practical and emotional challenges of emigration, based on the experience of 500 recent Irish emigrants.*

## Documentaries and Films

### **'Arise, You Gallant Sweeneys!' (2010): Outside Films**

**<http://outsidefilm.org.uk/arise-you-gallant-sweeneys/>**

*Arise, You Gallant Sweeneys!* is a film documenting the dwindling generation of Irish men who emigrated to Britain to find work in the 1950s and 60s; a proportion of who found themselves homeless and destitute in cities that they spent their working lives building. It focuses around a group of older Irish people, and a summer excursion they made to Ireland during the summer of 2008. Through a lively discourse, a wide range of issues and experiences are discussed and shared in the film physical and mental health; social care; institutional care; alcohol dependency; homelessness; sectarian and domestic violence.

### **The Forgotten Irish (2009): Directed by Maurice Sweeney.**

**<https://documentaryheaven.com/forgotten-irish/>**

A two part documentary examining the decade following World War II, in which thousands of young Irish people emigrated to Britain. It was first broadcast on the Irish television station TV3 in October 2009. The documentary looks at the lives of these emigrants, what they had left behind and the new sights they had encountered in post-war Britain. The series is split into two parts. The first part documents the experiences of four Irish men in Birmingham, who emigrated to England after the war. The second part concentrates on Irish women who emigrated to Britain, especially those who fled to the UK in an attempt to escape institutions such as the Magdalene Laundries.

## Video Clips

**The Irish in England: [https://www.youtube.com/watch?v=SYgdQG\\_orwk](https://www.youtube.com/watch?v=SYgdQG_orwk)**

**The Gathering: Homeward Bound (2012): <http://www.youtube.com/playlist?list=PL44DvX1ZZ5Yj8nYYPGmmUI85HGqvOQj24>**

*RTE documentaries following famous Irish celebrities return to Ireland.*

# RETURN MIGRATION

See also *Irish Ethnicity & Identity*.

A Barrett, I Mosca (2015): **Social Isolation, Loneliness and Return Migration: Evidence from Older Irish Adults. Journal of Ethnic and Migration Studies Volume 39, 2013 - Issue 10 .**

**<https://www.tandfonline.com/doi/full/10.1080/1369183X.2013.833694>**

*Across the subjects of economics, sociology and demography, much has been written about the difficulties faced by immigrants. However, much less attention has been paid to the difficulties which return migrants face when they come back to live in their countries of birth. A number of studies suggest that return migrants can experience significant re-adjustment challenges. In this paper, we add to this strand of research by examining the extent to which a group of returned migrants experience higher degrees of social isolation and loneliness compared to compatriots who never lived outside their country of birth. The data used are from the first wave of the Irish Longitudinal Study on Ageing (TILDA). Our results suggest that social isolation is a significant feature of the lives of return migrants and that the degree of social isolation is typically stronger for people who spent longer away and who have returned more recently.*

Crosscare Migrant Project (2017): **Home for Good: A report on the experiences of recently returned Irish emigrants. <https://www.migrantproject.ie/wp-content/uploads/2017/10/Home-for-Good-a-report-by-Crosscare-Migrant-Project-May-2017.pdf>**

*The primary aim of this report is to update and develop the understanding and knowledge base of the situation of Irish emigrants moving back to Ireland from abroad. It was undertaken in response to increased national interest in the experiences of returning Irish emigrants arising from Central Statistics Office figures<sup>1</sup> released in August 2016 which revealed a dramatic 74% increase in net inward migration to Ireland by Irish citizens. It also follows Crosscare Migrant Project's 2016 report entitled 'Irish emigrants' perspectives of the emigration experience' which, in association with GAA clubs around the world, examined Irish emigrant views on emigration and return migration. Subsequent to these findings and the CSO statistics, certain questions were being asked by the media, politicians and general public about the profile of recent returnees – why were they returning and how were they adjusting to life back in Ireland?*

Crosscare Migrant Project (2017): **Submission to Indecon Ireland on Barriers for Returning Irish Emigrants.**

**[https://www.migrantproject.ie/policy\\_research/removing-barriers-returning-irish-emigrants/](https://www.migrantproject.ie/policy_research/removing-barriers-returning-irish-emigrants/)**

*In line with our remit under the Emigrant Support Programme, we have focused this submission on three key barriers which we continue to encounter in our work with Irish emigrants returning to Ireland in marginalised situations. These barriers are:*

- 1. The Habitual Residence Condition*
- 2. Immigration and residency permission for family members*
- 3. Access to homeless services*

Crosscare Migrant Project (2018): **A hundred thousand welcomes: Habitual residence and access to social welfare for returned.**

**<https://www.migrantproject.ie/wp-content/uploads/2018/05/A-Hundred-Thousand-Welcomes-a-report-by-Crosscare-Migrant-Project-May-2018.pdf>**

*A Hundred Thousand Welcomes? analyses and critiques the experiences of returning Irish emigrants who have been denied access to social welfare support based on the Habitual Residence Condition (HRC) assessment under the Department of Employment Affairs and Social Protection (DEASP) over the past three years. The report outlines evidence of inconsistencies and misapplication of the assessment process that results in the adverse impact on returned Irish emigrants. The context of recent return migration and the barriers to accessing social welfare assistance are detailed in the Introduction, along with a brief outline of the work of Crosscare Migrant Project, the HRC assessment, and Ireland's Diaspora Policy and the impact of HRC on returning emigrants.*

Crosscare Migrant Project (2019): **Coming Home In Crisis – Experiences of Irish emigrants returning in crisis situations.**

**<https://www.migrantproject.ie/wp-content/uploads/2019/10/Crosscare-Migrant-Project-Coming-Home-In-Crisis-Oct-2019.pdf>**

*The report contributes to the knowledge base on contemporary Irish migration, the Irish diaspora, and the highly valuable work of Irish emigrant support groups globally. It is based on a welfare-led study that aims to illuminate the broader experiences of Irish emigrants returning to Ireland in crisis situations, following their journey back from abroad, while identifying their needs and the supports available to them on their return.*

P Gavin (2015): **A step at a time – the resettlement needs of Irish people returning from prison overseas. Irish Council for Prisoners Overseas (ICPO).** **<http://www.icpo.ie/wp-content/uploads/2014/06/A-Step-At-A-Time-The-Resettlement-Needs-of-Irish-People-Returning-From-Prison-Overseas.pdf>**

*This report aspires only to begin a conversation around the resettlement needs of Irish ex-prisoners resettling in Ireland and to examine current practises. It is not intended to a definitive or all-encompassing account. Rather, it more modestly*

*hopes to develop an awareness and understanding amongst those working with Irish prisoners overseas or those whose decisions, directly or indirectly impact upon this group, of the needs and challenges this group encounters.*

A.M Joyce (2010): **Return migration from England to Ireland: The impact of accent on feelings of belonging. Socheolas: Limerick Student Journal of Sociology. Vol. 2. Issue. 2.**

**[http://www.ulsites.ul.ie/sociology/sites/default/files//sociolog\\_Return%20Migration%20from%20England%20to%20Ireland.pdf](http://www.ulsites.ul.ie/sociology/sites/default/files//sociolog_Return%20Migration%20from%20England%20to%20Ireland.pdf)**

*The advent of the ‘Celtic Tiger’ saw Ireland transform from a country with high levels of emigration to one of significant immigration. Many of those who migrated to Ireland in the past years are ‘returned migrants’; people who left Ireland, often to work in the UK, and have now returned ‘home’. In many cases they have brought their foreign-born children ‘home’ with them, and these ‘children’ are the focus of this study. This paper examines the impact that accent may have on feelings of belonging of the children of returned migrants from England to Ireland.*

C.Ni Laoire (2007): **The ‘green green grass of home’? Return migration to rural Ireland. Journal of Rural Studies. Vol. 23. Issue 3. pp. 322 – 244.**

**<http://www.sciencedirect.com/science/article/pii/S0743016707000083>**

*The paper is based on the life narratives of some of the 1980s generation of emigrants who have recently returned to live in Ireland. It focuses on those Irish return migrants who spent a substantial part of their lives in the large urban centres of Britain and the US, and are currently living in rural Ireland. Their narratives of return are explored in terms of discourses of rurality, in particular through notions of a rural idyll and belonging/not belonging. It is argued that return migrants draw on classic counter-urbanisation discourses in their narratives of return, but that these are interwoven with notions of family/kinship. Furthermore, the idyllisation of rural life is complicated by aspects of the specificity of the position of the return migrant. It is suggested that rural return migrants are positioned somewhere between locals and incomers, reflecting the complexity of Irish rural re-population processes, and that the phenomenon of rural return complicates accepted understandings of counter-urbanisation. (Pay to view)*

C. Ni Laoire (2009): **Complicating host-newcomer dualisms: Irish return migration as homecomers or newcomers? Translocations: Migration and Social Change.**

**<https://cora.ucc.ie/handle/10468/5527>**

*Popular discourses of contemporary Irish society are often structured on the basis of dualisms which oppose a perceived native/Irish/host community to an imagined foreign/non-Irish/ newcomer community. This paper uses the example of Irish return migration to challenge these pervasive dualisms and to highlight the blurred nature of boundaries between host and newcomer. The paper draws on life narrative interviews with recent return migrants to reveal the ways in which they constantly move between*

*the shifting positions of 'insider' and 'outsider'. Migrant narratives of home and return are conceptualised in terms of the ways in which home is inhabited and remembered differently with migration, and as a result is continuously being reprocessed. It is argued that neither home nor belonging are static constructs, and that return migrants constantly re-make and reproduce home and belonging. In this way, they 'bring home' to non-migrants the inherent instability of accepted concepts of place, identity and belonging, and in doing so, unsettle powerful imagined insider-outsider dualisms.*

C. Ni Laoire (2011): **Narratives of 'Innocent Irish Childhoods': Return Migration and Intergenerational Family Dynamics. Journal of Ethnic and Migration Studies Volume 37, 2011 - Issue 8: Transnational Migration and Childhood.**  
<https://www.tandfonline.com/doi/full/10.1080/1369183X.2011.590928?src=recsys>

*There is growing recognition of the significance of circular and return migration in contemporary global migration flows. Although many return moves involve adults accompanied by their children, these migrant children are a relatively invisible and under-researched group. In this article I explore the experiences of children who have moved to Ireland with their Irish return-migrant parent(s)—a group who were born and spent part of their childhoods in Britain, the US and elsewhere, and who, as part of the Irish return-migration phenomenon of the late 1990s–2000s, have moved 'home' with their parent(s) to a country with which they have strong, yet often ambiguous, ties. Using participative research methods with children and parents in some of these families, I explore the interrelation of notions of childhood, identity and place in the return narratives of both the parents and the children. Irish return migration is often constructed in terms of home-coming and is assumed to involve the unproblematic reinsertion of Irish nationals in their home country. I argue that, related to this, the notion of 'innocent Irish childhoods' permeates familial narratives of return migration. Adult return migrants construct their own and their children's migrations around this particular idyllisation. I reflect on the ways in which children in return-migrant families relate to this notion, and may challenge but also reproduce these idealised narratives of return. In this way, I show that involving children as active research participants can highlight internal dynamics in migrant families and challenge hegemonic constructs of return migration. (pay to view)*

C. Ni Laoire (2011): **'Girls just like to be friends with people': gendered experiences of migration among children and youth in returning Irish migrant families. Children's Geographies. Volume 9, 2011 - Issue 3-4: DIVERSE SPACES OF CHILDHOOD AND YOUTH: GENDER AND OTHER SOCIO-CULTURAL DIFFERENCES.**  
<https://www.tandfonline.com/doi/full/10.1080/14733285.2011.590713>

*The gendered nature of children and young people's experiences of migration are explored in this paper, drawing on research with children in Irish return migrant families. The paper focuses on the ways in which gender dynamics both reinforce and complicate the children's complex social positionings in Irish society. It explores the gendered nature of the children's and young people's everyday lives, relationships with peers and negotiations of identity, through a specific focus on the role of sport,*

*friendship and local gender norms in their lives. I suggest that gender articulates with other axes of sameness/difference in complex ways, shaping the opportunities for social participation and cultural belonging in different ways for migrant boys and girls.*  
(pay to view)

C. NI Laoire (2015): **Making space for ambiguity: the value of multiple and participatory methods in researching diasporic youth identities. Identities, Volume 23, 2016 - Issue 4. P 470-484.**  
<http://www.tandfonline.com/doi/full/10.1080/1070289X.2015.1024124>

*This article explores the use of participatory methods in a research project with young people in return migrant families. In-depth children-centred participatory research was conducted with children and young people who had moved to Ireland with their Irish return migrant parents during the recent 'Celtic Tiger' era. I argue that the use of multimodal and participatory methods in research with young migrants enables participants to express multiple identities and complex narratives of self. People frequently perform different identities in different contexts, but young migrants in particular, because of the disruptions and incoherences associated with their migrancy and their complex social and cultural positionings, can express ambiguous and apparently contradictory narratives of self. Recognising that research is a process of co-constructing meaning, I highlight the importance of using multimodal methods in research with young migrants, showing how different modes of coconstructing meaning can allow different and ambiguous narratives of self to be articulated. (Pay to view)*

C. NI Laoire (2020): **Transnational mobility desires and discourses: Young people from return-migrant families negotiate intergenerationality, mobility capital, and place embeddedness. Population, Space and Place, Volume 26, Issue 6, August 2020.** <https://onlinelibrary.wiley.com/doi/10.1002/psp.2310>

*A longitudinal and intergenerational perspective opens up possibilities of novel insights into the socio-spatial practices and relations that constitute, and generate, transnational youth im/mobilities. This paper draws on research conducted over 10 years with young adults who had migrated to Ireland as children with their return-migrant parents during the Celtic Tiger period. It explores how, as young adults, they envisage and navigate their unfolding im/mobility pathways. In a context where transnational mobility experience is highly valued and celebrated, they draw on their mobility capital as former migrants to self-position as knowledgeable mobile subjects. However, precisely because of their personal and family mobility resources, their engagements with discourses of hypermobility are selective—simultaneously claiming the cultural capital of transnational mobility and de-fetishising it by producing grounded interpretations that value place embeddedness. The paper sheds light on some of the tensions of contemporary youth mobilities in contexts of globalisation, uncertainty, and migration.*



E O'Leary, D Negra (2016): **Emigration, return migration and surprise homecomings in post-Celtic Tiger Ireland. Irish Studies Review Volume 24, 2016 - Issue 2.**  
**<https://www.tandfonline.com/doi/full/10.1080/09670882.2016.1147406>**

*This article explores the cultural and ideological management of mass migration in twenty-first-century Ireland, arguing that narratives of return have come to dominate representations of emigration. The almost universal focus on the moment or experience of return distinguishes the current era from other periods of high emigration in Ireland. The phenomenon of the surprise homecoming video is scrutinised alongside recent cinematic releases, newspaper articles, blogs and cultural events including *The Gathering* (2013) and the *Marriage Equality Referendum* (2015). By drawing these sources together, the article exposes how cultural representations of emigration have been shaped to fit with official narratives of a business-friendly nation in recovery. By repeatedly showcasing the emotional pleasures of return these popular culture forms support a fantasy of easy return and mask the real economic and social problems driving the latest wave of emigration.*

## Webpages

**Safe Home Programme Ltd:** **<http://www.safehomeireland.com/>**

*This free confidential service is aimed at anyone thinking of returning or moving to Ireland, regardless of age or circumstances. Also aimed at those who have recently returned in need of advice and support.*

**Returning Irish Migrants collection:** **<https://repository.dri.ie/catalog/xd07qs68j>**

*Between July 1997 and March 1998 Professor Mary Corcoran at Maynooth University conducted twenty-three in-depth interviews with returning Irish emigrants, mostly in the Dublin region (two were conducted in the midlands and one in the south-east). Seventeen of these interview transcripts have been deposited in the Irish Qualitative Data Archive and made available in the DRI as the Returning Irish Migrants collection. Stipulation for selection was that participants must have left Ireland in the 1980s and returned in the 1990s.*

## Documentaries and Films

**Coming Home: The Documentary**

**<https://www.facebook.com/ComingHomeDocumentary/>**

*For centuries the Irish have left their shores in search of work, opportunities and a better life. Of those that leave few permanently return. 'Coming Home' follows a select group of Irish emigrants taking that journey.*

# IRISH ETHNICITY & IDENTITY

See also *Health, Mental Health Dementia & Suicide, Ethnic Minority Studies, Irish Ethnicity & Identity, Discrimination & Sectarianism, Gender, Community, Culture, Migration and Return Migration*.

D.H Akenson (1993): **The Irish diaspora: a primer. Philadelphia. Meany.**  
[http://books.google.co.uk/books/about/The\\_Irish\\_diaspora.html?id=1xsOAQAAMAAJ&redir\\_esc=y](http://books.google.co.uk/books/about/The_Irish_diaspora.html?id=1xsOAQAAMAAJ&redir_esc=y)

*Akenson's primer is one of the most comprehensive studies on Irish diaspora, reflecting the differences in diasporas from the Americas, Australasia, West Indies and Britain. This book looks at the figures associated with the Irish across the world, while exploring the identities that shape the diaspora abroad. In relation to Britain, Akenson treats the Irish diaspora here as historically the most deprived of the population, due to the inexpensive means of travel across the Irish Sea. He also remarks that researchers have the least amount of systematic data in relation to the Irish in Britain from the post-Famine period to WW1.*

M. Boyle (2001): **Towards a (re) theorisation of the historical geography of nationalism in diasporas: the Irish diaspora as an exemplar. Population, Space and Place, Vol 7, Issue 6, pp. 429 – 446.**  
<http://onlinelibrary.wiley.com/doi/10.1002/ijpg.240/abstract>

*The strength of diasporic nationalism is characterised by an uneven historical geography, with different diasporic communities functioning as 'hotbeds' of nationalism at different times. Mapping and explaining these historical geographies is of importance if the cultural and political experiences of diasporic existence are to be understood. It is towards a critical interrogation of the conceptual tools available to accomplish this task that this paper is dedicated. Based upon a reading of social scientific literature on the intensity of national affiliation among the nineteenth and early twentieth century Irish diaspora, and using Doreen Massey's recent advocacy of a new concept of 'space-time', the paper advances a case for a (re)theorisation of the phenomenon of diasporic nationalism. (Pay to view)*

M. Boyle (2011): **Metropolitan Anxieties: On the meaning of the Irish Catholic adventure in Scotland. Ashgate Publications, pp. 292.**  
<https://www.taylorfrancis.com/books/9781315249049/chapters/10.4324/9781315249049-19>

*Presenting findings from a new oral history archive consisting of 67 interviews with members of the Irish Catholic community in Scotland, attention is given to the themes of national identity, estrangement and belonging; diasporic imaginings of Ireland; anti-imperial activism, agitation and advocacy; culture, faith and family; and poverty, work education and equality.*

P Bracey (2010): **Perceptions of the contribution of an Irish dimension in the English history curriculum. Educational Review, Volume 62, 2010 - Issue 2.**  
<https://www.tandfonline.com/doi/full/10.1080/00131911003668134>

*This paper asserts that an Irish dimension should be taught within the context of diversity within the English history curriculum. The study explores perceptions of a wide range of respondents through the use of questionnaires and interviews undertaken during the period 2002–2007. Research findings suggest that perceptions of the place of Ireland in the history curriculum in UK schools are influenced by attitudes ranging from pragmatism to values associated with identity and diversity. The period from 2007 has also seen a plethora of reports related to diversity which have included specific references to an Irish dimension. There appeared to be a strong case for developing planning principles to underpin the place of an Irish dimension in the curriculum. Consequently, the final stage of the paper provides a curriculum model which relates an Irish dimension to the development of diversity and an inclusive map of the past. (pay to view)*

P Burke Wood, M Gilmartin (2018): **Irish enough: changing narratives of citizenship and national identity in the context of Brexit. Space and Polity, Volume 22, 2018 - Issue 2**  
<https://www.tandfonline.com/doi/abs/10.1080/13562576.2018.1543824>

*This paper is a preliminary investigation of Irish identity and citizenship in the aftermath of the decision of the UK to leave the European Union. It identifies three significant impacts: the marked increase in applications for citizenship in the Republic of Ireland from residents of Northern Ireland and Britain and the justifying narratives for those applications; the respondent narratives in the Republic about what it means to be Irish; and the effects on ideas of Ireland as an all-island identity. We consider the ways in which access to Irish citizenship is bordered by narratives of ethnic belonging and draw attention to how Irish citizenship is 'bordered' in the newsmedia. Through an examination of newsmedia and social media representations of and explanations for the post-Brexit rise in applications, we explore the interrelationship between strategic and affective aspects of citizenship and national identity and the possibilities of a resurgence of Irish ethnic nationalism post-Brexit. Through this case study, we aim to signal critical sites of change and frameworks of analysis for ongoing study of the specific situation of the island of Ireland as well as the practice of citizenship in the shifting geopolitics of the early twenty-first century more broadly. (pay to view)*

M. Cronin, D. Adair (2001): **The wearing of the green: A history of St. Patrick's Day.** Routledge.

<http://www.amazon.co.uk/The-Wearing-Green-History-Patricks/dp/041518004X>

*Looking at more general Irish traditions and Irish communities throughout the world, Mike Cronin and Daryl Adair follow the history of this widely celebrated event, examining how the day has been exploited both politically and commercially, and they explore the shared heritage of the Irish through the development of this unique patriotic holiday.*

R. Douglas (2002): **'Anglo-Saxons and Attacotti: the racialisation of Irishness in Britain between the world wars'.** *Ethnic and Racial Studies*, vol.25, no.1, pp 40-63. <http://www.tandfonline.com/doi/abs/10.1080/01419870120112058>

*During the inter-war years, theories purporting to show that the people of Ireland were racially distinct from their Anglo-Saxon neighbours underwent a significant revival in Britain. These doctrines, which had featured prominently in nineteenth-century scientific and political discourse, were again employed following the secession of the Irish Free State from the United Kingdom in 1921, both to explain the apparent failure of the British civilizing mission in Ireland and to assuage what many Britons regarded as a national humiliation. Although the discrediting of scientific racism in the 1930s undermined the premises upon which many of these ideas were based, racial hibernophobia was an important component of the post-Great War re-definition of British national identity during a period of economic and political upheaval.(Pay to view)*

H Ewart (2013): **'Coventry Irish': Community, Class, Culture and Narrative in the Formation of a Migrant Identity, 1940–1970.** *Midland History* Volume 36, 2011 - Issue 2: **Ethnic Community Histories in the Midlands.** <https://www.tandfonline.com/doi/abs/10.1179/004772911X13074595849112?src=recsys>

*Successful migration requires adaptation to the cognitive disjunction between 'there and here' and 'then and now'. One possible response is the emergence of a hybrid identity expressed in phrases used by diaspora members such as 'I'm Coventry Irish.' This article explores the role of community, class, culture and narrative in the formation of a 'Coventry Irish' identity in migrants to Coventry from Ireland across the mid twentieth century. It draws on archival sources to investigate the interplay between Irish migrants and the host community. The lived experience of migrants is explored through oral history interviews and archival recordings. It provides evidence of the processes through which migrants integrated within a working-class city whilst maintaining a distinct ethnic identity and how this identity is evolving over subsequent generations.(pay to view)*

N Gilzean, JW McAuley (2002): **Strangers in a Strange Land?: (Re)Constructing 'Irishness' in a Northern English Town. Irish Journal of Sociology. Vol 11. Issue 2. 2002.**

<https://journals.sagepub.com/doi/pdf/10.1177/079160350201100204>

*This is a case study of the social and physical construction of an 'Irish' community in an English town. It asks how or why members of this community migrated and how they construct contemporary images of 'home'. The article draws on semi-structured interviews and conversations with members of the contemporary Irish community in Huddersfield, including Irish-born and second-generation Irish respondents. We find that their sense of Irish identity is complex, encompassing the totality of social experience, much of which is influenced by often competing interpretations of social and political relationships and understandings of history. What constitutes Irish identity in Huddersfield is determined not just by these factors, but also by the ways in which individuals are socialised as members of different families, neighbourhoods, workplace or other social interest groups. (pay to view)*

Federation of Irish Societies (2007): **The Irish Dimension: An exploration of 2001 Census Data** <http://issuu.com/marionmccracken/docs/england-the-irish-dimension?e=2929897/2891878>

*These twenty-four reports, (national, regional and local), are an outcome of a research project on the Irish data in the 2001 Census. They present and analyse the Irish data from the 2001 Census in a form which allows comparison with other minority groups.*

F Healy (2019): **Survey of a Diaporic Irish community using a social network. Journal National Identities Volume 22. 2020 - Issue 1**

<https://www.tandfonline.com/doi/full/10.1080/14608944.2019.1590807>

*Scotland is currently the locus of transformational pressures that could lead to the break-up of the UK. Until recently, the Irish Catholic diaspora could be identified as a working-class community that maintained strong links with Ireland and was opposed to an independent Scotland. However, recent evidence suggests that this community is evolving. This paper presents the results of a survey of supporters of Celtic FC, who are drawn mainly from this diaspora, which took advantage of the power of social networks. The findings indicate a community in transition, and this may have a bearing on the future status of Scotland. (pay to view)*

M.J Hickman, S. Morgan and B. Walter (2000): **Second-generation Irish people in Britain: a demographic, socio-economic and health profile a research report for the DION committee. University of North London, Irish Studies Centre.**

[http://books.google.co.uk/books/about/Second\\_generation\\_Irish\\_people\\_in\\_Britain.html?id=TaQZPAAACAAJ&redir\\_esc=y](http://books.google.co.uk/books/about/Second_generation_Irish_people_in_Britain.html?id=TaQZPAAACAAJ&redir_esc=y)

M.J Hickman, S. Morgan, B. Walter, J. Bradley (2005): **The limitations of whiteness and the boundaries of Englishness: Second-generation Irish identifications and positionings in multi-ethnic Britain. Ethnicities, Vol. 5, No. 2, pp. 160 – 182.**

**<http://www.researchgate.net/publication/249724412> The limitations of whiteness and the boundaries of EnglishnessSecond-generation Irish identifications and positionings in multiethnic Britain**

*The focus of this article is the second-generation Irish in England. It is based on data collected as part of the Irish 2 project, which examined processes of identity formation amongst the second-generation Irish population in England and Scotland. The article examines and maps identifications and positionings of second-generation Irish people and discusses how two hegemonic domains – Ireland and England – intersect in the lives of the children of Irish-born parents, with material and psychological consequences. Their positionings in multi-ethnic Britain are compared with those of ‘visible’ minority ethnic groups, and their narratives of belonging and non-belonging are analysed in terms of the limitations of whiteness and the boundaries of Englishness.*

M.J Hickman (1998): **Reconstructing deconstructing “race”: British political discourses about the Irish in Britain. Ethnic and Racial Studies 21 (2): 289-307.** **<http://www.tandfonline.com/doi/abs/10.1080/014198798330025>**

*This article examines the ‘forced inclusion’ of the Irish within a ‘myth of homogeneity’ which developed in Britain from the 1950s onwards. In particular, it explains the complex reasons for exclusion of the Irish from the immigration controls introduced in the 1962 Commonwealth Immigrants Act. Further, the article challenges the notion that this exclusion of the Irish from the 1962 legislation was primarily due to their ‘whiteness’. It explores the significance of Northern Ireland’s location in the United Kingdom for British policies in relation to citizens of the Irish Republic. The article ends by arguing that ‘forced inclusion’ within a national collectivity is no necessary protection against racialisation, problematisation and discrimination. (Pay to view)*

M.J Hickman (2000): **‘Binary opposites’ or ‘unique neighbours’? The Irish in multi-ethnic Britain. The Political Quarterly, Vol. 71, Issue 1, pp. 50–58.** **<http://onlinelibrary.wiley.com/doi/10.1111/1467-923X.00279/abstract>**

*Exploration of the term ‘British-Irish’. (Pay to view)*

M.J Hickman, B. Walter, S. Morgan and J. Bradley (2002): **A hidden population in multi-Ethnic Britain: the second-generation Irish. ESRC Report.** **<https://core.ac.uk/reader/77282829>**

*It is generally assumed that the second-generation Irish (people born in Britain to one or two Irish-born parents) have assimilated into the ‘white’ majority. This assumption has important implications both for the Irish community and*

*for wider popular and theoretical understandings about 'race'/ethnicity/national identity in Britain. Overlooking the possibility of ongoing difference in the Irish community contributes in important ways to the 'myth of homogeneity' of 'white' British society. It also substantially reduces the acknowledged size of the Irish as a population group in Britain, and removes opportunities for identifying shared positionings across the black/white divide, by categorising the Irish as a migrant rather than as a multi-generational ethnic group.*

M.J. Hickman, L. Ryan (2020): **The "Irish question": marginalizations at the nexus of sociology of migration and ethnic and racial studies in Britain\***. **Ethnic and Racial Studies, Volume 43, 2020 - Issue 16: ERS Open**

**<https://www.tandfonline.com/doi/full/10.1080/01419870.2020.1722194>**

*Despite constituting one of the largest migrant groups, the Irish have been overlooked in most British sociological research on migration and ethnicity. We explore how this came about and examine its costs in relation to stigmatization and national security. The relative silence among British sociologists throughout the war in Northern Ireland and its impact on the Irish in England, requires further explanation. This neglect resulted in a failure to learn lessons from the past especially about the potential impact of counter-terrorism practices on Muslim communities. Furthermore, we show how unpacking the compressed category of whiteness helps to understand the dynamic interplay of other identity markers such as accent, religion, nationality and class in shaping how different groups of white migrants, especially Eastern/Central Europeans, have been perceived, represented and racialized in various public discourses.*

M.J. Hickman (2011): **Census ethnic categories and second-generation identities: a study of the Irish in England and Wales. Journal of Ethnic and Migration Studies, Vol. 37, Issue 1.**

**<http://www.tandfonline.com/doi/abs/10.1080/1369183X.2011.523005>**

*This article focuses on the second-generation Irish in Britain, and presents findings of the relationship between particular social characteristics and predictions of the likelihood of second-generation Irish selecting 'White Irish' or 'White British' in the 2001 Census in England and Wales. Using a combination of new quantitative data and earlier (unpublished)*

K. Howard (2006): **Constructing the Irish of Britain: ethnic recognition and the 2001 UK Censuses. Ethnic and Racial Studies, Volume 29, Issue 1. pp. 104-123.** **<http://www.tandfonline.com/doi/abs/10.1080/01419870500352439>**

*Since multicultural policies in modern liberal democracies depend on the official institutionalisation of ethnic diversity, systems of ethnic classification such as those incorporated in the national population census, acquire a particular political significance. Ethnic activists who regard their group's identity and culturally specific needs as being 'excluded' from the multicultural*

*framework can be expected to mobilise to secure inclusion. Ultimately it is politicians who decide which ethnic groups should or should not be included in systems of ethnic classification. In this way, official ethnic classifications have become sites of contest in contemporary identity politics. Through an analysis of the dynamics that led to the inclusion of an 'Irish' option on the ethnic group questions for the 2001 Censuses of Great Britain, this article shows how radical changes to the list of ethnic designations used on censuses can be driven by political expediency rather than considered understandings of sociological reality. (Pay to view)*

H. Hughes, D. Allen (2010): **Holidays of the Irish diaspora: the pull of the 'homeland'?** **Current Issues in Tourism. Volume 13, Issue 1.**  
<http://www.tandfonline.com/doi/abs/10.1080/13683500802495669>

*Tourism of ethnic minorities in the UK is characterised by prioritised visits to the 'homeland'. This is to maintain contact with friends and relatives but also a desire to reinforce cultural identity for self and descendants. It has particular relevance in view of disapproval and discrimination in UK. This study seeks to determine the significance of Ireland in the tourism profile of Irish people living in an English city. There is a sizeable population of first-generation migrants and descendants who might be considered Irish. Semi-structured interviews were conducted with 26 Irish people (first, second and third generation). Nearly all felt a connection with Ireland and it featured in their tourism (not exclusively), to greater and lesser extents, especially for first generation. Visits were generated more by a pull of Ireland than by a push from experiences in Britain. While visit frequency and priority diminished with age and with generational progression, there was an emotional tie influencing visits which was maintained for a number of second and third generations. Visits did have the effect of reinforcing a sense of Irishness. (Pay to view)*

S. Karlsen, J. Nazroo (2002): **Agency and structure: the impact of ethnic identity and racism on the health of ethnic minority people. Sociology of Health and Illness, 24 (1): 1-20.** <http://onlinelibrary.wiley.com/doi/10.1111/1467-9566.00001/pdf>

*To understand ethnic inequalities in health, we must take account of the relationship between ethnic minority status, structural disadvantage and agency. So far, the direct effects of racial oppression on health, and the role of ethnicity as identity, which is in part a product of agency, have been ignored. This research sets out to redress this balance using data from the Fourth National Survey of Ethnic Minorities. Factor analysis suggested that dimensions of ethnic identity were consistent across the various ethnic minority groups. Initially some of these dimensions of ethnic identity appeared to be related to health, but in a multivariate model the factor relating to a racialised identity was the only one that exhibited any relationship with health. These figures suggest that ethnic identity is not related to health. Rather, the multivariate analyses presented here showed strong independent relationships*



*between health and experiences of racism, perceived racial discrimination and class.*

P Keogh, L Henderson, C Dodds (2004): **Ethnic minority gay men: redefining community, restoring identity. Sigma Research.**

**<http://www.sigmaresearch.org.uk/downloads/report04c.pdf>**

*The three reports which emerge from this collection of studies can each stand alone, but are best read in relation to one other. One examines the relationship between being less well-educated, working class and having a gay identity. Another examines the experiences of gay adult migrants to London. This report investigates ethnic minority identity and gay identity specifically concentrating on the experience of British-born Black Caribbean men and White Irish immigrants to London.*

G. Leavey, S. Sembhi, G. Livingston (2004): **Older Irish migrants living in London: identity, loss and return. Journal of Ethnic and Migration Studies, Vol. 30, Issue 4, pp. 763 – 779.**

**<https://www.researchgate.net/publication/248979149> Older Irish migrants living in London Identity loss and return**

*More than a quarter of a million people left Ireland for Britain in the 1940s and 1950s. The literature on the Irish experience in Britain reveals high levels of social deprivation and poor health, some of which has been attributed to prejudice and discrimination, the legacy of a colonial relationship. Other commentators have suggested the more interwoven complexities for Irish migrants in Britain of maintaining an authentic identity. This paper explores the myth of return, encompassing notions of identity and settlement for this cohort of Irish people, now in the latter part of their lives. It discusses complex, conflicting attitudes to 'home' and belonging. We used focus groups and semi-structured in-depth interviews to explore their reasons for, and experience of, migration and their attitudes to the possibility of return. Many of the informants, particularly single men, detailed their lives as exiles, unable to return to Ireland and poorly connected to British life. They describe a state of disconnection to both worlds. Others have been able to obtain, over time, a relatively contented existence in the UK. (Pay to view)*

M. Mac an Ghail (2001): **British Critical Theorists: The production of the conceptual invisibility of the Irish diaspora. Social Identities, Vol. 7, Issue. 2, pp. 179 – 201.**

**<http://www.tandfonline.com/doi/abs/10.1080/13504630120065275>**

*There is a long historical narrative of the relations between Britain and Ireland in which images of the Irish have been mobilised as major changing representational resources for the making of the British nation, identity and culture. Presently, the Irish diaspora in Britain is a major racialised ethnic group. However, it is absent from contemporary British theorists' representations of race and ethnicity. The paper critically explores the dominant racial regime of representation and this accompanying conceptual absence, as illustrated in anti-*

*racist and new cultural theory texts.*

M. Mac an Ghail, C Haywood (2003): **Young (male) Irishmen: postcolonial ethnicities - expanding the nation and Irishness. European Journal of Cultural Studies. Vol. 6. Issue. 3. pp. 386-403.**

**<https://journals.sagepub.com/doi/abs/10.1177/13675494030063007>**

*This article explores the experiences of second generation Irish young men living in Britain. Drawing upon theories of globalization, diaspora and subjectivity, it considers how ethnic invisibility (in Britain) and national exclusion (in Ireland) are shaping young people's specific experience of cultural peripheries. At the same time, such a position provides an insight into the centrality of the black/white dualism on a lived-out level, while also highlighting the continuing salience of the racial dualism as a dominant explanatory framework. More specifically, it examines young people's reclamation and rearticulation of being and belonging, the cultural politics of Irishness and the visibility of Irish ethnicity. It concludes by bringing together some of the empirical, theoretical and methodological complexities involved in working in this area.*

A May-Banbury (2020): **All the world's a stage: How Irish immigrants negotiated life in England in the 1950s/1960s using Goffman's theory of impression management. Irish Journal of Sociology. July 2020.**

**<https://journals.sagepub.com/doi/full/10.1177/0791603520939806>**

*This paper uses oral history to consider the relative merits of symbolic interactionism in revealing new insights regarding the Irish immigration experience in England during the 1950s and 1960s. Using a variety of rubrics attributed to Canadian sociologist Erving Goffman, I critically examine the nature of identity work performed by Irish men and women when in their new host country. The paper highlights the interface between citizenship and sociocultural identity epitomised by both the use props (corporeal modifications) and the power of sign vehicles, notably Irish accents in shaping the nature of social interactions. The extent to which Goffman neglects sensory driven constructs of identity is highlighted. The way in Irish immigrants negotiated two simultaneous worlds front and back stage in response to the anticipated reaction of the given audience evokes the metaphor of a revolving door of identity fluid and chameleon like in nature. Actions were at times driven the anticipated reactions of others following presentation but then reclaimed elsewhere manifested by front and back stage behaviours. The Irish men and women worked inside and alongside systems of control where their identities were contested, ambiguous, or problematised to create a fluid sense of self (selves).*

M. McGovern (2002): **'The 'Craic' Market': Irish Theme Bars and the Commodification of Irishness in Contemporary Britain. Irish Journal of Sociology, Vol 11, Issue 2, 2002.**

<https://journals.sagepub.com/doi/pdf/10.1177/079160350201100205>

*This article analyses the rise of the Irish theme bar in Britain during the last decade as an example of cultural commodification in the context of Late Capitalism. The paper is also designed to examine the form such bars have taken and suggests that this process represents an example of the reification and consumption of an ethnic identity through a system of signification. The article begins by exploring the emergence of a 'night-time economy' in the 'post-industrial city' as the material context for the commodification of Irishness in the form of the theme bar. It then traces the development and spread of such theme bars from the early 1990s onward. The relationship between the growth of such bars and the advertising campaigns and marketing strategies of a number of major brewing companies will also be viewed. The nature of long-established images of Irish people in general and of the Irish migrant community in Britain in particular will also be discussed as an important context for the symbolic representations of the Irish theme bar. Ultimately the paper will argue that an essentialised conception of an imagined Irish ethnic identity is represented in such theme bars through this pool of pre-existent signs and symbols. In addition, the paper will suggest that such signs and symbols are the means by which cultural practices often closely associated with the Irish migrant community in particular are viewed, commodified and consumed. (pay to view)*

M. McLoone (2011): **Why didn't Kevin Keegan play for Ireland? Contrasting narratives of the Irish in Britain. Irish Studies Review, Volume 19, Issue 1.**

<http://www.tandfonline.com/doi/abs/10.1080/09670882.2011.541642>

*This article examines the complex narratives about the Irish in Britain. These narratives reflect the complexity of the Irish immigrant experience itself, from integration to alienation, and help to explain the persistence of cultural stereotypes. The sometimes contradictory nature of these narratives also help us understand the ways in which the Irish community has shaped and contributed to popular culture in Britain, especially within the case of second and third generation Irish in the 1970s and 1980s.*

T. Murray (2011): **'A diasporic vernacular?: the narrativization of identity in second generation Irish memoir'. Irish Review, 44.**

<http://www.corkuniversitypress.com/product-p/9781908634245.htm>

*In a number of recent narratives of second generation Irish upbringing in Britain, the experience of the annual summer holiday or the immanent death of the subject's mother acts as the focus for reconsiderations and re-workings of personal and ethnic identity. By examining work by writers such as John Walsh, Gretta Mulrooney and John Boyle, this article demonstrates how the emotional legacies of such experiences, and the questions of conflicted cultural allegiance they provoke, are mediated through the practice of autobiographical writing. By deploying various rhetorical and performative strategies, both as subjects and*

*narrators, these texts reveal how a complex web of identifications is negotiated in a specific diasporic context and how relationships with Ireland and the protagonists' mothers plays a key role in understandings of home and sense of belonging. They also raise questions about the efficacy of, on the one hand, the concept of 'authenticity' and, on the other, the concept of 'hybridity' in regards to the deeper emotional entanglements such stories reveal. Furthermore, because such negotiations are partly dependent on memories of the distant past, the identities they produce are the product of reinterpretations and re-formulations over time. The article draws on Paul Ricoeur's theory of 'narrative identity' to examine how shifts and slippages along the fact/fiction spectrum problematize the way in which each subject's sense of self is constructed. By doing so, it sheds light on how second generation texts relate to broader questions of identity in the Irish diaspora and their disclosure through narrative. (Pay to view)*

T. Murray (2013): **Edna O'Brien and narrative diaspora space. Irish Review. Vol 21. Issue 1.**

**<http://www.tandfonline.com/doi/abs/10.1080/09670882.2012.758951#.VdMqKLvbLcc>**

*Given the persistent presence of migration in the work of Edna O'Brien, it is surprising how marginal a theme it is in critiques of her work. This article explores how questions of diaspora have reached a renewed level of depth and intensity in her novel *The Light of Evening* (2006) and the related short story 'My Two Mothers' (2011). Looking, in particular, at how letters play a central role in the relationships of three generations of Irish women across three countries, it analyses how issues of mother(land), diaspora and belonging are mediated through migrant fiction. It draws on the work of Avtar Brah and Paul Ricoeur to argue that, along with related forms of textuality within O'Brien's oeuvre, letters represent a 'narrative diaspora space' which illuminates the relationship between mothers, daughters and writing in Irish migrant experience.*

T. Murray (2014): **Winifred M. Patton and the Irish revival in London. Irish Review. Vol 22. Issue 1.**

**<http://www.tandfonline.com/doi/abs/10.1080/09670882.2013.871863#.VdMo5rvbLcc>**

*The place of London in the Irish Revival is sometimes overlooked, yet, at the turn of the nineteenth and twentieth centuries, the city served as a place where Irish political and cultural identities were reinvigorated amongst the migrant community there and fed directly into events back home. The experience of living in London, at one remove from Ireland, appears to have reinforced a sense of belonging and nationhood for many writers, the most prominent of which was Yeats. This article examines the life and work of Winifred M. Patton, a gifted Irish writer and nationalist who lived there between 1893 and 1914. Whilst she never achieved the same reputation as some of her contemporaries, Patton, nevertheless, published widely in Irish nationalist newspapers of the time. Apart from writing poetry, short stories and essays, she was also active in political and*

*cultural organisations such as the Gaelic League and the Irish Fireside Club helping ferment Irish nationalist aspirations at a crucial turning point in British–Irish relations. Based on new research into an archival collection of Patton's papers, this article examines the relationship between migration, gender and nationalism and the role of literature in mediations of cultural identity in the Irish diaspora. (Pay to view)*

J. Nagle (2005): **“Everybody is Irish on St. Paddy’s”: ambivalence and alterity at London’s St. Patrick’s Day 2002. Identities, Volume 12, 2005 - Issue 4.**  
**<http://www.tandfonline.com/doi/abs/10.1080/10702890500332733>**

*This article gives an account of the first major St. Patrick's Day parade in London, highlighting the way the parade was used by the Irish community to increase the visibility and profile of the Irish in London by creating a positive Irish identity through the articulation of an inclusive experience of Irishness. Such prominent visibility of the Irish represents for many within the Irish community a formal acceptance of the contribution the Irish endow multicultural London, when for many years the Irish have been rendered invisible by being represented as a pariah community. I suggest that such a project is fraught with ambivalence, lying uneasily as it does in between an important politics of recognition and a dangerous reification of culture and ethnicity and the reduction of identities to a fetishized surplus value. Rather than viewing such spectacles as either radically liminal and progressive or co-opted by the “dominant power,” the organisers and sponsors are more seen as a “new social movement,” believing their mission is to pluralize society and provide new models of intercultural interaction. (Pay to View)*

A O’Day (2009): **A conundrum of Irish diasporic identity: mutative ethnicity. Immigrants & minorities. VOL 27; NUMBER 2-3; 2009, 317-339.**  
**<http://www.tandfonline.com/doi/abs/10.1080/02619280903128194>**

*This comparative study of the experience of the Irish in Britain and the United States draws upon a wealth of contemporary literature in order to stress the with Ireland and its tendency to ‘mutate’ in content over space and time, perhaps most strikingly according to the various political and social benefits which favoured its preservation from one locale to another. The essay argues that ‘mutative ethnicity’ and ‘adaptative ethnicity’ therefore become the terms which best explain the history of the Diaspora and cast light on Irish belief and behaviour. It shows that in order to preserve their Irishness, the Irish also had to change it. Thus the identity of the Irish in Victorian Britain is, like Irish identity elsewhere, a somewhat complicated and shifting concept, moving and developing in a jostling for cultural, social and political space in which the British and Irish changed one another.*

Office of National Statistics (2012): **Ethnicity and national identity in England and Wales 2011.** **<http://www.ons.gov.uk/ons/rel/census/2011-census/key-statistics-for-local-authorities-in-england-and-wales/rpt-ethnicity.html>**

*Report on 2011 Census ethnicity and national identity statistics. Also access to*

*data tables for comparison of Irish national identity and ethnicity figures by Regions and Local Authorities.*

Office of National Statistics (2013): **Detailed country of birth and nationality analysis from the 2011 Census of England and Wales.**

**<https://www.ons.gov.uk/peoplepopulationandcommunity/populationandmigration/populationestimates/articles/detailedcountryofbirthandnationalityanalysisfromthe2011censusofenglandandwales/2013-05-13>**

*This short story analyses 2011 Census data for two key measures of the migrant population of England and Wales, specifically country of birth and passports held. Additionally migrant groups are analysed by age, sex and year of arrival. In 2011, 13 per cent (7.5 million) of the resident population of England and Wales were born outside the UK, while 7.4 per cent (4.2 million) held only a non-UK passport. Almost half (46 per cent, 3.4 million) of the non-UK born usually resident population held a UK passport in 2011; of those born abroad who held a foreign passport, 11 per cent (383,000) were Indian-born, followed by 10 per cent (332,000) Pakistani-born. Those holding only a foreign passport accounted for 51 per cent (3.8 million) of non-UK born usual residents. There were also four per cent (269,000) who reported having no passport the most common non-UK nationality was Polish with 558,000 residents; this was followed by Irish (372,000) and Indian (315,000). These three countries together accounted for 30 per cent (1.2 million) of all foreign nationals and 22 per cent (1.7 million) of the non-UK born.*

S. Sorohan (2012): **Irish London during the troubles. Irish Academic Press Ltd (14 Sept. 2012).**

**[https://www.amazon.co.uk/dp/0716531038/ref=cm\\_sw\\_r\\_fa\\_dp\\_BdDrqb0JJK](https://www.amazon.co.uk/dp/0716531038/ref=cm_sw_r_fa_dp_BdDrqb0JJK)**

*The myth of return was sacred to the majority of the Irish who left the old sod to work in post-war Britain. Generally this dream was left unfulfilled, and several English cities became their permanent homes, leaving them as the largest ethnic minority in Britain. This accessible book focuses on Irish experiences in the most popular destination for Irish emigration in the twentieth century - London and the south-east of England in the times of The Troubles. Over 30 original interviews with first generation and second generation emigrants born in the English capital, as well as archival material, bring to life Irish Londoners and their experiences. Sorohan offers analysis of the under-explored theme of the formation of a coherent ethnic community among the emigrants through such organisations as the Catholic Church, the GAA and County Associations. He also analyses divisions and differences within the community along class and gender lines.*

R Swift, S Gilley (2009): **Irish identities in Victorian Britain. Immigrants & minorities: historical studies in ethnicity, migration and diaspora. 27:2-3. 129-133**

<http://www.tandfonline.com/doi/pdf/10.1080/02619280903128061>

*The question of identity lies at the heart of modern Irish history, and for most Irish people in the Victorian period and beyond, this issue was resolved in one of two ways, as religious and political allegiances reinforced each other. On the one hand, to be a Roman Catholic was to be an Irish nationalist, and a rebel or Home Ruler; on the other, to be a Protestant was to be a supporter of British rule in Ireland and of the British Empire. In the same way, the great majority of Britons as Protestants took the Irish Unionist view of Ireland. In practice, however, for significant minorities, these combinations might be exchanged, or simply varied in many and subtle ways, especially among the Irish in Britain, as a consequence of the domestic pressures operating upon them and their own influence upon the wider population.*

P. O'Sullivan (2003): **Developing Irish diaspora studies: a personal view. New Hibernia Review / Iris Éireannach Nua Vol. 7, No. 1 (Spring, 2003), pp. 130-148**  
[http://muse.jhu.edu/login?auth=0&type=summary&url=/journals/new\\_hibernia\\_review/v007/7.1osullivan.html](http://muse.jhu.edu/login?auth=0&type=summary&url=/journals/new_hibernia_review/v007/7.1osullivan.html)

*Many interests and preoccupations shape my interest in the development of Irish Diaspora Studies. One of those background interests is my study of the nature of academic disciplines, and the problems that arise when we try to develop an interdisciplinary approach to a specific area of research or concern. I can well understand why it might be necessary to chop up "the human condition" into bite-size chunks so that each academic discipline can apply its own ground rules, use its own methods, and respond to its own preoccupations. But why, when the time comes to put the patient back together, are there no longer any ground rules?*

S. Pemberton and J. Mason (2007): **Uncovering the "invisible" minority: Irish communities. economic inactivity and welfare policy in the United Kingdom. European Planning Studies, Vol. 15, Issue. 10.**  
<http://www.ingentaconnect.com/content/routledg/ceps/2007/00000015/00000010/art00007>

*Economic inactivity and worklessness have been identified by the UK Government as two of the most important causes of social exclusion at a national level. Following advice presented by the Social Exclusion Unit's (Report of the Policy Action Team 18 - Better Information (London: The Stationary Office 2000)) report, it was recognised that some groups in society - including ethnic minorities - who are vulnerable to economic inactivity, worklessness and social exclusion, are forgotten simply because not enough is known about their particular circumstances. Within this context this briefing analyses economic inactivity within Irish communities - often referred to as the "invisible ethnic minority". (Pay to view)*

Runnymede Trust (2000): **The future of multi-ethnic Britain: The Parekh Report. Profile Books, pp. 417.**

**[http://books.google.co.uk/books/about/The\\_Future\\_of\\_Multi\\_Ethnic\\_Britain.html?id=qPniEIF5bOEC](http://books.google.co.uk/books/about/The_Future_of_Multi_Ethnic_Britain.html?id=qPniEIF5bOEC)**

*Britain has made some progress towards reducing racist violence and racial discrimination, but it still has a long way to go before it can claim to be a tolerant and just multi-ethnic society that is at ease with, delights in and profits from its rich diversity. This report by the Commission on the Future of Multi-Ethnic Britain describes and analyses the contemporary reality and suggests the way forward.*

L. Ryan (2007): **Who do you think you are? Irish nurses encountering ethnicity and constructing identity in Britain. Ethnic and Racial Studies, Volume 30, Issue 3.** **<http://www.tandfonline.com/doi/abs/10.1080/01419870701217498>**

*This article draws upon interviews with twenty-six Irish nurses in Britain, who mostly migrated in the 1950s–1970s. It aims to contribute to understandings of the processes involved in constructions and negotiations of Irish identity in Britain. As a predominantly white ethnic group, Irish migrants in Britain occupy an ambiguous position as white, European insiders, but cultural outsiders. Focusing on a number of ‘construction sites’, such as hospitals, nurses’ homes and social venues, the article examines not only how the women experienced and expressed their identities as Irish migrants but also how they encountered ‘other’ ethnicities. Rather than a simple, one-dimensional notion of Irish ethnic identity, the study analyses the complex, multi-layered and shifting dynamics within these ‘construction sites’ and how intersections of gender, location and occupational status impacted on both ascriptions and experiences of Irishness. (Pay to view)*

L Ryan (2007): **Migrant women, social networks and motherhood: The experiences of Irish nurses in Britain. Sociology, 41, (2) April 2007, pp.295-312.** **<http://soc.sagepub.com/content/41/2/295.abstract>**

*Although there is a growing interest in female migration, little attention has been paid to how migrant women access and sustain social networks, both locally and spatially dispersed, over time. Social networks theories have much to offer an analysis of migrants' social ties and interpersonal relationships. However, while there is a lively interest in transnational networks and global chains of care, many migration studies have simply taken for granted the existence of post-migration networks. Drawing on a case study of Irish nurses in Britain, this article aims to contribute to a better understanding of how migrant women access and utilize local ties post-migration. While transnational networks may challenge the equation between spatial proximity and social interaction, this article argues that we should not overlook the importance of propinquity particularly in terms of day-to-day practical support and local knowledge.*



L. Ryan, A. D'Angelo, M. Puniskis, N. Kaye (2014): **Analysis of 2011 census data, Irish Community Statistics, England and Selected Urban Areas. Irish in Britain, SPRC, Middlesex University.**  
<https://www.irishinbritain.org/what-we-do/publications/census-analysis-reports>

*In these reports we draw on census data from 2011 (with some comparative data from 2001) to map the demographic profile of Irish people in England as a whole and in 6 specific regions. We focus on overall age structure by gender and, in particular, highlight the skewed age profile of the Irish in these regions. The disproportionate age profile of the Irish population is associated with particular health needs, which we highlight by using census data on general health and long term limiting illness. There are also consequences for unpaid caring and for housing with large numbers of older Irish people living alone. The health needs of the Irish in Britain have been the subject of several previous reports. Our regional reports also highlight the situation for 'White: Gypsy or Irish Travellers', while recognising that this category includes English Gypsies as well as Irish Travellers.*

R. Ryan-Flood (2008): **Sexuality, citizenship and migration: the Irish lesbian, gay, bisexual and transgender diaspora in London. University of Essex and the ESRC. (aka the Irish Lesbian, Gay, Bisexual and Transgender Diaspora in London)**

<http://discover.ukdataservice.ac.uk/catalogue?sn=7014>

*This research project examines the experiences of Irish lesbian, gay, bisexual and transgendered (LGBT) people living in London. Many Irish members of the LGBT community felt obliged to emigrate to live in places that were more comfortable for members of their community. The study focuses on these migrations, and their specific experiences. Ryan-Flood examines the notions of home, identity, belonging, familial relationships and subjectivity. By exploring the relationship between sexuality, ethnicity and diaspora, the study will uncover the ways in which contemporary sexual citizenship, migration and queer imaginaries of the metropolis are mutually implicated in complex ways.*

M.T Smith, D. McRaid (2009): **Paddy and Biddy no more: an evolutionary analysis of the decline in Irish Catholic forenames among descendants of 19th century Irish migrants to Britain. Annals of Human Biology. Vol. 36, Issue 5. pp. 595-608.**

<https://www.tandfonline.com/doi/abs/10.1080/03014460903117459?journalCode=iahb20>

*This research paper looks at the cultural evolution of forenames among Irish migrants. It suggests that in particular circumstances some forenames may not be neutral but, again by analogy with population genetics, may be subject to selection. The authors compare forename frequencies among first and second-generation Irish at the 1881 census of England and Wales, and show that in all counties studied the frequencies of the indicative Irish Catholic forenames Patrick and Bridget were much lower in the second-generation Irish, a result which applies consistently throughout 17 counties of England and Wales*

*chosen for their substantial Irish-born populations. (Pay to view)*

J Strachan, A. O'Malley-Younger eds. (2010): **Ireland - revolution and evolution. Peter Lang Academic Press. 238pp.**

**<http://books.google.co.uk/books/about/Ireland.html?id=IAU5rYdldeUC>**

*The essays in this collection all revolve around the notion of change in Ireland, whether by revolution or by evolution. Developments in the shared histories of Ireland and Great Britain are an important theme throughout the book. (Pay to view)*

M. Scully (2009): **'Plastic and proud'?: discourses of authenticity among the second-generation Irish in England. Psychology & Society, Vol. 2, Issue 2, pp. 124 – 135.**

**[http://leicester.academia.edu/MarcScully/Papers/163078/Plastic and Proud Discourses of Authenticity among the second-generation Irish in England](http://leicester.academia.edu/MarcScully/Papers/163078/Plastic%20and%20Proud%20Discourses%20of%20Authenticity%20among%20the%20second-generation%20Irish%20in%20England)**

*This paper argues that understandings of authenticity are crucial in the construction of a diasporic identity and explores how members of the Irish diaspora in England construct discourses of what it means to be 'authentically' Irish. In particular, it examines how these discourses are arranged around the 'Plastic Paddy' trope, a label originally coined by young Irish migrants in London in the 1980s to describe the second-generation London-Irish they encountered. The attribution of 'plasticness' in interview data as well as rhetorical defences against being labelled 'plastic' reflecting ongoing issues of contestation over meaning and ownership of diasporic Irishness. From a social psychological perspective, this provides an example of the subtle ways in which language and labels may be used for exclusionary purposes, as well as the agency displayed by those who are positioned as 'inauthentic' by these discourses in constructing their own identities in dialogue with them.*

M. Scully (2009): **Local identification and authenticity among the Irish diaspora in England. In L. De Pretto, G. Macri & C. Wong (Eds.), Diasporas: Revisiting & Discovering (pp. 225-244). Oxford: Inter-Disciplinary Press.**

**[https://www.academia.edu/397358/Discourses of authenticity and national identity among the Irish diaspora in England](https://www.academia.edu/397358/Discourses_of_authenticity_and_national_identity_among_the_Irish_diaspora_in_England)**

*Migration is a growing phenomenon that can no longer be viewed as simply referring to the relocation of people from origin to the destination country. The implications and complexities of human mobility become clear once we disengage from a perspective and we strive to understand processes that elude the simplistic assumption that migrants will invariably (and eventually) 'go back home'. Questions have arisen as to why do some migrants organise in groups and thus why do ethnic communities emerge and moreover what makes some migrant communities acquire a diasporic dimension.*

M. Scully (2010): **Discourses of authenticity and national identity among the Irish diaspora in England. PhD thesis, The Open University.**  
[http://oro.open.ac.uk/25474/1/Scully\\_2010\\_Discourses\\_auth\\_nat\\_id\\_Irish\\_diaspora\\_England.pdf](http://oro.open.ac.uk/25474/1/Scully_2010_Discourses_auth_nat_id_Irish_diaspora_England.pdf)

*This thesis explores the ways in which Irish people in England draw on discourses of authenticity in constructing and articulating Irish identities. It is based on the theoretical assumption that identities are constructed through discourse, which is understood as a broad horizon of meaning-making. The Irish in England are discussed as a population that negotiate both their personal identities and putative collective identity within discourses of Irishness as diasporic and as a minority identity within multicultural England. It is argued that 'authenticity' is central to both these positionings, but that personal constructions of authentic Irishness may differ from hegemonic constructions. Additionally, a distinction is made between diasporic and transnational Irish identities.*

M. Scully (2012): **The tyranny of transnational discourse: 'authenticity' and Irish diasporic identity in Ireland and England. Nations and Nationalism, 2012, 18 (2), pp. 191-209.**

<https://onlinelibrary.wiley.com/doi/abs/10.1111/j.1469-8129.2011.00534.x>

*Through the prism of current state discourses in Ireland on engagement with the Irish diaspora, this article examines the empirical merit of the related concepts of 'diaspora' and 'transnationalism'. Drawing on recent research on how Irish identity is articulated and negotiated by Irish people in England, this study suggests a worked distinction between the concepts of 'diaspora' and 'transnationalism'. Two separate discourses of authenticity are compared and contrasted: they rest on a conceptualisation of Irish identity as transnational and diasporic, respectively.*

M. Scully (2012): **Whose day is it anyway? St. Patrick's Day as a contested performance of national and diasporic Irishness. Wiley-Blackwell for the Association for the Study of Ethnicity and Nationalism.**

<https://onlinelibrary.wiley.com/doi/abs/10.1111/j.1754-9469.2011.01149.x>

*One of the more intriguing aspects of St. Patrick's Day celebrations as a nationalised ritual of a performed Irishness, both within and outside Ireland, is the extent to which it represents a dialogue between territorialised and diasporic expressions of Irish identity, and claims of belonging to Irishness. St. Patrick's Day celebrations in English cities are a particularly intriguing example of this contestation, due to the proximity of the two countries and the historical structural and cultural constraints on the public performance of Irish identity in England, as well as their more recent reinvention within celebratory multiculturalism. This article examines how debates around the authenticity of St. Patrick's Day parades in English cities are employed in the identity work of individual Irish people. In doing so, it provides insight on the tensions between Irishness as*

*transnational, diasporic, and ethnic, as experienced in England*

M. Scully (2013): **BIFFOs, jackeens and Dagenham Yanks: county identity, “authenticity” and the Irish diaspora. Irish Studies Review, Volume 21, Issue 2, 2013**

**[http://www.tandfonline.com/doi/abs/10.1080/09670882.2013.808874#.VVnPU\\_50zcc](http://www.tandfonline.com/doi/abs/10.1080/09670882.2013.808874#.VVnPU_50zcc)**

*Despite being an everyday point of reference in Irish discourse, the extent to which the county serves as a locus of identification has been oddly overlooked in the Irish studies literature. In particular, the persistence of identification with the county of origin post-migration offers new insights on the construction and maintenance of identity within the Irish diaspora. Drawing on my PhD research on discourses of authenticity and identity among the Irish in England, this article investigates the ways in which county identity is invoked both by Irish migrants and those of Irish descent. It illustrates how the county is used as a rhetorical tool to situate the speaker within discourses of belonging and authenticity, but how this may also act as a constraint on the articulation of a collective, diasporic identity. It argues for a greater research focus on translocalism within the context of changing Ireland–diaspora relations.*

M. Scully (2015): **The problem of a subjective authenticity and the articulation of belonging among the Irish in England—a psychosocial approach. Qualitative Research in Psychology, 12:1, 34-44**

**[http://www.tandfonline.com/doi/full/10.1080/14780887.2014.958369#.VVnMr\\_50zcc](http://www.tandfonline.com/doi/full/10.1080/14780887.2014.958369#.VVnMr_50zcc)**

*This article presents the question of identity and authenticity as a problematic one, capable of investigation through a psychosocial lens. “Authenticity,” as explored by Erickson (1995) and Weigert (2009), may be understood as a commitment to self-values, meaning and motivation. Feeling “true to oneself” thus becomes an intensely personal affective project, which remains theoretically the preserve of the individual subject, and thus incapable of challenge by others. However, as identity is inherently social, there is a need to interrogate the affective nature of belonging to a collective identity.*

C Thornton, A Corbett (2014): **Hitting home: Irish identity and psychotherapy in the UK. <https://onlinelibrary.wiley.com/doi/abs/10.1111/bjp.12093>**

*We examine the work of ICAP a clinic for Irish people in Britain, to describe an (Irish) idea of ‘home’ within a psychoanalytic/ group-analytic discourse, and some aspects of its clinical significance in providing culturally-sensitive psychotherapy. Our work weaves through four axes of trauma: the dislocation embedded in all migration, irrespective of the social or economic circumstances of the migrant; the long domination of Ireland by England, and some of the resulting complexities in Irish migration to Britain; childhood abuse, within the ‘home’ and within the*

*Church-run institutions sanctioned by the Irish state; childhood neglect and deprivation.*

M. Tilki, L. Ryan, A. D'Angelo, R. Sales (2009): **The forgotten Irish: report of a research project commissioned by The Ireland Fund of Great Britain. Social Policy Research Centre Middlesex University.**  
[http://eprints.mdx.ac.uk/6350/1/Tilki-Forgotten\\_Irish.pdf](http://eprints.mdx.ac.uk/6350/1/Tilki-Forgotten_Irish.pdf)

*The research was commissioned by the Ireland Fund of Great Britain to inform its Forgotten Irish Campaign and decisions about where to deploy funds most effectively. It aimed to identify groups of Irish people who have experienced problems settling in Britain but who, for personal or economic reasons, are reluctant or unable to return to Ireland. They may be isolated and lack support in Britain, especially as they get older, but have little contact with family in Ireland. It is this group which has become the focus of the Forgotten Irish Campaign.*

P. Walls (2001): **Religion, ethnicity and nation in the Census: some thoughts on the inclusion of Irish ethnicity and Catholic religion. Radical Statistics.**  
<http://www.radstats.org.uk/no078/walls.htm>

*In Great Britain, a new ethnicity question appeared in the Censuses of 2001 in Scotland and England/Wales and religion questions were introduced for the first time in a century and a half. This paper seeks to address the rationale behind changes to the ethnicity question and the introduction of religion questions. Attention is given to the inclusion of a Catholic religious category in Scotland (not included in England and Wales) and the related implications of an inclusion of a new 'Irish' ethnic category in both parts of Great Britain. It discusses the context in which issues of anti-Catholic discrimination and Catholic disadvantage in Scotland and Irish experience in Britain were integral to debates around the inclusion of these ethnic and religious categories, including the role of research evidence in shaping new official categories. How and why these new data may be used, misused or ignored is considered.*

J.J Walsh, F.P McGrath (2000): **Identity, coping style, and health behaviour among first generation Irish immigrants in England. Psychology & Health, Vol. 15, Issue 4, pp.467 – 482.**  
<http://www.tandfonline.com/doi/abs/10.1080/08870440008402007?journalCode=gqsh20>

*Berry's (1997) framework for acculturation research was used to explore the relationship between identity and health among Irish immigrants in England. One hundred and twelve first generation Irish immigrants completed questionnaire measures of ethnic identity, opportunities for identity expression, generalised coping style, and health behaviour. Significant, though small, positive correlations were observed between identity and health behaviour as predicted. Regression analyses and path analysis were used to present a model of the link between variables. Of particular note were the contrasting ways in which the two dimensions of identity were associated with health behaviour. Participants who*

*positively evaluated their ethnic origins reported engaging in healthier behaviour and adopting more beneficial coping strategies when faced with day-to-day stresses and problems. Participants who reported their ethnic origin as more central to their overall identity were also more likely to adopt beneficial coping strategies. Concomitantly, however, they had fewer than desired opportunities for expressing their ethnic identity which was, in turn, associated with less beneficial coping and health behaviour. In looking for ways to tackle the well-documented health problems of both first and second generation Irish in England, the results suggest that encouragement to feel more positive about their ethnic identity might result in greater usage of behavioural approach coping and, relatedly, to improved health behaviour.*

B. Walter, S. Morgan, M.J. Hickman, J. M. Bradley (2002): **Family stories, public silence: Irish identity construction amongst the second generation Irish in England. Scottish Geographical Journal, Volume 118, Issue 3, pp. 201-217.**  
<https://www.tandfonline.com/doi/abs/10.1080/00369220218737147>

*Formal narratives of history, especially that of colonial oppression, have been central to the construction of national identities in Ireland. But the Irish diasporic community in Britain has been cut off from the reproduction of these narratives, most notably by their absence from the curriculum of Catholic schools, as result of the unofficial 'denationalisation' pact agreed by the Church in the 19th century (Hickman, 1995). The reproduction of Irish identities is largely a private matter, carried out within the home through family accounts of local connections, often reinforced by extended visits to parent/s 'home' areas. Recapturing a public dimension has often become a personal quest in adulthood, 'filling in the gaps'. This paper explores constructions of narratives of nation by a key diasporic population, those with one or two Irish-born parents. It places particular emphasis on varying regional/national contexts within which such constructions take place, drawing on focus group discussions and interviews for the ESRC-funded Irish 2 Project in five locations — London, Glasgow, Manchester, Coventry and Banbury. (pay to view)*

B. Walter (2005): **'Exploring diaspora space: entangled Irish/English genealogies'** :L. Harte,Y. Whelan and P.Crotty (eds), Ireland: space, text, time, Liffey Press, Dublin.

<http://arro.anglia.ac.uk/293031/>

*The central concern of "Ireland: Space, Text, Time" is to explore the diverse ways in which discourses of time, space and textuality have shaped historical and contemporary understandings of the relationship between place and identity in Irish culture, both at home and abroad. Taking its cue from the prevalence of metaphors of space and time in literary, academic and popular discourses of identity, the book investigates the material embodiments of these constructs in a range of cultural practices and phenomena, from novels and films to buildings and monuments. The shaping influence of certain key historical figures is also considered, and due emphasis is given to the dialogical relationship between*

*cultural developments in Ireland and those in the wider Irish diaspora. The volume as a whole is underpinned by a commitment to the use of interdisciplinary perspectives and approaches in the study of Irish culture and society. As the debate about the benefits of interdisciplinarity within the plural field of Irish Studies continues to simmer, "Ireland: Space, Text, Time" aims to demonstrate the practical ways in which scholars from different disciplines can fruitfully contribute to a multivalent discussion of the significance of particular forces and themes in Irish culture.*

B. Walter (2006): **English/Irish hybridity: second-generation diasporic identities. International Journal of Diversity in Organisations, Communities and Nations, Vol 5, Issue 7, pp. 17 – 24. <http://arro.anglia.ac.uk/114710/>**

*The Irish are the largest and longest-established non-British minority ethnic group in Britain, but their difference is recognised only in the migrant generation. Unlike the second generations of the so-called ‘visible’ ethnic groups, children of Irish-born parents in England are assumed to be British (or English) because they are (mostly) white and have no Irish accent. The invisibility of Irish-British identities reflects both an assumption by the majority society of ‘white’ cultural sameness and self censorship because of ongoing anti-Irish attitudes. This paper reports on the findings of the Irish 2 Project, funded by the Economic and Social Research Council to examine the social positionings and identities of people born in Britain to one or two Irish-born parents. (Pay to view)*

B Walter (2008): **Voices in other ears: “accents” and identities of the first- and second-generation Irish in England. Neo-colonial mentalities in contemporary Europe? : Language and discourse in the construction of identities. Cambridge Scholars Publishing. <https://core.ac.uk/display/77282812>**

*Irish people in England are identified by the English largely through the way they speak. This is homogenised by English hearers into the simplified description of an “Irish accent”, prioritising differences in pronunciation, although in reality the Irish use a variety of regionally-varied English dialects.<sup>3</sup> Collapsing Irish dialects into a monolithic category is paralleled by stereotyping the speakers in long-established, negative ways.*

B Walter (2008): **Celebrations of Irishness in Britain: second-generation experiences of St. Patrick’s Day’ : M.C. Considère-Charon and M. Savaric (eds), Ireland: the Festive and the Tragic, Cambridge Scholars Press. <https://core.ac.uk/display/77282835>**

*This chapter explores a very specific aspect of the phenomenon, experiences of St Patrick’s Day celebrations amongst what is often a hidden part of the Irish diaspora, those born in Britain to one or two Irishborn parents, known technically as the “second generation”. In particular it examines what adult second-generation Irish people’s memories of, and reflections on, St Patrick’s Day celebrations in their families and neighbourhoods can tell us about their relationships to Ireland and their ability to express their senses of Irish identities in Britain.*

B Walter (2008): **"No, we are not Catholics": intersections of faith and ethnicity amongst the second-generation Protestant Irish in England' in M. Busteed, F.Neal and J.Tonqe (eds) Irish Protestant identities, Manchester University Press (with Sarah Morgan).**

<http://www.manchesteruniversitypress.co.uk/9780719087752/>

*Irish Protestant Identities, available for the first time in paperback, is a major multi-disciplinary portrayal and analysis of the often overlooked Protestant tradition in Ireland. A distinguished team of contributors explore what is distinctive about the religious minority on the island of Ireland. Protestant contributions to literature, culture, religion, and politics are all examined. Accessible and engaging throughout, the book examines the contributions to Irish society from Protestant authors, Protestant churches, the Orange Order, Unionist parties, and Ulster loyalists. Most books on Ireland have concentrated upon the Catholicism and Nationalism which shaped the country in terms of literature, poetry, politics, and outlook. This book instead explores how a minority tradition has developed and coped with existence in a polity and society in which some historically felt under-represented or neglected.(pay to view)*

B Walter (2010): **Irish/Jewish diasporic intersections in the East End of London: paradoxes and shared locations' in M. Prum (ed) La place de l'autre Paris: L'Harmattan Press pp.53-67.**<https://core.ac.uk/display/77282833>

*Surprisingly little attention has been paid to parallels and intersections between the Irish and Jewish populations in Britain despite similarities in their historical periods of settlement, geographical locations and social positionings. Most of what is known is buried in a variety of printed contemporary observations and scattered comments in secondary historical narratives. This paper explores some of these sources and raises questions about what shape a linked and comparative analysis might take.*

B Walter (2011): **Whiteness and diasporic Irishness: nation, gender and class. Journal of Ethnic and Migration Studies, 37(9), pp.1295-1312.**

<http://www.tandfonline.com/doi/abs/10.1080/1369183X.2011.623584>

*Whiteness is often detached from the notion of diaspora in the recent flurry of interest in the phenomenon, yet it is a key feature of some of the largest and oldest displacements. This paper explores the specific contexts of white racial belonging and status over two centuries in two main destinations of the Irish diaspora, the USA and Britain. Its major contribution is a tracing of the untold story of 'How the Irish became white in Britain' to parallel and contrast with the much more fully developed narrative in the USA. It argues that, contrary to popular belief, the racialisation of the Irish in England did not fade away at the end of the nineteenth century but became transmuted in new forms which have continued to place the 'white' Irish outside the boundaries of the English nation. These have been strangely ignored by social scientists, who conflate Irishness and working-class identities in England without acknowledging the distinctive contribution of Irish backgrounds to constructions of class difference. Gender locates Irish women and men differently in relation to these class positions, for example allowing mothers to be blamed for the perpetuation of the underclass. Class and gender are also largely unrecognised dimensions of Irish ethnicity in*



*the USA, where the presence of 'poor white' neighbourhoods continues to challenge the iconic story of Irish upward mobility. Irishness thus remains central to the construction of mainstream 'white' identities in both the USA and Britain into the twenty-first century. (pay to view)*

B Walter (2014): **England people very nice: multi-generational Irish identities in the multi-cultural East End. Socialist History Journal, 45, pp.78-102.**  
**<https://www.researchgate.net/publication/280305685> BWalter'England People Very Nice multigenerational Irish identities in the multi-cultural East End' Socialist History 45 2014 78-102**

*A key element of the concept of diaspora is longevity of ethnic difference over more than one generation, that is the settledness of migrant populations beyond the migrants themselves. Diaspora has become a very popular notion amongst academics recently, but interest is strongly focussed on 'new' diasporas resulting from recent globalisation.<sup>1</sup> As a result 'old' diasporas, such as those of the Irish and to a lesser extent the Jews,<sup>2</sup> are often neglected especially by social scientists, although they offer unusual opportunities to explore these larger time frames. Moreover the widely-accepted erosion of difference of such long-established minority ethnic groups, under a taken-for-granted assumption of assimilation, has unacknowledged political consequences.*

B Walter (2015): **Migrants and descendants: multi-generations of the Irish in London in the 21st century. In: Kershen, A. (Ed.). London the Promised Land Revisited. Farnham: Ashgate pp.127-146**  
**<https://www.taylorfrancis.com/books/e/9781315592923/chapters/10.4324/9781315592923-13>**

*The Irish were the largest birthplace group in London from outside Britain until 2001. However the position changed rapidly between 2001 and 2011 when the ranking of the Irish fell sharply to fourth overall by birthplace amongst the incomers, after Indians, Poles and Pakistanis, and ninth by ethnic group. In 2012–13 Irish were placed only eleventh for new migrants seeking National insurance numbers in Britain, many fewer than Poles, Lithuanians, Hungarians, Italians or Portuguese, though of course some young Irish people will have worked in London previously (Kennedy et al., 2014: 26–7). But Irish migration to London has a much longer history and Irish experiences offer an unusual opportunity also to explore multi-generational ethnic identities as they persist, hybridise and lose visibility over time.*

B Walter (2018): **"Hidden" Diasporas? Second- and Third-Generation Irish in England and Scotland. In: Devlin Trew J., Pierse M. (eds) Rethinking the Irish Diaspora. Migration, Diasporas and Citizenship. Palgrave Macmillan, Cham.**  
**<https://www.researchgate.net/publication/323730485> Hidden Diasporas Second- and Third-Generation Irish in England and Scotland**

*Bronwen Walter challenges the low profile of the Irish diaspora in Britain in the celebration of The Gathering in Ireland in 2013. This is part of an ongoing denial of the scale and significance of emigration to Britain, reflecting expectations of higher economic returns from Irish-American investors. Drawing on qualitative data from the Irish 2 Project, Walter shows that Britain also fails to acknowledge*

*the specificity of Irish backgrounds, though there are important differences between England and Scotland. There is reluctance in England to disaggregate the “white” ethnic category, whilst in Scotland Irish-descent identities are still controversial and strongly contested.(pay to view)*

R Willis (2016): **The fragility of “white Irish” as a minority ethnic identity in England. Ethnic and Racial Studies. 1-19.**

**<http://www.tandfonline.com/doi/full/10.1080/01419870.2016.1229486>**

*This paper is a methodological reflection on the experiences of a white Irish woman researching ethnicity in England. Ethnic identity is described as a performance between two social actors that requires the collusion of both parties in order to be socially accepted. The history and disputes around the white Irish ethnic group category in England are discussed. Through the use of fieldnotes and interview extracts, I discuss how I became aware that my ethnic identity was not always recognized by participants, and in some cases the distinction between white Irish and white British was denied. At the micro level, this affects my rapport with individual participants, while at the macro level it resonates with historical relationships between Ireland and England. I argue that such experiences can lead to an existential threat to a person’s ethnic identity and therefore that the status of white Irish identity in England can be fragile. (pay to view).*

## Webpages

**The Runnymede Trust:** <http://www.runnymedetrust.org/>

*The UK’s leading race equality think-tank. The website provides information on projects, news and events to support equal opportunities for everyone in Britain.*

# **DISCRIMINATION & SECTARIANISM**

*See also Irish Ethnicity & Identity.*

**Cairde na hEireann Liverpool (2013): Under pressure: A report into far-right and loyalist attacks against Irish community parades/marches in Liverpool during 2012.** <https://www.statewatch.org/statewatch-database/under-pressure-a-report-into-far-right-and-loyalist-attacks-against-irish-community-parades-marches-in-liverpool-during-2012-cairde-na-heireann-february-2013-pp-13/>

*This report paper outlines the targeting of Irish community parades and marches in Liverpool by Far-Right Groups together with elements of Liverpool’s Loyalist/Orange community. It sets in context the historical basis of Irish community presence in Liverpool for the past 200 years; why Irish community activity on the streets was curtailed but subsequently re-emerged during the 1990’s; why the Far-Right have targeted Irish community parades/marches this past year and makes recommendations for statutory and non-statutory*

*organisations/services in dealing with the threat from extremists against Irish community organisations and events.*

P Davis (2006): **Birmingham's Irish Community and the Murphy Riots of 1867. Midland History, 31(1), pp. 37–66.**

<https://www.tandfonline.com/doi/abs/10.1179/mdh.2006.31.1.37?journalCode=y mdh20>

*William Murphy was a most controversial figure in Britain in the late 1860s. An employee of the Protestant Electoral Union, he delivered a mixture of anti-Irish and anti-Catholic sermons to predominantly working class audiences in Birmingham and various other towns visited by his entourage. His outspoken sermons led to the anti-Irish Murphy Riots of June 1867, the most serious religious disorder of the entire Victorian period, which caused extensive harm to property and people, as well as to community relations. The Murphy Riots and their immediate aftermath are described in detail, and the actions of the council, magistracy and police are investigated. These actions suggest prejudice against Irish people, which further suggest that Birmingham was similar to other towns in England in its treatment of the Irish community in its midst. (Pay to view)*

G Dawson, J Dover, S Hopkins (2016): **The Northern Ireland Troubles in Britain: Impacts, engagements, legacies and memories. Manchester University Press.**

<https://research.brighton.ac.uk/en/publications/the-northern-ireland-troubles-in-britain-impacts-engagements-lega>

*This book, the first of its kind, explores the history and memory of the Northern Ireland conflict as this has impacted upon, and generated engaged responses from, the State, culture and society in Britain. It has four main aims: to investigate the history of responses to, engagements with, and memories of the Northern Irish conflict in Britain; to explore absences and weaknesses or silences in this history; to promote a wider academic and public debate in Britain concerning the significance of this history, and the lessons to be learned from the post-conflict efforts to 'deal with the past' in Northern Ireland; and to provoke reflection on the significance of opening up hitherto unexamined histories and memories of the Troubles, and the ways in which ongoing conflicts between competing understandings of the past might be addressed and negotiated.*

Equality and Human Rights Commission (2016): **Healing a divided Britain: the need for a comprehensive race equality strategy.**

<https://www.equalityhumanrights.com/en/publication-download/healing-divided-britain-need-comprehensive-race-equality-strategy>

*This report represents the biggest ever review into race inequality in Great Britain, providing a comprehensive analysis on whether our society lives up to its promise to be fair to all its citizens. It looks across every area of people's lives including education, employment, housing, pay and living standards, health,*

*criminal justice, and participation. It examines where we are making progress, where we are stalling and where we are going backwards or falling short.*

S Gilley (2009): **English Catholic attitudes to Irish Catholics. Immigrants & Minorities. VOL 27: NUMBER 2-3: 2009. pp.226-24.**

**<http://www.tandfonline.com/doi/abs/10.1080/02619280903128145?journalCode=fimm20>**

*This essay explores the various paradoxes of the Roman Catholic Church in England, and to a degree in Scotland, beginning with the consideration that in the modern period, a large majority of the members of the English and Scottish Catholic Churches have been of Irish birth or descent. After the years of the great mid nineteenth-century immigration from Ireland, these Catholics in Britain found in their faith, rather than in any abiding sense of Irish nationality or consciousness of their place of origin, the central element of a distinct identity which was neither wholly native nor Irish, but lay in a strange middle ground between the two. Catholicism was a mark of separation in spite of the fact that the Church in Britain was served by a predominantly English priesthood and an overwhelmingly English episcopate, so that it never became a province of the spiritual empire of Irish Catholicism across its international diaspora, and was also an instrument of assimilation. (Pay to view)*

B Hazley (2013): **Re/negotiating “suspicion”: exploring the construction of self in Irish migrants' memories of the 1996 Manchester bomb. Irish Studies Review Volume 21. 2013 – Issue 3**

**<https://www.tandfonline.com/doi/full/10.1080/09670882.2013.814320?src=recsys>**

**S**

*On 15 June 1996 the Provisional IRA exploded a 3000 lb bomb in the city of Manchester, home to a large Irish community. This article uses oral history to explore the distinct ways in which two male Irish migrants, both of whom settled in the Manchester area during the post-war period, recall and negotiate their experiences of the bomb and its aftermath. Focusing on how memory production is shaped through interactions between different cultural forms and interior psychic processes, the article uses memories of the bomb to explore how the culture of suspicion generated around Irishness in Britain during “The Troubles” could be productive of distinct forms of Irish migrant subjectivity. (Pay to view)*

DP Heinrich, AE Thornton, RM Morgan, N Bouhana (2013): **An Analysis of forensic evidence used in the prosecution of terrorism cases in Britain between 1972 and 2008. Policing: A Journal of Policy and Practice. VOL 7: NUMBER 1: 2013. 96-108**

**<http://policing.oxfordjournals.org/content/early/2012/12/12/police.pas064>**

*The use of forensic evidence in the prosecution of terrorism cases was investigated using data provided by the Metropolitan Police and Crown Prosecution Service. This article addresses the following questions: (1) What are*

*the types of evidence used in the prosecution of terrorism cases in Britain between 1972 and 2008? (2) Are there differences between the evidence used against Irish Republican Army (IRA) and Al-Qaeda inspired (AQI) suspects? (3) To what extent do type and amount of evidence influence the conviction and corresponding sentence length in terrorism cases in Britain? To date, no studies have investigated the relationship between evidence and sentence length, or determined relative evidential values (for the purpose of this research, evidential value is defined as the importance and value of that evidence in arriving at a conviction and corresponding sentencing length). 82 IRA suspects and 52 AQI suspects were chosen. Categories of forensic evidence were used to analyse these cases, using logistic and linear regressions to demonstrate the difference between the forensic evidence used in both subcategories of terrorism cases, as well as the relationship between the categories of evidence and sentence length. Ballistics evidence was characteristic of IRA terrorist cases, whereas digital and document evidence was characteristic of AQI cases. The type of forensic chemical evidence differed depending upon the subcategory of terrorist responsible. A significant relationship was found between human biological evidence, ballistics, chemical and real evidence (real evidence is the legal term for the presentation of objects as they are, for example a knife found upon a person Tapper, 2010) and sentence length corresponding to charge severity, allowing evidential value to be inferred. The findings from this study can be used by law enforcement to understand what types of evidence may be found and their corresponding evidential value.*

M.J Hickman, L. Thomas, S. Silvestri, H. Nickels (2011): **'Suspect communities'? Counter- terrorism policy, the press, and the impact on Irish and Muslim communities in Britain - a Report for Policy Makers and the General Public. London Metropolitan University.**  
[http://www.city.ac.uk/data/assets/pdf\\_file/0005/96287/suspect-communities-report-july2011.pdf](http://www.city.ac.uk/data/assets/pdf_file/0005/96287/suspect-communities-report-july2011.pdf)

*This comparative and historical project, covering the period 1974-2007, is focused on two eras of political violence in Britain, the first coinciding with the Irish 'Troubles' and the second since 2001. The research examined to what extent and in what ways Irish communities and Muslim communities were represented as 'suspect' in public discourse in these two eras; it examined the similarities and differences in the impact of these representations and counter-terrorism measures on Muslim communities and Irish communities in Britain.*

M J Hickman (2012): **“Suspect Populations’: Irish Communities, Muslim Communities and the British Criminal Justice System’**, in K. Sveinsson (ed.) **Runnymede Perspective: Criminal Justice v. Racial Justice: Minority ethnic overrepresentation in the criminal justice system**, London: Runnymede Trust (17 January 2012)  
<http://www.runnymedetrust.org/uploads/publications/pdfs/CriminalJusticeVRacialJustice-2012.pdf>

*Here what is discussed is the practice of conceiving of groups within civil society as ‘communities’ and how this meshes with conceptualizations of certain populations as ‘suspect’. What distinguishes the notion of suspectness in relation to Irish communities and Muslim communities is that they have been suspected of engendering, or of harbouring, individuals who might engage in political violence.*

B Hughes (2021): **The disbanded Royal Irish Constabulary and forced migration, 1922–31, Irish Studies Review: Volume 29, 2021 - Issue 2: Special Issue: Revolutionary Masculinities.**  
<https://www.tandfonline.com/doi/full/10.1080/09670882.2021.1908401>

*This article concerns the men of the Royal Irish Constabulary (RIC) who were disbanded from the force in 1922 and felt obliged to leave Ireland for Britain. Afforded unique – if not always entirely sufficient – financial and practical arrangements by the British government, this was in many respects a distinctive but particularly well documented cohort of Irish migrants. While the RIC was an exclusively male force, disbandment and migration also impacted on the wives and children of married members. The article will first examine the nature of migration under threat of republican violence for Irish-born, disbanded RIC members. It will then explore forced separation and the experiences of police families, before offering some reflections on what this case-study can tell us about contemporary understanding of gender and violence. (pay to view)*

M. Mac an Ghail (2000): **The Irish in Britain: the invisibility of ethnicity and anti-Irish racism. Journal of Ethnic and Migration Studies. Vol. 26, Issue 1, pp. 137 – 147.** <https://www.tandfonline.com/doi/abs/10.1080/136918300115697>

*This article discusses the ‘de-racialisation’ of the Irish in Britain. It explores a number of inter-related aspects to illustrate this claim, namely: a socio-historical perspective, theoretical accounts, and Irish political mobilisation, involving the establishment of their status as an ethnic minority and their challenging of anti-Irish racism. (Pay to view)*

D MacRaild (2013): **‘No Irish need apply’: the origins and persistence of a prejudice. Labour History Review. 78 (3). pp. 269-299.**  
<https://pure.ulster.ac.uk/en/publications/no-irish-need-apply-the-origins-and-persistence-of-a-prejudice-2>

*The growth of digitized archives of books and newspapers has opened up new kinds of research based upon far larger bodies of evidence than was previously possible by manual searches. A pioneering study of this type is Richard Jensen’s much-debated article discussing the application of a term, ‘No Irish*

*need apply' (NINA), which was regarded as commonplace of anti-Irish behaviour in nineteenth-century America and Britain. Jensen searched some of the earliest available digital resources for instances of the term NINA being used in the United States. Finding very few cases, he concluded that, though the term occupied a curiously hardy place in the collective psychology of Irish Americans, NINA was a 'myth of victimization' which Irish-Americans used to galvanize their community against Nativist antipathy. Jensen accepted the presence of NINA in early nineteenth-century England, where it was, he argued, a 'cliché' for British anti-Irish hostility. However, the scope of his research could not extend to the British context because of a lack of comparable digitized sources. Taking Jensen as a starting point, this article draws upon evidence from over fifty digitized newspapers to examine the British realities of NINA, and early Irish reactions to it. It shows how the Irish themselves were the first to politicize NINA, using it, from as early as the 1840s, as an epithet for any perceived British injustice to Ireland or the Irish. By bringing together these British roots and the American myths, and in mediating them through Irish perceptions of NINA, the article helps us explain why NINA has endured so long in the memory. (Pay to view)*

H.C. Nickels, L. Thomas, M.J. Hickman, S. Silvestri (2010): **A comparative study on representations of "suspect" communities in multi-ethnic Britain and of their impact on Irish communities and Muslim communities – mapping newspaper content. (London) Institute for the Study of European Transformation and City University Department of Social Sciences.**  
[http://www.city.ac.uk/data/assets/pdf\\_file/0005/96287/suspect-communities-report-july2011.pdf](http://www.city.ac.uk/data/assets/pdf_file/0005/96287/suspect-communities-report-july2011.pdf)

*This article investigates how Irish and Muslim communities in Britain have, to varying degrees, been constructed as "suspect" and as threatening the fabric of British life in public discourse. This construction process has been influenced by counter-terrorist policy and has led to violations of civil liberties, with innocent people being wrongfully arrested, deported, excluded or imprisoned as a result of their presumed religio-ethnic backgrounds. Although the media are thought to play a central role in this process, little comparative research has been carried out to date investigating how the press contributes to constructing Irish communities and Muslim communities as "suspect". We address this through a comparative analysis of national and diaspora newspaper coverage of key events directly and indirectly involving the communities over a period of four decades (1974 - 2007).*

S. O'Brien (2017) **Negotiations of Irish identity in the wake of terrorism: the case of the Irish in Birmingham 1973–74. Irish Studies Review, Volume 25, 2017, Issue 3, p372-394.**  
<http://www.tandfonline.com/doi/full/10.1080/09670882.2017.1327483>

*This article explores the Irish migrant experience in Birmingham during and in the wake of terrorist campaigns carried out in Britain between 1969 and 1975 and attributed to the Irish Republican Army (IRA). Beginning with a discussion of*

*the competencies with which Irishness was associated at the close of the 1960s in England, many of which were hinged on a notion of the Irish predisposition towards violence, the article continues on to take the political, cultural and religious “temperature” of the Irish community in Birmingham between 1969 and 1975, and follows on with a discussion of the specific strategies sought out by Irish immigrants to come to terms with the effect of events such as the “Birmingham Bombings” on their daily lives. Principle findings that emerge from the study indicate that IRA terrorism forced the Irish in Birmingham to engage with and adopt a number of distinct linguistic and cultural strategies in the post-1974 period, the cultivation of which indefinitely altered their relationship with Ireland as “home”, their visibility in the public British sphere and their associational patterns and practices within the migrant enclave. (Pay to view)*

G. O’Keeffe (2003) **The Irish in Britain: injustices of recognition.**

**[https://www.academia.edu/657262/The Irish in Britain Injustices of Recognition](https://www.academia.edu/657262/The_Irish_in_Britain_Injustices_of_Recognition)**

*\_This article deals with the injustices of recognition of the Irish community in Britain and its consequences. The post-1945 Irish population in Britain has been caught between two representations. On the one hand, their migrant experience and cultural difference have been denied because they are a ‘white,’ ‘British Isles’ population group. On the other hand, anti-Irish stereotypes persist in British society and have been fuelled by anti-IRA fears over the last thirty years, making integration and the assertion of an Irish identity in Britain difficult tasks.*

C Pantazis, S Pemberton (2011): **Restating the case for the ‘suspect community’.**  
**The British Journal of Criminology: Delinquency and Deviant Social Behaviour.**  
**51: 6: 2011. pp. 1054-1062.**

**<https://academic.oup.com/bic/article-abstract/51/6/1054/347211?redirectedFrom=fulltext>**

*In 2009, in an article for this journal, we argued that UK legal and political developments, following the events of September 2001, had designated Muslims as the ‘enemy within’ and served to construct Muslims as the principal suspect community (Pantazis and Pemberton 2009). This work sought to utilize and extend Hillyards original (1993) thesis, which postulated that, during the period of Irish political violence during the 1970s and into the 1990s, the whole Irish population had become a ‘suspect community’. In 2010, Steven Greer responded with an uncompromising critique of these combined works. In this reply, we rearticulate our case and demonstrate why Greers arguments are fundamentally flawed. (Pay to view)*



G. Pierce (2008): **Was it like this for the Irish? Gareth Pierce on the position of Muslims in Britain. London Review of Books, Vol. 30, No. 7.**

<http://www.lrb.co.uk/v30/n07/gareth-peirce/was-it-like-this-for-the-irish>

*The history of thirty years of conflict in Northern Ireland, as it is being written today, might give the impression of a steady progression towards an inevitable and just conclusion. The new suspect community in this country, Muslims, want to know whether their experience today can be compared with that of the Irish in the last third of the 20th century. It is dangerously misleading to assert that it was the conflict in Northern Ireland which produced the many terrible wrongs in the country's recent history: it was injustice that created and fuelled the conflict.*

G. Raab, C. Holligan (2011): **Sectarianism: myth or social reality? Inter-sectarian partnerships in Scotland, evidence from the Scottish Longitudinal Study. Ethnic and Racial Studies.**

<http://www.tandfonline.com/doi/abs/10.1080/01419870.2011.607506>

*This article explores the contested issue of whether sectarianism divides Catholics and Protestants in Scotland. The conclusions are based on an analysis of 111,627 couples from the 2001 Census. The report suggests that the trend towards secularism could be influenced by inter-sectarian coupling because those in mixed relationships are less likely to practise their religion of upbringing. The high proportion of inter-sectarian marriages may give rise to many Protestants in Scotland having practising Catholics among their extended families, and this should contribute to undermining sectarian divisions. (Pay to view)*

D Renshaw (2021): **Old Prejudices and New Prejudices: State Surveillance and Harassment of Irish and Jewish Communities in London – 1800-1930 Immigrants & Minorities: Historical Studies in Ethnicity, Migration and Diaspora. July 2021.**

<https://www.tandfonline.com/doi/full/10.1080/02619288.2021.1934673>

*This article examines the relationship between the 'othering' of Irish and Jewish communities in London up to the end of the 1920s, and punitive action and harassment against these minorities on the part of the British state. Beginning by looking at early articulations of antisemitic and anti-Irish prejudice, it will consider how the associations of both groups with radical politics and transgressive behaviour led to the negative involvement of the Metropolitan Police in the lives of Jewish and Irish Londoners on a day-to-day level at the end of the Victorian era and into the Edwardian period. The situation was then exacerbated through the experience of war, and the revolutionary events in Dublin in 1916 and Petrograd in 1917. Irish and Jewish communities, as transnational diasporas, were associated with international subversion, and militant action in London itself. The article will discuss the campaign waged by the state in its various manifestations between 1918 and 1922, including arrest and imprisonment without trial and deportation to Ireland and Eastern Europe. It will conclude by identifying how the actions of the state against Irish and Jewish*

*communities anticipated action against other minorities over the course of the twentieth century. (pay to view)*

G. Schaffer, S. Nasar (2018): **The white essential subject: race, ethnicity, and the Irish in post-war Britain. Contemporary British History, Volume 32, 2018 - Issue 2. pp. 209-230.**

<https://www.tandfonline.com/doi/full/10.1080/13619462.2018.1455031>

*This article focuses on the history of Irish migrants in Birmingham in an attempt to enhance historical understanding of race, ethnicity and 'whiteness' in post-war Britain. To do so, it will look at two Birmingham histories: the Young Christian Workers' Association's report on the Welfare of Irish migrants in 1951, and anti-Irish violence in the aftermath of the Birmingham Pub Bombings of 1974. It will consider the extent to which Irish immigrants were victims of racism, what this meant in terms of discrimination and identity, and, in particular, how Irish experiences corresponded to that of black and Asian migrants. (pay to view)*

P. Walls, R. Williams (2003): **Sectarianism at work: accounts of employment discrimination against Irish Catholics in Scotland. Ethnic and Racial Studies, Vol. 26, Issue 4, pp. 632 - 661.**

<http://www.tandfonline.com/doi/abs/10.1080/0141987032000087343>

*This article examines accounts of discrimination in employment against Irish Catholics in Glasgow from both majority and minority ethnic and religious perspectives. It reveals evidence of continuing experience of sectarian discrimination in work. Of particular note is the existence of discriminatory practice affecting Catholic (Irish-descended) attempts to move up the social scale. The analysis presented here also questions the practice of excluding 'white' ethnic groups from most studies of ethnicity in Britain and considers whether sectarianism or racism might most aptly describe experiences marked out by religious belonging but clearly denoting ethnic origin. As part of a wider study of prolonged and continuing health disadvantage among the Irish in Britain, it is suggested that discrimination is one component in any explanation of the health of the Irish or Irish Catholic minority, whose minority experience is usually overlooked by researchers of ethnicity. (Pay to view)*

B.Walter, M.J Hickman (1997): **Discrimination and the Irish community in Britain. Commission for Racial Equality, p. 286.**

<http://www.opengrey.eu/item/display/10068/377594>

*This research aimed to examine the ethnic disadvantages of and discriminations experienced by the Irish migrants in Britain. (Pay to view)*

W Webster (2014): **Enemies, allies and transnational Histories: Germans, Irish, and Italians in Second World War Britain. Twentieth century British history volume 25 issue 1 p63-86.**

<http://tcbh.oxfordjournals.org/content/25/1/63.short?rss=1>

*In mid-1940, Austrians, Germans, and Italians in Britain were labelled 'enemies' by the government and subject to mass internment. In an anti-alienist climate they were targets of particular popular hostility. Neutral Irish also attracted hostility and suspicion as Fifth Columnists and spies. But after mid-1940 the British government moved to an increasingly complex view of nationality with Churchill taking a close personal interest in the recruitment of enemy nationals and neutral Irish to the British forces. Those who served came to be regarded as loyal allies. They faced charges of treachery from their fellow-nationals, demonstrating the assumption—common to Britain as well as Germany, Ireland, and Italy—that patriotism should be singular and exclusive.*

## Webpages

**Nil by Mouth** <http://nilbymouth.org/>

*Nil by Mouth is a registered Scottish Charity existing for the sole purpose of achieving a society free from sectarianism where cultural and religious diversity is respected and celebrate by everyone*

## **IRISH STUDIES**

P Gillespie (2014): **The Complexity of British–Irish Interdependence. Irish Political Studies. Volume 29, 2014 - Issue 1.**

<https://www.tandfonline.com/doi/full/10.1080/07907184.2013.875001>

*The transformation of British–Irish relations from dependence to interdependence from the 1960s to the 2000s occurred in an international setting dominated by both states' membership of the European Economic Community/European Community/European Union and their various relations with the US's global hegemony, politically and economically. This article interprets these changes by reference to complex interdependence and other theories in international relations. Northern Ireland was a central factor in this transformation, but was not its primary cause, as both Ireland and the UK have an abiding interest in normal, stable interstate relations aside from that conflict. Paradoxically, however, just as the official discourse of transformation reached its height the normalisation on which it was based was challenged by the dual constitutional question unsettling the UK: Scotland's vote on independence and a likely referendum on the UK's membership of the EU. Either or both outcomes would profoundly affect the improved relations with Ireland by virtue of the very interdependence that gave both states a new mutual influence on one another.(pay to view)*

M Hartigan, M Hickman, A Lynch (1986): **The History of the Irish in Britain: A Bibliography. The Irish in Britain History Group.**

**<https://www.amazon.co.uk/History-Irish-Britain-M-J-Hickman/dp/0951094505>**

*Containing over 700 references, this bibliography, the first publication of the Irish in Britain Group, should be of special interest to all those interested in the history of the Irish in Britain and Irish Studies in general. It will also be useful to students of demography, sociology, politics, historical geography and urban growth. The addition of a subject index means that references in the bibliography can be easily and efficiently consulted. This first edition is therefore welcomed by all those pursuing research in these areas.*

L Houston (2021): **EFACIS REPORT: BRITAIN & NORTHERN IRELAND, 2020-2021. British Association for Irish Studies (BAIS).**

**<https://bairishstudies.wordpress.com/2021/08/17/efacis-report-britain-northern-ireland-2020-2021/>**

*This is a report on major Irish Studies activity, compiled by Lloyd (Meadhbh) Houston, BAIS Communications Manager. If you wish to be included in a future report and have activities under the following headings only, please mail lej.houston@outlook.com. Please note, this is limited to activity in Great Britain and Northern Ireland.*

C Murphy (2019): **The Brexit crisis. Ireland and British–Irish relations: Europeanisation and/or de-Europeanisation? Irish Political Studies. Volume 34, 2019 - Issue 4:**

**<https://www.tandfonline.com/doi/full/10.1080/07907184.2019.1669564?src=recs>**  
**vs**

*Brexit is not solely a UK crisis. Ireland, more than any other member state, stands to be deeply and profoundly impacted by the UK's departure from the EU. The crisis which Ireland faces is multi-dimensional: economic and political, constitutional and existential in nature. The nature and impact of Brexit changes Ireland's relationship with the EU, and this is because the UK's decision to leave the European bloc is also a crisis for the EU. Brexit challenges the balance between intergovernmental and supranational institutions and dynamics in the EU; alters power and policy balances; and adds a degree of contingency to EU membership for all member-states. This article explores the various political, economic and constitutional crises generated for Ireland by the Brexit vote and assesses how Brexit impacts on the Europeanisation and/or de-Europeanisation of the Irish political system and British–Irish relations. This includes an analysis of the extent to which the traditional Europeanised characteristics of the Ireland-EU relationship and the British–Irish relationship will endure or perish within the confines of a post-Brexit EU.(pay to view)*

J O'Brennan (2019): **Requiem for a shared interdependent past: Brexit and the deterioration in UK-Irish relations. Capital & Class, Volume: 43 issue: 1, page(s): 157-171.**

**<https://journals.sagepub.com/doi/full/10.1177/0309816818818315>**

*The vote by the electorate of the United Kingdom to leave the European Union in 2016 was one in which the impact of Brexit on the island of Ireland and on UK-Irish relations hardly figured. Within months, however, the 'Irish border problem' was centre stage. The deterioration in UK-Irish relations in the 2 years following the referendum was profound and marked the first stage in the potential unravelling of the deep interdependence which had come to characterise relations between Dublin and London by virtue of their shared membership of the European Union since 1973. A significant 'reverse asymmetry of power' emerged from the United Kingdom's relative isolation in the Brexit negotiations and Ireland's privileged position as an European Union insider. In an increasingly turbulent international arena, the retreat from integration set in train by Brexit also threatened the Good Friday Agreement and the institutions and processes put in place to manage North–South and East–West relations after 1998.*

## Webpages

**British Association for Irish Studies: <https://bairishstudies.wordpress.com/>**

*A website dedicated to promoting events, research and discussions on the Irish community in Britain. Contains excellent resources, contact details of Irish Studies Departments in universities etc.*

**Institute of Irish Studies at the University of Liverpool:**

**<http://www.liv.ac.uk/irish-studies/>**

*Established in 1988, the Institute is held in the highest regard for its role in teaching and researching Irish culture, history and politics, promoting understanding between the people of Britain and Ireland and for contributing positively to today's improved perceptions of Ireland.*

**Institute of Historical Research, London University, Bibliography of British and Irish History. <https://www.history.ac.uk/publications/bibliography-british-and-irish-history>**

*The Bibliography of British and Irish History (BBIH) is the most extensive guide available to published writing on British and Irish history. It covers the history of British and Irish relations with the rest of the world, including the British empire and the Commonwealth, as well as British and Irish domestic history. It includes not only books, but also articles in journals and articles within collective volumes. It is updated three times a year (usually in February, June and October) and now includes over 570,000 records.*

**Irish History Online. <http://www.irishhistoryonline.ie/>**

*Irish History Online is part of a European network of national historical bibliographies from fourteen countries. It is an authoritative listing (in progress) of what has been written about Irish history from earliest times to the present. It lists writings on Irish history published since the 1930s, with selected material published in earlier decades. It currently contains over 94,000 bibliographic records (September 2016). Irish History Online includes bibliographic information on books and pamphlets, articles from journals published in Ireland or internationally, and chapters from books of essays, including Festschriften and conference proceedings. Irish History Online is an essential resource for the study of Irish history at any level, and is free of charge to users.*

**The Arts and Humanities Research Council (AHRC) Centre for Irish and Scottish Studies: <http://www.abdn.ac.uk/riiss/>**

**Nottingham Irish Studies Group**

**<https://nottinghamisg.wordpress.com/>**

**Transnational Ireland**

**<https://transnationalireland.wordpress.com/>**

**British Library**

**<http://www.bl.uk/#>**

**Archive of the Irish in Britain**

**<https://student.londonmet.ac.uk/library/using-the-library/special-collections/the-archive-of-the-irish-in-britain/>**

*Founded in 1984, the Archive of the Irish in Britain is a unique academic and community resource. It consists of collections of documents, audio and video recordings, books, photographs and ephemera cataloguing the history of the Irish in Britain from the late nineteenth century to the present day*

**Irish Studies Organisations and Programs**

**<https://www.qub.ac.uk/schools/IrishStudiesGateway/Research/ResearchLinks/>**

*Listings of Irish Studies organisations and programs in Ireland, UK and worldwide.*

## Documentaries and Films

**Irish Studies Centre (2005): 'I Only Came Over for a Couple of Years...'. London Metropolitan University. <http://repository.londonmet.ac.uk/3012/>**

*The film contains interviews with a number of Irish elders from London and the Home Counties intercut with footage of the London St. Patrick's Day Parade. These testimonies of coming to London between the 1930s and 1960s constitute a moving and valuable record of a rapidly disappearing section of London's population.*

## **ETHNIC MINORITY STUDIES**

*See also Health, Mental Health Dementia & Suicide, Physical Health, Social Services, Community, Gender and Migration.*

L. Simpson (2013): **Which ethnic groups have the poorest health? Ethnic health inequalities 1991 to 2011. Dynamics of Diversity: Evidence from the 2011 Census. ESRC Centre on Dynamics of Ethnicity (CoDE)**

**<http://hummedia.manchester.ac.uk/institutes/code/briefingsupdated/which-ethnic-groups-have-the-poorest-health.pdf>**

*This briefing uses census data on limiting long-term illness to identify wide variations in health between ethnic groups (including the Irish) in England and Wales. Ethnic health inequalities can be reduced by improvements in the social status and living conditions of disadvantaged groups.*

**Care Quality Commission and National Mental Health Development Unit: Count Me In: Results of the 2010 national census of inpatients and patients on supervised community treatment in mental health and learning disability services in England and Wales.**

**[http://www.cqc.org.uk/sites/default/files/documents/count me in 2010 final tagged.pdf](http://www.cqc.org.uk/sites/default/files/documents/count_me_in_2010_final_taggged.pdf)**

*This is the first national census of the ethnicity of inpatients in NHS and independent mental health and learning disability services in England and Wales, conducted on 31 March 2009 and undertaken jointly by the Healthcare Commission, the Mental Health Act Commission (MHAC), the Care Services Improvement Partnership and the National Institute for Mental Health in England (NIMHE).*

J Corbally (2015): **The othered Irish: shades of difference in post-war Britain, 1948–71. Contemporary European History volume 24 issue 1 page 105-125.**  
**<http://journals.cambridge.org/action/displayFulltext?type=1&fid=9520862&jid=CEH&volumeld=24&issueld=01&aid=9520858&bodyld=&membershipNumber=&societyETOCSession=>**

*The main goal of this paper is to consider white Irish immigrants within the context of immigration of colour in post-war Britain. It considers the similarities in the imperial-historical reasons for the immigration of mostly poor rural workers from the West Indies, South Asia and Ireland. The discussion explores the experiences of both white and non-white immigrants in London and Birmingham up to 1971, comparing all three groups but focusing on Irish immigrants. I aim to append the Irish experience to analyses of post-war immigration, which tend to focus on non-white Commonwealth immigrants from the West Indies and South Asia. By exploring the Irish experience, I question existing scholarship which suggests Irish immigrants assimilated into post-war Britain free of the ethnic tensions and difficult conditions that migrants of colour indisputably endured. I also demonstrate the degree to which British historians have disregarded the experiences of Irish people in Britain.*

**CSIP Community mental health research report on inequalities and cultural needs in mental health service provision for black and minority ethnic communities in Liverpool. Executive Summary.**

**<http://www.asylumlink.org.uk/wordpress/wp-content/uploads/2016/06/CSIP-Final-Report.pdf>**

*The project looked at the mental health experiences of specific Black & Minority Ethnic (BME) communities living in Liverpool i.e. Asylum Seekers and Refugees, Irish and Irish Travellers and Chinese Elders. It was unique as it involved three different community organisations presenting a collective voice through the research report.*

Department of Health (2004): **Celebrating our cultures: guidelines for mental health promotion with black and minority communities.**

**<https://careif.org/2015/02/20/celebrating-our-cultures-guidelines-for-mental-health-promotion-with-black-and-minority-communities/>**

*This resource makes the case for mental health promotion with black and minority ethnic communities in England. It sets out a framework for developing local interventions and addressing the needs of black and minority ethnic communities within mental health promotion strategies being implemented in response to Standard One of the National Service Framework for Mental Health.*



Department of Health, National Statistics (2008): **Report on self reported experience of patients from black and minority ethnic groups. On behalf of the Department of Health and Healthcare Commission.**  
[http://webarchive.nationalarchives.gov.uk/20130107105354/http://www.dh.gov.uk/prod\\_consum\\_dh/groups/dh\\_digitalassets/@dh/@en/documents/digitalasset/dh\\_084937.pdf](http://webarchive.nationalarchives.gov.uk/20130107105354/http://www.dh.gov.uk/prod_consum_dh/groups/dh_digitalassets/@dh/@en/documents/digitalasset/dh_084937.pdf)

*This report is unusual in that it includes the self-reported experience of Irish patients who appear to have a better experience than their peers from other BME groups. It is interesting that similar reports by the Department of Health and related authorities largely neglect the inequalities and disadvantage experienced by the Irish in Britain.*

N. Finney, L. Simpson (2008): **Internal migration and ethnic groups: evidence for Britain from the 2001 Census. Population, Space and Place. Issue 14. pp. 63–83.** <http://onlinelibrary.wiley.com/doi/10.1002/psp.481/abstract>

*This paper reviews existing evidence, and analyses 2001 Census data for Britain to provide an overview of patterns in the level of migration and the distance migrated, according to the characteristics of migrants and for diverse ethnic groups. Those who migrate in each ethnic group have similar characteristics, leading to the assertion that differences in levels of migration result mainly from differing socio-economic and age compositions of ethnic groups. This is confirmed through regression analysis. Differences in distance migrated, however, are not explained by the composition of ethnic groups, but may be explained by their primarily urban current areas of residence.*

S. Harding, M. Rosato, A. Teyhan (2010): **Trends in cancer mortality among migrants in England and Wales, 1979–2003. European Journal of Cancer, Vol. 45, Issue 12, pp. 2168 – 2179.**  
<https://www.sciencedirect.com/science/article/abs/pii/S0959804909001233>

*Compared with the declines for those born in England and Wales, smaller or non-significant declines in groups with historically low mortality leads to a pattern of convergence of rates towards those for England and Wales (e.g. breast cancer among women from the Caribbean or East Africa). However, for migrant groups with historically higher rates this had the effect of either maintaining or widening relative mortality (e.g. lung cancer among men from Republic of Ireland or Jamaica). Higher mortality among the Scots and Irish persisted for a range of cancers. (Pay to view)*

J. Landman, J.K. Cruickshanks (2001): **A review of ethnicity, health and nutrition-related diseases in relation to migration in the United Kingdom. Public Health Nutrition, Vol. 4, Issue 2(b), pp. 647 – 667**  
<https://www.cambridge.org/core/services/aop-cambridge-core/content/view/S1368980001000544>

*There is insufficient evidence on why some former migrants but not others experience lower specific mortality than the general population. Dietary intake variations provide important clues particularly when examined by age and*

*migration status. Majority ethnic and younger migrant groups could raise and sustain high fruit and vegetable intakes but lower proportions of fat, by adopting many dietary practices from older migrants. Objective measures of physical activity and longitudinal studies of diets among different ethnic groups are needed to explain diversity in health outcomes and provide for evidence-based action.*

S. Lingayah (2013): **Between the lines: contours of nation, multiculturalism and race equality in policy discourse in the New Labour period. The London School of Economics and Political Science.**

[http://etheses.lse.ac.uk/932/1/Lingayah\\_Between\\_the\\_lines.pdf](http://etheses.lse.ac.uk/932/1/Lingayah_Between_the_lines.pdf)

*This thesis examines how New Labour policymakers and Black and Minority Ethnic (BME)-led race equality organisations articulated and connected themes of nation, multiculturalism and 'race' equality in policy discourse and discussions over the New Labour period. My study extends previous accounts of New Labour and multicultural discourses by incorporating the significant, but not always influential, role of BME civil society actors in such policy discussions.*

Liverpool Health Authority (2001): **Black and minority health service provision in Liverpool PCTs. Liverpool Health Authority.** <https://silo.tips/download/black-and-minority-ethnic-health-service-provision-in-liverpool-primary-care-tru>

*This report was commissioned by the Black and Minority Ethnic Health Equalities Action Team of Liverpool Health Authority to inform the commissioning of services for people from minority ethnic communities within the context of the new primary care trusts (PCTs), which came into existence in April 2002.*

Parliamentary Office of Science and Technology (2007): **Ethnicity and health. postnote, No. 276.** <http://www.parliament.uk/documents/post/postpn276.pdf>

*Black and minority ethnic (BME) groups generally have worse health than the overall population, although some BME groups fare much worse than others, and patterns vary from one health condition to the next. Evidence suggests that the poorer socio-economic position of BME groups is the main factor driving ethnic health inequalities. Several policies have aimed to tackle health inequalities in recent years, although to date, ethnicity has not been a consistent focus. This POSTnote reviews the evidence on ethnic health inequalities, the causes and policy options.*

D Pyper (2020): **Race and ethnic disparities. House of Commons Library Briefing Paper Number CBP 8960, 25 September 2020.**

[https://commonslibrary.parliament.uk/research-briefings/cbp-8960/?utm\\_source=HOC+Library+-](https://commonslibrary.parliament.uk/research-briefings/cbp-8960/?utm_source=HOC+Library+-)

[+Research+alerts&utm\\_campaign=bcebed975d-](https://commonslibrary.parliament.uk/research-briefings/cbp-8960/?utm_source=HOC+Library+-+Research+alerts&utm_campaign=bcebed975d-)

[EMAIL\\_CAMPAIGN\\_2020\\_09\\_28\\_08\\_00&utm\\_medium=email&utm\\_term=0\\_a9da1c9b17-bcebed975d-102528605&mc\\_cid=bcebed975d&mc\\_eid=1bf10f0e1f](https://commonslibrary.parliament.uk/research-briefings/cbp-8960/?utm_source=HOC+Library+-+Research+alerts&utm_campaign=bcebed975d-EMAIL_CAMPAIGN_2020_09_28_08_00&utm_medium=email&utm_term=0_a9da1c9b17-bcebed975d-102528605&mc_cid=bcebed975d&mc_eid=1bf10f0e1f)

*On 14 June 2020, in the wake of Black Lives Matter protests, the Prime Minister indicated the Government would set up a commission to investigate “all aspects of inequality”. On 16 July 2020 the Prime Minister formally established the independent Commission on Race and Ethnic Disparities. This briefing discusses the work and structure of the Commission. It provides statistics on race and ethnic disparities in various areas of life, including education, health, policing & criminal justice, employment, housing and public life. It also summarises previous major reviews into race and ethnic disparities.*

L. Simpson, K. Purdam, A. Tajar, E. Fieldhouse, V. Gavalas, M. Tranmer, J. Pritchard, D. Dorlin, (2006): **Ethnic minority populations and the labour market: an analysis of the 1991 and 2001 Census. Department of Work and Pensions.** <http://www.scie-socialcareonline.org.uk/ethnic-minority-populations-and-the-labour-market-an-analysis-of-the-1991-and-2001-census/r/a11G00000017uaDIAQ>

*This report draws on the 1991 and 2001 Censuses to map the labour market circumstances of the ethnic minority population in the UK, including the Irish. It considers a range of key indicators: employment and unemployment, inactivity including that due to permanent sickness or disability, part-time working and qualifications. Each chapter of the report includes charts and tables of the labour market circumstances of different populations and a summary of findings for one indicator.*

L. Simpson (2013): **What makes ethnic group populations grow? Age structures and immigration. Dynamics of Diversity: Evidence from the 2011 Census. ESRC Centre on Dynamics of Ethnicity (CoDE)** <http://hummedia.manchester.ac.uk/institutes/code/briefings/dynamicsofdiversity/what-makes-ethnic-group-populations-grow-age-structures-and-immigration.pdf>

*By following the changing age structure of each ethnic group – the number of people at each age – from the 2001 Census to the latest Census in 2011, we have been able to estimate the contribution to population growth of international migration, births and deaths.*

G.D Smith, N. Chaturvedi, S. Harding, J. Nazroo, R. Williams (2000): **Ethnic inequalities in health: a review of UK epidemiological evidence. Critical Public Health, Vol. 10, No. 4.** <http://www.tandfonline.com/doi/abs/10.1080/09581590010005331>

*Studies ethnic health differentials in Great Britain including the Irish. Contribution of socio- economic factors to ethnic inequalities in health; Approaches to understand differentials in health status between ethnic groups. (Pay to view)*

K. Sproston, J. Nazroo (2002): **Ethnic minority psychiatric illness rates in the community — quantitative report. HMSO.**

**[http://webarchive.nationalarchives.gov.uk/20130107105354/http://www.dh.gov.uk/en/Publicationsandstatistics/Publications/PublicationsStatistics/DH\\_4005698](http://webarchive.nationalarchives.gov.uk/20130107105354/http://www.dh.gov.uk/en/Publicationsandstatistics/Publications/PublicationsStatistics/DH_4005698)**

*The study reported here was conducted alongside a second survey of the adult population covering those aged between 16 and 74 and living in private households throughout Great Britain, but this survey has as its focus five of the main ethnic minority groups in England (Bangladeshi, Black Caribbean, Indian, Irish and Pakistani people), together with a general population White group to provide a point of comparison.*

N.R Smith, Y.J Kelly, J.Y Nazroo (2008): **Intergenerational continuities of ethnic inequalities in general health in England. Journal of Epidemiol Community Health. Issue. 63, pp. 253-258.** **<http://jech.bmj.com/content/63/3/253.short>**

*This study is based on previous research that ethnic minority groups are more likely to suffer a poorer health profile compared with the overall population, although it is not clear whether these inequalities persist over generations. The study looks at the degree in which health inequalities are passed from first to second generation, and to determine the extent to which inter-generational changes in socio-economic status and health behaviours might explain any variation that exists. (Pay to view)*

B. Walter (2011): **Whiteness and diasporic Irishness: nation, gender and class. Journal of Ethnic and Migration Studies. Volume 37, Issue 9.**

**<http://www.tandfonline.com/doi/abs/10.1080/1369183X.2011.623584>**

*Whiteness is often detached from the notion of diaspora in the recent flurry of interest in the phenomenon, yet it is a key feature of some of the largest and oldest displacements. This paper explores the specific contexts of white racial belonging and status over two centuries in two main destinations of the Irish diaspora, the USA and Britain. Its major contribution is a tracing of the untold story of 'How the Irish became white in Britain' to parallel and contrast with the much more fully developed narrative in the USA. It argues that, contrary to popular belief, the racialisation of the Irish in England did not fade away at the end of the nineteenth century but became transmuted in new forms which have continued to place the 'white' Irish outside the boundaries of the English nation.*

P. Wohland, P. Rees, P. Norman, P. Boden, M.Jasinsk (2010): **Ethnic population projects for the UK and local areas – 2001 – 2051. School of Geography. Leeds University: Working Paper 10/02.**

**<https://www.jstor.org/stable/41468533?seq=1>**

*This report summarises the results of ESRC Research Award, RES-165-25-0032, 'What happens when international migrants settle? Ethnic group population trends and projections for UK local areas, 1 October 2007 to 31 March 2010'. The principal aim of the project was to produce projections of*

*ethnic group populations for local areas in the UK, including the Irish. The ethnic make-up of the UK's population is changing significantly at present and groups outside the White British majority are increasing in size and share, not only in the areas of initial immigration but throughout the country. This growth is driven by all the demographic components: immigration balanced by emigration, differences among ethnic groups in fertility levels and varying mortality experiences. Important spatial re-distribution of the population is taking place through internal migration. The ethnic make-up of local areas is therefore evolving. The composition of the population is also changing through the birth of children of mixed ethnic origins.*

## **SECTION 2: IRISH LIFE IN BRITAIN**

### **COMMUNITY**

See also *Health, Mental Health Dementia & Suicide, Elderly Care, Irish Ethnicity & Identity, Community, Gender, Migration and Social Services.*

**Barnardo's, the Centre for Research in Primary Care and the Centre for Disability Studies at University of Leeds (2002): A health needs assessment of black and minority ethnic children's needs.**

**<https://disability-studies.leeds.ac.uk/wp-content/uploads/sites/40/2011/10/hnareport.pdf>**

*The aims of this initial study were to carry out a health needs assessment of children and young people (0-19 years) from minority ethnic communities in Leeds, in order to provide an evidence base for future development, and improvement of services. It was also to obtain a baseline profile of the health needs of ethnic minority children in Leeds, in order to ensure that the services planned for them in future are appropriate and culturally acceptable.*

J Belcham (2010): **The Liverpool-Irish enclave. Immigrants & Minorities Historical Studies in Ethnicity, Migration and Diaspora: Volume 18, 1999 - Issue 2-3: The Great Famine and Beyond Irish Migrants in Britain in the Nineteenth and Twentieth Centuries**

**<https://www.tandfonline.com/doi/abs/10.1080/02619288.1999.9974971?src=recs>**

**VS**

**(Pay to view)**

E Binks, N Ferguson (2014): **Diasporic religion: The Irish and Northern Irish in England. The Irish Journal of Psychology, Volume 35, 2014 - Issue 1**  
<https://www.tandfonline.com/doi/full/10.1080/03033910.2013.852123>

*The current research assesses the religious orientations of Irish and Northern Irish Catholic and Protestant migrants in England related to the suggestion that immigration to a comparatively irreligious society increases religious awareness. Participants were 391 opportunity- and snowball-sampled individuals, where 171 were members of the Northern Irish Diaspora, 54 were members of the Republic of Ireland Diaspora and 166 were members of the English Control Group. Findings suggest that the Irish and Northern Irish migrant groups showed significantly higher levels of religious commitment than their English counterparts, although these diasporic groups did not differ from each other in terms of their levels of commitment. Findings are discussed with reference to the impact of religion on migration, Catholic and Protestant religious practices, and the impact of church activities on religious commitment. (pay to view)*

R. Casey, J. Flint (2009): **Community, difference and identity: the case of the Irish in Sheffield. Presented to the CRONEM Conference: Diasporas, Migration and Identities: Crossing Boundaries, New Directions 11-12 June 2009, University of Surrey, Guildford, UK.**  
[https://www.researchgate.net/publication/51782373\\_Community\\_difference\\_and\\_identity\\_The\\_case\\_of\\_the\\_Irish\\_in\\_Sheffield](https://www.researchgate.net/publication/51782373_Community_difference_and_identity_The_case_of_the_Irish_in_Sheffield)

*There is a growing body of work in racial and ethnic studies on the processes of ethnic identity construction and the impacts this has on the experiences of minority ethnic groups. This article seeks to build on this work by identifying processes of ethnic community formation. Based upon twenty-five interviews with Irish people in Sheffield the article aims to advance three key arguments. Firstly, that although the Irish population is characterised by diversity among and between members a commonality of feeling based on a shared cultural heritage constitutes an enduring source of identity. Secondly, that there is a particular spatial element to community interaction which is not based upon residential proximity. Thirdly, that the accommodation of difference is a key strategy for community making among a diversifying first and second generation and forms the basis for collective demands.*

R. Casey, J. Flint, supported by the Federation of Irish Societies (2009): **The Irish community in Sheffield : needs, aspirations and identity. Centre for Regional Economic and Social Research, Sheffield Hallam University.**  
<http://www.shu.ac.uk/research/cresr/sites/shu.ac.uk/files/irish-in-sheffield.pdf>

*This report commissioned by the Federation of Irish Societies (FIS) examines the experiences of the Irish community in Sheffield with specific reference to their health, housing, welfare, aspirations and identity. The research findings are underpinned by an extensive review of the current literature on the experiences of the Irish community in Britain and Sheffield Evidence was gathered from a range of stakeholders and a representative sample of the Irish community, through the*

*analysis of 107 self-completion questionnaires, 4 focus groups and 16 in-depth interviews. The research took place over a seven-month period concluding in March 2008.*

M. Clucas (2009): **Researching Irish health inequalities in England: a case study of first and second generation Irish men and women in Coventry**  
**<https://www.researchgate.net/publication/39960725> Researching Irish health inequalities in England a case study of first and second generation Irish men and women in Coventry**

*Despite consistent evidence that the Irish people living in Britain face a significant health disadvantage, when compared to white British people on a range of health indicators, the reasons and underlying generative mechanisms, need further uncovering. Design and Objectives. This research uses a mixed strategy design compatible with a critical realist perspective. The extensive/quantitative research component aims to evaluate the demi-regularity that Irish people in England have poorer health than the British general population.*

C Connolly, N Hyndman (2004): **Performance reporting: a comparative study of British and Irish charities. The British Accounting Review, Vol. 36, No. 2, 06.2004, p. 127-154.**

**<http://www.sciencedirect.com/science/article/pii/S0890838903000829>**

*The concept of accountability seems inextricably linked with the view that accounting should provide information to satisfy the information needs of users. The user-needs model is now well established as a useful basis for a conceptual framework for charity reporting, and annual reports are recognised as key documents in the discharge of accountability to external users. It has been suggested that both financial information and also performance information should be disclosed to aid the discharge of accountability. However, previous empirical work conducted in Britain found that while audited financial information was most frequently disclosed by charities, users viewed wider performance information as being of greater importance. No comparable work has been conducted in Ireland. This paper focuses on information outside the financial statements and seeks to identify the type and extent of the reporting of performance information by charities in both Britain and Ireland. The main findings of the research are: performance reporting by British charities, although limited, is considerably better than that of their Irish counterparts; performance reporting by British charities has increased over time; and large charities (both in Britain and Ireland) provide more extensive performance information than small charities. These findings are discussed in both the context of accountability and in terms of conceivable economic incentives for disclosure. In addition, possible reasons for lower disclosure rates by Irish charities are explored.*

NCP Conway (2018): **The Irish in Bristol, 1938-1985. PhD, University of the West of England.**

**<http://eprints.uwe.ac.uk/37535/>**

*The main focus of this thesis is the Irish population of Bristol from 1938 to 1985. Up to now, the twentieth century Bristol Irish have been largely absent from the historical and sociological discourse on both Bristol and the Irish in Britain. This thesis seeks to address their absence as well as to locate the experiences of the Bristol Irish within the context of the Irish in Britain through comparisons to similar studies conducted in other British cities. In addition, it seeks to ascertain to what degree the Bristol Irish have integrated or been assimilated into the native populace. It centres on several key issues such as the lived experience of the Bristol Irish, as well as the homogeneity of the migration process and the Irish experience in twentieth century Bristol.*

Crosscare Migrant Project (2021): **Ní neart go cur le chéil: Irish emigrant community experiences during the Covid-19 pandemic.**

**<https://www.migrantproject.ie/wp-content/uploads/2021/09/Ni-neart-go-cur-le-cheile-Crosscare-Migrant-Project-09.2021.pdf>**

*This report gains insight, from the network of Irish support organisations abroad, into the impact that Irish emigrants experienced during the pandemic. It is a novel research study that analyses the main crisis issues emigrants experienced during the pandemic: their needs, how they were supported, and the future needs and challenges they may face. The research presents findings from both a survey and interviews conducted with emigrant support organisations funded via the Government of Ireland Emigrant Support Programme working directly with Irish emigrants, across Australia, Canada, the United Kingdom and the United States.*

H. Duignan (2004-05): **Luton Irish dimension research. Luton Irish Forum and RehabCare.** **<https://lutonirishforum.org/about-us/>**

*This study explores the current situation of the Irish population of Luton, it examines the populations self-identified needs, the level of service provision currently and barriers to access, and makes strategic recommendations to bridge the gaps and improve the Irish communities quality of life today. It represents the most extensive and authoritative research on the Irish community of Luton to date.*

H. Ewart (2011): **'Coventry Irish': community, class, culture and narrative in the formation of a migrant Identity, 1940–1970. Midland History. Vol. 32, Issue 2.**

**<http://www.tandfonline.com/doi/abs/10.1179/004772911X13074595849112>**

*Successful migration requires adaptation to the cognitive disjunction between 'there and here' and 'then and now'. One possible response is the emergence of a hybrid identity expressed in phrases used by diaspora members such as 'I'm Coventry Irish.' This article explores the role of community, class, culture and narrative in the formation of a 'Coventry Irish' identity in migrants to Coventry from Ireland across the mid-twentieth century. It draws on archival sources to investigate the interplay between Irish migrants and the host*



*community. The lived experience of migrants is explored through oral history interviews and archival recordings. It provides evidence of the processes through which migrants integrated within a working-class city whilst maintaining a distinct ethnic identity and how this identity is evolving over subsequent generations. (Pay to view)*

F. Finnegan, B. Merrill (2017): **'We're as good as anybody else': a comparative study of working-class university students' experiences in England and Ireland. British Journal of Sociology of Education, Volume 38, 2017, Issue 3, pp 307-324.**

<http://www.tandfonline.com/doi/full/10.1080/01425692.2015.1081054>

*This article is based on a comparative study of working-class students' experiences in English and Irish higher education. It highlights the lack of comparative studies on this topic based on qualitative research and why filling this gap is important in understanding access and widening participation. Drawing on biographical interviews with 139 people in a range of elite and non-elite institutions, the article discusses similarities as well as some differences between the data from the two countries in terms of class, identity and how working-class students view and value higher education. It maps out how the research relates to recent debates over social class and outlines the theoretical implications of these findings. (Pay to view)*

N Finney, D Kapadia, S Peters (2015): **How are poverty, ethnicity and social networks related? Joseph Rowntree Foundation.**

<https://www.jrf.org.uk/report/how-are-poverty-ethnicity-and-social-networks-related>

*This report aims to identify whether having mixed social networks helps to alleviate poverty, and if this is the case for all ethnic groups. Survey data are used to depict how mixed friendship networks are for ethnic and income groups, to assess whether how mixed they are is associated with poverty, and to investigate whether mixed friendship networks are associated with poverty in the same way for those living in deprived neighbourhoods as for those living in advantaged neighbourhoods.*

P Gavin (2014): **Out of Sight. Out of Mind: Irish Prisoners in England and Wales. Irish Probation Journal Vol. 11, pp. 29-43**

[http://www.probation.ie/EN/PB/0/D135FC2C199E6A388025802E004B07DE/\\$File/IPJ2014pages29to43.pdf](http://www.probation.ie/EN/PB/0/D135FC2C199E6A388025802E004B07DE/$File/IPJ2014pages29to43.pdf)

*In 2007 the Department of Foreign Affairs published a report on Irish Prisoners abroad (Flood, 2007) which identified between 800 and 1,000 Irish citizens incarcerated in prisons overseas. This report was one of the first pieces of research undertaken on the topic of Irish prisoners overseas. Since its publication there has been a dearth of further research. This paper is based on a presentation given at the 13th Annual Conference of the European Society of*

*Criminology in 2013. It considers the position of Irish prisoners in prisons in England and Wales. It provides a statistical analysis of these prisoners as well as examining them in the context of the overall prison population and as a sub-group of the foreign national prison population.*

J Hepworth (2020): **Between Isolation and Integration: Religion, Politics, and the Catholic Irish in Preston, C.1829-1868. Immigrants & Minorities Historical Studies in Ethnicity, Migration and Diaspora. Volume 38, 2020 - Issue 1-2**  
<https://www.tandfonline.com/doi/full/10.1080/02619288.2020.1804367>

*Since the 1970s, case-studies have highlighted specific local contexts which informed variegated Irish migrant experience across nineteenth-century Britain. This article scrutinises how the Catholic Irish in Preston navigated their host society. Especially in public and organisational expressions of religion and politics, the Preston Irish were unusually closely connected to their host community. Preston's unusual confessional demographics and multifaceted political contestation offered the Catholic Irish opportunities for meaningful interventions in local society. Situating this case-study comparatively, this article posits four key interlinking factors shaping migrants' experiences of a nineteenth-century town: its size, broader immigration patterns, confessional composition, and labour politics.(pay to view)*

M. J Hickman (2003): **Differences, boundaries, community: The Irish in Britain. City Cultures Reader.London: Routledge**  
<http://v1.zonezero.com/magazine/essays/distant/zdife2.html>

*The issue of community is an important one for a minority population in Britain because of its relationship to issues of the nation, identity, ethnicity, migration and racism. However, to date, discussions about the Irish community either involve assertions that such an entity exists, or counterarguments suggesting that the degree of differentiation and dispersal of the Irish population negates the idea that we form a community. It is, however, important to refute the idea that differentiation necessarily negates community.*

S. Ingham (2014): **Irish clubs in Britain, a needs analysis. 2014. Irish in Britain.**  
<https://www.irishinbritain.org/assets/files/publications/reports/IIB-Club-Survey-Report-Final.pdf>

*Over the last number of years, the number of Irish Clubs in Britain has dropped considerably and many Irish Clubs face an uncertain future. This needs analysis aims to understand Clubs' current operations and the issues Clubs face in order to offer the best possible support, now and in the future.*

P. Kennedy (2015): **Welcoming the stranger: Irish migrant welfare in Britain since 1957**

**<http://irishacademicpress.ie/product/welcoming-the-stranger-irish-migrant-welfare-in-britain-since-1957/>**

*This is the untold human story of how the Catholic Church met the welfare needs of Irish emigrants in Britain since the 1950s. Based on a wealth of personal interviews and newly discovered archive material, Welcoming the Stranger offers a unique insight into how the Anglo-Irish relations impacted on emigrants coming to Britain during turbulent times.*

R King, I Shuttleworth, A Strachan (2009): **The Irish in Coventry: the Social Geography of a Relict Community. Irish Geography Volume 22, 1989 - Issue 2.**

**<https://www.tandfonline.com/doi/abs/10.1080/00750778909478772>**

*Few studies have been made of the social geography of recent Irish migration and settlement in Britain. This paper presents the results of an exploratory investigation of the evolving character and spatial distribution of the Irish community in Coventry. The Irish-born in Coventry have settled almost exclusively as part of the 'second wave' of Irish immigration to Britain, during the period between the 1930s and the 1960s. Census data enable the evolving spatial pattern to be described and some possible explanatory factors behind the changing distribution are discussed. Diocesan and school records are used to supplement the census data, especially for the period since 1981. The suburbanisation of the Irish-born and the second generation has led to a decline in the Irish character of certain inner city neighbourhoods which have been recently resettled by Asian immigrants. The character of the community depends largely on its institutional expressions in the Catholic church and in various clubs. However, given the ageing character of the Irish-born, most of whom settled in Coventry in the 1950s, and the apathy of most of the second generation towards their Irish heritage, it is difficult to foresee a vibrant future for the community. (pay to view)*

M. MacDiamada (2020) **'Those little ones immersed in a sea of foreign influences': Teaching Irish Language and Culture to Children in London in the Early 1900s. Irish Economic and Social History. Research Article.**

**<https://journals.sagepub.com/doi/full/10.1177/0332489320929917>**

*The Gaelic League of London (GLL) was founded in 1896 and by the early 1900s had about 2,000 members engaged in language learning and cultural activities. This article describes how the GLL reached out to children, believing that while the parents might be beyond 'redemption', the children offered new hope for the future of the Irish language. The article also examines the themes and tropes which underpinned this strategy. Irish language tuition was seen as a preparation for return to Ireland for children who were 'unfortunate' to be born to Irish exiles. Their lives in London were critiqued as bleak and sad, while Ireland was portrayed as a place which would lift their spirits, and was pure and good. The different strategies adopted by the GLL such as drama, essay competitions and holidays in the Gaeltacht are examined and the reaction of the children to their Irish heritage is analysed. Ultimately, however, as the article demonstrates, it was*

*difficult to hold the interest of these children and many adults queried the value of teaching them Irish while they were destined to live in London. By 1913, the heyday of GLL activities for children was over. (pay to view)*

D. MacRaild (1999): **The Irish in Britain: a bibliographic essay.**

*This Bibliographic Essay is meant to be indicative rather than exhaustive. Further references to many other sources will be found in the Notes of each work cited. A version of this Bibliographic Essay can be found in Donald MacRaild, Irish Migrants in Modern Britain, 1750-1922, Macmillan, Basingstoke & London, 1999, ISBN 0 333 67761 7 hardback, 0 333 67762 5 paperback, where the reader will also find more detailed discussion of issues raised.*

D. MacRaild (2006): **Irish in Britain, 1800-1914. Studies in Irish economic and social history. Dundalk. 96 pp ISBN 978-0-947897-03-1.**

**<https://pure.ulster.ac.uk/en/publications/irish-in-britain-1800-1914-3>**

*During the nineteenth century, the Irish became the most numerous immigrant group in Britain. Their contribution to the labour force, across a wide range of occupations, made them an important part of the story of British industrialisation. At the same time, arriving as they did at a time of dramatic and unsettling social and economic change, they became scapegoats for a wide range of fears and anxieties. The negative terms in which they were described by contemporaries have until recently continued to distort perceptions of their history. More recent work, however, has brought to light the variety of their experience, and the extent to which the migrants were not merely passive victims but central actors in their own story.*

D MacRaild (2011): **The Irish diaspora in Britain, 1750–1939. Houndmills. Basingstoke, Hampshire ; New York : Palgrave Macmillan, 2011.**

**<https://www.tandfonline.com/doi/abs/10.1080/02619288.2012.673710?journalCode=fimm20>**

*Until the 1950s, the Irish were by far the largest ethnic minority in Britain. This leading study focuses on the most important phase of Irish migration, providing an analytical discussion of why and how the Irish settled in such numbers.*

*Thoroughly revised, updated and expanded, the new edition of this essential text broadens the analysis to 1939 and now features additional chapters on gender and the Irish diaspora in transnational perspective.*

M Malone (2006): **'DWELLING IN DISPLACEMENT' Meanings of 'community' and sense of community for two generations of Irish people living in North-West London. Community, Work & Family Volume 9, 2006 - Issue 1.**

**<https://www.tandfonline.com/doi/abs/10.1080/13668800500420947>**

*This paper is a successor to an earlier one (Malone, Community, Work & Family, 4(2), 195–213, 2001) which described the development of a 'community saved' among first-generation Irish immigrants in North-West London, UK. A distinct and health-enhancing 'sense' of community founded on mutual helping networks, a belief in family ties, the importance of paid work and the Roman Catholic Church was identified within this Irish immigrant group. For the second generation or London Irish, upon whom this paper focuses, 'community' and 'sense' of*

*community have meanings which differ significantly from those of their first-generation forebears. The London Irish describe the anonymity they experience within their contemporary urban 'home' and yearn, instead, for an idyllic but mythical 'homeland' — the rural Ireland of long ago. Disparities between the two groups yield insights into those elements which truly shape experience of 'community' and 'sense' of community and which can only be understood within the conceptual, geographical and intellectual boundaries of what has been called the 'diasporic space'. (pay to view)*

P. McGee, M. Morris, B. Nugent, M. Smyth (2008): **Irish mental health in Birmingham: what is appropriate and culturally competent primary care? Birmingham. University of Central Birmingham.**  
[https://bcuassets.blob.core.windows.net/docs/paulamcgee\\_irishmentalhealth-130341861152067475.pdf](https://bcuassets.blob.core.windows.net/docs/paulamcgee_irishmentalhealth-130341861152067475.pdf)

*It was recognised that despite Birmingham having a long tradition of migration and a large population of Irish migrants, including second and third generation people, there had been no research into outcomes for Irish people using the 'hard-end' of psychiatric services, such as psychiatric hospital in-patients and home-treatment services. This report examines what is appropriate and culturally competent primary care.*

J. McElhatton (2010): **The long Term sustainability of Luton Irish Forum – A minority community service provider.**  
<https://lutonirishforum.org/about-us#research>

*Luton Irish Forum is a community service provider based in Luton, UK. Currently serving primarily the elderly, first generation Irish in Luton, the organisation is beginning to consider issues relating to cultural sustainability. How can the organisation continue to survive in the long-term with membership numbers so heavily weighted towards the elderly? This research project has identified three key research themes which can shed some light on this issue, and which aim to lay the foundations for the long-term sustainability of the organisation. The results have shown that with considerable levels of Irishness among second and third generations of Irish descent living in, or near to, Luton, and with moderate levels of engagement with other community services, the potential exists for Luton Irish Forum to engage these people in the future. The results have also shown significant levels of interest in a number of brand new services/activities, as well as providing support for the continued expansion of certain services/activities already offered by the organisation. Concluding with a set of recommendations, and a short proposal, the future of Luton Irish Forum seems to lie firmly in the hands of its staff and trustees. Public interest among the target audience certainly exists, but at present enough is not being done to harness the interest and turn it into membership. It is hoped that the results of this research project can act as a catalyst in securing a long-term future for the organisation.*

J. Moore, E. Waters, M. Tilki, L. Clarke (2012): **Fresh perspectives: a needs analysis of the Irish Community in London. London Irish Centre/Federation of Irish Societies.**

**<https://www.irishinbritain.org/assets/files/publications/fresh-perspectives-final-web.pdf>**

*The study echoes previous research highlighting the ongoing poor health of the older Irish Community in the UK (Tilki, 2009, BIPA, 2010) and supports research which shows a causal link between poorly planned migration and poor health (Ryan, 2006). Although the generalisability of the data is limited by design, the study provides original data on perceived levels of social support; self-reported health status; sources of advice; perceptions of unfair treatment; awareness of entitlements and aspirations in terms of future service provision. It is the first study of its kind to capture significant empirical data on the needs of recent Irish migrants (2011-2012), Irish carers, and second generation Irish people in London and uses an innovated design which is highly transferable to other studies in the field.*

J. Moran (2010): **Irish Birmingham: a History. Liverpool University Press.**

**<https://www.liverpooluniversitypress.co.uk/books/id/39439/>**

*This book examines this important aspect of English-Irish history, and explains how events in Birmingham have influenced Irish political figures from Daniel O'Connell to Pádraic Pearse, Irish dramatists from Brendan Behan to Tom Murphy, as well as English writers from Gerard Manley Hopkins to Jonathan Coe.*

E. Mulligan, B. Daly (2009): **A Study of older Irish people's experiences of health and social care in Leeds. Leeds Irish Health and Homes, funded Leeds Special Grants Programme and supported by NHS Leeds, Leeds Adult Social Care and Leeds Metropolitan University. 23pp.**

**<https://www.evidence.nhs.uk/document?id=1712080&returnUrl=search%3Fq%3DIrish%2Bpeople>**

*This qualitative research project profiled the experience of older Irish people with Leeds health and social care services over a six-month period. It was funded through a grant from the Healthy Leeds Special Grants programme. Leeds Irish Health and Homes (LIHH) carried out the research in partnership with NHS Leeds, Adult Social Care, Leeds City Council and Leeds Metropolitan University. The aim was to understand the needs of the ageing Irish in Leeds and their experience of accessing health and social care services.*

J. Nagle (2008): **Multiculturalism's double bind: creating inclusivity, difference and cross-community alliances with the London-Irish. Ethnicities June 2008 vol. 8 no. 2 177-198.**

**<http://etn.sagepub.com/content/8/2/177.abstract>**

*Critical literature has questioned British state-sponsored multiculturalism's capacity to confront racism and facilitate cross-community alliances; instead, multiculturalism is perceived to constitute groups in ethnically defined communities and essentialist cultures. Exploring two ethnographic examples —*

*an Irish arts centre and St Patrick's Day — this article considers attempts by the London-Irish to make Irishness inclusive and to create cross-community alliances under government-sponsored 'multicultural' initiatives. Invoking Bateson's 'doublebind', I argue multiculturalism is characterized by a paradoxical injunction that curbs the possibility for 'ethnic minorities' to withdraw from their circumscribed status. On the one hand, groups such as the Irish are often encouraged, within multiculturalism, to make their cultures inclusive in order to contribute towards a celebration of 'cosmopolitan' diversity; on the other, it is explicitly forbidden to threaten their particularism; to do so would threaten their claim to resources as a distinctive group. (Pay to View)*

NHS Calderdale (2009): **Irish aged 50+ in Calderdale Health Study.**

**<http://www4.shu.ac.uk/research/cresr/sites/shu.ac.uk/files/irish-aged-50+in-Calderdale.pdf>**

*An increasing amount of evidence has identified the Irish in England as having relatively poor health compared to the wider population although this has often not been recognised, for example 'Irish' has only been included as an ethnic group in the Census since 2001. NHS Calderdale therefore committed to undertake a piece of work to identify the health needs of the Irish in Calderdale. The Health Needs Assessment focused specifically on 50+ year olds due to the Irish being a disproportionately older population as well as for pragmatic reasons. Where possible, the findings from the Irish population in Calderdale were compared with the general Calderdale population and also the other significantly sized ethnic minority population in Calderdale which are Pakistani.*

J Redmond (2016): **Immigrants, Aliens, Evacuees: Exploring the History of Irish Children in Britain During the Second World War. Journal of the History of Childhood and Youth, 9 (2). pp. 295-308.**

**<http://mural.maynoothuniversity.ie/7643/1/JR-Immigrants-2016.pdf>**

*The Irish in Britain during the Second World War occupied an anomalous and much misunderstood position, being in Bronwen Walter's apt analysis, "outsiders inside," a large minority of nationals of a neutral country residing in a belligerent one. Simultaneously invisible, due to their whiteness and cultural similarities, and hyper-visible as aliens of a neutral country, they were strictly regulated with new forms of identification and police checks. Along with citizens of enemy countries such as Germans and Italians, the Irish "also attracted hostility and suspicion as Fifth Columnists and spies." The Irish community was not, in fact, demonstrably disloyal to the Allies, but instances such as those reported by Cardinal Hinsley of Westminster to Archbishop Downey of Liverpool of priests and nuns carrying letters from Britain to Ireland to avoid censorship would have stoked fears if they had become public.*

L. Ryan (2003) **In the green fields of Kilburn: reflections of a quantitative study of Irish migrants in North London. Anthropology Matters. Vol 5, No. 2.**  
[http://anthropologymatters.com/index.php/anth\\_matters/article/view/116rticle&path%5B%5D=116&path%5B%5D=228.](http://anthropologymatters.com/index.php/anth_matters/article/view/116rticle&path%5B%5D=116&path%5B%5D=228)

*This paper considers some of the emotional encounters experienced by the researcher while carrying out a study of Irish migrants in London. The paper suggests some of the ways in which a standardised, closed-ended questionnaire may provoke emotional responses in both the researcher and the researched. It looks at the attachment the Irish community has to their birthplace in Ireland. Researching Irish migrants in areas such as Kilburn requires a consideration of the complex and dynamic spaces in which an Irish trans-local community has been materially constructed and symbolically invented. Kilburn is not simply a backdrop to the research; it forms part of the emotional terrain which has to be negotiated in doing this research.*

L. Ryan (2015): **Friendship-making: exploring network formations through the narratives of Irish highly qualified migrants in Britain. Journal of Ethnic and Migration Studies.**  
<http://www.tandfonline.com/doi/abs/10.1080/1369183X.2015.1015409?journalCode=cjms20>

*The paper, drawing on narrative analysis of qualitative research with Irish highly qualified migrants in Britain, examines the processes of friendship-making in contexts of mobility. In so doing, I consider what stories of making new friends in new places, reveal about interconnections between selection opportunities but also obstacles, as well as the role of preferences and shared interests. My work contributes to the recent resurgence of interest in place by exploring the salience of proximate, situated, local relationships as sources of emotional support and sociality, even among migrant professionals. Adopting a focus on friendship-making, I seek to go beyond a narrow notion of homophily—defined by an ethnic lens—to understand how migrants draw upon different aspects of identities to forge links and build relationships with a diverse range of people. The paper lies at the nexus of related but distinct bodies of literature—migration, social network analysis and friendship—to explore where, how, why and with who migrants form new friendship networks. I suggest that by connecting these approaches there is potential not only to develop a more thorough understanding of sociality in mobility but also to overcome some gaps within each of these approaches. (Pay to view)*

L. Ryan, E Kurdi (2015): **'Always up for the craic': young Irish professional migrants narrating ambiguous positioning in contemporary Britain. Journal for the Study of Race, Nation and Culture. Volume 21, 2015, Issue 3, p257-272.**  
<http://www.tandfonline.com/doi/full/10.1080/13504630.2015.1058707>

*This paper explores the experiences of recent Irish highly qualified migrants who, having left post-Celtic Tiger Ireland, arrive in post-'Peace Agreement' Britain. Our paper contributes to understanding the enduring salience of place and how expressions of identities are framed by specific place-based factors as well as by*



*temporality. We explore how these migrants' narratives, as 'successful' professionals, are framed by complex intersections of historical legacies and changing socio-economic and intra-EU migration patterns. We consider the extent to which residual anti-Irish stereotypes remain, or indeed have re-emerged since the economic recession, and how these negative perceptions may impact on expressions of Irishness. Focusing on accents and other markers of identity, we discuss how Irishness may be constructed through a spectrum of visibilities at different times and in different places. This spatial-temporal perspective may help to go beyond a simplistic, one dimensional ethnic lens by highlighting the contextualities of identities. (Pay to view)*

C Skerritt (2020) **Pressure, Bureaucracy, Accountability, and all for show: Irish Perspectives on life inside England's schools: British Journal of Educational Studies.**

<https://www.tandfonline.com/doi/full/10.1080/00071005.2020.1839014>

*The article discusses a community study undertaken by a research team comprised of voluntary sector staff, academics, and community volunteers. The rationale for the project, the mixed methodology, multiple methods, and use of community researchers to collect data*

M. Tilki, J Moore, E Waters, L. Clarke (2013) **Placing the displaced: lessons from researching the Irish community in London Breac: A Digital Journal of Irish Studies Abstract**

<https://breac.nd.edu/articles/36997-placing-the-displaced-lessons-from-researching-the-irish-community-in-london/>

*The article discusses a community study undertaken by a research team comprised of voluntary sector staff, academics, and community volunteers. The rationale for the project, the mixed methodology, multiple methods, and use of community researchers to collect data from a diverse and often "hard to reach" group afford lessons for academics and students. The data demonstrate the diversity of the Irish community in London, alongside a picture of continuity and change where newer migrants share many of the problems of the older generation, but whose backgrounds and experiences are different. The focus of the article is the research process, and in particular, the use of volunteer community researchers, the value of culturally sensitive research, and what this means for research with the Irish community. The findings and the practicalities of the research process are applicable to investigations outside the social sciences, and although the study was confined to the Irish community in London, it could also be applicable to other cities.*

M. Tilki, R. Thompson, L Robinson, J Bruce, E Chan, O Lewis, F Chinegwundogh, H Nelson (2015) **The BME third sector: marginalised and exploited. Voluntary Sector Review 6. 1. 93-102**

<https://www.vssn.org.uk/paper/the-bme-third-sector-marginalised-and-exploited/>

*The black and minority ethnic (BME) third sector can play a key role in meeting needs through partnerships with statutory and mainstream third sector organisations. In the United Kingdom the BME sector is disproportionately*

*affected by government reforms, which involve funding programmes and a contract culture that favour large mainstream charities close to government. BME voluntary and community organisations can feel marginalised and exploited by large organisations that do not appreciate their expertise or understand how they work.*

The Traveller Movement (2017): **Brexit and Irish citizens in the UK: How to safeguard the rights of Irish citizens in an uncertain future.**

**[https://travellermovement.org.uk/phocadownload/userupload/reports/TTM-Brexit and Irish citizens in the UK web-report.pdf](https://travellermovement.org.uk/phocadownload/userupload/reports/TTM-Brexit%20and%20Irish%20citizens%20in%20the%20UK%20web-report.pdf)**

*Current British law does not ensure the rights for Irish citizens living in a post-Brexit UK. Despite increasing concern, British Ministers and officials have neither shown how current law will continue after Brexit nor set out a road-map to delivering its promises to Irish citizens. The Irish Government has failed to give the priority required for citizens' rights. Both Governments should now consult widely on the contents of reciprocal legal guarantees they must put in place to prepare for Brexit.*

P. Whittington (2001): **Heart and Home: The Camden Irish.**

*Available from the Archive of the Irish in Great Britain.*

## Webpages

**Irish in Britain:** <http://www.irishinbritain.org>

*Homepage with links to all members including community organisations.*

**Irish Voices:** <https://www.irishinbritain.org/irishvoices/>

*In 2013 Irish in Britain, the umbrella organisation for Irish communities across Britain, received a grant from the Heritage Lottery Fund to run a year-long oral history project, Irish Voices. The project documents the journey of the London St. Patrick's Day Parade and Festival over 5 decades. It includes the stories of those who marched, who organised, who watched and saw, those who performed, protested, danced and dreamed of thousands celebrating as one. The Irish Voices project spans across the spectators, performers, advocates and activists who were instrumental in the journey of the Parade and over the course of a year, the Irish Voices team and volunteers have heard their tales and truths, creating a collection of 40 recorded interviews which make up the archive.*

**Global Irish:** <http://www.globalirish.ie/>

*Run in partnership with Trinity College Dublin, this website hosts journal articles from publications, along with community studies.*

**The Library of Birmingham:**

*A source list regarding Ireland and the Irish in Birmingham. Contact:*  
**[archives.heritage@birmingham.gov.uk](mailto:archives.heritage@birmingham.gov.uk)**

**Untold Stories: The History of the Irish Community in Leeds.**

**<http://www.untoldstories.co.uk>**

**BBC Facts on Irish population in Britain:**

**[http://news.bbc.co.uk/1/shared/spl/hi/uk/05/born\\_abroad/countries/html/republic\\_of\\_ireland.stm](http://news.bbc.co.uk/1/shared/spl/hi/uk/05/born_abroad/countries/html/republic_of_ireland.stm)**

**The Proceedings of the Old Bailey - Community History on the Irish in London:** **<http://www.oldbaileyonline.org/static/Irish.jsp>**

## Documentaries and Films

**London Irish Centre: 50 Years of the London Irish Centre. Available from the Archives of the Irish in Britain (London Metropolitan University) and the London Irish Centre.**

*Illustrating the history and continuing work of the London Irish Centre, this film celebrates 50 years of the Centre's existence.*

## **EMPLOYMENT**

*See also Irish Ethnicity & Identity, Elder Care, Social Services, Travellers and Gender.*

G Catney, A Sabater (2015): **Ethnic minority disadvantage in the labour market participation, skills and geographical inequalities. Joseph Rowntree Foundation.**

**<https://www.jrf.org.uk/report/ethnic-minority-disadvantage-labour-market>**

*Through a comprehensive study of 2001 and 2011 census data for the whole population in England and Wales, this report explores differences between ethnic groups in labour market participation and employment status, and considers if geography matters for the employment outcomes of each ethnic group. Labour market inequalities are shown for three geographical levels; country, Local Enterprise Partnerships, and local authorities.*

E Corduff (2021): **Ireland's Loss - Britain's Gain: Irish Nurses in Britain - Nightingale to Millennium. Rainbow Valley Books..**

**<https://www.rainbowvalleybooks.com/irish-nurses-in-britain>**

*Ethel served in the NHS for over 40 years in a wide range of hospitals. As an Irish woman who came to England in 1964 to begin nurse training, Ethel has*

*been very aware of Irish nurses' immense contribution. Aiming to put this contribution on record, for over twenty years Ethel has researched, prepared and compiled this volume. Ethel's book spanning 345 pages draws upon personal experiences of individual Irish nurses across the spectrum of the service and includes chapters on Irish Nurse Leaders in Britain, Irish Male Nurses in Britain and Irish Nurses in London.(pay to view)*

U. Cowley (2010): **The men who built Britain: a history of the Irish navy. Merlin Publishing.**

<https://www.amazon.co.uk/Men-Who-Built-Britain-History/dp/0863278299>

*The contribution of the Irish "Navy" to the British construction industry has been immeasurable". For over two centuries, for hundreds of thousands of rural Irish male immigrants to Britain, the best chance of a start was in construction. While the men themselves have been largely forgotten or ignored, the canals, the railways, the roads, tunnels, dams and public utilities of Britain stand as lasting monuments to their sacrifices and achievements. "The Men Who Built Britain" has been researched by Ultan Cowley over a number of years. In it he quotes extensively from numerous interviews with genuine Irish navvies and subcontractors, senior English management and relatives of those involved.*

U. Cowley (2010): **McAlpine's men. Irish stories from the sites. Potter's Yard Press.**

<http://ultancowley.com/wp/mcalpines-men-irish-stories-from-the-sites/>

*McAlpine's Men is a unique collection of stories from many of the 200,000 Irishmen who laboured on civil engineering sites, pulled cable, drove tunnels and drank their pay in pubs such as The Crown, The Spotted Dog, The Archway Tavern and many more during the building of Post-War Britain and beyond.*

G.C. Hammersley (2011): **Invisible & inaudible: Researching second-generation Irish experiences in the British labour market. Ethnography Symposium. Cardiff University, September 2011.**

[http://www.liv.ac.uk/managementschool/ethnography\\_conference/papers2011/Hammersley.pdf](http://www.liv.ac.uk/managementschool/ethnography_conference/papers2011/Hammersley.pdf)

*This paper discusses ethnographic methodological approaches taken when conducting research on second-generation Irish experiences in the labour market. It was presented at the Ethnography Symposium at Cardiff University.*

D MacRaild, Smith and Malcolm (2009) **Irish in the mining industry in England and Wales: Evidence from the 1881 census. Irish Economic and Social History. 36 (1). pp. 37-62. https://www.jstor.org/stable/24338734**

*Historians have largely accepted early Victorian accounts suggesting that the Irish were primarily a source of unskilled labour which was under-represented in the coal industry in England and Wales. Such acceptance fits with stereotypes of the Irish as a primarily unskilled labour source. The thesis that the Irish were excluded from the Victorian coal industry is tested by a comprehensive*

*quantitative analysis, using log-odds ratios and associated significance tests of data from the digitised transcription of the 1881 census of England and Wales. This is the first major, nationwide, statistical analysis of its type. Its findings demonstrate that whilst many Irish workers clearly did find work in the coal industry, the Irish continued to be under-represented in the industry as a whole, and in skilled and better-paid work in particular. This suggests the persistence of some of the causes of their earlier exclusion.*

H. O'Connor (2000): **Locating Irish Workers in the British labour force survey. Centre for Labour Market Studies. Working Paper 25.**

**[https://www.academia.edu/30551162/Locating Irish Workers in the British Labour Force Survey](https://www.academia.edu/30551162/Locating_Irish_Workers_in_the_British_Labour_Force_Survey)**

*Irish migrant workers still make a significant contribution to the UK labour force, but this contribution is confined to particular occupation and industry groups. This paper begins with a brief review of the literature on Irish workers employment and an argument is developed that the work of Irish-born people in Britain is still both racialised and gendered. Then, using data from the UK Quarterly Labour Force Survey (QLFS), the work experiences of over one thousand Irish-born people in the UK are explored as a group and in comparison to UK-born workers. Findings suggest both Irish-born men and women still work in the stereotyped occupations of the past.*

G.C.B O'Malley (2009): **An exploration of the British labour market experiences of second-generation Irish: still nursing and navvying? Leicester University.**

**<https://core.ac.uk/display/40036697>**

*This thesis examines accounts of the labour market experiences of second-generation Irish to determine if their work histories replicate parental career patterns. For two centuries a narrow range of sectors absorbed waves of Irish migrants, with occupational patterns clustered in gendered and stereotyped roles in construction and nursing, yet their descendants careers have not been scrutinised in any depth. Despite being the largest ethnic minority group in Britain there has been no systematic collection of statistics for the Irish as a multi-generational ethnic group, hence the second-generation rarely figure in official data. Consequently, conceptions of ethnicity predicated on the black/white dualism of race and assumed assimilation have ignored the Irish experience.*

M Muldowney (2006): **New opportunities for Irish women? Employment in Britain during the Second World War. University of Sussex Journal of Contemporary History. 10.**

**[https://www.academia.edu/6393785/New opportunities for Irish women Employment in Britain during the Second World War](https://www.academia.edu/6393785/New_opportunities_for_Irish_women_Employment_in_Britain_during_the_Second_World_War)**

*This article examines the World War II experiences in Britain of a number of Irish women. It is based on extracts from a series of oral history interviews*

conducted as part of a research project into the impact of the Second World War on women in Belfast and Dublin. The women who are quoted in the paper came from a variety of family backgrounds and economic circumstances and they worked in a number of different occupations, from the armed forces to munitions work to nursing. Some of them remained in Britain after the war and made their lives there, although it had not been their intention to emigrate permanently when they left Ireland in the first place. Although Éire (as the Republic of Ireland was known at that time) was neutral during the war, Northern Ireland was a belligerent state, by virtue of its inclusion in the United Kingdom. However, conscription was not applied in Northern Ireland, so that women from both parts of Ireland who took up war work in Britain, or joined the armed forces, did so by choice. In Britain and other allied states, the linking of war work and increased opportunities was used as an incentive in national recruitment campaigns to encourage women to volunteer for the armed forces or for civilian war work, rather than waiting to be conscripted. This paper will consider the extent to which such opportunities acted as an incentive for Irish women to go to Britain. It will also question whether the women felt they had benefited from their wartime experiences, either financially, in terms of personal development or both.

J Redmond (2016): **Migrants, medics, matrons. Exploring the spectrum of Irish immigrants in the wartime British health sector: in Medicine, health and Irish experiences of conflict 1914–45. Manchester University Press.**

<https://www.manchesterhive.com/view/9781526108227/9781526108227.00022.xml>

*Irish medical migrants had a visible presence in twentieth-century British hospitals, particularly during the Second World War. This chapter outlines the profile of migrants returning from Britain to Ireland during the Second World War by using demographic information gleaned from travel permit application forms. The chapter asks: how were medical migrants regulated as ‘legally landed aliens’ from a neutral country whilst living and working in a belligerent one? How did this regulation compare with workers in other fields? Was their personal profile similar or different to other applicants? What do the sources under scrutiny reveal about geographical patterns of settlement for migrants in the medical field? Finally, what can individual cases illuminate about conditions for Irish immigrants in wartime Britain? The chapter demonstrates that that this migrant group was highly distinctive from the larger majority of unskilled Irish workers in Britain, known as ‘Ireland’s medical diaspora’. It also explores the vital role of Irish women in the British medical service by highlighting their diversity, agency and the ways in which their profile disrupts stereotypical narratives of immigrant women occupying marginal sectors of the British economy.(pay to view)*

L. Ryan, E. Kurdi (2014): **Young, highly qualified migrants: the experiences and expectations of recently arrived Irish teachers in Britain. SPRC Middlesex University, Irish in Britain.**

[https://www.irishinbritain.org/assets/files/publications/young\\_highly\\_qualified\\_migrants\\_teachers/FINAL-Young-Highly-Qualified-Migrants-report-May-2014.pdf](https://www.irishinbritain.org/assets/files/publications/young_highly_qualified_migrants_teachers/FINAL-Young-Highly-Qualified-Migrants-report-May-2014.pdf)

*This new study on Irish teachers in Britain is the first to focus on one specific professional group.*

## Video Clips

Irish Architecture Foundation (2015): **We Built This City**

<https://vimeo.com/132519037>

*We Built this City was a lively panel discussion which aimed to raise awareness and celebrate the contribution Irish people have made to the built and cultural fabric of London, from historic to contemporary times.*

Birmingham Irish Association (2017): **We Built This City - In Our Own Words – Birmingham.** <https://www.youtube.com/watch?v=SBSnJs53HpE>

*A documentary about the Irish workers who moved to Birmingham UK after the war.*

# HOUSING

*See also Migration, Health and Travellers.*

A Maye-Banbury (2018): **Strangers in the Shadows: An Exploration of the 'Irish Boarding Houses' In 1950s Leicester As Heterotopic Spaces. Irish Geography. May 2018.**

<https://www.researchgate.net/publication/318928168> Strangers in the Shadows -

[Exploring Hidden Housing Histories of Irish Men Living in Leicester's Boarding Houses During the 1950s and 1960s as Heterotopic Spaces](https://www.researchgate.net/publication/318928168)

*Existing research regarding the Irish immigration experience in England tends to focus on the push and pull factors which promoted the search for a better life 'across the water' (Garrett, 2000; Ryan, 2008) or the specific mental and physical health experienced by the Irish resident in England (Aspinall, 2002; Raftery et al., 1990). This paper adopts a different stance. Using Foucault's concept of heterotopias (Foucault, 1986; 1994;) as a heuristic, the paper focuses on the 'boarding houses' of Leicester, England in the 1950s and 1960s in which many Irish men lived upon their arrival in England. Drawing on Irish men's oral histories, I consider how these quintessential properties may be construed as worlds within worlds, placeless places and non-homes. The spatial and other strategies deployed by the landlords/ladies as a means of disciplining and controlling the lodgers are exposed. The paper also explores how the distinctive*

*vernacular landscapes of the boarding houses were laden with multiple juxtapositions, including the interface between materialism and maternalism and productive/non-productive labour. The distinctive existentialist form of temporality evoked by men's stories of boarding house life suggests that the passage of time was accumulated but never recorded.*

H Cope (2001): **Still beyond the pale.....? :The response of social landlords to the housing and related health needs of London's Irish community. Cara Irish Housing. An Teach Irish Housing. Federation of Irish Societies. Irish Centre Housing. Innisfree Housing Association.** <http://www.innisfree.org.uk/wp-content/uploads/2012/05/StillBeyondThePale1.pdf>

*This research, commissioned by the four London Irish housing associations has two elements. Firstly, it aims to assess the response of the social landlords in London to meeting the housing and related health needs of London's Irish community. In particular, it is concerned with the extent to which these bodies have responded positively to the recommendations of the CRE report Discrimination and the Irish community in Britain (1997) and in the case of housing associations, to the expectations of the Housing Corporation. The second element is an Annotated Bibliography of the housing and related health needs of London's Irish community which outlines reports published since 1991, relevant to London and which forms Appendix 2 to the report. More substantial key, national reports which refer to the Irish in Britain have been used to inform the main port and are listed in the references to it.*

G. Randell, S. Brown (2005): **Future directions: a review of Irish housing needs in Innisfree Housing Association's key areas of operation.** <http://www.innisfree.org.uk/wp-content/uploads/2012/05/FutureDirections1.pdf>

*This timely piece of work confirms much of what Innisfree have believed for some time. It highlights the growing unmet needs of sections of the Irish community in London. The report was commissioned specifically to direct their future strategy. Disappointingly, it also demonstrates – with some notable exceptions – how little notice is taken of the Irish community and their needs by key London Boroughs.*

G. Randall (2006) **The changing housing and support needs of Irish people in London. Housing, Care and Support, Vol. 9 Iss: 1, pp.14 – 16.** <http://www.emeraldinsight.com/doi/abs/10.1108/14608790200600004?journalCode=hcs>

*Research into the housing and support needs of Irish people in London suggests that in future years need is more likely to be concentrated among older members of the community than new arrivals. This could have important consequences for the future plans of organisations providing housing and support for this community; there is likely to be a need for more housing for older people and those with special needs such as alcohol use, along with provision of culturally*



*sensitive support. The research was carried out in London, but other areas with Irish communities may be experiencing similar changes.*

Office of National Statistics (2014): **Overcrowding and under-occupation by ethnic group, 2011.** <https://www.gov.uk/government/statistics/overcrowding-and-under-occupation-by-ethnic-group-2011>

*In this analysis, 2011 Census data are used to examine overcrowding and under-occupation for different ethnic groups. As the analysis focuses on households rather than individual residents, the ethnic group of the Household Reference Person<sup>3</sup> (HRP) is used to characterise each household's ethnic group. This means that some individuals from a specific ethnic group may be classified as being in a household from a different group because of the ethnicity of the HRP. This analysis includes sub-national data, including at local authority level. It also includes information about dependent and non-dependent children in households and data about overcrowding and under-occupation for individual residents, broken down by their ethnic group. Comparing the latter with the household statistics gives an indication of any effects of using the ethnic group of the HRP as a proxy for the household's ethnic group.*

M. Van Houta, T. Staniewicz (2011): **Roma and Irish Traveller housing and health – a public health concern.** *Critical Public Health.* <http://www.tandfonline.com/doi/abs/10.1080/09581596.2011.594872>

*Roma and Irish Traveller communities have endured centuries of persecution and enforced assimilation, whilst remaining under-represented within dominant sedentary discourses. This has contributed to their suspicion and mistrust of mainstream societies. They have maintained a distinct identity characterised by their Romani or Celtic languages, communal solidarity, close extended family bonds, and cultural traditions surrounding health, morality and social codes. The lives of such groups are grounded in multifaceted poverty stemming from health disparity, inadequate housing provision, and low educational attainment within an inter-generational cycle of social exclusion. This paper discusses health disparities as interlinked with housing situations. (Pay to view)*

# GENDER

See also *Irish Ethnicity & Identity, Discrimination & Sectarianism, Culture, Mortality and Migration*.

F Bloomer, K O'Dowd (2014): **Restricted access to abortion in the Republic of Ireland and Northern Ireland: exploring abortion tourism and barriers to legal reform. Culture, Health and Sexuality. Volume 16, 2014 - Issue 4.**  
<http://www.tandfonline.com/doi/full/10.1080/13691058.2014.886724?scroll=top&needAccess=true>

*Access to abortion remains a controversial issue worldwide. In Ireland, both north and south, legal restrictions have resulted in thousands of women travelling to England and Wales and further afield to obtain abortions in the last decade alone, while others purchase the 'abortion pill' from Internet sources. This paper considers the socio-legal context in both jurisdictions, the data on those travelling to access abortion and the barriers to legal reform. It argues that moral conservatism in Ireland, north and south, has contributed to the restricted access to abortion, impacting on the experience of thousands of women, resulting in these individuals becoming 'abortion tourists'. (pay to view)*

J. Brannen, V. Wigfall, A. Simon (2011): **Fathers across three family generations in Polish, Irish and UK origin white families. Thomas Coram Research Unit, Institute of Education, London.**  
<https://sp.ukdataservice.ac.uk/doc/7017/mrdoc/pdf/7017uguide.pdf>

*The study examined the ways in which fatherhood is changing over the generations. It included those whose lives were shaped by migration. It covered three groups: the Irish who came to Britain in the mid 20th century, the Polish who came in the 2000s, and a group of white British. Ten family chains of men were interviewed; grandfathers, one of their adult sons and one of their sons aged 5-17. Altogether 89 interviews were carried out. Most families were living in London or the South of England; the Polish grandfathers were in Poland. Grandfathers and fathers were invited to tell the story of their lives, their relationships with their own fathers and their experiences of being a father.*

J Brannen, A Mooney, V Wigfall, V Parutis (2014): **Fatherhood and transmission in the context of migration: an Irish and a Polish case. International Migration volume 52 issue 1 page 165-177.**  
<http://onlinelibrary.wiley.com/doi/10.1111/imiq.12067/abstract>

*The article compares men's biographies and fatherhood across two generations among the Irish and the Polish, who represent different waves of migration to Britain, focusing on two chains of fathers and sons. It examines different aspects of transmission between fathers and sons and, in the context of migration, the part that generational experience played in how men identify (or not) with their own fathers and repeated or changed their fatherhood practices. A comparative*

*approach suggests the importance of taking account of the life course, the historical moment of migration, and the ways in which migration complicates intergenerational family relations by creating structural and relational ambivalences as the younger generation seeks to make its own mark. However ambivalences are managed and often coexist with solidaristic relations in terms of providing reciprocal support across the generations and in the fathers' identification with their fathers' strong work ethic and provider role. As fathers they are more involved in their children's lives than their fathers were but their employment conditions typically continue to constrain this (pay to view).*

S Calkin (2019): **Healthcare not airfare! Art, abortion and political agency in Ireland. Gender, Place & Culture, A Journal of Feminist Geography, Volume 26, 2019 - Issue 3.**

<https://www.tandfonline.com/doi/full/10.1080/0966369X.2018.1552928>

*Ireland's near-total abortion ban was, in effect, a policy of offshoring abortions. Before the May 2018 vote to repeal it, the 8th Amendment allowed for conservative and nationalist groups to celebrate the idea of Ireland as an 'abortion-free' territory, while forcing women to travel to England for abortion or self-manage abortions with illegal pills at home. Artists in the Irish pro-choice movement have contested the public silence around abortion and abortion-travel; in doing so they have disrupted the political narrative of 'abortion-free Ireland' by symbolically re-placing Irish abortion seekers in public spaces. These place-based artistic interventions have larger significance for the changing relationship between women, reproduction, and the state. Drawing on ongoing debates in critical and feminist geopolitics, this article addresses the relationship between geopolitics, art, and political agency to theorize the role of pro-choice Irish artworks in challenging the enforced silence that surrounded abortion travel. It builds on geographical engagement with Jacques Rancière to address the feminist geopolitics critique of geopolitical scales and sites of 'serious' geopolitics. The article examines three artworks that depict Irish women's experiences of abortion-related travel to England as part of the larger political campaign for liberalization of Ireland's abortion laws. (pay to view)*

R Casey, A Maye-Banbury (2016): **Relational and gendered selves: older Irish migrants' housing and employment histories in the north and East Midlands of England. Housing Studies: 1-15.**

<http://www.tandfonline.com/doi/full/10.1080/02673037.2016.1228850>

*Most accounts of migration stress the economic necessity, but generally blur the role of migrants themselves in the process. It is also rare to consider male and female migrants together, or to explore the relational aspects of masculinity and femininity in migration histories. This paper explores the relational aspects of Irish ('Irish' is used throughout this article to refer to our participants who self-identified as 'Irish'). It is further noted that all of the participants were from the Republic of Ireland and hence does not include Northern Irish migrants. Where*

*'Ireland' is used it refers to the Republic of Ireland) migrants' residential and work histories using narrative enquiry. First, we explore the complex relationship between housing and employment in Irish women and men's stories focusing particularly on the early phase of migration. Second, we argue that these narratives, especially the 'intertwining personal, sub-cultural and cultural stories' are essential in understanding Irish migrants' experiences. Third, we posit that gender emerges as a significant factor with qualitative differences in Irish women's and men's trajectories. Our analysis focuses on the self-in-relation, housing pathways and gendered housing and employment strategies. (pay to view)*

S Caslin (2016): **'One can only guess what might have happened if the worker had not intervened in time': the Liverpool Vigilance Association, moral vulnerability and Irish girls in early- to mid-twentieth-century Liverpool.** **Women's History Review, Volume 25, 2016 - Issue 2. 254-273.**

<http://www.tandfonline.com/doi/full/10.1080/09612025.2015.1039351>

*In early- and mid-twentieth century Britain, members of the Liverpool Vigilance Association (LVA) unofficially policed those who entered Liverpool's port and railway stations. The organisation feared that Irish female newcomers in particular lacked the social wherewithal necessary to maintain their perceived purity within a city such as Liverpool. Whilst the supposed innocence of Irish women was a respectable quality, the LVA believed it also made them vulnerable to exploitation. Consequently the young, Irish, female traveller was central to Liverpoolian social purists' notions of urban moral danger and their belief in the importance of preventative patrol work.(pay to view)*

S Crozier-De Rosa (2014): **Shame and the anti-suffragist in Britain and Ireland: drawing women back into the fold?. Australian Journal of Politics & History, 60: 346–359.**

<http://onlinelibrary.wiley.com/doi/10.1111/ajph.12063/abstract>

*Shame has been heavily relied on as a political tool in the modern world and yet it is still a much under-historicised emotion. Using the examples of early twentieth-century Britain and Ireland, I examine how women opposed to the campaign for female suffrage used shame instrumentally in their writing. Exploring the versatility of this political device, I find that shame was used with the oppositional intentions of binding and excluding. Whereas British conservatives used it to protect an already well-established imagined community of good imperial women, Irish radicals drew on it to invite women to take part in the construction of a new nationalist sisterhood. This paper further problematizes claims that as an emotion that plays on a sense of the communal, shame has had no place in a highly individualistic modern world. (Pay to view)*

H Ewart (2013): **Protecting the honour of the daughters of Eire: welfare policy for Irish female migrants to England, 1940–70. Irish Studies Review, Volume 21, Issue 1, 2013. pp. 71-84.**

<http://www.tandfonline.com/doi/abs/10.1080/09670882.2013.763624?src=recsys#.VXFt4v50zcc>

*Across the middle decades of the twentieth century, approximately 500,000 people left Ireland for Britain. Around half were young, single females migrating alone. Drawing on archival material in Ireland and England, this paper analyses the ways in which Catholic and secular agencies became aware of female Irish migrants; and how they understood and responded to their needs. Catholic organisations focused on maintaining religious belief and practice as a means of avoiding social problems in migrants. Some female migrants, such as nurses, were considered exemplars of Catholic and Irish femininity. However, female sexuality was problematised when associated with single motherhood, prostitution and cohabitation. The Irish hierarchy expected to lead policy development for migrant welfare. The framing of female migrant social needs within a moral and religious discourse led to solutions prioritising moral welfare delivered by Catholic priests and volunteers. Both the Irish government and British institutions (state and voluntary) accepted the centrality of Catholicism to Irish identity and the right of the Catholic Church to lead welfare policy and provision for Irish female migrants. No alternative understanding of Irish women's needs within a secular framework emerged during this period. This meant that whilst the Irish hierarchy developed policy responses based on their assessment of need, other agencies, notably the British and Irish governments, did not consider any specific policy response for Irish women to be required. (Pay to view)*

B. Gray (2000): **Gendering the Irish diaspora: questions of enrichment, hybridization and return. Women's Studies International Forum, Vol. 23, Issue 2, pp. 167 – 185.**

<http://www.sciencedirect.com/science/article/pii/S0277539500000741>

*This article discusses the gendering of diaspora at three different levels of analysis. First, in relation to contemporary theorising of diaspora, second, with regard to former President Robinson's representations, in the 1990s, of Irish identity as a diasporic one and, finally, with reference to the particularity of the 'lived' experiences of Irish women's diasporic lives. (Pay to view)*

B. Gray (2002): **'Whitely scripts' and Irish women's racialized belonging(s) in England. European Journal of Cultural Studies August 2002 vol. 5 no. 3 257-274. http://ecs.sagepub.com/content/5/3/257.abstract**

*This article investigates the multilocalized belonging(s) of Irish women in England and how these are mediated by what Alison Bailey (1998) calls 'whitely scripts'. The concept of belonging(s) and theoretical approaches to 'whiteness' frame the discussion of gendered Irish migrancy in England. Belongings are broken down into 'political', 'cultural' and 'ethnic' forms of membership in late 20th-century*

*England. The article argues that slippages between inclusion and exclusion, identification and (dis)identification, constitute Irish women's belongings in England as gendered, migrant, national and transnational in contradictory ways. In response to their positioning by a gendered migrant labour market and postcolonial stereotypes of a feminized culture, some women embrace masculine discourses of national identity and mobility as a means of asserting an agentic self. Simultaneously, the adoption of 'whitely scripts' by some women locates them within the gendered constraints and privileges of the category 'white women'. (Pay to view)*

B. Gray (2003): **Breaking the silence: emigration, gender and the making of Irish cultural memory. Department of Sociology, University of Limerick**  
<http://hdl.handle.net/10344/3635>

*Taking a sociological rather than an oral historical approach, this chapter attends to staying-put as part of the dynamic of migration. More specifically, it examines that kinds of subjectivities produced in the life narratives of one woman who emigrated and another who remained in Ireland during the 1950s, during which time nearly half a million people left Ireland, with about two-thirds of these emigrating to Britain.*

B. Hazley (2014): **Ambivalent horizons: competing narratives of self in Irish women's memories of pre-marriage years post-war England. Twentieth Century Brit Hist (2014) 25 (2): 276-304.**  
<http://tcbh.oxfordjournals.org/content/25/2/276.short?rss=1>

*Over the past-20-years research into the experiences of Irish female migrants in twentieth century Britain has been steadily accumulating. Based largely on the use of oral history, this work has been important in shedding light on various aspects of women's experiences, including how young women negotiated unfamiliar urban spaces and asserted an 'ethnic' identity in England. The dynamics shaping the re/construction of such experiences, and what they can tell us about the fashioning of gendered migrant selves, has, by contrast, received relatively little attention. Based on an in-depth analysis of the personal migration narratives of three women who migrated from southern Ireland to England between 1945-69, this article aims to provide insight into how migrants' early experiences of settlement in post-war England were conditioned by the consumption and internalization of a number of competing constructions of femininity circulating within British and Irish culture during the post-1945 period. While these constructions made available a number of different frameworks on which women could draw to order their experiences and fashion an identity, tensions within and between them could also create problems for the process of self-construction. As well as the particular circumstances of each individual's encounter with their new environment, the distinctive character of women's negotiation of these tensions alludes to the different ways women sought to construct a preferred version of their past in post-war England, raising questions*

*about the ways past and present, public and private, interact in the production of migrant histories. (Pay to view)*

M.J Hickman, B Walter (2000): **Deconstructing whiteness: Irish women in Britain, Feminist Review (1995) 50, pp. 5–19.**

**<http://www.palgrave-journals.com/fr/journal/v50/n1/abs/fr199518a.html>**

*The masculine imagery of 'Paddy' hides the existence of Irish women in Britain, although they have outnumbered men since the 1920s. In America, by contrast, there is a strong stereotype of 'Bridget' and her central contribution to Irish upward mobility is recognized. But invisibility does not protect Irish women in Britain from racism. Indeed, they are often more exposed since their productive and reproductive roles connect more firmly to British society. Moreover, women have played a key role in maintaining Catholic adherence, which continues to resonate closely with Irishness and difference.*

E. Kofman, A. Phizacklea, P. Raghuram, R. Sales (2000): **Gender and international migration in Western Europe: Employment, Welfare and Politics. London. Routledge. <http://bit.ly/WHOS8T>**

*Gender and International Migration in Europe is a unique work which introduces a gender dimension into theories of contemporary migrations. As the European Union seeks to extend equal opportunities, increasingly restrictionist immigration policies and the persistence of racism, deny autonomy and choice to migrant women. This work demonstrates how processes of globalisation and change in state policies on employment and welfare have maintained a demand for diverse forms of gendered immigration.*

M. Kneafsey and R. Cox (2002): **Food, gender and Irishness: how Irishwomen in Coventry make home. Irish Geography, Volume 35, Issue 1, pp. 6 -15.**

**[http://www.academia.edu/1348228/Food gender and Irishness how Irish women in Coventry make home](http://www.academia.edu/1348228/Food_gender_and_Irishness_how_Irish_women_in_Coventry_make_home)**

*This paper focuses on the spaces and social relations of food consumption in order to examine how Irish migrants to Coventry, a city in the English West Midlands, form a sense of identity.*

E. McWilliams (2012): **Women and exile in contemporary Irish fiction. Bath Spa University, School of Humanities and Cultural Industries.**

**<https://www.amazon.co.uk/Women-Exile-Contemporary-Irish-Fiction/dp/0230285767>**

*This research will examine the representation of women and exile in Irish literature and explore how recent Irish novelists, such as Julia O'Faolain, John McGahern, Edna O'Brien, William Trevor, Anne Enright, and Colm Tóibín, have effectively reclaimed the missing history of the Irish woman emigrant. The authors to be examined in the book coming out of this research, Women and Exile in Contemporary Irish Fiction, under contract with Palgrave Macmillan, present complex representations of women in relation to the Irish emigrant experience and respond to a range of different meanings of exile, emigration, and diaspora. Research publications below. (Pay to view).*

E McWilliams (2013) [New perspectives on women and the Irish diaspora](#) in *Irish Studies Review*

E McWilliams (2013) [Irish women writers: new critical perspectives](#) in *Irish Studies Review*

E McWilliams (2013) [Avenging 'Bridget': Irish domestic servants and middle-class America in the short stories of Maeve Brennan](#) in *Irish Studies Review*

E McWilliams (2013) [Women and Exile in Contemporary Irish Fiction](#)

E McWilliams (2013) [London Irish fictions: narrative, diaspora and identity](#)

M. Mac an Ghaill, C Haywood (2014): [Being Irish and male in Britain. Are the Irish Different? Chapter 14. Manchester University Press.](#)

[https://books.google.co.uk/books?id=ofl\\_CwAAQBAJ&pg=PA145&lpg=PA145&dq=Being+Irish+and+male+in+Britain&source=bl&ots=C4JP5zXO6-&sig=6\\_tvDq1iJM5RrObaxUY4Iqclw8A&hl=en&sa=X&ved=0ahUKEwijnx4Pxra\\_PAhXJJcAKHdgFCY0Q6AEIHjAA#v=onepage&q=Being%20Irish%20and%20male%20in%20Britain&f=false](https://books.google.co.uk/books?id=ofl_CwAAQBAJ&pg=PA145&lpg=PA145&dq=Being+Irish+and+male+in+Britain&source=bl&ots=C4JP5zXO6-&sig=6_tvDq1iJM5RrObaxUY4Iqclw8A&hl=en&sa=X&ved=0ahUKEwijnx4Pxra_PAhXJJcAKHdgFCY0Q6AEIHjAA#v=onepage&q=Being%20Irish%20and%20male%20in%20Britain&f=false)

*The first section maps the shifting images of Irish men and masculinities within a British context of local and global change. The second section explores changing self-representations, social practices and cultural journeys among Irish men.*

L Murray, N Khan (2020): [The im/mobilities of 'sometimes-migrating' for abortion: Ireland to Great Britain. Mobilities, February 2020.](#)

<https://www.tandfonline.com/doi/full/10.1080/17450101.2020.1730637>

*This paper furthers the concept of im/mobilities through an investigation of the reproductive mobilities of women migrating for abortion from Ireland (north and south) to Great Britain. Where more often the focus of reproductive mobilities concerns the movement of people and matter in order to reproduce, there is less (although some) attention to movement aligned with the prevention of reproduction. We consider the variegated im/mobilities of conception not brought to birth, in the frictional movement of people, things, ideologies and imaginations in staying with and moving beyond the dichotomy of mobility and immobility. We engage in transdisciplinary dialogue between mobilities and migration studies. Hence, underlying this exploration is the concept of the 'sometimes-migrant', used to challenge binary oppositions between mobility and immobility, broader conceptualisations of 'migrants' as 'exceptional', and more specifically the notion of travelling for abortion as 'abortion-tourism'. We adopt the call to focus on different incarnations of the 'sometimes-migrant' in the form of women travelling temporarily across national borders of intermittent porosity in order to seek care that is not available in their own country. Intersections of migration and mobilities reveal the ways women are im/mobilised through geopolitical and cultural practices at local and global scales.(pay to view)*



S O'Brien (2013): **Irish Women's involvement in Birmingham's Union of Catholic Mothers, 1948–1978. Midland History, Volume 38, Issue 2 (September 2013), pp. 213-225.**

**<https://www.tandfonline.com/doi/abs/10.1179/0047729X13Z.00000000027?journalCode=ymdh20>**

*This article explores the influence of English Catholic group, The Union of Catholic Mothers (UCM), in moulding Irish women's consciousness in post-World War II Birmingham. Taking as its starting point the theory that a hyphenated 'Irish-British' identity was discouraged by the mid-twentieth century Anglo and Irish Catholic Church, the paper engages with the UCM and post-World War II attitudes to feminine movements in Britain to establish the specific norms and values to which Irish women were exposed after migrating to Britain, and to, thereafter, identify the ways in which these influences reconditioned their sense of self, gender, Catholicism, ethnicity, and class. Informed by recorded oral narrative, the article illuminates, in human detail, the process of acquiring a gendered migrant identity in mid-twentieth century Birmingham, via the microcosm of the local Catholic parish.*

D. Payne (1999): **Record numbers of Irish women visit Britain for abortion. BMJ. 1999 Sep 4;319(7210):593.**

**<http://www.ncbi.nlm.nih.gov/pmc/articles/PMC1116484/>**

*The abortion issue in the Republic of Ireland—never far from the public consciousness—is bubbling up again. New figures show that a record number of women from the republic had abortions in Britain in the first three months of this year—1520 compared with 1458 last year, an increase of 4%. In total, 5892 women who had abortions in Britain last year gave their address as being in the republic, compared with the 1997 figure of 5336.*

L. Popoviciu, C. Haywood, M. Mac an Ghaill (2006): **Migrating masculinities, The Irish diaspora in Britain. Irish Studies Review Volume 14, Issue 2, 169-187, 2006**  
**<http://www.tandfonline.com/doi/abs/10.1080/09670880600603794#.VV50fv50zcc>**  
(Pay to view)

MJ Richardson (2016): **Masculinities and Generational Change Within the Irish Diaspora. Identities and Subjectivities pp 87-102.**

**[https://link.springer.com/referenceworkentry/10.1007%2F978-981-287-023-0\\_9](https://link.springer.com/referenceworkentry/10.1007%2F978-981-287-023-0_9)**

*Through the use of participant narratives from the Tyneside Irish community, in the North East of England, this chapter explores how young men can grow up as "Irish subjects." It highlights ways in which their identities become embodied and enplaced through the concepts of gender and generation. This chapter analyzes men in a diaspora context within the UK and highlights how they construct their national identities. The research is set within a broader set of literatures on the geographies of gender and generation, drawing in particular on the two concepts as social constructions. After an initial discussion of the nature of subjectivities for young men, this chapter explores the role of relational approaches to gendered and generational identities. Following this, empirical examples are drawn from research conducted with men of Irish descent. This research formed an*

*Economic and Social Research Council (ESRC)-funded studentship between 2010 and 2013. There are three main factors which particularly encourage the growing up as Irish: the first is visits to Ireland itself; the second is cultural participation in Irish activities on Tyneside; and the third is having relatives “back home” in Ireland. (pay to view)*

J Redmond (2008): **‘Sinful Singleness’? Exploring the Discourses on Irish Single Women’s Emigration to England, 1922–1948. Women’s History Review, 17 (3). pp. 455-476. [http://mural.maynoothuniversity.ie/4804/1/JR\\_sinful.pdf](http://mural.maynoothuniversity.ie/4804/1/JR_sinful.pdf)**

*In the interwar and immediate post-war years, the persistently high rates of emigration by young, single Irish women gave rise to worries over their moral and spiritual welfare. This was partly because of their assumed extreme vulnerability as women coming from rural locations to the metropolises of England. It seems that the combination of their singleness and their gender was the prime reason for the concern evinced predominantly by the Roman Catholic Church, but also by lay organisations and the Irish governments. Multiple sources of danger for girls were perceived from their journey ‘across the water’ to their places of employment, from which they were in need of help and protection, if not prohibition. The majority of pronouncements on the topic were negative towards women, but no equivalent amount of concern was given to male migrants often of similar age and background and who also migrated as single persons. Thus, singleness was a gendered ‘problem’. Whilst studies of Irish female emigrants have focused on their experiences of being immigrants and their identity as white women who are in Bronwen Walter’s words ‘outsiders inside’, less attention has been paid to ways in which their single status became a marker of concern over morals and behaviour. Indeed, it is argued here that this was the particular reason why such moralistic discourses existed. This article seeks to explore some of the complexities of the public and private voices engaged in the debates over whether single female emigration could be equated with sinful behaviour and the gendered implications of migrants’ marital status.*

A Rossiter (2009): **Ireland’s hidden diaspora: the ‘abortion trail’ and the making of a London-Irish underground 1980–2000. LASC Publishing, pp. 23 <https://www.amazon.co.uk/Irelands-Hidden-Diaspora-London-Irish-Underground/dp/0956178502>**

*Every year, approximately 5,000 women from the Republic of Ireland and 1,500 from Northern Ireland cross the Irish Sea to have an abortion in a British clinic. They come and go in secret, like women on the run, bearing a terrible burden of shame for two societies in denial. In fact, much pride is taken in the island being seen as a pro-life sort of place. We have been constantly reminded over recent years that Ireland has changed, changed utterly, since the establishment of the Peace Agreement in the North, and the emergence of the Celtic Tiger in the Republic. But, when it comes to the right of a woman to choose, it is a place that is still in the dark ages, north and south of the Border. This book is not an account of the experience of abortion seekers, by the women themselves we still wait to hear them speak out in their own names. However, an equally*

*important part of this hidden story is told here by London-Irish women who supported many such individuals before, during, and after their lonely, and often frightening journey across the water.*

L. Ryan (2002): **Gender identity and the Irish Press 1922-37: embodying the nation. New York. Mellen Press.**

**<http://www.mellenpress.com/mellenpress.cfm?bookid=4675&pc=9> (pay to view)**

*This study of the Irish Press from 1922-1937 demonstrates the ways in which particular gendered symbols, archetypes and images were used to embody notions of Ireland and Irishness: from emigration to unemployment, from militant Republicanism to the sinful pleasures of the jazz age.*

L Ryan (2003). **Moving spaces and changing places: Irish women's memories of London in the 1930s. Journal of Ethnic and Migration Studies, 2003, vol.29, no.1, pp.67-82.**

**<http://www.tandfonline.com/doi/abs/10.1080/1369183032000076722>**

*This paper engages with conceptualisations of place and space to explore the ways in which London has been constructed, encountered and negotiated as a series of racialised and gendered locales. The paper draws upon oral history narratives of 11 women who emigrated from Ireland to Britain in the 1930s. Arriving in Paddington or Euston station, these young women were confronted with a vast and seemingly unknowable city. The modern city can be interpreted as potentially liberating for young women as well as potentially threatening and dangerous. In this paper I explore the ways in which these women, now in their late 80s and early 90s, describe their youthful mobility within the city and their active negotiation of places and spaces.(pay to view)*

L. Ryan (2007): **A decent girl well worth helping: women, migration and unwanted pregnancy. In L Harte and Y Whelan: Ireland beyond boundaries in the 21st century. London. Pluto Press.**

**<http://eprints.mdx.ac.uk/3557/>**

L. Ryan (2008): **Navigating the emotional terrain of families “here” and “there”: Women, migration and the management of emotions. Journal of Intercultural Studies, Vol. 29, Issue 3, pp. 299-313.**

**<http://www.tandfonline.com/doi/abs/10.1080/07256860802169238>**

*Based on interviews with 25 Irish nurses living and working in Britain, the primary aim of this paper is to explore migration as an ongoing emotional journey. Drawing on the work of Hochschild, the paper explores how migrants discuss, describe and manage their emotions. In particular, the paper explores the role of “emotion culture” in shaping the appropriate management and display of feelings. Women’s early experiences of migration and how they managed their emotions of loneliness and homesickness are discussed. (Pay to view)*

L. Ryan, W. Webster (ed) (2008): **Gendering migration: masculinity, femininity and ethnicity in post-war Britain. Ashgate Publishing Limited. pp. 211.**  
**<https://www.routledge.com/Gendering-Migration-Masculinity-Femininity-and-Ethnicity-in-Post-War/Webster-Ryan/p/book/9780754671787>**

*The volume draws on oral narratives as well as documentary and archival research to demonstrate the important role played by gender and ethnicity, both in ideas and images of migrants and in migrants' own experiences. The contributors consider a range of migrant and refugee groups who came to Britain in the twentieth century: Caribbean, East-African Asian, German, Greek, Irish, Kurdish, Pakistani, Polish and Spanish. The fresh interpretations offered here make this an important new book for scholars and students of migration, ethnicity, gender and modern British history.*

F Smith, E Wainwright, S Buckingham, E Marandet (2011): **Women, work–life balance and quality of life: case studies from the United Kingdom and Republic of Ireland. Gender, Place & Culture. A Journal of Feminist Geography. Volume 18. 2011 - Issue 5.**  
**<https://www.tandfonline.com/doi/full/10.1080/0966369X.2011.601876>**

*In this editorial we introduce the key themes explored by the articles that make up this themed section on 'Women, work–life balance and quality of life'. As a collection, the articles emphasise the complexity of trying to define what work–life balance means to different groups of men and women in three locales (Bristol, West London and Dublin), highlighting that trying to attribute meaning to this concept is at the very least problematic. They do, however, paint a picture of persistent gendered inequality. Within the context of neo-liberal economic policy 'encouraging' women to take up paid work and training, it is still women rather than men who continue to be responsible for the tasks of social reproduction. The concept of work–life balance ignores the often blurred and ultimately socially constructed nature of what counts as work and what does not and tends to mask the large amount of reproductive work performed by women in the private sphere. Moreover, the research presented here makes clear that contours of power and powerful relations run through the conceptualisation of work–life balance as well as its practice and promotion by government, organisations and individuals.(pay to view)*

B. Walter (1995): **Irishness gender and place. Environment and Planning: Society and Place. Vol. 13. pp 35-50.**  
**[https://www.researchgate.net/publication/248881422\\_Irishness\\_gender\\_and\\_place](https://www.researchgate.net/publication/248881422_Irishness_gender_and_place)**

*National identities are profoundly gendered, yet difference is subordinated to unity. In this paper the largely unacknowledged intersections of Irishness and gender in Britain are explored. It is argued that Irishness has at least two distinct dimensions, each gendered in ways reflecting the colonial relationship between Britain and Ireland. One is the 'roots' of the collectivity, mediated*

*through the diaspora experience. The second is the construction of Irishness by Britishness, characterised as male, middle class, Home Counties, Anglican Protestant, and white. Irish women are positioned in relation to these hegemonic values and are racialised both by invisibility and by exclusion.*

B. Walter (2000): **Outsiders inside: whiteness, place and Irish women. London. Routledge.** <https://www.worldcat.org/title/outside-inside-whiteness-place-and-irish-women/oclc/50667275#:~:text=Outsiders%20inside%20%3A%20whiteness%2C%20place%2C%20and%20Irish%20women..and%20place%2C%20by%20exploring%20the%20life%20series%20>

*Notions of diaspora are central to contemporary debates about 'race', ethnicity, identity and nationalism. Yet the Irish diaspora, one of the oldest and largest, is often excluded on the grounds of 'whiteness'. 'Outsiders Inside' explores the themes of displacement and the meanings of home for these women and their descendants.*

B. Walter (2004): **Irishwomen and the diaspora: exclusions and Inclusions. Women's Studies International Forum, Vol. 27, Issue 4, pp. 369 – 384.** <https://www.sciencedirect.com/science/article/abs/pii/S0277539504000676>

*Responses and strategies of 'accommodation, complicity, resistance, struggle, transgression' (Brah, 1996, p.138), which characterise the everyday lives of Irish women living outside Ireland, provide telling and productive parallels with those of migrant women from elsewhere now settling inside. This article explores some of the complexities and ambiguities in both the positioning of migrant Irish women within the societies of which they become part, and in their own negotiation of changing political, social and economic circumstances.*

B. Walter (2009): **Strangers on the inside: Irish women servants in England, 1881. Immigrants & Minorities, 27(2 and 3), pp.279-299** <http://www.tandfonline.com/doi/abs/10.1080/02619280903128160>

*Domestic servants are widely recognised as prime 'others' to white, middle-class male English householders in the later nineteenth century. However the symbolic role of the racialised identities of Irish women who were domestic servants in constructing the boundaries of white middle-class English masculinity is often overlooked. This study uses both qualitative and quantitative sources to explore the presence and significance of Irish servants in English households. It examines ways in which both contemporary and present-day fiction can begin to embody women whose lives are missing from historical records. New data from a 5% sample of the 1881 census provides more concrete statistical evidence about the size and demographic characteristics of the Irish servant population, and their social relationships within middle-class English households. Details from the London sample show that although numbers were still quite small, Irish servants had distinctive profiles. Census statistics confirm close daily contact between English middle-class children and women whose religious faith and*

*national affiliation were strikingly at odds with their employers' cultural and political values. Yet despite being placed at the heart of English society, the identities of Irish domestic servants have remained largely unrecognised, in contrast to the high visibility of 'Bridgets' in the United States. (Pay to view)*

B. Walter (2014): **Placing Irish women within and beyond the British Empire'. In MacPherson, DAJ and Hickman, MJ (Eds.). Women and Irish diaspora identities: Theories, concepts and new perspectives, Manchester University Press.**

<https://core.ac.uk/display/77284265>

*Women have been leaving Ireland to settle abroad over many centuries. Although their scattering has been on a global scale, including locations both with substantial numbers and with small pockets, there has been a particular emphasis on the English-speaking world, shadowing the colonial enterprise of the larger neighbour, Britain. This chapter aims to explore different contexts in which settlement has taken place, both geographically and socially. It will draw on existing secondary sources, which frequently document in detail women's experiences in particular national situations but could also be interrogated to raise new questions about Irish women's 'places' in different societies. In this way it may provide a more coherent framework for thinking about Irish women in the diaspora, as well as including Irish women in a larger global picture.*

## Documentaries and Films

**Men of Arlington:** <http://www.bbc.co.uk/programmes/b016fpdd>.

*A documentary about Arlington House, Camden. It features homeless Irishmen that lived in Arlington House, once Europe's largest hostel. Hotshot Films and BBC Northern Ireland, 2010: See also the film's website at:*

<https://www.facebook.com/pages/Men-of-Arlington/178965268797517>

**Hail Marys and Mini Skirts**

<http://www.bbc.co.uk/mediacentre/proginfo/2014/24/hail-marys>

<http://www.telegraph.co.uk/culture/tvandradio/10897667/Remembering-Irelands-forgotten-emigrants.html>

*In the 1950s and Sixties, over a quarter of a million Irish women emigrated to Britain. Some of them talk to Orla Barry about why they left Ireland and what they made of their new lives.*

**Breaking Ground: The story of the London Irish Women's Centre**

<http://www.breakinggroundfilm.com/>

*Breaking Ground tells the story of the London Irish Women's Centre, a radical organisation founded in the early 80's to support generations of Irish women in London. This 63-minute documentary presents captivating and candid archive material with accounts from some of the many amazing women who shaped the organisation over its 29-year history. Made entirely by women, this film offers an alternative take on the feminist history of London.*

## Oral History Projects

### **The Irish Women Travellers:**

<http://cadensa.bl.uk/uhtbin/cgisirsi/x/0/0/5?searchdata1=CKEY6809949&library=ALL>

*The Irish Women Travellers oral history is a collection of life story interviews with women from the Irish Traveller community. These recordings explore the health of these women across generations and across the life span. Available from the British Library catalogue (catalogue no: C1106): Video Clips*

## Websites

### **London Irish Feminist Network:**

<https://londonirishfeministnetwork.wordpress.com/about/>

*During an impromptu meeting at a picket of the Irish embassy after the death of Savita Halappanavar in 2012, we agreed that there were few established forums for Irish feminist voices or perspectives in London. We also noted that this situation was exacerbated by the closure of the London Irish Women's Centre in 2012. So the London Irish Feminist Network (LIFN) was set up with two main aims:*

- 1) Support each other in exploring and taking action on issues affecting us in Ireland, London and the UK.*
- 2) Work together to make sure our voices are heard on the diverse range of issues that matter to us.*
- 3) Record and publicize the historical and current activities of Irish women in Britain.*

## **TRAVELLERS**

*See also Health, Mental Health Dementia & Suicide, Physical Health, Irish Ethnicity & Identity, Discrimination & Sectarianism, Community, Housing, Social Services and Culture.*

K Bhopal, M Myers (2009): **Gypsy, Roma and Traveller pupils in schools in the UK: inclusion and 'good practice': International Journal of Inclusive Education Volume 13, 2009 - Issue 3 Pages 299-314.**

<https://www.tandfonline.com/doi/full/10.1080/13603110701748403>

*This paper examines inclusionary processes and examples of 'good practice' in primary and secondary schools for Gypsy, Roma and Traveller pupils in one inner London Borough in the UK. It will explore the role of the Traveller Education Service (TES) and argue that the support provided by the TES to schools is*

*essential for the development of 'good practice', but at the same time it stresses that the TES is not a substitute for the school's educational and welfare responsibilities. The paper will also argue that the commitment of the head teacher and senior management team to the inclusive ethos of the school is crucial in setting the tone of the school towards positive treatment of Gypsy, Roma and Traveller pupils. Where an inclusive ethos works successfully it is often the result of a wider social engagement between the school and community. The paper will draw on qualitative interview data with parents, head teachers, deputies, heads of year, teachers, and classroom assistants at the schools. (pay to view)*

K. Bhopal (2010): **'This is a school, it's not a site': teachers' attitudes towards Gypsy and Traveller pupils in schools in England. British Educational Research Journal Volume 37, 2011 - Issue 3 Pages 465-483.**

<https://www.tandfonline.com/doi/full/10.1080/01411921003786561>

*This article examines teachers' attitudes towards Gypsy and Traveller pupils in one primary and one secondary school in an inner-London borough in England, UK. The research is based on in-depth interviews with 20 teachers, heads, deputies and classroom assistants. The main aims of the study were to examine examples of 'good practice' in schools and to explore strategies that would improve the educational outcomes for Gypsy and Traveller groups. This article will argue that despite schools implementing inclusive measures for Gypsy and Traveller pupils, this alone does not encourage positive attitudes or change attitudes towards them. In some cases, such practices work to emphasise the difference and outsider status of these groups.(pay to view)*

K. Bhopal (2011): **'What about us?' Gypsies, travellers and 'white racism' in secondary schools in England. International Studies in Sociology of Education, Vol. 21, Issue 4, p. 315 – 329.**

<http://www.tandfonline.com/doi/abs/10.1080/09620214.2011.640520>

*This article examines the concept of 'White racism' in relation to the experiences of Gypsy and Traveller groups in England. It is based on ethnographic research conducted in two secondary schools during the years 2006–2009. Interviews were carried out with pupils attending the secondary schools, their mothers and members of the Traveller Education Service. The research reveals that racism experienced by White Gypsy and Traveller groups is understood differently to that experienced by non-White minority ethnic groups. This is further related to how Gypsy and Traveller groups are perceived inside and outside schools, as 'others' and 'outsiders'. The article considers discourses around racism and discrimination and how they might work to disadvantage Gypsy and Traveller groups in schools. (Pay to view)*



J. Bowers (2011): **Travellers Times online FAQ pack gypsies and travellers: their lifestyle, history and culture.**  
**[https://schools.essex.gov.uk/pupils/EMTAS%20Ethnic%20Minority%20and%20Traveller%20Achievement%20Service/Gypsy\\_Roma\\_Travellers/Documents/Life\\_style.%20History%20and%20Culture.pdf](https://schools.essex.gov.uk/pupils/EMTAS%20Ethnic%20Minority%20and%20Traveller%20Achievement%20Service/Gypsy_Roma_Travellers/Documents/Life_style.%20History%20and%20Culture.pdf)**

*An introductory information pack by Jake Bowers, who is one of Britain's very few Romani journalists. He is a regular contributor to the Guardian, The Independent, BBC Radio and Television, the Big Issue, Travellers Times and the Ecologist on environmental and minority rights issues. He trained as a staff journalist with one of Britain's biggest regional publishers Johnson Publishing.*

P. Brown, L. Scullion (2010): **'Doing research' with gypsy - travellers in England: reflections on experience and practice.** **Community Development Journal, Vol. 42, Issue. 2.** **<http://cdj.oxfordjournals.org/content/45/2/169.short>**

*In order to bring the lives of Gypsy - Travellers in line with the sustainable communities' agenda, there is now a duty for local planning authorities in England to assess the accommodation and related needs of Gypsy - Travellers. As such, there has been an increase in research, which aims to 'find out' more about these communities. This article explores some of the issues that researchers should consider when carrying out research with Gypsy-Travellers. It focuses specifically on issues around identifying and engaging with members of the Gypsy and Traveller communities, offering some strategies and solutions based on the experiences of the authors and other researchers. (Pay to view)*

S Carr, M Lhussier, N Forster, D Goodall, L Geddes, M Pennington, A Bancroft, J Adams, S Michie (2014): **Outreach programmes for health improvement of Traveller Communities: A synthesis of evidence.** **Public Health Research Volume: 2, Issue: 3.**

**<https://www.journalslibrary.nihr.ac.uk/phr/phr02030/#/scientific-summary>**

*The term 'Traveller Communities' refers to a complex population group encompassing Romani Gypsies, Irish Travellers, Welsh Travellers, Scottish Travellers, Roma, New Travellers, Travelling Showpeople, Circus People and Boat Dwellers. A lack of reliable demographic data combined with nomadic lifestyles leads to potential invisibility in health service planning and results in unmet needs. Outreach has been utilised as a key strategy to engage Traveller Communities in health improvement interventions.*

R. Casey (2014): **'Caravan wives' and 'decent girls': gypsy-traveller women's perceptions of gender, culture and morality in the North of England.** **Culture, Health & Sexuality: An International Journal for Research, Intervention and Care, Volume 16, Issue 7, 2014.**

**<http://www.tandfonline.com/doi/abs/10.1080/13691058.2014.911961>**

*This paper examines the beliefs and practices that constitute gender among Gypsy-Traveller women and then attempts to discern the consequences that flow from these. It analyses gender ideology and expectations among women and the shared investment in the moral identity attached to being a good Gypsy-Traveller wife. The paper argues that 'Gypsy-Traveller woman' cannot be understood as*

*an identity that stands apart from gender and racial oppression.*

T. Cavaliero, M. Levinson (2019): **Criss-Crossing the Irish Sea: Shifting Traveller Women's Identities in Home and School Environments: Diaspora, Indigenous, and Minority Education, Volume 13, 2019 - Issue 1: Cultural Identity in Multilocal Spaces.**

<https://www.tandfonline.com/doi/full/10.1080/15595692.2018.1475353>

*In recent years there have been increasing demands to acknowledge the heterogeneity of Gypsy/Romani/Traveller communities (e.g., Levinson, 2014; Tong, 2015; Tremlett, 2013). There have also been suggestions of a need for more gendered analyses. A growing number of sources (Kóczé, 2009, 2011, 2015; Magyari-Vincze, 2006, 2007; Oprea, 2005a, 2005b) have focused on Gypsy/Romani/Traveller women's identities, studies that are all outside of the UK and Ireland. This article addresses that gap, highlighting the differences within Irish Traveller communities, showing the ways in which identities fluctuate as participants criss-cross over the Irish Sea between Ireland and England. It shows ways in which participants use identities of "Irishness" while in England, so as to distinguish themselves from other Travellers, while back in Ireland, they revert to Traveller identities, or use strategies such as "Polishing" to distance themselves from those (disadvantaged) identities. Using data gathered from an ethnographic study of Irish Traveller women in the fictional townland of Baile Lucht Siúil in the Republic of Ireland, the authors consider the implications for participants and their communities through such transitions.(pay to view)*

S. Cemlyn (2008): **Human rights and gypsies and travellers: an exploration of the application of a human rights perspective to social work with a minority community in Britain. British Journal of Social Work, Volume 38, Issue 1, pp. 153-173.** <http://bjsw.oxfordjournals.org/content/38/1/153.short>

*This paper explores the relationship between human rights social work and issues facing Gypsies and Travellers, and argues that work with these groups cannot be properly understood outside a human rights framework. It outlines different generations of rights, key current debates, and their significance for social work, building on other emancipatory frameworks for practice including anti-oppressive practice, structural social work and critical postmodernism. These perspectives find some expression in social work ethical codes. For Gypsies and Travellers, human rights violations occur in many socio-political contexts, causing cycles of exclusion and disadvantage. However, Gypsies and Travellers are increasingly mobilizing nationally and locally to promote their rights. The somewhat limited research on social work in this area concurs in finding distance between the parties, lack of cultural understanding and engagement, and problematic practice as well as some clear pointers for improvement. Policy developments contradictorily related to promoting rights and increasing disciplinary surveillance are examined for their relevance to work with this group. The paper explores the importance of an inclusive, participatory and discursive approach to human rights practice, and examines its significance for a paradigmatic shift linking social work with the broader struggle for human rights of Gypsy Travellers and other groups.*

C. Clark, M. Greenfields (2006): **Here to stay: the gypsies and travellers of Britain. University of Hertfordshire Press, pp. 382.**

<https://www.amazon.co.uk/Here-Stay-Gypsies-Travellers-Britain/dp/1902806336>

*A useful text exploring the history and development of the Traveller and Gypsy culture in Britain. It examines the complexities in the relationship between Travellers, the authorities and the general population.*

L Condon et al. (2019): **Engaging Gypsy, Roma, and Traveller Communities in Research: Maximizing Opportunities and Overcoming Challenges. Qual Health Res. 2019 Jul;29(9):1324-1333.**

<https://www.ncbi.nlm.nih.gov/pubmed/30600758>

*Gypsy, Roma, and Traveller people are marginalized worldwide and experience severe health inequalities, even in comparison to other ethnic minority groups. While diverse and hard to categorize, these communities are highly cohesive and members have a strong sense of identity as a group apart from the majority population. Researchers commonly experience challenges in accessing, recruiting, and retaining research participants from these communities, linked to their outsider status, insular nature, and history of discrimination. In this article, the challenges and the opportunities of engaging Gypsies, Roma, and Travellers in a multicenter qualitative research project are discussed. The management of public involvement and community engagement in this U.K.-based project provides insights into conducting research effectively with ethnically and linguistically diverse communities, often considered to be "hard to reach." (pay to view)*

J Daly (2015): **Thinking about internal prejudice and anti-oppressive practice in child safeguarding social work with Irish travellers in the UK. Journal of Social Work Practice. Psychotherapeutic Approaches in Health, Welfare and the Community. 1-13.**

<http://www.tandfonline.com/doi/full/10.1080/02650533.2015.1116438>

*This paper is a reflective exploration of the emotional encounter between social workers and Irish Travellers in child safeguarding cases in the UK, the unconscious defences that may be triggered for social workers, unfamiliar with Travellers, and how these can impact on the relationship and outcomes. It raises concern about how pervasive societal disapproval towards Travellers may be absorbed by social workers, at the expense of a curiosity about historic marginalisation, the contemporary cultural and social context and a recognition of the strengths of the community. Drawing on psychoanalytical insights into 'race', it comprises a literature review which highlights themes of marginalisation in research on Irish Travellers in the UK. It also includes a narrative interview with a Traveller woman who reflects on the fear that social workers invoke in Travellers, and sets up the key question: what might the emotional state of the social worker be in this scenario.*

K D'Arcy (2014): **Home education, school, Travellers and educational inclusion. British Journal of Sociology of Education Volume 35, 2014 - Issue 5: Educational Inclusion. Pages 818-835.**

**<https://www.tandfonline.com/doi/full/10.1080/01425692.2014.919840?src=recsys>**

**S**

*The difficulties Traveller pupils experience in school are well documented. Yet those in home educating go unreported. Monk suggests this is because some groups are overlooked; that gypsies and Travellers are often not perceived as home educators. This article highlights how the move to home education is seldom a free choice for Traveller families. Although existing literature suggests this is a consequence of Traveller culture and mobility patterns, this article argues that problems in school drive uptake. Issues of race and ethnicity continue to drive educational inequality and there is an urgent need to redress this in educational policy and practice.(pay to view)*

K D'Arcy (2017): **Using counter-stories to challenge stock stories about Traveller families. Race Ethnicity and Education Volume 20, 2017 - Issue 5: Contexts that Discriminate: International Perspectives on the Education of Roma Students. Pages 636-649.**

**<https://www.tandfonline.com/doi/full/10.1080/13613324.2016.1191701>**

*Critical Race Theory (CRT) is formed from a series of different methodological tools to expose and address racism and discrimination. Counter-stories are one of these tools. This article considers the potential of counter-stories as a methodological, theoretical and practical tool to analyse existing educational inequalities for Traveller communities. Although discrimination towards Traveller communities is well documented, there has been limited use of CRT to examine this position and challenge the social injustice they experience. In this article 'stock stories', or commonly held assumptions and stereotypes about Traveller communities are highlighted and refuted with Travellers' own accounts. It is hoped this article will dispel stock stories, raise awareness of the real inequalities Travellers face and inform methodological debate.(pay to view)*

Department of Health Great Britain (2010): **Inclusion health: improving primary care for socially excluded people.**

**<https://www.bl.uk/collection-items/inclusion-health-improving-primary-care-for-socially-excluded-people>**

*Best practice guide aiming to support PCTs to improve access to, and the quality of, primary care services for socially excluded people. People from socially excluded groups experience poor health outcomes across a range of indicators including self-reported health, life expectancy and morbidity. Just 30% of Irish travellers live beyond their 60th birthday.*

G. Ellis, C. McWhirter (2008): **Land-use planning and traveller-gypsies: towards non- prejudicial practice. Planning Practice and Research, Vol. 23, Issue 1.**  
<http://www.tandfonline.com/doi/abs/10.1080/02697450802076530>

*This paper reviews the marginalisation of Traveller-Gypsies and highlights how some of the assumptions made in current planning practice may be interpreted as being discriminatory against their cultural identity. (Pay to view)*

P Gavin (2019): **'Prison is the worst place a Traveller could be': the experiences of Irish Travellers in prison in England and Wales. Irish Probation Journal Vol. 16 pp. 135-152.**  
[http://www.probation.ie/EN/PB/0/052F0A7E5EDC5BB2802584C100518CE1/\\$File/The%20Experiences%20of%20Irish%20Travellers%20in%20Prison%20in%20England%20and%20Wales.pdf](http://www.probation.ie/EN/PB/0/052F0A7E5EDC5BB2802584C100518CE1/$File/The%20Experiences%20of%20Irish%20Travellers%20in%20Prison%20in%20England%20and%20Wales.pdf)

*Irish prisoners are the second most represented foreign national group in the prison system in England and Wales, and while no precise statistics are available, it is estimated that Irish Travellers make up a considerable percentage of the prisoners who identify as Irish. It has been said that Irish Travellers suffer from unequal hardship in prison and this has been linked with racism and discrimination from prison staff and other prisoners. This paper draws on a series of semistructured interviews undertaken with ex-prisoners from Traveller and non-Traveller backgrounds as part of the author's doctoral research.*

S Gould (2017): **Promoting the social inclusion and academic progress of Gypsy, Roma and Traveller children: a secondary school case study. Educational Psychology in Practice: theory, research and practice in educational psychology Volume 33, 2017 - Issue 2.**  
<https://www.tandfonline.com/doi/full/10.1080/02667363.2016.1259996?src=recs>  
**VS**

*The aim of this study was to identify support strategies used to promote “social inclusion” and “academic progress” of Key Stage 3 and 4 Gypsy, Roma and Traveller (GRT) pupils. The study used an interpretivist approach, incorporating an embedded single case study with several participant groups, namely GRT pupils, GRT parents, school staff and supporting professionals. The data were collected using interviews, focus groups and questionnaires and were analysed using explanation building – a pattern matching technique which uses theoretical propositions (generated from existing research) to guide analysis and organise data. The study identified one consistent strategy (focussed staff support) to promote both the social inclusion and the academic progress of GRT pupils, and several additional strategies to address each of these areas. The focussed staff support consisted of a dedicated staff member employed to support GRT pupils and families, and act as a consultant for other members of school staff. (Pay to view)*

M. Greenfields, D. Smith (2010): **Housed gypsy travellers, social segregation and the reconstruction of communities. Housing Studies, Vol. 25, Issue 3.**  
<http://www.tandfonline.com/doi/abs/10.1080/02673031003711022>

*This paper explores the 'accommodation careers' and social adaptations of Gypsies and Travellers living in 'bricks and mortar' accommodation and the implications of this trend for current concerns pertaining to social segregation and 'parallel communities'. The paper discusses the 'constrained choices' regarding accommodation that Gypsies and Travellers face, before considering the structure of social relations in their respective localities. The strategies by which cultural identities are sustained in housing and how the presence of kin and other Gypsy/Travellers helps to mitigate some of the difficulties experienced are explored. However, the argument is made that while frequent social interaction and the maintenance of a distinct cultural identity provides a crucial source of support, there is also the danger that social relations become restricted to close 'bonding' networks, thus intensifying the social isolation of Gypsy/Traveller communities and further fragmenting neighbourhoods along ethnic lines. (Pay to view)*

M. Greenfields, M Brindley (2016): **Impact of insecure accommodation and the living environment on gypsies' and travellers' health. The Traveller Movement.**  
[https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment\\_data/file/490846/NIHB - Gypsy and Traveller health accs.pdf](https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/490846/NIHB_-_Gypsy_and_Traveller_health_accs.pdf)

*The aim of this study/policy advice is to provide a comprehensive understanding of how accommodation insecurity and the living environment impact on the physical and mental health of Gypsies and Travellers living on sites. The report also considers (in a small number of cases included in the qualitative study) how residence in housing can negatively impact on health in the case of formerly sited participants.*

C Jackson (2016): **UnderstaNding uptake of Immunisations in Travelling aNd Gypsy communities (UNITING) A qualitative interview study. Health Technology Assessment Volume: 20. Issue: 72.**  
<https://www.journalslibrary.nihr.ac.uk/hta/hta20720/#/abstract>

*Gypsies, Travellers and Roma (referred to as Travellers) are less likely to access health services, including immunisation. To improve immunisation rates, we need to understand what helps and hinders individuals in these communities in taking up immunisations.*

P Hamilton (2018): **School books or wedding dresses? Examining the cultural dissonance experienced by young Gypsy/Traveller women in secondary education. Gender and Education, Volume 30, Issue 7.**  
<https://www.tandfonline.com/doi/full/10.1080/09540253.2016.1270423?src=recs>

**VS**

*Although considerable attention has been given to issues impacting on the educational experiences of Gypsy/Traveller learners in the UK, most of the literature is oriented towards ethnicity rather than gender. This paper illuminates the experiences of young Gypsy/Traveller women who are engaging with secondary education, and functioning in a dual cultural framework, in a time of increased gender equality. The intersectionality of culture, class and religion frequently conflicts with the notions of gender equality and education, requiring young women to make difficult choices. It is suggested there is an urgent need to problematise and deconstruct stereotypes typically held about Gypsy/Traveller girls, as not all young women feel disengaged, restricted, excluded and in conflict. While some young women, as is their right, wish to conform to cultural-gendered norms, this study has revealed some strong, resilient women who critically challenge values and norms within their community, which negate their right to a full education, to bring about positive change.(pay to view)*

P Hamilton (2018): **Engaging Gypsy and Traveller pupils in secondary education in Wales: tensions and dilemmas of addressing difference. International Studies in Sociology of Education, Volume 27, 2018 - Issue 1**  
<https://www.tandfonline.com/doi/full/10.1080/09620214.2017.1377100?src=recs>

**VS**

*Despite decades of research and policy, we are still some way in the U.K. from ameliorating barriers for Gypsy and Traveller pupils. A complex set of factors exist which influence young people's engagement with secondary education. This interpretive-deductive study, which draws upon 'tensions and dilemmas of difference', presents Gypsy/Traveller learners' perceptions and those of their parents and teachers about the barriers encountered. Findings around 'intra-cultural conflict' demonstrate significant tensions between and within cultures that are profound for young people during this stage of education. Resilient, supportive mothers and strong bonds with teachers and children from the mainstream community, appeared essential in helping young people to manage criticism and resist pressure to conform to cultural norms. However, a fundamental shift in societal attitude is required and critical thought paid to inclusive education, or young learners who remain in education may end up on the periphery of both societies.(pay to view)*

C Jackson et al. (2017): **Needles, Jabs and Jags: a qualitative exploration of barriers and facilitators to child and adult immunisation uptake among Gypsies, Travellers and Roma. BMC Public Health. 2017 Mar 14;17(1):254. doi: 10.1186/s12889-017-4178-y. <https://www.ncbi.nlm.nih.gov/pubmed/28288596>**

*Gypsies, Travellers and Roma (referred to as Travellers) are less likely to access health services including immunisation. To improve immunisation rates, it is necessary to understand what helps and hinders individuals in these communities in taking up immunisations. This study had two aims. 1. Investigate the views of Travellers in the UK on the barriers and facilitators to acceptability and uptake of immunisations and explore their ideas for improving immunisation uptake; 2. Examine whether and how these responses vary across and within communities, and for different vaccines (childhood and adult).(pay to view)*

P. Kabachnik (2009): **The culture of crime: examining representations of Irish travellers in Traveller and the Riches. Romani Studies. Vol. 19, No. 1, pp. 49 – 63. <http://muse.jhu.edu/journals/rms/summary/v019/19.1.kabachnik.html>**

*Irish Travellers are frequently equated with crime. This culture-of-crime stereotype is reproduced through media culture. This article analyses the 1997 film 'Traveller' and the first season of the 2007 television series 'The Riches' to see how the criminal stigma is repeatedly (re)ascribed to Irish Travellers. (Pay to view)*

P. Kabachnik (2009): **To choose, fix or ignore culture? The cultural politics of gypsy and traveller mobility in England. Social & Cultural Geography, Vol. 10, Issue 4. <http://www.tandfonline.com/doi/abs/10.1080/14649360902853247>**

*Historically, states have sought to repress the nomadic way of life, as evidenced by various policies that seek to displace, criminalise, or assimilate them. This practice continues today, as the situation of Gypsies and Travellers in Ireland and Britain attests to. This paper examines how Gypsies and Travellers are repeatedly denied the right to practice a nomadic way of life. This occurs through various measures, each corresponding to a particular understanding of how culture operates. This paper identified two dominant discourses: 'culture as choice' and 'culture as nature.' The former seeks to assimilate and sedentarise while the latter wishes to prevent Gypsies and Travellers from 'settling down' as it does not see any option but for nomadism to continue. Both are similar, however, in that they misunderstand nomadic practices and wish to erase Gypsy and Traveller ways of life. (Pay to view)*

P. Kabachnik (2010): **Place Invaders: Constructing the Nomadic Threat in England. Geographical Review Volume 100, 2010 - Issue 1 Pages 90-108. <https://www.tandfonline.com/doi/abs/10.1111/j.1931-0846.2010.00008.x>**

*Over the centuries, the image of nomads threatening sedentary ways of life has been a common pejorative representation. In order to understand what geographies underpin narratives about nomads, I examine how social theory and media representations invoke the image of nomads. Both media and academic*



*representations are buttressed by limited understandings of place and space, framing nomads as the quintessential “place invaders.” Focusing on nomadic Gypsies and Travelers in England provides a contemporary example of this process. British media representations construct nomadic Gypsies and Travelers in England as out-of-place and threatening. Deconstructing essentialist geographical conceptions allows us to avoid reproducing the common image of placeless nomads, reveals how people utilize place to render others inferior, and highlights the fact that conflicts between nomadic and sedentary ways of life are not intractable and natural. Adopting a more nuanced understanding of place can challenge the dominant trope of nomads as place invaders. (pay to view)*

P. Kabachnik (2014): **“Where can we put our homes?” Gypsies and Travelers in the English Green Belt. Journal of Cultural Geography. Volume 31, 2014 - Issue 3**  
<https://www.tandfonline.com/doi/full/10.1080/08873631.2014.941140?src=recsys>

**S**

*For the past few centuries, anti-nomadic legislation has attempted to settle nomads who traveled throughout England and elsewhere in Europe, as their mobilities challenged the sedentarist goals of modern nation states. As recently as 1994, the nomadic way of life was effectively criminalized in England and Wales, revealing the unbalanced power relations between Gypsies and Travelers and the state. This article will examine and highlight the agency and spatialities of resistance of nomadic Gypsy and Traveler groups in England who are struggling for the recognition of their right to legally inhabit caravan sites in areas such as Green Belt land. The selection of places in the Green Belt for their homes offers another contested landscape that runs counter to the typical understanding of Gypsies and Travelers residing in marginalized places due to discrimination or wanting to remain unnoticed. By drawing from Gypsies and Travelers' own narratives, this article documents how they navigate through policies designed to constrain them. (pay to view)*

S Lally (2015): **Gypsies and Travellers: their history, culture and traditions. Community Pract. 2015 Jan;88(1):30-3.**  
<https://www.ncbi.nlm.nih.gov/pubmed/26357741>

*Gypsies and Travellers living in Britain today are culturally diverse and made up of differing groups. The aim of this paper is to describe the different groups and sub-groups, and look at similarities and differences between these groups while highlighting the discrimination and prejudice experienced by the Travelling community as a whole. Although there is no one culture common to all these groups, they share an ancient tradition of 'nomadism' and an oral tradition of passing on knowledge. Gypsies and Irish Travellers are recognised as ethnic minorities under the Equality Act 2010 and it is estimated that there are between 200,000 and 300,000 living in the UK. This paper offers an account of how a specialist health visitor working in the south Gloucestershire area has attempted to reduce prejudice and discrimination experienced by Gypsies and Travellers by*

*raising awareness of their cultural issues. It will also focus on how to ensure services take into account the needs of Gypsies and Travellers.(pay to view)*

Lewisham, The London Borough of (2011): **Lewisham gypsy and travellers future needs assessment.**

**<http://councilmeetings.lewisham.gov.uk/documents/s8043/Appendix%209%20-%20Lewisham%20Gypsy%20and%20Traveller%20Future%20Needs%20Assessment.pdf>**

*The aims of the Assessment were to establish links with leading individuals who either represent or work closely with Gypsies and Travellers, to communicate and engage with members of the Lewisham Gypsy and Traveller community and to undertake comprehensive desktop research so as to identify the current issues and future needs for Gypsies and Travellers in Lewisham borough.*

G. Lloyd, G. McCluskey (2008): **Education and gypsies/travellers: 'contradictions and significant silences'. International Journal of Inclusive Education, Volume 12, Issue 4.**

**<http://www.tandfonline.com/doi/abs/10.1080/13603110601183065>**

*For centuries there have been strong tensions between Gypsy/Traveller communities and their nation states. Today, discrimination against Gypsies/Travellers in the UK is still so widespread that it has been described as the last 'respectable' form of racism. The paper argues that the experiences of Gypsies/Travellers, as they come into contact with the structures of education, reveal a continuing discrimination against one of the most disadvantaged minority ethnic groups in the UK; a discrimination that, at the same time, points to continuing 'contradictions and significant silences' within the UK government, and Scottish Executive policy drive to reduce social exclusion. (Pay to view)*

C. MacGabhann (2011): **Voices unheard: a study of Irish travellers in prison. The Irish Chaplaincy in Britain. <http://www.iprt.ie/contents/2138>**

*In terms of the Travelling community itself and its supporters, this report may serve as an opportunity to reflect on the too frequent instances of imprisonment of Irish Travellers. It was not the purpose of Travellers in Prison Research Project (TPRP) to explore in depth the high levels, nor the impact, of imprisonment amongst the Travelling community as a whole. However, while this report takes account of the pervasive and sadly, often permitted discrimination affecting Travellers across all aspects of life, it also serves as a challenge to the community to tackle, in so far as it can, the factors which lead too many Travellers to prison.*

C. MacGabhann (2013): **Irish travellers in prison - the unknown prisoners. Prison Service Journal. March 2013 No. 206**

**<http://www.crimeandjustice.org.uk/sites/crimeandjustice.org.uk/files/PSJ%20March%202013%20No.%20206.pdf>**

*The Travellers in Prison Research Project, (TPRP), an initiative of the Irish Chaplaincy in Britain, (ICB), conducted research across prisons in England and Wales during the period August 2010 to March 2011 in order to establish an accurate picture of prisoners from an Irish Traveller background.*

C. MacGabhann, E Costello (2015): **The right type of education: a briefing on education and training provision for gypsy and Irish traveller prisoners in England and Wales. The Traveller Equality Project, Irish Chaplaincy.**

**[http://irishchaplaincy.org.uk/wp-content/uploads/2017/09/Traveller Ed Report Nov 2015.pdf](http://irishchaplaincy.org.uk/wp-content/uploads/2017/09/Traveller_Ed_Report_Nov_2015.pdf)**

*This briefing includes: i) an overview of education and training in prison as it impacts on Gypsies and Irish Travellers; ii) findings of research on the experiences of Traveller prisoners; and iii) recommendations on how prisons could more effectively deliver education and training to the prisoner group.*

J. McCaffery (2009): **Gypsies and travellers: literacy, discourse and communicative practices. Compare: A Journal of Comparative and International Education. Vol. 39, Issue 5.**

**<http://www.tandfonline.com/doi/abs/10.1080/03057920903125685>**

*Despite the lack of educational opportunities for Gypsies and Irish Travellers in England, this research paper carried out by McCaffery shows that members are actively involved in debates that affect their future and well-being as an ethnic group. McCaffery points out the drive to engage these communities in New Literacy Studies can help involve Travellers in the bureaucracy that surrounds decisions that affect their daily lives. This active engagement can increase Travellers awareness of their rights and their participation in various political systems that influence laws and legislation. McCaffery also includes an informative outline of the history of Gypsies and Travellers relations with the settled community, highlighting areas where tension and separation has developed over the years. (Pay to view)*

M Millan, D Smith (2019): **A Comparative Sociology of Gypsy Traveller Health in the UK. Int J Environ Res Public Health. 2019 Jan 29;16(3). pii: E379. doi: 10.3390/ijerph16030379.. <https://www.ncbi.nlm.nih.gov/pubmed/30699997>**

*This paper presents findings from a series of health-related studies undertaken between 2012 and 2017 with Romany Gypsies and Irish Travellers living in different locations and in various forms of accommodation in southern England. These set out to develop a sociological understanding of the factors impacting on the health and wellbeing of members of those communities and to consider the extent health status is shaped by ethno-cultural and/or socioeconomic factors, and the interplay and direction of causal processes between them. The relative influences of cultural and structural factors in generating health*

*inequalities have important implications for engaging marginalised populations in health services and preventative programmes. This paper will present survey and qualitative data on Gypsies' and Travellers' health beliefs and practices to understand how those beliefs and practices have developed in different social contexts as responses to deeper social mechanisms, and share commonalities with other marginalised and excluded social groups. In policy terms this indicates the need for health interventions that are applied proportionate to the level of disadvantage experienced thus ensuring equality and fairness while accounting for diversity and difference.(pay to view)*

R. Morris (2000): **Gypsies, travellers and the media: press regulation and racism in the UK. Communications Law. Vol. 5. Issue. 6.**

**<http://www.media-diversity.org/en/additional-films/MDI%20Resources/Gypsies.%20Travellers%20and%20the%20media%20-%20press%20regulation%20and%20racism%20in%20the%20UK.pdf>**

*With power comes responsibility. The media have encouraged the image of Travellers that has existed since legislation in the 1500s made simply being a Gypsy a capital offence. The media cannot be expected to single-handedly undo centuries of prejudice, fear and ignorance, but nor should they continue to breed it. The broadcast media has shown a marked improvement in its representations of ethnicity in recent years; the press has too but only with regard to some minorities. Asylum seekers and Travellers still come in for rough and racist treatment with very little outcry.*

M Myers (2010): **GYPSY, ROMA AND TRAVELLER CHILDREN IN SCHOOLS: UNDERSTANDINGS OF COMMUNITY AND SAFETY: British Journal of Educational Studies Volume 57, 2009 - Issue 4 Pages 417-434.**

**<https://www.tandfonline.com/doi/full/10.1111/j.1467-8527.2009.00442.x?src=recsys>**

*This paper examines understandings of community and safety for Gypsy, Roma and Traveller (GRT) groups in schools in a metropolitan borough. One school in particular was identified as being the 'Gypsy school' and was attended by the majority of GRT children in the borough. The school was recognised as a model of 'good practice' reflecting its holistic approach towards the GRT community but it was also successful for wider reasons. A picture of the intersection of different communities emerged from interview accounts in which a GRT community with strong local attachments, socially negotiated and maintained, figured very strongly. The GRT community was also identified as sharing racist attitudes towards other non-white immigrants. This article examines children's perspectives of their engagement with the education process and how the strong GRT community played an important part in their understandings of safety and belonging.(pay to view)*

M Myers, D McGhee, K Bhopal (2010): **At the crossroads: Gypsy and Traveller parents' perceptions of education, protection and social change** **Journal of Race Ethnicity and Education Volume 13, 2010 - Issue 4 Pages 533-548**

**<https://www.tandfonline.com/doi/full/10.1080/13613324.2010.492138?src=recsys>**

*This article uses empirical data gathered during a pilot study funded by a local education authority to consider Gypsy and Traveller parents' perceptions of education. It examines the changing role of education within the lives of Gypsy and Traveller parents and children reflecting changing social circumstances, in particular how many parents now feel schooling has a greater place in their children's lives than would have been the case a generation ago. The research demonstrated that many families felt their children could learn skills at school and that would be necessary to generate an income in the future. This adaptation towards schooling designed for a sedentary population carried with it a large degree of concern from the point of view of Gypsy and Traveller parents around issues such as cultural erosion and safety, (issues that in the past may have led to many children not attending school). Employing concepts such as Goffman's *umwelt* and Putnam's description of defensive bonding social capital this article considers such concerns. It examines how parental anxiety about the transition from primary to secondary schools and the associated perceptions of risk posed by the permissive culture of the sedentary population materialize. It also explores how this transition coincides with parental tensions surrounding the 'early onset adulthood' of Gypsy and Traveller children who are regarded within their families and communities as being adults from an early age. Within this context, the article examines some of the very fluid adaptations being made by families to changing economic and social circumstances and also the roles adopted by members of the education 'community', in particular Traveller Education Services, in their relationships with Gypsy and Traveller families.(pay to view)*

M Myers (2017): **Gypsy students in the UK: the impact of 'mobility' on education: Race Ethnicity and Education Volume 21, 2018 - Issue 3 Pages 353-369.** **<https://www.tandfonline.com/doi/full/10.1080/13613324.2017.1395323>**

*This paper argues that Gypsy students in primary and secondary education in the UK are marginalised because of ambiguous understandings of their 'mobility'. Drawing on research conducted on the south coast of England, it examines Gypsy families' experiences of education. Despite often describing their identity in relation to travelling or mobility, few families' lifestyles were characterised by actual movement or nomadism. Teachers and educationalists meanwhile cite the need to deliver a 'mobile' rather than a 'sedentary' education for Gypsy students. The Department for Communities and Local Government recently defined Gypsy ethnicity in direct relation to a nomadic lifestyle. This is problematic as the association between Gypsy ethnicity and nomadism is itself questionable and may be better understood in more nuanced terms reflecting the relationship between identity and 'mobility'. This paper argues that 'mobility'*

*is understood to define Gypsy difference in a way that excludes students.(pay to view)*

C. O' Hanlon (2010): **Whose education? The inclusion of gypsy/travellers: continuing culture and tradition through the right to choose educational opportunities to support their social and economic mobility. Compare: A Journal of Comparative and International Education. Volume 40. Issue 2. 2010. pp. 239 – 254.**

<http://www.tandfonline.com/doi/abs/10.1080/03057920903546104>

*Traveller education takes place through family and community life regardless of formal school input. This paper defines the benefits or otherwise of education to support the social and economic mobility of Gypsy/Travellers. It outlines the background of the struggle against discrimination in education in the UK and the EU, and demonstrates how increasingly supportive legislation has made a slow and small rise in Gypsy/Traveller numbers in schools and other educational institutions. Research from Europe and the UK is used to show the endemic issues that illustrate Traveller resistance to 'mainstream' initiatives on their behalf throughout. However, the question consistently arises whether educational efforts are viewed by them as positive or are seen to fail because Travellers are doing what they always have done and still do, and that is taking control for themselves and choosing what specific educational opportunities on offer will benefit them. Finally, the way forward is seen to lie in ensuring that Gypsy/Traveller cultures are recognised and welcomed as a critical aspect of social capital which needs to be developed, shared and acknowledged, through its transparent inclusion in the process and outcomes of education and preparation for employment. (Pay to view)*

P Lane, S Spencer, M McCready (2012): **Perspectives on ageing in gypsy families. Joseph Rowntree Foundation.**

<http://www.jrf.org.uk/sites/files/jrf/ageing-in-gypsy-families-summary.pdf>

*This paper explores the views and experiences of older Gypsies, offering a glimpse into the past and reflecting on how the non-Gypsy community have influenced the Gypsy way of life.*

P Lane, S Spencer, A Jones (2014): **Gypsy, traveller and roma: experts by experience. Reviewing UK progress on the European Union Framework for National Roma Integration Strategies. Anglia Ruskin University.**

<http://www.birmingham.ac.uk/Documents/college-social-sciences/social-policy/iris/2014/Experts-by-Experience--JRTF-Report-Oct-2014.pdf>

*Roma communities experience more poverty, discrimination and social exclusion than any other ethnic minority group in Europe. In order to address this inequality, in 2011 the European Commission published a Framework for National 'Roma' Integration Strategies, which was adopted by all of the European*

*Union Members. Consequently, all Member States were required to develop their own 'Roma' Integration Strategies tailored to the needs of the 'Roma' population in their country. (Please note the EU use the term Roma to include Gypsies and Travellers). The UK Government has chosen to use existing, mainstream policy and legal mechanisms to deliver Roma Integration rather than develop a National Roma Integration Strategy. The National Federation of Gypsy Liaison Groups (NFGLG) wanted to see how the UK approach to "Roma' integration was working and so they asked Gypsy, Traveller and Roma people about their lives today.*

M Moore, M Brindley (2011): **Gypsies and travellers shadow report**  
**A response the the United Kingdom's 18<sup>th</sup> and 20<sup>th</sup> report on the international convention on the elimination of all forms of racial discrimination (CERD).**  
**The Traveller Movement.**  
**[https://tbinternet.ohchr.org/Treaties/CERD/Shared%20Documents/GBR/INT\\_CERD\\_NGO\\_GBR\\_79\\_8858\\_E.pdf](https://tbinternet.ohchr.org/Treaties/CERD/Shared%20Documents/GBR/INT_CERD_NGO_GBR_79_8858_E.pdf)**

*The Irish Traveller Movement in Britain (ITMB) is a national organization based in the UK which works both at the community development and policy level in order to address the inequality faced by Irish Travellers living in the UK. We have submitted this Shadow Report in response to the UK Government 18th and 20th Periodic reports to ICERD in which we seek to present evidence of the current situation facing Travellers in the UK. In preparing this report, we have sought to draw your attention to the substantial policy changes which have occurred in the past 12 months since the Government has submitted its Periodic reports. Therefore as we have outlined in this report, a large amount of changes to Government policy have taken place which CERD may not be aware of. These changes have taken place as a result of the change in Government following from the 2010 General Election, and we believe have further negatively impacted upon the Traveller community in the UK.*

Office for National Statistics (2014): **What does the 2011 Census tell us about the characteristics of gypsy or Irish travellers in England and Wales?**  
**<https://www.ons.gov.uk/peoplepopulationandcommunity/culturalidentity/ethnicity/datasets/2011censusanalysiswhatdoesthe2011censustellusaboutthecharacteristicsofgypsyoririshtravellersinenglandandwales>**

*This article enables characteristics of the Gypsy and Irish Traveller community to be explored for the first time based on data from the 2011 Census. Characteristics examined include qualifications, economic activity, family relationships, health and accommodation. ONS research<sup>2</sup> has shown that these are key areas where poor outcomes (e.g. poor health, unemployment, lack of stable relationships) can affect an individual's well-being. The characteristics for Gypsy and Irish Travellers are compared to other ethnic groups and the population as a whole within England and Wales.*

G. Parry et al (2004): **The health status of gypsies and travellers in England. University of Sheffield School of Health and Related Research.**  
[http://www.shef.ac.uk/polopoly\\_fs/1.43714!/file/GT-final-report-for-web.pdf](http://www.shef.ac.uk/polopoly_fs/1.43714!/file/GT-final-report-for-web.pdf)

*Small scale, localised studies suggest that Gypsy Travellers (variously described as Gypsies, Travellers, Romanies or the Roma people) have poorer health status than non-Travellers, but reliable evidence on the health of adults is sparse. A team of health services researchers from the University of Sheffield aided by Gypsy Travellers and health service staff, conducted a large-scale epidemiological study using standard health measures, supplemented by in-depth interviews to explore health experiences, beliefs and attitudes. A survey of Primary Care Trusts and Strategic Health Authorities in England addressed health planning and provision for this ethnic minority.*

G. Parry, P. Van Cleemput, J. Peters, S. Walters, K. Thomas, C. Cooper (2007): **Health status of gypsies and travellers in England. J Epidemiology and Community Health. Vol. 61, Issue 3, pp 198–204.**  
<http://www.ncbi.nlm.nih.gov/pmc/articles/PMC2652907/>

*Gypsies and Travellers that reported poorer health status, were significantly more likely to have a long-term illness, health problem or disability, which limits daily activities or work. They also had more problems with mobility, self-care, usual activities, pain or discomfort and anxiety or depression as assessed using the EuroQol-5D health utility measure, and a higher overall prevalence of reported chest pain, respiratory problems, arthritis, miscarriage and premature death of offspring. No inequality was reported in diabetes, stroke and cancer.*

J. Peters, G.D Parry, P. Van Cleemput, J. Moore, C.L Cooper, S.J Walters (2009): **Health and use of health services: a comparison between gypsies and travellers and other ethnic groups. Ethnicity and Health, Volume 14, Issue 4.**  
<http://www.ncbi.nlm.nih.gov/pubmed/19259880>

*Being a Gypsy or Traveller is associated with even poorer health outcomes than those seen in two other ethnic minority groups resident in England, Pakistani Muslim and African Caribbean, and they in turn have poorer health outcomes than the White residents. More remains to be done to address the health and health service needs of such black and minority ethnic groups.*

R Powell, P Brown, P Niner, R Casey (2008): **West Yorkshire gypsy and traveller accommodation needs assessment. Sheffield: Sheffield Hallam University.**  
<https://www.wakefield.gov.uk/localplansitespecificplans/50-consultation-draft-2010-west-yorkshire-gypsy-assessment-may-2008.pdf>

*This Report presents the findings of the West Yorkshire GTAA and provides a quantitative assessment of pitch requirements for Gypsies and Travellers and Travelling Showpeople. Findings are based on a survey of the Travelling population, a survey of local authorities, stakeholder interviews and interviews with the community. The findings show a substantial need for residential pitches*



*in West Yorkshire in order to meet the backlog of unmet need and provide for new forming households.*

C. Power (2003): **Irish travellers: ethnicity, racism and pre-sentence reports. Probation Journal. Issue. 50, pp. 252-266.**

**<http://prb.sagepub.com/content/50/3/252.short>**

*This article examines the treatment of Irish Travellers in the criminal justice system. It provides a brief background to Irish Traveller ethnicity and then outlines the causes, extent and consequences of social marginalisation, ethnic disqualification and criminalisation in Britain's Irish Traveller population. This leads to a discussion of criminal justice concerns through the examination of existing research on pre-sentence reports (PSRs) concerning Irish Travellers, and interviews with probation officers and others which helped to explore overt and embedded prejudice and racism in the language and construction of PSRs. The article finishes by assessing possible ways to ameliorate these injustices in the sentencing process.*

C. Power (2004): **Room to roam: England's Irish travellers. Managed by a consortium, led by the Action Group of Irish Youth, St. Mary's College, Strawberry Hill, Brent Irish Advisory Service's Irish Travellers Project and Manchester Irish Community Care.**

**<http://www.statewatch.org/news/2005/feb/Room-to-Roam-England's-Irish-Travellers.pdf>**

*This report is based on primary qualitative research conducted as part of 'Room to Roam: England's Irish Travellers', a Community Fund resourced research project. This is a three year investigative paper that looks at the Irish Traveller community in England and the extent and consequences of social and ethnic marginalisation. It outlines the history and background of the group, and explores issues relating to Traveller welfare. Health, social welfare, anti-Traveller discrimination and Irish Travellers in the Criminal Justice system are particularly focused on in this report. Interdisciplinary research is used to challenge the traditional views of Travellers and their way of life, and provide positive, factual information to contribute to a national debate on Irish Travellers living in England. The report also includes a useful list of appendixes, with a detailed account of relevant primary research, groups involved in collecting data and historical background to the research project amongst others.*

H Ranns, A Johnson, P Taflan (2020): **Minority ethnic prisoners' experiences of rehabilitation and release planning: A thematic review, HM Inspectorate of Prisons.**

**<https://www.justiceinspectors.gov.uk/hmiprisoners/wp-content/uploads/sites/4/2020/10/Minority-ethnic-prisoners-and-rehabilitation-2020-web-1.pdf>**

*This review provides insights into BME and GRT prisoners' experiences of rehabilitation and release planning in this changing environment. It seeks to*

*expand the very limited current evidence on their experiences of rehabilitation and release planning, largely using prisoner surveys and verbal accounts from prisoners and key staff. It explores the extent to which the distinct needs of BME and GRT prisoners are being identified and met; responsive services which reflect individual needs are essential to building a criminal justice system in which BME communities can have greater confidence.*

A Roosvall (2017): **The mediated politics of place and people: picturing the 'contested place-making' of Irish Travellers at Dale Farm Social Identities. Journal for the Study of Race, Nation and Culture. Volume 23, 2017 – Issue 3**  
<https://www.tandfonline.com/doi/full/10.1080/13504630.2016.1271738>

*This article discusses meanings of people–place relationships, relating to ethnicity–class–gender intersections. The case examined concerns the 'contested place-making' of Irish Travellers at Dale Farm (UK), where the Travellers were eventually evicted from a place they owned. The material consists mainly of online slideshows in the Guardian. Visuals and place share the role of concretizing news, situating them and underlining their truth claims. Hence, news visuals are well suited for discussions of relationships between places and peoples. The study comprises theories of media, place and identity, relating to mobility, minorities and globalization. Methodologically, compositional analysis, discourse-theoretical method and an intersectional approach are combined. The place conflict is rarely understood in terms of justice. Instead, ethnicity–class–gender intersections appear as significant in the imagery, countering certain old stereotypes, but also connecting to discourses of 'threatening minorities', and 'bad mobility'. Manifested through excessive imagery of barricades/fences/walls/gates, 'identity management' meets 'placemanagement', detaching some identities from some places. The Travellers thus appear as anomalies, separated from others. This is partly connected to the slideshow format, where linguistic elaboration on motifs is very limited, partly to the selection of certain themes and motifs in the slideshows, and partly to the societal politics surrounding the issue. (pay to view)*

A. Ryder, M Greenfields (2010): **Roads to success: economic and social inclusion for gypsies and travellers. The Traveller Movement.**  
[https://www.academia.edu/3067537/Roads\\_to\\_Success\\_The\\_Traveller\\_Economic\\_Inclusion\\_Project\\_ITMB\\_Ryder\\_and\\_Greenfields](https://www.academia.edu/3067537/Roads_to_Success_The_Traveller_Economic_Inclusion_Project_ITMB_Ryder_and_Greenfields)

*Whilst there is much literature on the Gypsy and Traveller communities in relation to accommodation and wider ranging social exclusion issues, there is a significant dearth of knowledge on the socio-economic experiences and circumstances of these groups. This paucity of information has been highlighted in a recent review by the Equality and Human Rights Commission (Cemlyn, et. al., 2009) which found evidence to suggest that Gypsies and Travellers face high levels of economic exclusion particularly in the areas of employment and access to financial services. The Roads to Success report, funded by Big Lottery Research sheds a clearer light on this one facet of inequality facing many Gypsy*

*and Traveller families. This spotlight on employment and financial issues concentrates in part on exploring the links between access to work and other variables such as accommodation, education and engagement with the wider 'mainstream' community. The report highlights that while many Gypsies and Travellers face serious obstacles on the road to achieving social and economic inclusion, the communities also form an integral part of local economies and communities throughout Britain.*

A. Ryder (2011): **Big bang localism and gypsies and travellers. Corvinus Institute of Sociology and Social Policy, Vol. 2, No. 2.**  
**<http://cjssp.uni-corvinus.hu/index.php/cjssp/article/view/39>**

*This study concentrates on the UK planning system and its impact on Gypsy and Travelling communities, which especially concerns the governments 'localist' policy. The paper argues that the current push for 'localism' in planning legislation may develop hostile community relationships and already add strain to existing shortages in accommodation. The evidence is partly based on conclusions made by the Panel Review of the Coalition Government Policy on Gypsies and Travellers. The paper particularly concerns the Conservative's push of 'big bang localism', which engages in 'radical decentralisation' and how this policy may conflict with Gypsy and Travelling settlement.*

A Ryder (2011): **UK gypsies and travellers and the third sector. Third Sector Research Centre Working Paper 63.**  
**<http://epapers.bham.ac.uk/1509/1/WP63>** **UK Gypsies and Travellers and the Third Sector - Ryder July 2010.pdf**

*This paper explores the development of the UK Gypsy and Traveller third sector and details factors which have impeded development. This includes a lack of resources and skills but also illustrates how in recent years important progress has been made in community development. The paper concludes that the current cutbacks and reduction in resources for community development, combined with new policies that Gypsies and Travellers perceive as being hostile towards them, could undermine progress made. The paper argues that 'positive action' combined with greater community involvement in service delivery could strengthen the Gypsy and Traveller third sector and foster intercultural dialogue and promote inclusion as evident in other branches of the third sector (McCabe et al., 2010). The paper is relevant to a number of Third Sector Research Centre's (TSRC) work streams, particularly 'Below the Radar' which explores the role, function, impact and experiences of small community action groups or organisations.*

A Ryder (2012): **Hearing the voice of gypsies and travellers: the history, development and challenges of gypsy and traveller tenants and residents' associations. Third Sector Research Working Paper 84.**  
**<http://epapers.bham.ac.uk/1783/>**

*This paper seeks to give an overview of the origins and development of Tenants and residents' associations (TRAs) amongst Gypsies and Travellers. As well as*

*identifying good practice it outlines recent legal events which may stimulate further TRA development on Gypsy and Traveller sites. This Working Paper aims to contribute to a wider debate between the tenants and residents of Traveller sites, those involved in their management and others active in the promotion of tenants empowerment in the wider housing sector.*

A Ryder, S Cemlyn (2014): **Civil society monitoring on the implementation of the National Roma Integration Strategy in The United Kingdom in 2012 and 2013. Decade of Roma Inclusion Secretariat Foundation.**

**<http://www.birmingham.ac.uk/Documents/college-social-sciences/social-policy/iris/2014/UK-civil-society-monitoring-report-en-1.pdf>**

*This evaluation indicates that there are a number of policies being implemented by the Coalition Government which run counter to the aims and objectives of the EU Framework for National Gypsy, Traveller and Roma Integration Strategies and increase the likelihood of exclusion. It is important to clarify that Gypsy, Traveller and Roma communities have evolved independently and the needs of Gypsy or Traveller people are not the same as the Roma, however all have similar experience of discrimination, which has often led to exclusion and in the worse cases poverty. The report is guided by the Decade of Roma Inclusion Secretariat Foundation questionnaire template although this was slightly revised, to include the experiences of the different countries that make up the UK.*

A Ryder (2015): **Co-producing knowledge with below the radar communities: Factionalism, commodification or partnership? A gypsy, roma and traveller case study. Third Sector Research Discussion Paper G.**

**<https://www.birmingham.ac.uk/Documents/college-social-sciences/social-policy/tsrc/discussion-papers/2015/GTR-discussion-paper-g-ryder-research-co-production-case-study.pdf>**

*There is a growing interest in the co-production of research knowledge involving academics working in partnership with marginalised citizens and communities. This is particularly the case where, for reasons of language, culture and histories academics may encounter difficulties in engaging those they wish to research. However, the concept of community participation in research – certainly as equal partners – has been, and remains, contested. Is the knowledge generated ‘tainted’ by activism and engagement or can it be critical and objective? The following discussion paper explores the debates around community led research, drawing on the specific case study example of European Gypsy, Traveller and Roma research networks. It identifies the challenges in the co-production of research knowledge and how more inclusive models of research might be developed in future. Whilst this Discussion Paper draws on a Roma specific case study, it is intended as a basis for further – and wider – debate on the role of, and challenges facing, participatory community research, its relationship with academic rationalism and its potential to promote social justice.*

D. Slattery, M. Brennan, C. Canny, K. Sweeney, M. Ward, P. O'Shea, F. Dunne (2010): **Cardiovascular health in the Irish traveller community. British Journal of Diabetes & Vascular Disease, 2010 Vol 10, Issue 30.**  
<http://dvd.sagepub.com/content/10/6/305>

*Irish Travellers are a minority group exposed to a range of social and health inequalities. Traveller men and women live 9.9 and 11.9 years less, respectively, than men and women in the general population. One of the major causes of death is cardiovascular disease (CVD). Information concerning CVD risk factor assessment in this population is lacking. Our pilot study assesses the point prevalence of diabetes, pre-diabetes and the metabolic syndrome in a sample population of Irish Travellers living along the Irish Atlantic seaboard.*

D. Smith, M. Greenfields (2012): **Housed gypsies and travellers in the UK: work, exclusion and adaptation. Race and Class, Vol. 53, No. 3, pp. 48-64.**  
<http://rac.sagepub.com/content/53/3/48.short>

*Gypsies and Travellers are one of the most excluded black and minority ethnic (BME) communities in the UK across numerous domains. Despite the increased policy focus on levels of unemployment and economic inactivity among BME groups in recent years, little attention has been paid to the economic position of Gypsies and Travellers, not least because there is a lack of systematic data on the employment status and working patterns of these communities. Few of the programmes set up to tackle unemployment specifically target this population and, anecdotally, a mismatch exists in relation to mainstream back-to-work programmes and community needs. This article considers a series of related studies that explore the accommodation histories and adaptive strategies utilised by housed Gypsies and Travellers across four locations in southern England.*

D Smith, A Ruston (2013): **'If you feel that nobody wants you you'll withdraw into your own': Gypsies/Travellers, networks and healthcare utilisation. Social Health Illn. 2013 Nov;35(8):1196-210. doi: 10.1111/1467-9566.12029. Epub 2013 Apr 10..** <https://www.ncbi.nlm.nih.gov/pubmed/23574153>

*Gypsies and Travellers are the unhealthiest group in British society, suffering from higher levels of physical and mental illness, lower life expectancy and with low levels of healthcare utilisation. They also continue to experience the highest level of prejudice and discrimination in society. While studies indicate that social networks play an important role in shaping health beliefs and the response to symptoms, evidence on the influence of networks on health is unclear and contradictory. This article draws on social network theory and research into the relation between discrimination and health to critically examine how networks mediate between collective experiences of racism and health-related behavior. Qualitative interviews with 39 adult Gypsies and Travellers were conducted in the South-East of England to explore the wider structural and institutional context and the influence those contexts play in shaping health beliefs and decisions whether to access formal health services. The findings indicate that the influence networks play in shaping health behaviour is dependent on the particular social*

*context of the group and its status in relation to wider social structures, making generalization problematic.(pay to view)*

Irish Traveller Movement in Britain (2012): **Inclusion and ethnic monitoring of gypsies and travellers in the National Health Service**

**<https://www.travellermovement.org.uk/health>**

*The aim of this research (carried out by ITMB) is to establish how many Primary Care Trusts (PCTs) in England conduct ethnic monitoring of Gypsies and Travellers and how aware and inclusive they are of Gypsies and Travellers health needs.*

Irish Traveller Movement in Britain, LeedsGate (2013): **Impact of universal credit and welfare reforms on the gypsy and traveller communities.** **<https://www.gypsy-traveller.org/wp-content/uploads/2017/03/universal-credit.pdf>**

*In March 2013 Leeds Gypsy and Traveller Exchange (Leeds GATE) and the Irish Traveller Movement in Britain (ITMB) organised roundtable discussions in Leeds and London to address widespread concerns regarding the introduction of Universal Credit (UC) and its impact on Gypsies and Travellers. The events were attended by approximately 40 people, including community members and organisations working with Gypsies and Travellers in areas including benefits advice, policy work, social work, educational support and community development. The roundtables were also attended by DWP Ethnic Minority Strategy and Benefits Service representatives. This report aims to capture the key issues discussed and how they can be most effectively addressed by Government, local authorities and those working with Gypsies and Travellers.*

The Traveller Movement (2016): **Discrimination experienced by gypsies, travellers and roma: results from 2016 survey (Interim Report).**

**<https://travellermovement.org.uk/reports>**

*The Traveller Movement (TM) is conducting an online survey about discrimination in order to determine those areas of life which Gypsies, Travellers and Roma (GTR) think TM's new Equality and Social Justice Unit should target in its work. The survey was placed on SurveyMonkey at the beginning of February 2016, distributed via TM Facebook and Twitter accounts, and emailed to all the known contacts. After two months, the survey had received 59 replies. This report introduces the interim results of this on-going survey.*

The Traveller Movement (2016): **Never giving up on them: school exclusions of gypsy, traveller and roma pupils in England**

**<https://travellermovement.org.uk/education>**

*In March 2012, The Office of the Children's Commissioner published 'They Never Give Up On You', a report on inequalities in school exclusions. The report highlighted the disproportionate number of schools exclusions given to Gypsy, Traveller and Roma pupils when compared to all other ethnicities within UK schools, noting that in the school year 2009-10, "Gypsy and Roma Traveller and*

*Irish Traveller children were four times more likely to be permanently excluded than was the school population as a whole”*

The Traveller Movement (2017): **The last acceptable form of racism? The pervasive discrimination and prejudice experienced by Gypsy, Roma and Traveller communities.**

<https://travellermovement.org.uk/reports>

*This report explores Gypsy, Roma, Traveller (GRT) people’s experience of prejudice and discrimination based on an online survey of 214 community members from across the UK. The Commission for Racial Equality previously described discrimination against GRT people as “the last respectable form of racism”, while a more recent report by the Equality and Human Rights Commission highlighted that GRT people continue to face bias and hostility in society. This survey sheds new light on the extent of that experience of discrimination and prejudice in areas such as education, employment, healthcare and access to services. It also reveals the full extent to which hate crime impacts on community members everyday lives, the coping mechanisms they use, and how likely they are to seek help.*

A Tremlett (2013): **Demotic or demonic? Race, class and gender in ‘Gypsy’ reality TV. The Sociological Review, Volume 62, Issue 2, May 2014, Pages 316–334** <http://onlinelibrary.wiley.com/doi/10.1111/1467-954X.12134/full>

*An intriguing shift in the public interest of Roma, Gypsy and Traveller minorities has been the rise of the ‘Gypsy’ reality TV star in shows across Europe (‘Gypsy’ is the word most often used in popular media culture). The latest phenomenon to hit the UK has been the Channel 4 series Big Fat Gypsy Weddings (Firecracker Films, Channel 4, 2010–2013), a flamboyant production that has garnered both huge audience shares and fierce criticism, with commentators berating its narrow, sensationalist focus. Drawing on both specialized literature on Roma minorities and current sociological debates on reality TV formats, this article raises questions about how the politics of the ‘demotic turn’ of such formats (as noted by Turner in 2004) can lean towards the demonic through emphasizing such groups as spectacular, extraordinary and above all, negatively different. Furthermore, this article shows how the series not only reproduces old stereotypes of Gypsies and Travellers as different, ethnicized others but is also heavily embroiled in UK gender and class discourses. Whilst the series claims to be a unique insight into a marginalized community, this close analysis discusses the wider politics within which it is embedded and how such representations can both popularize and undermine marginalized or minority groups.*

J Turner (2016): **Governing the domestic space of the traveller in the UK: 'family', 'home' and the struggle over Dale Farm. Citizenship Studies Volume 20, 2016 - Issue 2: (En)gendering the political: Citizenship from marginal spaces Pages 208-227**

**<https://www.tandfonline.com/doi/full/10.1080/13621025.2015.1132568?src=recs>**  
**vs**

*This article contends that domesticity and processes of domestication maintain a central role in the (re)production of British citizenship. Domesticity provides a template for living that shapes the raced, classed, gendered and sexed boundaries of Britishness. Drawing upon William Walters' concept of 'domopolitics', the article specifically explores how norms of familial domesticity are used in the marginalisation and regulation of Traveller groups in the UK. Focussing on the eviction of Irish Travellers from the Dale Farm site in Essex, 2011, the article argues that the eviction relied upon the historical mobilisation of Travellers as 'failing' norms of domesticity. However, whilst the destruction of 'home' (domicide) at Dale Farm represented a form of domestication that is enacted in the name of the 'true' domos or the home of the citizen, this did not go unchallenged. The struggle and resistance to the state-led eviction at Dale Farm unsettled the boundaries of contemporary domopolitics by providing alternative claims to belonging and 'home'. By examining the politics of domesticity in the production of marginality, we see how family and home not only act as means of stratifying and governing subjects but also emerge as sites of contestation.(pay to view)*

H Twiselton, F. Huntington for NHS Cumbria (2009): **Health needs assessment: Cumbria gypsy travellers. <https://cupdf.com/document/cumbria-gypsy-traveller-health-needs-assessment-gypsy-and-traveller-women-has-experienced.html>**

*Evidence indicates that Gypsies and Travellers have significantly poorer health status and more self-reported symptoms of ill-health than both other UK resident English speaking ethnic minority groups and economically disadvantaged white UK residents. While there are no national morbidity statistics, it is acknowledged that the life expectancy of Gypsies is 10-12 years below that of the settled population. One in five Gypsy and Traveller women has experienced the death of their child compared to less than 1 per cent of the settled population, and the rate of miscarriage is almost twice that of the settled population.*

H. Cromarty (2019): **House of Commons Briefing Paper Number 08083, 9 May 2019: Gypsies and Travellers.**

**<https://researchbriefings.parliament.uk/ResearchBriefing/Summary/CBP-8083#fullreport>**

*This House of Commons Library briefing paper focuses primarily, though not exclusively, on issues and policies relating to Gypsies and Travellers in England.*



*The devolved administrations have their own policies in areas where responsibility is devolved.*

J. Matthews (2012): **Gypsies, roma and Irish travellers: histories, perceptions and representations. University of Huddersfield.**

[http://eprints.hud.ac.uk/id/eprint/16393/1/Workshop\\_summary\\_for\\_website.pdf](http://eprints.hud.ac.uk/id/eprint/16393/1/Workshop_summary_for_website.pdf)

*There are three main elements to the project: a desk-based collection of research into historical attitudes towards and constructions and representations of Gypsies, Roma/Romani and Irish Travellers in the nineteenth and twentieth centuries in Britain; analysis of this research using defined research questions and consultation with an expert panel; and a workshop exploring the impact of historical/cultural representations on the experiences of these communities, helping to point the way towards future historical research.(Podcast/Summary/Bibliography)*

University of Birmingham, Centre for Urban and Regional Studies (2005): **An assessment of the accommodation needs of gypsies and travellers in South and West Hertfordshire.**

<http://www.hertsmere.gov.uk/Documents/09-Planning--Building-Control/Planning-Policy/Local-Development-Framework/G-and-T-Assessment-of-Accommodation-Needs-Executive-Summary.pdf>

*The study area comprises the area of South and West Hertfordshire covered by Dacorum, Hertsmere, St Albans, Three Rivers and Watford councils. The research was commissioned by these district and borough councils together with Hertfordshire County Council, and was carried out by the Centre for Urban and Regional Studies at the University of Birmingham. The main research took place during the first half of 2004; work in Watford took place in early 2005.*

A.Yin-Har Laud, M. Ridge (2011): **Addressing the impact of social exclusion on mental health in gypsy, roma, and traveller communities. Mental Health and Social Inclusion. Vol. 15, No. 3.**

<http://www.emeraldinsight.com/doi/abs/10.1108/20428301111165717>

*The purpose of this paper is to look at the impact of social exclusion on mental health in Gypsy, Roma, and Traveller (GRT) communities and make suggestions for services needed to address it. The context of significant financial cuts in public sector budgets in the UK and change in the commissioning landscape mean there are significant risks of these vulnerable communities falling even further behind.*

R Wemyss (2015): **Inclusion of gypsy traveller health needs in Joint Strategic Needs Assessments: A review. Friends, Families and Travellers.**

[http://www.gypsy-traveller.org/wp-content/uploads/2015/03/FFT\\_Inclusion-of-Gypsy-Traveller-health-needs-in-JSNA\\_FINAL.pdf](http://www.gypsy-traveller.org/wp-content/uploads/2015/03/FFT_Inclusion-of-Gypsy-Traveller-health-needs-in-JSNA_FINAL.pdf)

*FFT have been working with local authority public health teams and clinical commissioning Groups (CCGs) to ensure that the needs of Gypsy Traveller communities are effectively included in Joint strategic needs assessments*

*(JSNAs) and Joint health wellbeing strategies (JHWSs). This work was funded as part of the department of health's Inclusion health programme between 2012 and 2015 to address the health inequalities and social exclusion issues experienced by Gypsies and Travellers, sex workers, homeless people and vulnerable migrants, with a focus on improving access to primary care.*

Worcestershire Gypsy Roma Traveller Partnership (2012): **Pride not prejudice: gypsies and travellers in the modern world: challenges and opportunities. Rooftop Housing Group.**

[https://issuu.com/rooftop1/docs/q t 2012 final2](https://issuu.com/rooftop1/docs/q_t_2012_final2)

*Despite centuries of persecution – varying from hanging, imprisonment or deportation for merely being a Gypsy in the 16th and 17th centuries, to the constant harassment and difficulty in finding stopping places in the post-war years, Gypsies and Travellers have survived as a separate group with their own unique identity and culture throughout the British Isles.*

## Newspaper and Media Articles

**Dale Farm: Who are the UK's travellers? (23 September 2011):**

<http://www.bbc.co.uk/news/uk-15020118>

**Irish Travellers: 'A house is like a prison' (22 July 2009):**

<http://news.bbc.co.uk/1/hi/world/europe/8140429.stm>

**Barnet councillor Brian Coleman condemned for 'stay away gypsies' comments on BBC show: (23 March 2009)**

[http://www.thisislocallondon.co.uk/news/4224539.Barnet councillor condemned for stay away gypsies comments/](http://www.thisislocallondon.co.uk/news/4224539.Barnet_councillor_condemned_for_stay_away_gypsies_comments/)

**Irish travellers gain legal status of ethnic minority (30 August 2000):**

<http://www.independent.co.uk/news/uk/this-britain/irish-travellers-gain-legal-status-of-ethnic-minority-710768.html>

**JD Weatherspoon guilty of racism against Travellers (18 May 2015):**

<http://travellerstimes.org.uk/News/JD-Wetherspoon-guilty-of-racism-against-Travellers.aspx>

## Photographs

**Irish Travellers: A collection by Elisabeth Blanchet:**

<http://elisabethblanchet.photoshelter.com/gallery/G0000YwNyBACqgFY>

## Web pages

**Traveller Movement** <http://www.travellermovement.org.uk/>

# SPORT & CLUBS

See also *Irish Ethnicity and Identity, Migration and Community*.

R Adams, P Darby (2019): **Precarious pursuits, broken ‘dreams’ and immobility among Northern Irish soccer migrants. Sport in Society. April 2019.**  
<https://www.tandfonline.com/doi/full/10.1080/17430437.2019.1593376>

*For many young talented Northern Irish (NI) football players, fulfilling the dream of becoming a professional lies in their ability to migrate to England or Scotland. However, for those who make this move, their migratory journey is often short-lived and the reality for most is involuntary immobility. This article is based on the experiences of a small sample of NI players (no. 8) who migrated ‘across the water’ to pursue a professional football career, only for their aspirations to be cut short either at the end of their youth training or in the early stages of their career. Semi-structured interviews with these players provides novel insights into their post-migration experiences, specifically around the nature of their release, readjustment to life back at ‘home’ and the ways in which the lack of career planning and limited educational qualifications and the psycho-social costs of their experiences exposed them to potentially precarious futures.*

A. Bourke (2002): **The road to fame and fortune: insights on the career paths of young Irish professional footballers in England. Journal of Youth Studies. Vol. 5, Issue 4, pp. 375 – 389.**  
<http://www.tandfonline.com/doi/abs/10.1080/1367626022000030949>

*In the minds of many Irish youngsters, a career in professional football with one of the leading teams in England (Arsenal, Manchester United, Liverpool or Leeds United) is a dream that may never be realised. This paper (drawing on a completed study) details the career paths of those who have spent time with an English club during the 15-year period 1984-1999. The aims of the research were to identify the reasons why many Irish youngsters opt for a career in professional football, and do so in England. While the theory of career decision making and development is pertinent to the topic, there is little evidence of its application among the participants in the study. Study findings reveal that the majority of players surveyed decided on a career in football because they loved the game, and sought a move to an English club for career enhancement reasons and possible financial rewards. (Pay to view)*

J.M Bradley (2007): **Gaelic sport, soccer and Irishness in Scotland. Sport in Society. Vol. 10, Issue 3.**  
<http://www.tandfonline.com/doi/abs/10.1080/17430430701333844?journalCode=fcss20>

*This study looks at the vicissitudes in the life of the Gaelic Athletic Association (GAA), considers some of the reasons for the organisation’s comparative weaknesses and reflection the contribution of Gaelic sports to the construction of Irishness in modern Scotland. While the history of the GAA is an essential*

*part of the ongoing narrative of the Irish in Scotland, this essay recognises that Irishness and sport in Scotland cannot be explored without some deliberation on the supporter culture of Celtic Football Club. The essay therefore reflects on Celtic's significance for the Irish diasporic community in Scottish society and the ways that this has impacted on the historical positioning of the GAA within Scotland. (Pay to view)*

K. Clancy (2010): **Celtic Football Club and Irish identity. Limerick Student Journal of Sociology. Vol. 2, Issue 2. University of Limerick.**

**[http://www.ulsites.ul.ie/sociology/sites/default/files//sociology\\_Celtic%20Football%20Club%20and%20Irish%20Identity.pdf](http://www.ulsites.ul.ie/sociology/sites/default/files//sociology_Celtic%20Football%20Club%20and%20Irish%20Identity.pdf)**

*This project examines the role that Celtic Football Club plays in the reproduction, maintenance and expression of Irishness for its supporters. The data was collected from a purposive sample of 8 respondents by means of interviews, and a grounded theory approach was used as the method of data analysis. The study examines social identity, Irish identity, ritual, symbolism and the history of Celtic Football Club. Ultimately it finds that supporters of Celtic Football Club express their interpretation of Irish identity in varying ways. The study received ethical approval from the University of Limerick AHSS Research Ethics committee.*

C. Curran (2014): **The migration of Irish-born footballers to England, 1945–2010. Soccer & Society, Volume 16, 2015 - Issue 2-3: 150 Years of Association Football.**

**<https://www.tandfonline.com/doi/full/10.1080/14660970.2014.961372?src=recsys>**

*This article will look at the experiences and achievement levels of Irish-born post-war football migrants to England using player interviews and secondary sources. The problems of cultural adaption, 'bullying' and anti-Irish abuse will be examined. The majority of Irish footballing migrants between 1945 and 2010 have not played in English football's top division or gained senior international honours. Increasing recruitment of foreign players means that the number of Republic of Ireland-born footballers featuring in top-flight English football, and gaining senior international caps, has declined significantly over the last two decades. In addition, there has also been a decrease in the number of Northern Ireland-born footballers playing at the highest level of English league football since the 1986–1995 period. Despite this, there are no plans in place at government level or within Irish football's administrative bodies to create an alternative structure to English professional football strong enough to prevent Ireland's aspiring players from migrating at an early age and without sufficient education to fall back on should they fail to make it in the game.*

C. Curran (2015): **Post-playing careers of Irish-born footballers in England, 1945–2010.**

**<http://www.tandfonline.com/doi/full/10.1080/17430437.2015.1042970>**

*This article uses player interviews and secondary sources to analyse the post-playing careers of a number of Irish-born footballers who played in English league football during the period from the end of the Second World War to 2010.*

*It will illustrate that the majority of these players attempted to remain in the game in some capacity after retiring. Changes in the post-playing career routes attempted by retired players indicate that while more modern careers such as agent and sport science-related work are now available, the number of players who complete secondary-level education and attain third-level degrees remains low. Despite more emphasis on educating young recruits, the level of qualifications available at clubs has been problematic for those seeking to further their education outside the game. In addition, financial difficulties and a change in identity have left many players facing tough mental challenges on retirement from football. (pay to view)*

C. Curran (2016): **Irish-born players in England's football leagues, 1945–2010: an historical and geographical assessment. Volume 19, 2016 - Issue 1. 74-94.**  
<http://www.tandfonline.com/doi/full/10.1080/17430437.2015.1038915>

*Studies on the places of origin of Irish footballing migrants have been scarce. During the period from 1945 to 2010, 500 Republic of Ireland-born footballers and 417 players born in Northern Ireland played league football in England. This article will illustrate that while the majority of Irish footballers who migrated to England in this period were born in Dublin and Belfast, there were a number of reasons why rates of production were significantly lower outside these cities. The lack of street football in more rural areas, the role of schools, the slow establishment of local leagues and strong competition from other football codes help explain this disparity. An outline of scouting networks across Ireland will be given and the recent emergence of players from more peripheral regions will also be discussed. It will determine which English clubs were initially favoured by these players and the most significant Irish source clubs will be identified. Using interviews conducted with players and biographical information gathered, an assessment of their schoolboy-playing experiences will be offered while the migration of young players from more peripheral counties to clubs on the east coast of Ireland will also be examined. (pay to view)*

C. Curran, S Kelly (2018): **Returning home: the return of Irish-born football migrants to Ireland's football leagues and their cultural re-adaption, 1945–2010: Irish Studies Review.**  
<https://www.tandfonline.com/doi/full/10.1080/09670882.2018.1442120>

*This article examines a number of Irish professional soccer players' career trajectories subsequent to their return to Ireland from the United Kingdom. More specifically, we explore their experiences following termination of their careers there, their adjustments to life after their professional football careers as well as the options and challenges in relocating into alternative professions and migratory positions. Moreover, how players cope and deal with the considerable difficulties in adapting to post-professional football career transition and termination is highlighted. Prior experience of League of Ireland or Irish League football does not impact on career duration in English League football. The majority of players that return following a career there stay in the game through participation as players with Irish professional clubs. This article also*

*identifies the lack of structures, at many clubs in England and Ireland, for facilitating players' adaptation to alternative careers following a career in professional football. (pay to view)*

C. Curran, (2018): **'Ireland's Second Capital'? Irish Footballers' Migration to Liverpool, the Growth of Support and the Organisation of Liverpool and Everton Football Clubs' Matches in Dublin: An Historical Assessment. Immigrants & Minorities, Historical Studies in Ethnicity, Migration and Diaspora Volume 36, 2018 - Issue 3.**

<https://www.tandfonline.com/doi/full/10.1080/02619288.2018.1490647>

*This article assesses the historical links between the cities of Liverpool and Dublin in terms of Republic of Ireland-born player migration to Everton and Liverpool football clubs, the role of supporters' clubs and the organisation of matches involving these clubs in Dublin. While Everton Football Club had initially been more closely linked to Dublin through the signing of Irish-born players, the organisation of friendly matches and the establishment of a supporters club in the Irish capital by the mid-1950s, it was not until the 1970s that Liverpool Football Club's popularity in Dublin surpassed Everton's through European success, Irish player recruitment and the organisation of friendly matches in the city.*

C. Curran, (2019): **Republic of Ireland-born football migrants and university access, 1945–2010: Irish Educational Studies.**

<https://www.tandfonline.com/doi/full/10.1080/03323315.2019.1606728?src=recs>  
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*This article assesses the rates of third-level degree obtainment amongst Republic of Ireland-born football migrants who played league football in England in the period from 1945 until 2010. It will illustrate that despite a general widening of access and participation at university level in the Republic of Ireland in the late twentieth century, the number of these footballers who successfully completed degree courses remained small. It will show that some players have taken up third-level education independently and their access routes will be discussed along with influences on their post-playing career decisions. Despite improvements in educational access for young players at British clubs, and the development of university scholarships for aspiring players in Ireland, the Irish government has been slow to provide assistance for football migrants in terms of player and educational welfare. This article traces the evolution of governmental attitudes towards the provision of welfare and education for talented footballers, and illustrates that it was not until the early twenty-first century that these matters began to gain significant attention in the Dáil. However, there is currently no formal structure in place in Ireland to help them prepare for and come to terms with a post-professional career. (pay to view)*

P. Darby, R. Adams (2019): **Precarious pursuits, broken 'dreams' and immobility among Northern Irish soccer migrants: Sport in Society. April 2019.**

<https://www.tandfonline.com/doi/full/10.1080/17430437.2019.1593376>

*For many young talented Northern Irish (NI) football players, fulfilling the dream of becoming a professional lies in their ability to migrate to England or Scotland. However, for those who make this move, their migratory journey is often short-lived and the reality for most is involuntary immobility. This article is based on the experiences of a small sample of NI players (no. 8) who migrated 'across the water' to pursue a professional football career, only for their aspirations to be cut short either at the end of their youth training or in the early stages of their career. Semi-structured interviews with these players provides novel insights into their post-migration experiences, specifically around the nature of their release, readjustment to life back at 'home' and the ways in which the lack of career planning and limited educational qualifications and the psycho-social costs of their experiences exposed them to potentially precarious futures. (pay to view)*

C. Harkin, A. Bairner (2010): **Sky blue and green: Manchester City and the Manchester Irish. Soccer & Society, Volume 11, Issue 3.**

<http://www.tandfonline.com/doi/abs/10.1080/14660971003619479>

*The aim of this essay is to challenge a widely accepted belief about English football. In the popular consciousness, there is a commonly held view that there exists a particularly close affinity between Manchester United Football Club and the Irish, not only in Ireland itself but also within Manchester Irish immigrant population. Based on interviews with Manchester City supporters from an Irish background, this essay confronts that idea. In keeping with existing literature on football fan identities, the evidence suggests that locality and community are the key determinants for supporting Manchester City and that a strong identification with, and embodied experiences of, being Irish are insufficient to persuade fans that Manchester United should be their team. Manchester United is not regarded as the city's equivalent of Glasgow's Celtic Football Club and, thus, fans encounter no apparent difficulties in reconciling their Irishness with their support for Manchester City. (Pay to view)*

F Harkin (2015): **A sporting diaspora : Gaelic games and London's Irish community. Queens University Belfast.**

<http://ethos.bl.uk/OrderDetails.do?uin=uk.bl.ethos.695364>

*Central to this thesis is the Irish diasporic community in London and the ways in which Irish identities manifest and are (re)negotiated in this context. Using sport and more specifically Gaelic games as a study, this thesis examines the complexity of diasporic identities and provides an original dimension to our understanding of the experience of the Irish diaspora in London. This research considers the significance of the Gaelic Athletic Association and Gaelic games for London's Irish community and the extent to which the diaspora context complicates this. The significance of the GAA in London is influenced by the dynamics of the London Irish community and the context in which it is situated.*

*The overarching Irish community in London is a multigenerational and heterogeneous collective encompassing varying interpretations of 'Irishness', contrasting experiences of living in London and different levels of engagement with the cultural forms, individuals and institutions associated with it. This study considers Irish identity as a process; a social construct continually being (re)negotiated and informed by the circumstances and diaspora context in which it is situated, and is thus in a state of flux. There is no one uniform interpretation of 'Irishness' in London and diasporic identities are essentially reflective of the roots of individuals, their life trajectories and different modalities of self. This thesis adds new insights into the role the GAA plays in facilitating the construction of different modes of 'Irishness' in London. The thesis also explores the changing profile of the GAA as it expands to encompass a wider constituency of members and supporters from migrant Irish, the second-generation Irish population and wider society. In doing so, it provides new insights into the role that the GAA plays in the lives of members of London's Irish community and its significance as a marker of identity. (pay to view)*

F Harkin (2017): **“Where would we be without the GAA?”: Gaelic games and Irishness in London. Irish Studies Review. Volume 26, 2018 - Issue 1: The Literature and Culture of the Irish Abroad. pp 55-66.**

<http://www.tandfonline.com/doi/full/10.1080/09670882.2017.1408180>

*Sports are an integral component in the cultural landscape of a society or community, contributing towards a sense of collective identity and belonging. As a sporting and cultural organisation that holds a prominent position in Irish society, it seems obvious that the GAA would emerge in locations where Irish emigrants have established communities. Nevertheless, this aspect of the Irish experience abroad is often neglected in academic studies of the Irish diaspora. This study examines the role that the GAA and Gaelic games play in facilitating the construction of Irishness in London. The London Irish community is a multi-generational collective encompassing varying interpretations of Irishness, contrasting experiences of living in London and different levels of engagement with the Irish cultural forms and institutions associated with it. The recent arrival of large numbers of new Irish emigrants as well as the expanding London born second- and subsequent-generation Irish population is indicative of a continually shifting and evolving community. As the focus in diaspora studies increasingly turns towards the role of cultural institutions as markers of identity and community, this article uses the GAA as a lens to shed fresh light on what it means to be Irish abroad in the twenty-first century. (pay to view)*

F Harkin (2021): **‘It’s a Cultural Pull for the Irish Abroad’: Gaelic Games and the Irish Community in Twentieth and Twenty-first Century London. Immigrants & Minorities Historical Studies in Ethnicity, Migration and Diaspora.**

<https://www.tandfonline.com/doi/full/10.1080/02619288.2021.1982701>

*The GAA essentially performs two key roles in London: on the one hand, functioning as a familiar institution providing opportunities to take part in activities with a tangible link to ‘home’; on the other hand, representing a marker*



*of identity. An examination of the role of Gaelic games in London is timely as various academic fields are increasingly focusing upon the role of cultural practices, such as sport, as identity and community markers in a diaspora. This article contributes to the growing body of work considering the role of sport for members of the Irish diaspora. Drawing on qualitative research in the form of a survey and interviews with members of the GAA in London, it seeks to make sense of the lived experience of being Irish in London and the role that the GAA and Gaelic games play in the lives of different Irish people living in the city, including Irish emigrants and their descendants, the second-generation Irish.*  
(pay to view)

J. Kelly (2007): **Hibernian Football Club: the forgotten Irish? Sport in Society: Cultures, Commerce, Media, Politics, Vol. 10, Issue 3.**  
<http://www.tandfonline.com/doi/abs/10.1080/17430430701333950>

*This essay attempts to locate and analyse the sense of 'Irishness' existing among Hibernian (Hibs) supporters today. Hibs' relationship with its main 'other', Heart of Midlothian Football Club (Hearts), is shown to exhibit a unique inter-city Edinburgh rivalry that intimately affects the nature of Hibs' 'Irishness', ensuring its differences from that of Celtic. The interconnected nature of Hibs' and Celtic fans' respective sense of 'Irishness' is demonstrated in the increased confidence and desire of Hibs FC to begin reclaiming its 'Irishness' without fear of being associated with the often disdainfully viewed Celtic or 'sectarianism'.*  
(Pay to view)

J. Kelly (2019): **Celtic FC's 1967 Lisbon Lions: why the European Cup victory of the first club from Britain was a defining moment for the Irish diaspora in Scotland. Soccer & Society, Volume 20, 2019 - Issue 7-8: Moments, Metaphors, Memories: Defining Events in the History of Soccer.**  
<https://www.tandfonline.com/doi/full/10.1080/14660970.2019.1680502>

*In 1967, in Lisbon, Celtic Football Club, won the European Cup becoming the first club outside of Portugal, Spain and Italy to win it. The win was and is totemic for the Irish Catholic immigrant community in Scotland that has historically supported Celtic. We suggest the significance of the win reveals intersections of ethnicity, religion, nationalism, and the politics of 'sectarianism' in Scotland. During a period of discriminatory practices and attitudes towards Irish descended Catholics in Scotland, this iconic win for a Scottish based club born of Irish Catholics personified for this diaspora that (on one level) their day had arrived. This article explores the socio-cultural significance and legacy of 'Lisbon 67' for insider and outsider groups in Scotland. We reveal that soccer remains a central component of group memory connecting the past, present and future. We suggest Celtic's win offered confidence and hope to a marginalized group within Scotland.* (pay to view)

D Kennedy, P Kennedy (2007): **Ambiguity, complexity and convergence: The Evolution of Liverpool's Irish football clubs. The International Journal of the History of Sport: Volume 24, 2007 - Issue 7: International Annual Review.**  
<https://www.tandfonline.com/doi/full/10.1080/09523360701311786>

*Previously, the impact of ethnicity on association football in Britain has been discussed in terms of its contribution to the cultural development of Scotland and Northern Ireland. By highlighting the history of football clubs formed by the Irish in a major English city, such as Liverpool, this article seeks to broaden the debate on this aspect of British football out of the 'Celtic-centric' parameters it has exclusively been discussed in. Primarily, we seek to explain why, in contrast to the historical development of similar ethno-religiously divided towns and cities elsewhere in Britain, football clubs emerging from the Irish community in Liverpool did not become a serious cultural force within that city. (pay to view)*

S Moore, P Darby (2011): **Gaelic Games. Irish Nationalist Politics and the Irish Diaspora in London, 1895–1915. Sport in History Volume 31, 2011 - Issue 3.**  
<https://www.tandfonline.com/doi/full/10.1080/17460263.2011.618695>

*This article makes an original contribution to the growing historiography on the role of sport, and more specifically, Gaelic games amongst Irish immigrant communities around the world. It does so by shedding light on the origins and early history of the Gaelic Athletic Association (GAA) in late nineteenth-century and early twentieth-century London. In particular, the article explores the ways in which membership of this organisation allowed sections of the city's Irish population to preserve and express their ethnic specificity and support for Irish nationalism. This reveals that Gaelic games were drawn on by a diverse range of organisations and individuals who sought to utilise these sports to galvanise support for varying shades of Irish nationalism. (pay to view)*

R. Mulhern (2011): **A very different county. Paperback.**  
<http://www.amazon.co.uk/Very-Different-County-Robert-Mulhern/dp/0956829805>

*A Very Different County tells the story of Gaelic Games in London told through personal experience. Featuring a foreword by Mickey Harte, this 12-chapter tome charts an All-Ireland hurling title in 1901, English born players of African origin and the Sam Maguire trophy on parade in Scotland Yard. It's the Met GAA team, a visceral and vibrant club scene and a play where parish values form a paradox against big city life. This is an Irish sports and social story told by 12 different people. Together they tell the story of thousands more.*

# **CULTURE: MUSIC, DANCE, FILM, ART & LITERATURE**

See also *Community, Migration and Irish Ethnicity & Identity*.

C. Barr (2011): **'Is it his war as well as hers?' – the view from Ealing: Irish Studies Review Vol. 19, Iss. 1.**

<https://www.tandfonline.com/doi/abs/10.1080/09670882.2011.541644>

*For Britain between 1939 and 1945, cinema became a crucial medium of propaganda, but in neutral Ireland its war-effort films could be shown, if at all, only in severely cut versions. The output of Ealing Studios, run by the fiercely patriotic Michael Balcon, was treated with particular severity by the Irish censor under the Emergency Powers Order. The 1944 Ealing film *The Halfway House* incorporates a response to this problem, and provides the article's main focus. One of its main characters is an Irish diplomat who defends his country's neutrality, but ends up by changing his stance; his scenes were edited out before the film was sent to Ireland, ensuring that it was exhibited there, while the full version made its polemical point in other markets. The episode is seen as characteristic of Ealing's Anglocentrism, which is counterbalanced, decades later, by the committed Irish work of Balcon's own grandson, Daniel Day-Lewis.*

R. Barton (2011): **Screening the Irish in Britain: introduction. Irish Studies Review, Vol. 19, Iss. 1, 2011**

<http://www.tandfonline.com/doi/abs/10.1080/09670882.2011.541640?journalCode=cisr20#.VWhDzy50zcc>

*A one-day seminar, 'Screening the Irish in Britain', was held in the Arts and Technology Research laboratory (ATRL) at TCD on Saturday 26 September, organised by Dr Ruth Barton. The keynote speaker, Dr Lance Pettitt (Leeds Metropolitan University), spoke on the Irish émigré director, Brian Desmond Hurst and his exilic consciousness. Other papers included: Professor Bronwen Walter (Anglia Ruskin University) on the invisibility of Irish identity in British cinema with particular reference to the Irish character in the film version of *Notes on a Scandal*. Professor John Hill (Royal Holloway, University of London) spoke on Ken Loach's use of the Irish as a kind of 'lumpen proletariat'. Professor Martin McLoone (University of Ulster) discussed the process of 'naming and claiming', whereby, for instance, English footballers were claimed as Irish – but with some (Tony Cascarino) playing, but others (Kevin Keegan) never having played for Ireland. (Pay to view)*

S. Campbell (2011): **"Irish Blood, English Heart": second generation Irish musicians in England. Anglia Ruskin University, pp.200**

<https://muse.jhu.edu/book/13403>

*This book explores the role of Irish ethnicity among musicians, focusing on three high profile projects - Kevin Rowland and Dexys Midnight Runners, Shane MacGowan and The Pogues, and Morrissey/Marr and The Smiths. The book*

*locates these musicians in a hyphenated 'Irish- Englishness' marked by 'in-between-ness' and explores the different ways that they engaged with this in-between-ness through their creative work and their engagements with audiences, the media and the music industry.*

S. Campbell (2007): **Ethnicity and cultural criticism: evocations and elisions of Irishness in the British music press. Celtic Cultural Studies: An Interdisciplinary Online Journal.** <http://arro.anqlia.ac.uk/116730/>

*In his paper, Campbell explores the importance of the Irish contribution to British popular music. A wide range of influential artists have Irish roots, yet these connections seem to be overlooked by music scholars. Their Irish ethnic composition is relatively ignored in an effort to display their English nationality, yet some examples cannot be discussed without alerting to musicians Irish ethnicity – The Smiths, The Pogues, Oasis etc.*

S. Campbell (2013): **Reflections of a London-Irish musician: an interview with Cáit O'Riordan. Irish Studies Review. Volume 21. 2013 - Issue 1: New Perspectives on Women and the Irish Diaspora.** <https://www.tandfonline.com/doi/full/10.1080/09670882.2012.758946>

*The second-generation Irish have played a major role in the history of popular music in Britain. The significance of Irish ethnicity in the lives and work of these musicians has recently been addressed. However, scant attention has been paid to issues of gender amongst this generation of musicians, and the role of female musicians has been largely overlooked. This essay seeks to address this issue, via an interview with Cáit O'Riordan, the former bass guitarist (and occasional vocalist) in The Pogues. The article suggests that the voice of O'Riordan might serve as a useful starting point in addressing the role of female musicians amongst the Irish diaspora in Britain. (pay to view)*

F.Cullen (2017): **Representing the Irish Emigrant: Humour to Pathos? Visual Culture in Britain. Volume 18. 2017. Issue 2. Pp 176-191.** <http://www.tandfonline.com/doi/full/10.1080/14714787.2017.1328987>

*The nineteenth-century artist, Erskine Nicol (1825–1904) is well known for his anecdotal and humorous paintings of Irish themes. This article analyses one of his larger oils to show that on occasion he attempted a more serious representation of the rural Irish figure which asks for empathy as opposed to ridicule. The focus is on *An Irish Emigrant Landing in Liverpool* (signed and dated 1871; Scottish National Gallery). A key part of the analysis is an exploration of the relationship between the painting and a published account of a visit to England by the Irish emigrant depicted. (Pay to view)*

M. Free (2011): **On the Edge: the Irish in Britain as a troubled and troubling presence in the work of Jimmy McGovern and Alan Bleasdale. Irish Studies Review, Vol. 19, Issue 1.**

<http://www.tandfonline.com/doi/abs/10.1080/09670882.2011.541648>.

*Irish-born characters and characters whose names indicate Irish descent recur in the television and film work of Liverpool writers Jimmy McGovern and Alan Bleasdale. Their frequently troublesome dramatic presence often marks them as alien or marginal but problematic within British society, or suggests a troubled past and characteristic psychic dysfunction. Bleasdale's characters have been depicted somewhat stereotypically as economically parasitic and anachronistically maintaining outmoded religious beliefs incompatible with the material interests of the working class. By contrast, McGovern has frequently used his 'Irish' characters to engage critically with his own 'Liverpool Irish' Catholicism and as the focal point for his distinctively moral vision of British society. (Pay to view)*

L Harte (1996): **Migrant memory: the recovery of self in the autobiography of Bill Naughton. Critical Survey, Vol. 8, No. 2, Anglo-Irish studies: new developments (1996), pp. 168-177**

[http://www.istor.org/stable/41555997?seq=1#page\\_scan\\_tab\\_contents](http://www.istor.org/stable/41555997?seq=1#page_scan_tab_contents)

L. Harte (2003): **Somewhere beyond England and Ireland': narratives of 'home' in second-generation Irish autobiography. Irish Studies Review Volume 11, Issue 3, 2003.**

<http://www.tandfonline.com/doi/abs/10.1080/09670880310001629839#.VWhWgv50zcc>

L. Harte (2004): **"You want to be a British Paddy?": the anxiety of identity in post-war Irish migrant writing. The lost decade: Ireland in the 1950s. Cork: Mercier Press; 2004. p. 233-251.**

<http://www.amazon.co.uk/The-Lost-Decade-Ireland-1950s/dp/1856354180>

L. Harte (2006): **Migrancy, Performativity And Autobiographical Identity. Irish Studies Review Volume 14, 2006 - Issue 2 Pages 225-238 .**

<https://www.tandfonline.com/doi/full/10.1080/09670880600603737>

L. Harte (2009): **The literature of the Irish in Britain: autobiography and memoir, 1725-2001. Palgrave MacMillan, pp. 301.**

<http://www.timeshighereducation.co.uk/406960.article>

*This anthology is the first critical survey of an unjustly neglected body of literature: the autobiographies and memoirs of writers of Irish birth or background who lived and worked in Britain between 1725 and the present day. Woven around annotated extracts from the work of over sixty autobiographers, both canonical and obscure, it challenges received views of the Irish in Britain as an unliterary people who cleaved more to the spade than the pen. Combining literary and historical perspectives, Liam Harte illustrates the diverse autobiographical modes in which the 'story' of Irish migration to Britain has been*

*narrated, and shows how these richly various testimonies confound dogmatic equations of Irish exile with suffering and victimhood.*

L. Harte (2015): **My country, a journey: a research-based drama on the Irish migrant experience in Britain. The University of Manchester, Department of Arts Languages and Cultures.**

**<https://www.mycountryajourney.org/the-play/>**

*This project seeks to exploit the potential of research-based theatre in order to address a specific non-academic cultural need - powerfully articulated in recent speeches by the Irish President, Dr Michael D. Higgins - which is to draw from our historical experience of migration an appropriately ethical response to the arrival of migrants in our own times. To achieve this, it is proposed to transform the research insights of the critically acclaimed book that was the key output of the original project into a more accessible format which goes beyond the forms of dissemination that traditionally serve academic communities.*

L. Harte (2017): **Transforming research into art: the making and staging of My English Tongue, My Irish Heart, a research-based drama about the Irish in Britain. Irish Studies Review, Volume 25, 2017, Issue 1, p71-87**

**<http://www.tandfonline.com/doi/full/10.1080/09670882.2016.1266733>**

*This article explores the use of research-based theatre as an alternative mode of research representation and audience engagement in the field of Irish migration studies. Although theatre-based methods of research inquiry and presentation have attracted growing academic interest in recent decades, there are few examples of research-based projects that originate in literary or historical research, and fewer still that have resulted in full-scale theatrical productions. My English Tongue, My Irish Heart is one such work, a play that purposefully seeks to expand the public reach of research outward from universities into the communities that were originally studied. The first part of the article outlines the play's origins and development; the second explores the chief conceptual and artistic challenges that arose during its creation; and the third presents a critical evaluation of the play's reception, drawing on audience feedback data collected during its month-long tour of Ireland and the UK in May 2015.*

J. Hill (2011): **Routes Irish: 'Irishness', 'authenticity' and the working class in the films of Ken Loach. Irish Studies Review, Vol. 19, Issue 1.**

**<http://www.tandfonline.com/doi/abs/10.1080/09670882.2011.541653>**

*Although the filmmaker Ken Loach possesses a reputation for dealing with Irish politics and history in his films and television plays, his portrait of the Irish in Britain has been much less commented upon. This article indicates how a discourse of 'Irishness' is threaded through his work set in England and Scotland and how this involves appealing to Irish-Catholic elements of working-class experience as a means of reinforcing the sense of 'authenticity' and working-class disadvantage that is the hallmark of his work. At the same time, it also involves invoking the working-class camaraderie and, in some cases, political resistance that is prompted by social and economic inequality. In this respect, Loach's films*

*may be seen to rely on relatively familiar images of the Irish – variants of the ‘slum Irish’ and the ‘fighting Irish’ – while simultaneously complicating conventional understandings of the ‘British’ working class. (Pay to view)*

M. Leonard (2005): **Performing identities: music and dance in the Irish communities of Coventry and Liverpool. Social and Cultural Geography. Volume 6, Issue 4, pp. 515-529.**

<http://www.tandfonline.com/doi/abs/10.1080/14649360500200239>

*This article will examine how British-born second- and third-generation Irish people use Irish music and dance in the production of an Irish cultural identity. The article draws on research undertaken with members of the Irish communities in the English cities of Coventry and Liverpool. The research was conducted with music and dance practitioners in Liverpool who strongly identify as Irish and also with schoolchildren in Coventry whose parents or grandparents were born in Ireland. The paper first explores the comments of the Liverpool respondents and points to how music and dance can offer a space in which different generations can mark out their affiliation or embody their Irishness. Secondly, the paper considers interview work with schoolchildren in Coventry, concentrating on their responses as listeners to Irish traditional music. Their comments point to the capacity of this music to resonate with multiple, even conflicting, productions of Irishness. The comments of all the respondents raise key debates about authenticity and the construction of identity. (Pay to view)*

P. Lyons, A. O'Malley-Younger (eds) (2009): **No country for old men - fresh perspectives on Irish literature. Peter Lang Academic Press, pp. 289.**

<http://www.tandfonline.com/doi/abs/10.1080/09670882.2011.541666>

*Once a country of emigration and diaspora, in the 1990s Ireland began to attract immigration from other parts of the world: a new citizenry. By the first decade of the twenty-first century, the ratio between GDP and population placed Ireland among the wealthiest nations in the world. The Peace Agreements of the mid-1990s and the advent of power-sharing in Northern Ireland have enabled Ireland's story to change still further. No longer locked into troubles from the past, the Celtic Tiger can now leap in new directions. These shifts in culture have given Irish literature the opportunity to look afresh at its own past and, thereby, new perspectives have also opened for Irish Studies. The contributors to this volume explore these new openings; the essays examine writings from both now and the past in the new frames afforded by new times. (Pay to view)*

E McWilliams, T Murray (2018): **Irishness and the culture of the Irish abroad: Irish Studies Review Volume 26, 2018 - Issue 1: The Literature and Culture of the Irish Abroad**

<https://www.tandfonline.com/doi/full/10.1080/09670882.2017.1404687>

*For a small island on the periphery of Europe, Ireland has had a remarkably global impact in regard to its people and culture. Successive waves of migration are, at once the refrain of a centuries-old tradition and at the same time simply a*

reflection of a current worldwide phenomenon.<sup>1</sup> Irish history and mythology are replete with stories of exodus and exile. From Colmcille's departure from Ireland in the sixth century through the Celtic sagas of the early middle ages, the Flight of the Earls and the Wild Geese of the seventeenth and eighteenth centuries to the great migrations after the Famine in the nineteenth, the notion of leaving, as Patrick Ward points out, "has deep roots in the Irish psyche."<sup>2</sup> In recent years, the international refugee crisis, the UK's decision to withdraw from the European Union and the introduction of draconian immigration legislation in the United States have all refocused attention on the global political context within which any study of Irish migration is currently undertaken.

A. Moran (2011): **Sites of diaspora: the Irish music of Birmingham. University of Cambridge.**

<https://smimusicthesesregister.com/index.php/node/404>

*This doctoral thesis is a musical ethnography of the Irish community in Birmingham since 1950. In the second half of the twentieth century, Irish music enjoyed widespread popularity in Europe and North America, but regional economic and political circumstances created a specific context for the reception of such music in the English Midlands. My thesis presents the situation for the Birmingham Irish through five main investigations, beginning by establishing the geographical and chronological parameters. My thesis presents the situation for the Birmingham Irish through five main investigations, beginning by establishing the geographical and chronological parameters for my study. I argue that Birmingham's location at the hub of a road and communications network contributed to the unique development of Irish music in this city, but I also emphasise the diachronic, inter-generational processes of change that have been manifested in that Irish musical expression. Each chapter begins with a performance example from the Birmingham Town Hall in order to show how a single venue may provide an audience with musical representations of Irishness that are mutable over time.*

A. Moran (2012): **Hail ambiguous St Patrick: sounds of Ireland on parade in Birmingham. Irish Studies Review. Volume 20, 2012 - Issue 2.**

<http://www.tandfonline.com/doi/full/10.1080/09670882.2012.679214?src=recsys>

*Birmingham's St Patrick's Day parade claims to be the largest of such events in the UK and the third best attended in the world. Despite resorting to universal advertising proclamations that for one day 'everyone is a little bit Irish', this annual march continues to foster the unique musical character of the local diaspora; a metanarrative for the wider, fractious journey of the Irish community into the West Midlands over the past sixty years. This paper examines the primary event in Birmingham's calendar by way of the sounds of the spectacle, considering the musical display that is presented in the processional mode to a static audience sharing city-centre streets one Sunday morning every March. By engaging with the theories on performance of Domenico Pietropaolo, Mikhail Bakhtin and Stephen Greenblatt, this paper argues that it is in the audible space*



*of the parade that Birmingham creates Breda Gray's Ireland 'of global flows'.  
(Pay to View)*

T. Murray (2006): **Curious streets: diaspora, displacement and transgression in Desmond Hogan's London Irish narratives. Irish Studies Review, Vol. 14, No. 2.** <http://www.tandfonline.com/doi/abs/10.1080/09670880600603653>

*A review of Desmond Hogan's work which often focuses on displacement in its many forms and contexts. Migration, and in particular its emotional and psychological catalysts and consequences, is a recurring topic of interest. (Pay to view)*

T. Murray (2012): **London Irish fictions : narrative, diaspora and identity. Liverpool University Press.** <https://www.liverpooluniversitypress.co.uk/books/id/39813/>

*The first book about the literature of the Irish in London. Murray examines novels, short stories and autobiographies set in London since the second world war and explores the complex psychological landscapes of belonging and cultural allegiances in these unique and personal perspectives on Irish migration.*

T. Murray (2013): **Edna O'Brien and narrative diaspora space. Irish Studies Review, Volume 21, 2013 . Issue 1, Pages 85-98**

<https://www.tandfonline.com/doi/full/10.1080/09670882.2012.758951?src=recsys>

*Given the persistent presence of migration in the work of Edna O'Brien, it is surprising how marginal a theme it is in critiques of her work. This article explores how questions of diaspora have reached a renewed level of depth and intensity in her novel *The Light of Evening* (2006) and the related short story 'My Two Mothers' (2011). Looking, in particular, at how letters play a central role in the relationships of three generations of Irish women across three countries, it analyses how issues of mother(land), diaspora and belonging are mediated through migrant fiction. It draws on the work of Avtar Brah and Paul Ricoeur to argue that, along with related forms of textuality within O'Brien's oeuvre, letters represent a 'narrative diaspora space' which illuminates the relationship between mothers, daughters and writing in Irish migrant experience.*

T. Murray (2014): **Winifred M. Patton and the Irish Revival in London. Irish Studies Review, Volume 22, 2014 . Issue 1, Pages 22-33**

<https://www.tandfonline.com/doi/full/10.1080/09670882.2013.871863>

*The place of London in the Irish Revival is sometimes overlooked, yet, at the turn of the nineteenth and twentieth centuries, the city served as a place where Irish political and cultural identities were reinvigorated amongst the migrant community there and fed directly into events back home. The experience of living in London, at one remove from Ireland, appears to have reinforced a*

*sense of belonging and nationhood for many writers, the most prominent of which was Yeats. This article examines the life and work of Winifred M. Patton, a gifted Irish writer and nationalist who lived there between 1893 and 1914. Whilst she never achieved the same reputation as some of her contemporaries, Patton, nevertheless, published widely in Irish nationalist newspapers of the time. Apart from writing poetry, short stories and essays, she was also active in political and cultural organisations such as the Gaelic League and the Irish Fireside Club helping ferment Irish nationalist aspirations at a crucial turning point in British–Irish relations. Based on new research into an archival collection of Patton's papers, this article examines the relationship between migration, gender and nationalism and the role of literature in mediations of cultural identity in the Irish diaspora. (pay to view)*

D. Pierce (2005): **The Irish theme in the writings of Bill Naughton. York St John College.** <http://www.estudiosirlandeses.org/wp-content/uploads/2013/05/DavidPierce.pdf>

*The student interested in cultural assimilation, hybridity, and naturalization, in masculinity, authorship, and identity, in what happened to the Irish in Britain in the twentieth century, will turn at some point to the Mayo-born, Lancashire writer Bill Naughton (1910-1992), author of a classic children's story collection *The Goalkeeper's Revenge and Other Stories* (1961), of *Alfie* (1965), the film which helped define 1960s London, and of a series of autobiographies largely centering on his Irish childhood and upbringing in Bolton. It has been the historic role of Irish writers from Richard Brinsley Sheridan to Oscar Wilde, from Elizabeth Bowen to William Trevor, to give the English back to themselves in a gallery of portraits. Naughton is part of this tradition, but, unlike these other writers, his subject is the English working class, which he writes about from within, with both sympathy and knowledge. It can be readily conceded that his work is not at the forefront of modern English or Irish writing, but it does deserve to be better known and appreciated. Here in this discursive essay, with an eye on his Irish background, I move back and forth across his writing to reflect on his contribution not so much to the cultural greening of Britain as to the mass observation of the English and of the Irish in Britain.*

L. Pettitt (2011): **Irish exilic cinema in England. Irish Studies Review Volume 19, Issue 1, 2011 Special Issue: Screening the Irish in Britain.** <http://www.tandfonline.com/doi/abs/10.1080/09670882.2011.541647?journalCode=cisr20>

*Irish exilic cinema is defined by the nexus of entanglements between Ireland and England as a subset of wider Irish–British relations. A case study of a Belfast-born director Hans – later known as Brian Desmond Hurst (1895–1986) – is*

*offered as axiomatic of the Irish exilic manifest in cinema. Using the idea of the 'slipzone of anxiety and imperfection' (Hamid Naficy, 'Situating Accented Cinema', in Transnational Cinema (London: Routledge, 2006), 111.) to characterise the London hub of the cinema business mid-century as an uneasy socio-cultural space, it explores Hurst's career arc within this phase of Britain's imperial history, including Ireland's (re)positioning. Applying a queered concept of the auteur, Hurst's exilic Irishness and sexuality are considered as 'performed within material and semiotic circumstances' pertaining to a specific historical juncture (Richard Dyer, 'Believing in Fairies', in The Culture of Queers (London: Routledge, 2002), 35). Analysis of films from Dangerous Moonlight (1941) to Dangerous Exile (1957) shows that Hurst's most telling cinematic insights come not in films set in or about Ireland but rather in narratives of outsiders/exiles in British war and colonial films that expose socio-cultural anxieties about Englishness, class and decolonisation.*

CW Reid (2016): **Citizens of nowhere: longing, belonging and exile among Irish Protestant writers in Britain. c.1830–1970. Irish Studies Review. Volume 24 . Issue 3. 255-274.**

<http://www.tandfonline.com/doi/full/10.1080/09670882.2016.1195475>

*Since the 1970s, the literature on the history of the worldwide Irish diaspora has become increasingly sophisticated, with scholars employing a range of innovative techniques to capture aspects of the migratory experience. Many challenges remain, however, in charting the multifaceted experiences of the Irish in Britain. This article makes the case for a cultural study of Irish Protestants in Britain. It examines the contours of the Irish Protestant migratory mind-set, focusing on the writings of a number of creative émigrés, temporary and permanent, such as W.B. Yeats, Denis Ireland, Nesca Robb, and John Hewitt. Of particular relevance are articulations of longing, belonging and exile, which shaped the literary perspective of these writers, and complicated their relationships with Ireland and Britain. Attitudes regarding emigration within Protestant Ireland are also probed to tease out cross-channel ideals and fears.*

L. Ryan, L. Clarke, A. D'Angelo, N. Kaye (2016): **Analysis of RTE long wave radio in Britain. Social Policy Research Centre, Middlesex University. Irish in Britain. https://www.irishinbritain.org/what-we-do/our-campaigns/rte**

*The Department of Foreign Affairs and Trade in Ireland requested the organisation Irish in Britain to oversee this time limited research and, following an open tendering process, the Social Policy Research Centre (SPRC) at Middlesex University was commissioned to conduct the present study on the reach and value of RTÉ Radio 1 on Longwave among the Irish community in Britain and the potential impact of closure on cohorts within the community. In line with the mandate of Irish in Britain, the SPRC was specifically commissioned to look at RTÉ Radio 1 Longwave listenership in England, Scotland and Wales only. In response to queries received, it was agreed that if individuals in Northern Ireland wished to complete the survey then their*

*responses would be forwarded directly to the Steering Group. This study on RTÉ Radio 1 Longwave listenership among the Irish community in Britain is the first of its kind and the findings from the research are intended to inform a decision on the future of the service.*

D. Tubridy. S. Feeney (2012): **The future state of Ireland. Goldsmiths University. London.** <https://thefuturestateblog.wordpress.com/stephanie-feeney/>

*An interdisciplinary creative research practice founded by Goldsmiths staff and researchers Dr Derval Tubridy and Stephanie Feeney in early 2012. It originated from The Future State of Ireland conference, an arts and academic event which took place at Goldsmiths in November 2012 that sought to examine, and prove the legitimacy of, creative responses in Irish visual art, filmmaking, poetry, literature and music, to the Irish economic crisis that began after the collapse of the Celtic Tiger boom. The FutureState was founded on, and continues to operate on, a shared belief that creative visual and aural responses allow us to gauge the effects of economic measures and that these two things are not completely unrelated.*

B. Walter (2011): **Including the Irish: taken-for-granted characters in English films. Irish Studies Review, Volume 19, Issue 1.** <http://www.tandfonline.com/doi/abs/10.1080/09670882.2011.541641>

*The Irish have become embedded in the 'diaspora space' of England so that their presence is taken for granted. This article explores the ways in which films made by English directors include Irish characters in apparently unplanned and incidental ways which reflects their own assumptions and those of their audiences about the 'natural' place of the Irish in English social landscapes. It interrogates the understandings and intentions of the director (Richard Eyre), screenwriter (Patrick Marber) and actors (Judi Dench, Andrew Simpson) in the film Notes on a Scandal which adds an Irish character to Zoë Heller's novel. Many other narrative fi contain small clues, usually denoted by voices, but also 'looks', culture and roles. These sources enrich the evidence available to social scientists analysing the deep entanglement of the Irish with both the long-settled and more recently arrived populations living in England. (Pay to view)*

B. Walter (2013): **Personal lives: narrative accounts of Irish women in the diaspora. Irish Studies Review, Volume 21, Issue 1, 2013, pp. 37-54.**

<http://www.tandfonline.com/doi/abs/10.1080/09670882.2012.759711?src=recsys>

*The burst of writing about Irish women in the diaspora after the 1980s, led by Mary Lennon, Marie McAdam and Joanne O'Brien's Across the Water: Irish Women's Lives in Britain, coincided with the 'narrative turn' in the social sciences and literary representation. This paper uses Carol Smart's concepts of Personal Life (2007) – memory, biography, embeddedness, relationality and the imaginary – to examine a range of ways in which personal narratives have become central to our understandings of Irish women and their descendants in both written and visual representations. It interweaves disciplines, bringing together a wide range*

*of sources including academic and public accounts in which Irish women appear both as main characters and in walk-on parts. It explores constructions of these 'fictions' and their connections with the biographies of authors. (Pay to view)*

## Documentaries and Films

Gael Media (2002): **Damhsa an Deoraí (The Emigrant Dance): Story of the Galtymore Ballroom in London.** Originally broadcasted on TG4. Available to buy at: <http://conamara.org/index.php?page=damhsa-an-deorai>

# **SECTION 3: HEALTH & WELFARE**

## **HEALTH**

*See also Health & Lifestyle, Mortality, Discrimination & Sectarianism, Gender, Community and Migration.*

J. Abbotts, R. Williams, H. Sweeting and P. West (2001): **Poor but healthy? The youngest generation of Irish catholics in West Scotland. Health Bulletin, Vol. 59, No. 6, pp. 373 – 380.** <http://www.ncbi.nlm.nih.gov/pubmed/12661387>

*Catholic adults in the West of Scotland, who are mainly of Irish origin, have been shown to suffer excess morbidity and mortality compared to the general population. A major contributing factor to this inequality is socio-economic disadvantage. This paper investigates the health and socio-economic position of Catholics in the youngest generation.*

J. Abbotts, R. Williams, G.Ford, (2001): **Morbidity and Irish Catholic descent in Britain: relating health disadvantage to socio-economic position. Social Science and Medicine. Vol 52, pp 999 – 1005.** <http://www.sciencedirect.com/science/article/pii/S0277953600002008>

*This paper examines a number of key health measures, namely self-assessed health, number of symptoms in the month prior to interview, sadness or depression, disability and lung function, and various indicators of socio-economic position (head of household social class, main source of income, car ownership, housing tenure and school-leaving age), which all show Catholic disadvantage. The report recognises that Irish Catholics in Britain are less well off than the host population in terms of socio-economic position and health. Results are presented from this Scottish study, where Catholic religion of origin mainly indicates Irish ancestry, and it is estimated that about one-third of the population is of significant Irish descent. (Pay to view)*

J Abbotts, S Harding, K Cruickshank (2004): **Cardiovascular risk profiles in UK-born Caribbeans and Irish living in England and Wales. Atherosclerosis. 2004 Aug;175(2):295-303. <http://www.ncbi.nlm.nih.gov/pubmed/15262186>**

*Cardiovascular disease is the leading cause of morbidity and mortality among Caribbean and Irish origin people living in England and Wales. Yet mortality from coronary heart disease (CHD) of migrant Caribbeans is lower than the national average, while stroke mortality is higher. The Irish experience higher than average mortality from both diseases. Little is known about the health of the children of these migrants. The Health Survey for England (HSE) 1999 was used to investigate for the first time cardiovascular risk factors in UK-born Caribbeans aged 35-44 and Irish aged 35-44 and 45-54 years.*

P. Aspinall, B. Jacobson (2004) **Ethnic disparities in health and health care: a focused review of the evidence and selected examples of good practice. [https://kar.kent.ac.uk/7769/1/Aspinall EthnicDisparities July 2004.pdf](https://kar.kent.ac.uk/7769/1/Aspinall%20EthnicDisparities%20July%202004.pdf)**

*Evidence is presented of how the NHS and other agencies are attempting to address the health and care needs of diverse ethnic/cultural communities including white minority groups. Examples of diverse practice to suit diverse communities have been selected for each area where available.*

E Barry, A Laverty, A Majeed, C Millett (2015) **Ethnic group variations in alcohol-related hospital admissions in England: does place matter? Ethnicity and Health. Volume 20, 2015 - Issue 6. 557-563. <http://www.tandfonline.com/doi/full/10.1080/13557858.2014.950198>**

*Geographical location may be an important determinant of within and between ethnic group variations in alcohol-related hospital admissions in England. While a number of factors were not examined here, this descriptive analysis suggests that this heterogeneity should be taken into account when planning interventions and services for the prevention and management of alcohol misuse.(pay to view).*

J Beaumont, J Geber, N Powers, A Wilson, J Lee-Thorp, J Montgomery (2013): **Victims and survivors: stable isotopes used to identify migrants from the Great Irish Famine to 19th century London. Am J Phys Anthropol. 2013 Jan;150(1):87-98. <http://www.ncbi.nlm.nih.gov/pubmed/23124593>**

*Historical evidence documents mass migration from Ireland to London during the period of the Great Irish Famine of 1845-52. The rural Irish were reliant on a restricted diet based on potatoes but maize, a C(4) plant, was imported from the United States of America in 1846-47 to mitigate against Famine. In London, Irish migrants joined a population with a more varied diet. To investigate and characterize their diet, carbon and nitrogen isotope ratios were obtained from bone collagen of 119 and hair keratin of six individuals from Lukin Street cemetery, Tower Hamlets (1843-54), and bone collagen of 20 individuals from the cemetery at Kilkenny Union Workhouse in Ireland (1847-51). A comparison of the results with other contemporaneous English populations suggests that*

*Londoners may have elevated  $\delta(15) N$  compared with their contemporaries in other cities. In comparison, the Irish group have lower  $\delta(15) N$ . Hair analysis combined with bone collagen allows the reconstruction of perimortem dietary changes. Three children aged 5-15 years from Kilkenny have bone collagen  $\delta(13) C$  values that indicate consumption of maize (C(4)). As maize was only imported into Ireland in quantity from late 1846 and 1847, these results demonstrate relatively rapid bone collagen turnover in children and highlight the importance of age-related bone turnover rates, and the impact the age of the individual can have on studies of short-term dietary change or recent migration. Stable light isotope data in this study are consistent with the epigraphic and documentary evidence for the presence of migrants within the London cemetery.*

R. Casey (2010): **'You doctor yourself': health beliefs, resilience and well-being among the Irish in Yorkshire. Diversity in Health and Care, Volume 7, Number 2, pp. 129-138.** <http://diversityhealthcare.imedpub.com/you-doctor-yourself-health-beliefs-resilience-and-wellbeing-among-the-irish-in-yorkshire.pdf>

*There is a growing body of evidence that points to the poor health of the Irish in the UK. Based upon two focus groups, a total of 15 in-depth interviews and a self-completion survey of Irish people in a medium-sized town in Yorkshire, this paper uses a socio-ecological framework to explore the effect of social and cultural factors on Irish people's health. (Pay to view)*

M. Clucas (2009): **The Irish health disadvantage in England: contribution of structure and identity components of Irish ethnicity. Ethnicity & Health, Volume 14, Issue 6.** <http://www.tandfonline.com/doi/abs/10.1080/13557850903111571?journalCode=ceth20>

*Findings of this report demonstrate a persistent ethnic health disadvantage for first generation and UK-born Irish people living in England with respect to self-reported general health and limiting long-term illness, which cannot be fully explained by demographic and key socio-economic factors. Aspects of ethnicity related to both structure and identity may affect Irish self-reported health. (Pay to view)*

M. Clucas (2009): **Researching Irish health inequalities in England: a case study of first and second generation Irish men and women in Coventry. University of Warwick.** [https://www.researchgate.net/publication/39960725\\_Researching\\_Irish\\_health\\_inequalities\\_in\\_England\\_a\\_case\\_study\\_of\\_first\\_and\\_second\\_generation\\_Irish\\_men\\_and\\_women\\_in\\_Coventry](https://www.researchgate.net/publication/39960725_Researching_Irish_health_inequalities_in_England_a_case_study_of_first_and_second_generation_Irish_men_and_women_in_Coventry)

*The extensive findings provide further evidence for an Irish health disadvantage in England, with some differences by country of birth, and provide clues to generative mechanisms for the demi-regularity found. The intensive findings concur with the extensive analysis and show that generative mechanisms from structural and identity dimensions of ethnicity 1) contribute to the health*

*inequalities and/or experiences of first and second generation Irish people in England, 2) interact in complex ways, 3) are impacted by the socio-political context, i.e., British colonialism and a world capitalist economy, and 4) are shaped by interweaving forces of structure and agency.*

J Das-Munshi, C Clark, M Dewey, G Leavey, S Stansfeld, M Prince, M (2013). **Does childhood adversity account for poorer mental and physical health in second-generation Irish people living in Britain?: birth cohort study from Britain (NCDS). BMJ Open. 3(3). [e001335]. 10.1136/bmjopen-2012-001335**  
**[https://kclpure.kcl.ac.uk/portal/files/14182508/BMJ\\_Open\\_2013\\_Das\\_Munshi.pdf](https://kclpure.kcl.ac.uk/portal/files/14182508/BMJ_Open_2013_Das_Munshi.pdf)**

*Worldwide, the Irish diaspora experience elevated mortality and morbidity across generations, not accounted for through socioeconomic position. The main objective of the present study was to assess if childhood disadvantage accounts for poorer mental and physical health in adulthood, in second-generation Irish people.*

L. Delaney, A. Fernihough, J.P Smith (2013): **Exporting poor health: The Irish in England. Rand Working Paper. UCD and the Geary Institute and School of Economics.** **<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3858464/>**

*In the twentieth century, the Irish-born population in England has typically been in worse health than both the native population and the Irish population in Ireland, a reversal of the commonly observed healthy migrant effect. Recent birth cohorts living in England and born in Ireland, however, are healthier than the English population. The substantial Irish migrant health penalty arises principally for cohorts born between 1920 and 1960. In this article, we attempt to understand the processes that generated these changing migrant health patterns for Irish migrants to England. Our results suggest a strong role for economic selection in driving the dynamics of health differences between Irish-born migrants and white English populations.*

H Ewart (2012): **Caring for migrants : policy responses to Irish migration to England, 1940-1972. PhD thesis. University of Warwick.**  
**<http://wrap.warwick.ac.uk/56276/>**

*Large-scale interstate migration raises questions about where the responsibility for migrant welfare lies, whether with the sending state and its institutions, the receiving state or both. Across the middle decades of the twentieth century, around half a million people left Ireland, the majority for England. This study analyses the policy responses of governmental, Catholic church and voluntary organisations in both countries to Irish migrant welfare. Using records from Irish and English diocesan archives and the National Archives of Ireland and England the study identifies the policy claims that were made to church and state in the two countries and the responses that resulted.*



M Malone (2010): **The health experience of Irish people in a North West London 'community saved'. Community, Work & Family Volume 4, 2001 - Issue 2.**

<https://www.tandfonline.com/doi/abs/10.1080/713658926?src=recsys>

*This paper describes the development of a 'community saved' among first generation Irish immigrants in London. A 'community saved' is defined by its containment of numerous personal relationships formed over time; it is 'densely knit' and 'bounded'. Within this paper links are described between the development and survival of this Irish immigrant community, with its emphasis upon both family ties and work as a means of enhancing social cohesion, and its members' lived health experience. Social theory in its most comprehensive form, as a 'tool' of social research which seeks to provide explanations of events in the real world, provides a unifying theoretical framework for the study. The development of 'social capital', or the growth of values such as trust and reciprocity that facilitate societal functioning and community life, provides the main unifying theme linking community life to health experience. Precisely how it does so may mean moving, at times, in and out of empirical data. It involves participants using their own words and their own phrases to describe their particular experience: an exposition beyond the scope of mere statistical measurement. (pay to view)*

J. Moore, P. Treloar, J. McShannon (2013): **The cost of change. The impact of welfare reform on the Irish community in London. London Irish Centre. Lasa. Irish in Britain.**

[https://www.rightsnet.org.uk/pdfs/CostofChange WEB\\_UPDATEJULY2013.pdf](https://www.rightsnet.org.uk/pdfs/CostofChange_WEB_UPDATEJULY2013.pdf)

*To date, most research examining the impact of the welfare reforms has been undertaken by the Department for Work and Pensions (DWP), local authorities and housing associations. There has been no independent examination of the potential impact on any specific ethnic minority. This report sets out to explore how the reforms will affect an established migrant community, the Irish community in London.*

K. Mullen, R Williams, K Hunt (2000): **Irish descent, religion and food consumption in the west of Scotland. Appetite. 2000 Feb;34(1):47-54.**

<http://www.ncbi.nlm.nih.gov/pubmed/10744891>

*Mortality and morbidity of people of Irish descent in Britain is high, including from cardiovascular causes potentially linked with diet. The west of Scotland has long had a pattern of Irish migration, where migrants were poorer than the host population, and their different religious background gave rise to prolonged discrimination. This paper uses data collected in 1987/88 from the west of Scotland Twenty-07 study to test whether dietary differences due to poverty or to other factors have persisted among the descendants of these migrants. Being born of Catholic parents was the index of Irish descent used, these respondents consumed less of a factor represented by fruit, yoghurt and vegetables, and more of one represented by snacks and processed foods than the rest of the sample. The picture for those reporting current Catholic affiliation in adulthood was similar. Differences are largely associated with social class and mediated not by*

*low income but by educational disadvantage. The findings suggest the continuation of a diet affected by limited opportunities for social mobility, and thus by obstacles to sustained educational advancement, among the descendants of Irish migrants even after several generations.*

Office of National Statistics (2013): **Ethnic variations in general health and unpaid care provision. 2011.**

**<https://www.bl.uk/collection-items/ethnic-variations-in-general-health-and-unpaid-care-provision-2011>**

*This brief report examines the inequality in general health and in the provision of unpaid care between ethnic groups in England and Wales in 2011, taking account of the impact of providing unpaid care on general health, and whether this impacts more markedly in some ethnic groups compared with others. Ethnic inequalities in health are well known, generally showing a poorer health profile among ethnic minority groups compared with the overall population. The 2011 Census provides data to assess the pattern and scale of inequality using detailed ethnic group breakdowns, not ordinarily available from other data sources..*

G. Scally (2004): **'The very pests of society': the Irish and 150 years of public health in England. Clin Med. 2004 Jan-Feb;4(1):77-81.**

**<http://www.ncbi.nlm.nih.gov/pubmed/14998274>**

*In the context of efforts to reduce health inequalities, the health status of the Irish in England should be a major subject for concern. As England's longest standing and most numerous ethnic minority, the Irish have at times been regarded as a public health threat and have repeatedly been stereotyped in literature and image. There has also been a failure to recognise and celebrate the contributions to the improvement of public health made by members of the Irish community such as Kitty Wilkinson. In recent years alarming evidence has emerged that the mortality of Irish people living in England appears to have worsened in successive generations. Comparison of available data on some of the key determinants of ill health shows that the Irish in England have a worse profile than the Irish living in Ireland. A concerted programme of action is needed to investigate why the Irish should have such poor health status and to develop a programme to address it.*

S Shafiq, S Parveen, J Oyebode (2020) **How people of African Caribbean or Irish ethnicity cope with long-term health conditions in UK community settings: A systematic review of qualitative, quantitative and mixed method studies.**

**The Alzheimer's Society Grant Number: 377 (AS-PhD-17-018. Review Article.**

**<https://onlinelibrary.wiley.com/doi/10.1111/hsc.13181>**

*Living with a chronic or mental health condition can be challenging and requires considerable adjustment. As ways of coping are culturally influenced, it is important to understand how minority ethnic populations cope, to inform appropriate services. This review aimed to explore the coping strategies used by UK residents from an African Caribbean or Irish background between 1960 and 2020. A systematic literature search on strategies used to cope with chronic health conditions in both populations living in the United Kingdom identified 26*

*relevant studies. Data were extracted, quality of papers was appraised and critical interpretive synthesis was applied. Two major foci of the studies were coping strategies and barriers to coping. The main coping strategies were denial/scepticism, self-management, spirituality and religion. Within each population, there was variation in ways of coping. The review highlights the complex role of religion in influencing coping strategies. It demonstrates how personal and minority ethnic populations' experiences of service use are connected with stigma, fear and mistrust, which also act as barriers to seeking help and to coping. Coping with a chronic or mental health condition in the Irish and African Caribbean populations is under-researched. Stigma, fear and mistrust in services act as key barriers to help-seeking and religion is a prominent coping strategy. However, few detailed examples were given on how it was used to assist individuals when managing a chronic or mental health condition. Also due to a lack of research, firm conclusions cannot be drawn for the Irish population.*

M. Tilki (2003): **A study of the health of the Irish-born people in London: The relevance of social and socio-economic factors, health beliefs and behaviour. Unpublished PhD Thesis Middlesex University.**  
<http://ethos.bl.uk/OrderDetails.do?uin=uk.bl.ethos.523850>

*This thesis argues that the health of Irish people in London is influenced by factors arising in both Ireland and Britain. Using different qualitative methods, the perceptions and experiences of Irish born people in London and professionals working with the Irish community were elicited. The thesis demonstrates a relationship between being Irish in London and ill-health but reveals the relevance of childhood experiences and factors associated with Ireland in understanding the complexity of the Irish health experience. (Pay to view)*

M. Tilki (2015): **Dementia and cancer in the Irish community in Britain. Better Health Briefing Paper 38, Race Equality Foundation.**

<https://raceequalityfoundation.org.uk/wp-content/uploads/2018/02/Health-Briefing-38.pdf>

*The absence of up to date evidence about the Irish community is occasionally noted, but, due to a tendency to define ethnicity in terms of skin colour, policy makers and commissioners generally fail to commission research on this group. The presumption that the Irish community have the same problems and needs as English people underplays evidence that poor health and limiting long term illness continue into the second and third generation of Irish migrants. This paper considers the experience of the Irish community in Britain in relation to cancer and dementia, considering the impact of demographic and cultural factors on the prevalence of these conditions and the uptake and appropriateness of treatment.*

P. Walls, R. Williams (2004): **Accounting for Irish Catholic ill-health in Scotland: a qualitative exploration of some links between 'religion', class and health.** **Social Health Illness, Volume 26, pp. 527-56.**  
<http://onlinelibrary.wiley.com/doi/10.1111/j.0141-9889.2004.00404.x/pdf>

*This paper considers the ways in which accounts from Glasgow Catholics diverge from those of Protestants and explores the reasons why people leave jobs, including health grounds. These accounts highlight the distinctive experiences of Catholics, from health and stress related illnesses, obstacles in career progression and interactional difficulties among (mainly) middle class men. The paper considers whether the competence of Catholics or Catholic cultural factors are implicated in thwarting social mobility among Catholics or, alternatively, whether institutional sectarianism is involved.*

R. Walsh (2014): **Degrees of ethnic inclusion revisited. Analysing Irish inclusion in JSNAs, Irish in Britain.**  
<https://www.irishinbritain.org/assets/files/publications/reports/JSNA-Report-FINAL-pdf.pdf>

*According to the NHS Confederation "The main goal of a JSNA is to accurately assess the health needs of a local population in order to improve the physical and mental health and well-being of individuals and communities". JSNAs are critical to local government and service providing organizations in knowing where to focus their efforts and resources in order to improve health and wellbeing. If certain groups are excluded from these assessments, they will miss out on important attention and subsequently the aid they need.*

## Webpages

**Irish in Britain Health Factsheets cover a variety of conditions affecting the Irish community.** These can be downloaded from:  
<https://www.irishinbritain.org/what-we-do/health-and-wellbeing/health-resources>

# MENTAL HEALTH, DEMENTIA & SUICIDE

See also *Ethnic Minority Studies, Irish Ethnicity & Identity, Discrimination & Sectarianism, Gender, Community, Elder Care, Migration and Recent Migration.*

All Party Parliamentary Group (APPG) on Dementia (2013): **Dementia does not discriminate. The experience of black, asian and minority ethnic communities.**  
<https://www.alzheimers.org.uk/2013-appg-report>

*In this work the APPG on Dementia sought evidence from a range of people. This included people with dementia and their carers, health and social care providers and practitioners, and experts in dealing with those challenges that can arise for people living in minority groups.*

P.J Aspinall (2002): **Suicide amongst Irish migrants in Britain: a review of the identity and integration hypothesis. International Journal of Social Psychiatry, Vol. 48, Issue. 4, pp. 290-304.** <http://isp.sagepub.com/content/48/4/290.short>

*Studies have consistently reported higher rates of suicide amongst Irish migrants in Britain than in the population as a whole. The author argues that associations between factors such as social isolation, identity, stoicism, anti-Irish racism and suicide have a very limited evidence base. He argues the need for further exploratory research which includes predisposing factors, individual and work environments and major life events. Aspinall also highlights the need to examine protective factors, availability of interventions and social support.*

D. Bhugra, P. Jones (2001): **Migration and mental Illness. Advances in psychiatric treatment, vol. 7, pp. 216–223.**  
<http://apt.rcpsych.org/content/7/3/216.full>

*This paper provides an overview of some observations in the field of migration and mental health, hypothesise why some individuals and groups are more vulnerable to psychiatric conditions, and considers the impact of migration experiences on provision of services and care. Irish males are reported to have higher suicide rates than native British males, while Irish women have higher stress rates than Indian, Pakistani, Bangladeshi, Chinese and Caribbean women.*

K. Bhui, S. Stansfeld, K. McKenzie, S. Karlsen, J. Nazroo, S. Weich (2005): **Racial/ethnic discrimination and common mental disorders among workers: findings from the EMPIRIC study of ethnic minority groups in the United Kingdom. American Journal of Public Health. Vol. 95. No. 3. pp. 496–501.** <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC1449208/>

*The research measures perceived discrimination and its association with common mental disorders among workers in the United Kingdom. A number of groups were identified including the Irish.*

J. Botsford, C.L Clarke, C.E Gibb (2011): **Research and dementia, caring and ethnicity: a review of the literature. Journal of Research in Nursing. Vol. 16. Issue. 5. pp. 437-449.** <http://jrn.sagepub.com/content/16/5/437.short>

*This paper provides a review of the literature concerning the impact of ethnic background on dementia and caregiving and includes a critique of ethnicity categorisation and commonly held assumptions. The paper concludes that ethnicity is significant in regard to how people experience dementia and caregiving, but also highlights a continuing need for research which explores the impact of ethnic background in a sensitive and sophisticated manner. The focus is on visible minorities but the Irish are mentioned in relation to the complexity of ethnic categorisation. (Pay to view)*

P.J Bracken, L. Greenslade, B. Griffiths, M. Smyth (1998): **Mental health and ethnicity: An Irish dimension. British Journal of Psychiatry. Vol 172. pp 103-105.** <http://bjp.rcpsych.org/content/172/2/103>

*The importance of issues such as ethnicity, culture and racism in relation to mental health is now well established and generally accepted in psychiatry. This report looks at how there is now considerable evidence that of all the ethnic minorities in Britain, the Irish have the poorest record of both physical and mental health and discusses the need for research within this community.(Pay to view).*

P.J. Bracken and P. O'Sullivan (2001): **The Invisibility of Irish migrants in British health research. Irish Studies Review, Volume 9, Issue 1, 41-51.** <http://www.tandfonline.com/doi/abs/10.1080/09670880020032681>

*This article examines the connections between the Irish and psychiatry.*

Community Action on Dementia: Brent (2015): **Living with dementia in today's community: Brent.** <https://www.brent.gov.uk/media/16403194/living-with-dementia-report.pdf>

*This report is the accumulation of the three strands comprising the first phase of research, which is to obtain an in-depth understanding what day-to-day life looks like for people with dementia. This firstly consists of a wide-ranging scan of innovative international practise in building community support in mental health care and secondly local data mapping of dementia in Brent today. The third strand comprises of sixteen ethnographies undertaken by professional and*

*community researchers, providing unique insights into the lives of people with dementia and those who care for them.*

L Clarke (2014): **An examination of the mental health of Irish migrants to England using a concept of Diaspora. Advances in Mental Health Promotion, Prevention and Early Intervention, Volume 9, 2010 - Issue 3.**  
<https://www.tandfonline.com/doi/abs/10.5172/jamh.9.3.231>

*This paper asks if Diaspora is an intellectually overloaded term or if, alternatively, it augments existing understandings of migrant's experiences when individuals are adrift from their homeland. Fundamentally, Diaspora is a concept that transcends the nation-state as the primary unit of analysis of migration movements and developments. Although some migrations are voluntary, most are not: thus, this paper addresses involuntary migrations, this emphasis drawing support from Cohen's Global Diasporas (2008) which employs an elastic method but with 'victim diasporas' taking precedence: by victim diasporas, Cohen means Jews, Africans, Armenians and Irish. This paper, of course, explicates matters in respect of 'the Irish', the second largest dispersed group in history. (pay to view)*

B Cullen, S. Fahy, C.J. Cunningham, R.F. Coen, I. Bruce, E. Greene, D. Coakley, J.B Walsh, Lawlor (2005): **Screening for dementia in an Irish community sample using MMSE: a comparison of norm-adjusted versus fixed cut-points. International Journal of Geriatric Psychiatry, Vol. 20, Issue 4, p. 371-376.**  
<http://onlinelibrary.wiley.com/doi/10.1002/gps.1291/abstract>

*The use of MMSE (Mini-mental State Examination) is common to detect and observe cases of dementia. This study uses MMSE in screening dementia within the Irish community.*

J. Das- Munshi, C. Clark, M.E Dewey, G. Leavey, S. Stansfeld, M.J Prince (2011): **Born into adversity: the intergenerational transmission of psychological morbidity in second generation Irish children living in Britain. Journal of Epidemiology and Community Health, Vol 65.. Issue 2.**  
[http://jech.bmj.com/content/65/Suppl\\_2/A31.2.abstract](http://jech.bmj.com/content/65/Suppl_2/A31.2.abstract)

*This study finds that childhood mental health problems in second generation Irish children growing up in Britain are accounted for through the adverse social circumstances which they were born into. As childhood mental health is implicated in the aetiology of adult common mental disorders, the findings suggest important life-course mechanisms in the aetiology of adult mental health in second generation Irish people. (Pay to view)*

J. Das- Munshi, C. Clark, M.E Dewey, G. Leavey, S. Stansfeld, M.J Prince (2014): **Born into adversity: psychological distress in two birth cohorts of second-generation Irish children growing up in Britain. Journal of Public Health 04/2013; 36(1). <http://www.ncbi.nlm.nih.gov/pubmed/23596193>**

*Worldwide, the Irish diaspora experience health inequalities persisting across generations. The present study sought to establish the prevalence of psychological morbidity in the children of migrant parents from Ireland, and reasons for differences.*

Department of Health (2003): **'Inside Outside': Improving mental health services for black and minority ethnic communities in England.**

**[http://webarchive.nationalarchives.gov.uk/+www.dh.gov.uk/en/Publicationsandstatistics/Publications/PublicationsPolicyAndGuidance/DH\\_4084558](http://webarchive.nationalarchives.gov.uk/+www.dh.gov.uk/en/Publicationsandstatistics/Publications/PublicationsPolicyAndGuidance/DH_4084558)**

*This document sets out proposals for reforming the service experience and service outcome of people from black and minority ethnic groups who experience mental ill health and who come into contact with mental health services, as users or carers. The plans set out in this document also aim to improve the overall mental health of people from black and minority ethnic groups living in England. The main focus for change is the pervasive ethnic inequality that currently exists within mental health services. The central objective of this initiative is to reduce and eventually eradicate such disparities and, by doing so, make mental health services appropriate for and relevant to a multicultural society. The Irish are recognised in this report as being socially and materially deprived in relation to the general white population. The report also looks at the mortality rates of the Irish that persists into the second and subsequent generations.*

M. Fitzpatrick, J. Newton (2005): **Profiling mental health needs: what about your Irish patients? The British Journal of General Practice. Vol. 55, Issue. 519. <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC1562353/>**

*Irish people are profiled to have a poor record for physical and mental health in Britain, with poor health carrying on to the second and third generation. The report discusses Irish invisibility with respect to their particular health issues.*

P Gavin (2020): **Irish ex-prisoner reflections on their psychological well being whilst in prison in England and Wales. Advancing Corrections Vol. 9(1) pp.101-118. <https://www.researchgate.net/publication/341029292> Irish ex-prisoner reflections on their psychological well being whilst in prison in England and Wales**

*Over the past 25 years the prison population of England and Wales has doubled and this has resulted in a significant proportion of the prisoner population suffering from mental ill-health. This paper considers the position of an under-researched group within the prison population in England and Wales, that of the Irish prisoner population. 37 semi-structured interviews were undertaken with recently released (within 2 years) Irish prisoners in England and Wales who*



*were asked to reflect on their experiences of incarceration. It considers how themes of depression, paranoia and fear, and loneliness and isolation, all of which were identified as major factors within their experience of imprisonment in England and Wales, relate to the overall experience of incarceration.*

G. Leavey (1999): **Suicide and Irish migrants in Britain: identity and integration. International Review of Psychiatry. 11, 168-172.**  
<http://informahealthcare.com/doi/abs/10.1080/09540269974348>

*Although cross-national comparisons of suicide data may be notoriously unreliable, the suicide rates of Irish-born people in Britain appear to be greater than those of the Irish in Ireland. This paper provides a review of the literature and examines evidence that migration to Britain heightens the risk of suicide for Irish people. Other studies from North America and Australia appear to confirm that the experience of living abroad for many Irish people is stressful. The reasons for this stress are complicated. In Britain, the relatively unsettled nature of Irish migration and the inability of the Irish to create an authentic identity may play a significant role. Irish cultural attitudes to health and the use of alcohol as an accepted method of coping with stress may also add to the toll. (Pay to view)*

G. Leavey, L. Rozmovitsa, L. Ryan, M. King (2007): **Explanations of depression among Irish migrants in Britain. Social Science & Medicine. Volume 65. Issue 2. pp. 231-244.**  
<http://www.sciencedirect.com/science/article/pii/S0277953607001402>

*This paper examines the causal attributes to depression among Irish migrants in the UK in the context of pre- and post-migration experiences with particular focus on gender and age. It reports on a qualitative study, from the migrant's perspective, on how migration might be related to depression. These perspectives were obtained through in-depth interviews with Irish-born migrants aged 18 and over living in London. (Pay to view)*

O. Lynch, J. Argomaniz (2015): **Victims of Terrorism and Political Violence: Identity, Needs, and Service Delivery in Northern Ireland and Great Britain. Terrorism and Political Violence. Volume 29. 2017. Issue 3. pp. 464-482.**  
<http://www.tandfonline.com/doi/full/10.1080/09546553.2015.1049342>

*Terrorism and political violence exist fundamentally as communicative acts; inherently the acts themselves serve to inspire anxiety and fear. As the recipients of such a communicative act, victims of terrorism and political violence serve as the vehicle for the dissemination of these communications to both the intended and broader audiences. Their victimising experience is thus a complex interplay between a profound personal trauma and the political/communicative dimension of the attack. Given this complexity, this article addresses how victims' needs are understood by victims of terrorism and political violence in both Northern Ireland (NI) and Great Britain (GB). Through engagement with practitioners, victims, survivors, and community activists, this article*

*conceptualises the existing perceptions amongst these different groups regarding needs, the delivery of services to victims in NI and GB, and examines the origins of the different approaches. Results demonstrate that victims' needs are highly context-dependent at a public level, but relate heavily to the experiences of other victims of terrorism and political violence at a private level. (Pay to view)*

R Mangalore, M Knapp (2012): **Income-related inequalities in common mental disorders among ethnic minorities in England. Social psychiatry and psychiatric epidemiology. VOL 47: NUMBER 3. : 2012. pp. 351-359.**  
<http://eprints.lse.ac.uk/38203/>

*The relative prevalence of common mental health problems among different ethnic groups in Britain is one of the least researched topics in health variations research. We calculate and compare income-related inequalities in common mental disorders among ethnic groups in Britain. (Pay to view)*

MJ Maynard, M Rosato, A Teyhan, S Harding (2012): **Trends in suicide among migrants in England and Wales 1979–2003. Ethnic Health. 2012 Feb; 17(1-2): pp.135–140.**  
<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3379783/>

*Previous research on suicide mortality among migrants by country of birth showed that, compared to those born in England and Wales, there was higher risk particularly among women from India (Raleigh et al. 1990, Raleigh and Balarajan 1992, Raleigh 1996, Maxwell and Harding 1998) and among men and women from Scotland and Ireland (Maxwell and Harding 1998). Men and women born in the Caribbean and South Asia-born men had lower risk (Raleigh and Balarajan 1992, Raleigh 1996, Maxwell and Harding 1998). We report the trends over time in rates in mortality from suicide in England and Wales between 1979 and 2003, by country of birth.*

National Institute for Mental Health in England: **Celebrating our cultures: mental health promotion with the Irish community. December 2004.**  
<https://lemosandcrane.co.uk/resources/DoH%20-%20Celebrating%20our%20cultures%20-%20Irish%20Community.pdf>

*This is a Department of Health briefing from the NIMHE regarding mental health promotion within the Irish community in England. The report makes the case that the Irish community are often regarded as an invisible white minority sharing similar experiences with black and South Asian groups. This report identifies key issues among the Irish community in relation to mental health and offers suggestions on how to bridge these gaps in equalities.*

Neeleman, V. Mak, S. Wessely (1997): **'Suicide by age, ethnic group, coroner's verdict and country of birth'. British Journal of Psychiatry, 171: 463- 46753.**  
<http://bjp.rcpsych.org/content/171/5/463>

*Classification of suicide is biased with respect to ethnicity and national origin. Rate patterns for ethnic minority groups reflect patterns seen in attempted suicide. In this deprived area, young White male suicide rates have surpassed those among the old.*

J Nugent (2020): **The Impact and Effect of Irish Music and Song on Irish People Living with Dementia in Great Britain. Comhaltas in Britain.**  
[https://12b6e2d3-1686-5f69-24b9-173b85755feb.filesusr.com/ugd/a00e35\\_1f36fd92367d433c9720b27987bbfe31.pdf](https://12b6e2d3-1686-5f69-24b9-173b85755feb.filesusr.com/ugd/a00e35_1f36fd92367d433c9720b27987bbfe31.pdf)

*This report documents active research on the effects of engagement in the traditional arts (music, cultural songs, storytelling and dance) in the lives of Irish people living with dementia in Great Britain. The project was funded by Comhaltas in Britain, with the support of a grant from the Irish Government, Emigrant Support Program. This report was created following music workshops for older people with dementia in selected care homes and day centres throughout Great Britain in January 2019. These workshops were led by the author, Dr. Josie Nugent – a music therapist and Irish fiddle player, who has developed innovative ways to help older people with dementia reengage through the use of cultural songs and dance music. The richness of findings from the four centres visited for this research project resulted in the creation of a programme titled Engaging Through Irish Traditional Arts for the Irish Diaspora with Dementia for Comhaltas in Britain. The programme has been designed, with an emphasis on a person-centred approach, to meet the social and emotional needs of people in dementia care and to be delivered by traditional artists, who need not have therapeutic expertise.*

W O Connor, J. Nazroo (eds). (2002): **Ethnic minority psychiatric illness in the community (EMPIRIC) – a qualitative study report. London. The Stationery Office**  
[http://webarchive.nationalarchives.gov.uk/+www.dh.gov.uk/en/Publicationsandstatistics/Publications/PublicationsStatistics/DH\\_4005698](http://webarchive.nationalarchives.gov.uk/+www.dh.gov.uk/en/Publicationsandstatistics/Publications/PublicationsStatistics/DH_4005698)

*The study was a qualitative investigation conducted alongside a large population study. The aim was to explore individual circumstances and experiences and to look for explanations, relationships between circumstances and needs and identify areas for further research. It offers explanations for mental illness, idioms of mental distress, coping strategies and use of services.*

PRIAE, ISCRI (2010) **Managing better mental health care for black & minority ethnic elders. University of Central Lancashire.**

**[https://www.priae.org/assets/4\\_PRIAE-](https://www.priae.org/assets/4_PRIAE-)**

**ISCRI Managing Better Mental Health Care for BME Older People 2010.pdf**

*This brings together work of several years and people who have contributed to the development of mental health among Black and minority ethnic (BME) elders. PRIAE is credited for 'pioneering' the agenda and so the first part takes the reader through this journey briefly since progress takes more than time, effort and resources. Looking back from this year 2009, we have come a long way, in a short time. BME elders are seen not only to exist and be growing in numbers, but to have mental health needs.*

L. Ryan, G. Leavey, A. Golden (2006): **Depression in Irish migrants living in London: case control study. The British Journal of Psychiatry, Issue 188, pp. 560-566. <http://bjp.rcpsych.org/content/188/6/560.full>.**

*Depression in Irish-born people living in London is associated with poorly planned migration. However, this effect can be modified by experiences following migration.*

K Sproston, J. Nazroo (eds). (2002): **Ethnic minority psychiatric illness in the community (EMPIRIC) – quantitative report. London. The Stationery Office [http://webarchive.nationalarchives.gov.uk/+www.dh.gov.uk/en/Publicationsandstatistics/Publications/PublicationsStatistics/DH\\_4005698](http://webarchive.nationalarchives.gov.uk/+www.dh.gov.uk/en/Publicationsandstatistics/Publications/PublicationsStatistics/DH_4005698)**

*The study was conducted alongside a second survey of the adult population covering those aged between 16 and 74 and living in private households throughout Great Britain, but this survey has as its focus five of the main ethnic minority groups in England (Bangladeshi, Black Caribbean, Indian, Irish and Pakistani people), together with a general population White group to provide a point of comparison.*

L Sweeney (2011): **Young Irish male perspectives on depression and peer suicide. Health Soc Care Community. 2015 Mar;23(2): Pages150-8. <http://docplayer.net/31967141-Young-irish-male-perspectives-on-depression-and-peer-suicide.html>**

*Suicide is currently the leading cause of mortality for young Irish men, marking young male suicide as a significant concern for public health research and policy. There is limited scope for clinical intervention in many cases of young male suicide, as the majority of young males who die by suicide are not in contact with primary or specialist health services in the months before they die. Exploring how psychological distress and suicide risk in young men are understood within the lay environment is therefore a key issue for community-based suicide prevention efforts. The objective of the current research was to address a knowledge gap regarding how young males interpret and respond to psychological distress in one another, and gain insights into their perspectives and beliefs regarding peer suicide and its impacts.*

L Sweeney, C Owens, K Malone (2015): **Communication and interpretation of emotional distress within the friendships of young Irish men prior to suicide: a qualitative study. Health Soc Care Community. 2015 Mar;23(2): Pages150-8.**  
**[http://roar.uel.ac.uk/3935/1/2014\\_Sweeney\\_et-al\\_Emotional-distress.pdf](http://roar.uel.ac.uk/3935/1/2014_Sweeney_et-al_Emotional-distress.pdf)**

*The potential for young men in crisis to be supported by their lay networks is an important issue for suicide prevention, due to the under-utilisation of healthcare services by this population. Central to the provision of lay support is the capability of social networks to recognise and respond effectively to young men's psychological distress and suicide risk. The aim of this qualitative study was to explore young men's narratives of peer suicide, in order to identify how they interpreted and responded to behavioural changes and indications of distress from their friend before suicide.*

M.Tilki (2016): **Dementia in gypsies and travellers: a brief guide for commissioners and providers. Irish in Britain. Leeds GATE.**  
**<https://www.irishinbritain.org/assets/files/publications/reports/Dementia-in-Gypsies-and-Travellers-A-brief-guide-for-Commisioners-and-providers.pdf>**

*The aim of this guide is to raise awareness of the increasing evidence and risk of dementia in Traveller communities, to highlight the factors which predispose to this and to examine the additional difficulties experienced by Travellers with memory problems and the people that care for them. The intention is to draw the attention of policy makers and commissioners to this multiply disadvantaged group, and to make recommendations about how their needs should and could be met.*

D.Truswell (2013): **Black and minority ethnic communities and dementia: where are we now? Race Equality Foundation, Better Health Briefing Paper 30.**  
**<http://www.better-health.org.uk/briefings/black-and-minority-ethnic-communities-and-dementia-where-are-we-now>**

*This briefing looks at developments in the UK since the launch of the National Dementia Strategy in 2009. It uses census data to estimate the number of black and minority ethnic people living with dementia in the UK, and proposes innovative solutions for care, including the use of community dementia navigators.*

D. Walsh (1999): **Mental health among Irish people living in Britain. The British Journal of Psychiatry, No. 174, pp. 79 – 80.**  
**<http://bjp.rcpsych.org/content/174/1/79.3>**

## Webpages

**Immigrant Counselling and Psychotherapy:** <http://www.icap.org.uk/>

# **PHYSICAL HEALTH**

*See also Travellers and Migration.*

A Allford, N Qureshi, J Barwell, C Lewis, J Kai (2014): **What hinders minority ethnic access to cancer genetics services and what may help? European journal of human genetics : the official journal of the European Society of Human Genetics. Vol 22: 7, 2014, pp. 866-874.**

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4060110/>

*Ethnic disparities in use of cancer genetics services raise concerns about equitable opportunity to benefit from familial cancer risk assessment, improved survival and quality of life. This paper considers available research to explore what may hinder or facilitate minority ethnic access to cancer genetics services. We sought to inform service development for people of South Asian, African or Irish origin at risk of familial breast, ovarian, colorectal and prostate cancers in the UK. Relevant studies from the UK, North America and Australasia were identified from six electronic research databases. Current evidence is limited but suggests low awareness and understanding of familial cancer risk among minority ethnic communities studied. Socio-cultural variations in beliefs, notably stigma about cancer or inherited risk of cancer, are identified. These factors may affect seeking of advice from providers and disparities in referral.*

I.D.R Arnott, E.R Nimmo, H.E Drummond, J. Fennell, B.R.K Smith, E. MacKinlay, J. Morecroft, N. Anderson, D. Kelleher, M. O'Sullivan, R. McManus, J. Satsangi (2004): **NOD2/CARD15, TLR4 and CD14 mutations in Scottish and Irish Crohn's disease patients: evidence for genetic heterogeneity within Europe? Genes and Immunity, Vol. 5, pp. 417-425.**

<https://www.nature.com/articles/6364111>

*A large cohort of Scottish patients with well-characterised Ulcerative Colitis and Crohn's Disease are compared with a cohort of Irish patients who may share a common Celtic ancestry, in order to explore the similarity in predisposition.*

J. Berlin, D. Smith, P. Newton (2018): **"It's because it's cancer, not because you're a Traveller"- exploring lay understanding of cancer in English Romany Gypsy and Irish Traveller communities. Eur J Oncol Nurs. 2018 Jun;34:49-54.**

<https://www.ncbi.nlm.nih.gov/pubmed/29784138>

*The lay understanding of cancer among English Romany Gypsies and Irish Travellers, has not been studied in depth before. Lay understandings of cancer, and illness in general, varies between different ethnic groups suggesting that procedures that work for one community may not work for another. Therefore,*

*the measures that are in place in the UK to educate and treat people with cancer may not work for the - often hard to reach - Gypsy and Traveller communities. This study explores Gypsies and Travellers lay perceptions of cancer.*

N. Bhala, R. Bhopal, A. Brock, C. Griffiths, S. Wild (2009): **Alcohol-related and hepatocellular cancer deaths by country of birth in England and Wales: analysis of mortality and census data.** *Journal of Public Health.* pp. 1-8.  
<https://www.era.lib.ed.ac.uk/bitstream/handle/1842/3119/JPH%20Bhala%20et%20al.pdf;sequence=1>

*The incidence of and mortality from alcohol-related conditions, liver disease and hepatocellular cancer (HCC) are increasing in the UK. Mortality rates by country of birth including Ireland were compared to explore potential inequalities and inform clinical and preventive care.*

S. Cohuet, A. Bukasa, R. Heathcock, J. White, K. Brown, M. Ramsey, G. Fraser (2009): **A measles outbreak in the Irish traveller ethnic group after attending a funeral in England. March–June 2007.** *Epidemiology and Infection.* 137. pp. 1759 – 1776. <http://www.ncbi.nlm.nih.gov/pubmed/19470194>

*This report details the occurrence of 21 cases of measles between April and May 2007 reported by Irish Travellers who had attended a funeral in London. From these cases, other outbreaks occurred across England. 124 cases were laboratory confirmed, of which none of the individuals in question had been vaccinated against measles. The report recommends approaches to improve integration of Irish travellers within routine health services whilst offering targeted interventions to increase vaccine uptake in this marginalised community. (Pay to view)*

L Condon, J Curejova, DL Morgan, G Miles, D Fenlon (2021): **Knowledge and experience of cancer prevention and screening among Gypsies, Roma and Travellers: a participatory qualitative study.** *BMC Public Health.* 2021 Feb  
<https://pubmed.ncbi.nlm.nih.gov/33593323/>

*The incidence of cancer is increasing worldwide, which has led to greater public health focus on primary prevention. Ethnic minorities have lower awareness of cancer risk factors and services, and are at greater risk of cancer mortality. While Gypsies, Roma and Travellers have poor health outcomes even in comparison with other ethnic minorities, little is known about how they view and enact primary prevention. This study takes a participatory approach to explore knowledge and experience of cancer prevention and screening in these communities.*

S. Harding, M. Rosato (1999): **Cancer incidence among first generation Scottish, Irish, West Indian and South Asian migrants living in England and Wales. Ethnicity and Health, Vol. 4, No. 1, pp. 83 – 92.**  
<http://www.ncbi.nlm.nih.gov/pubmed/10887464>

*This study describes patterns of cancer incidence among migrant groups, most of which reflect environmental influences. This has challenging implications for sensitive targeting of primary interventions. It is important not to be complacent about lower risks of main cancers among West Indians and South Asians. In all longitudinal study members, breast cancer was the most common malignancy among females and lung cancer among males. This was also true for all migrant groups with the exception of Northern Irish women for whom lung cancer was the most common. (Pay to view)*

S. Harding, M. Rosato, A.Teyhan (2008): **Trends for coronary heart disease and stroke mortality among migrants in England and Wales 1979-2003: slow declines notable for some groups. Heart, 94 (4) : 463-470.**  
<http://www.ncbi.nlm.nih.gov/pubmed/17690159>

*The research examines trends in coronary heart disease and stroke mortality in migrants to England and Wales. (Pay to view)*

K. Scanlon, S. Harding, K. Hunt, M. Petticrew, M. Rosato, R. Williams (2006): **Potential barriers to prevention of cancers and to early cancer detection among Irish people living in Britain: a qualitative study. Ethnic Health, Vol. 11, Issue. 3, pp. 325 - 341.** <http://www.ncbi.nlm.nih.gov/pubmed/16774881>

*Exploring the understanding of cancer among white Irish and white British individuals is the focus of this paper. The authors look at how poor understanding and pessimism about cancer prevention and treatments exists among both groups of people. The idea of 'stigma' among Irish people in Britain is strong in relation to cancer detection and screening; this is possibly down to negative family experiences such as secrecy around illness, poor medical diagnosis and suspicion around health services, particularly among older Irish people. Interestingly, the second generation also hold some beliefs that are similar and common to those of the first generation. (Pay to view)*

P Scarborough, P Bhatnagar, A Kaur (2010): **Ethnic differences in cardiovascular disease 2010 Edition. British Heart Foundation Health Promotion Research Group, Department of Public Health. University of Oxford.**  
<https://www.bhf.org.uk/publications/statistics/ethnic-differences-in-cardiovascular-disease-2010>

*Tables of cardiovascular disease, coronary heart disease and stroke mortality rates by ethnicity and sex will be used to describe the burden of these conditions by ethnicity. These will go into a compendium aiming to simply describe ethnic differences in cardiovascular disease. This compendium is a supplement to a general coronary heart disease statistics compendium, produced annually. Previous compendiums can be found at [www.heartstats.org](http://www.heartstats.org) . Supplements are*



*produced every year, and this will be the first one focusing on ethnicity; previous examples of supplements include 'Regional and social differences in coronary heart disease'. The compendiums are produced as part of a larger coronary heart disease statistics group, aiming to describe the burden of cardiovascular disease and its risk factors.*

D. Smith, J. Berlin, P. Newton, S Barrett (2019): **A community approach to engaging Gypsy and Travellers' in cancer services. Health Promot Int. 2019 Oct 16. pii: daz103. doi: 10.1093/heapro/daz103.**  
<https://www.ncbi.nlm.nih.gov/pubmed/31617902>

*While cancer outcomes in the UK have improved, inequalities remain with poorer and some ethnic minority populations experiencing lower survival rates. Research has addressed Gypsies' and Travellers' cancer-related beliefs, experiences and practices as part of wider studies but this is the first study in the UK to specifically focus on cancer. Findings suggest that health beliefs and practices are shaped by historical and contemporary social processes and the marginal position of Gypsies and Travellers in the UK society can result in a preference for seeking information and support from within the community. Starting from a health assets perspective, findings indicate that the structure of social relations in Gypsy and Traveller communities could be more widely utilized in health promotion programmes. Developing and extending techniques employed by Gypsy and Traveller Non-governmental Organisations such as community-based interventions and the use of lay health advisers, could be an effective method of health promotion by raising knowledge of cancer, engaging community members in preventative programmes and encouraging earlier access to services.(pay to view)*

M Tilki (2015) **Dementia and cancer in the Irish Community. Better Health Briefing 38.**  
<https://raceequalityfoundation.org.uk/wp-content/uploads/2018/02/Health-Briefing-38.pdf>

*The absence of up to date evidence about the Irish community is occasionally noted, but, due to a tendency to define ethnicity in terms of skin colour, policy makers and commissioners generally fail to commission research on this group. The presumption that the Irish community have the same problems and needs as English people underplays evidence that poor health and limiting long term illness continue into the second and third generation of Irish migrants. This paper considers the experience of the Irish community in Britain in relation to cancer and dementia, considering the impact of demographic and cultural factors on the prevalence of these conditions and the uptake and appropriateness of treatment.*

# HEALTH & LIFESTYLE

See also *Health, Elder Care, Social Services, Gender, and Community*.

D Beckingham (2009): **The Irish question and the question of drunkenness: Catholic loyalty in nineteenth-century Liverpool. Irish Geography Volume 42, 2009 - Issue 2.**

<https://www.tandfonline.com/doi/full/10.1080/00750770903112779>

*This article examines how stereotypes of Irish drunkenness were linked to the formation of Irish Catholic identity in Liverpool. It shows how judicial statistics produced a moral geography of drunkenness that encouraged the scrutinising of Irish cultural practices precisely because drunkenness was conceived as a public problem. The issue of drunkenness was connected to broader questions of loyalty and citizenship. This article pays particular attention to the response of church leaders, for whom curbing Irish drunkenness was seen as a way to remake the Irish in Liverpool. Against that moral geography of Irish drunkenness, I argue that the emergence of a Catholic Total Abstinence League offers a unique way to explore the politics of drink and the tensions around questions of loyalty and community formation. (pay to view)*

J. Das-Munshi, G. Leavey, S Stansfeld, M. Prince (2014): **Does social disadvantage over the life-course account for alcohol and tobacco use in Irish people? : Birth cohort study. EUROPEAN JOURNAL OF PUBLIC HEALTH, Vol. 24, No. 4, 08.2014, p. 594-599.**

[https://kclpure.kcl.ac.uk/portal/en/publications/does-social-disadvantage-over-the-lifecourse-account-for-alcohol-and-tobacco-use-in-irish-people\(049b6454-5644-43b0-903e-2c7ef8764ad5\).html](https://kclpure.kcl.ac.uk/portal/en/publications/does-social-disadvantage-over-the-lifecourse-account-for-alcohol-and-tobacco-use-in-irish-people(049b6454-5644-43b0-903e-2c7ef8764ad5).html)

*Few studies have examined how the settlement experiences of migrant parents might impact on the downstream adult health of second-generation minority ethnic children. We used prospective data to establish if childhood adversity relating to the settlement experiences of Irish-born parents might account for downstream adverse health-related behaviours in second-generation Irish respondents in adulthood.*

R. Hurcombe, M. Bayley, A Goodman (2010): **Ethnicity and alcohol. A review of the UK literature. Joseph Rowntree Foundation.**

<https://www.irf.org.uk/report/ethnicity-and-alcohol-review-uk-literature>

*A recommendation in implementing the Government's alcohol strategy, Safe. Sensible. Social. is to assess the need for and develop provision for black and minority ethnic groups. This need is heightened by the growing minority ethnic population and changes in consumption levels that may emerge over generations. The review explores differences in drinking patterns by ethnicity and the cultural and social contexts around which the use of alcohol is established and maintained.*

A. Kelly, K. Ciclitira (2011): **Eating and drinking habits of young London-based Irish men: a qualitative study.** *Journal of Gender Studies*. 20 (3). pp. 223-235. [http://eprints.mdx.ac.uk/7337/1/Journal\\_of\\_Gender\\_Studies\\_March242011.pdf](http://eprints.mdx.ac.uk/7337/1/Journal_of_Gender_Studies_March242011.pdf)

*This qualitative study is based on interviews with young Irish men living in London, regarding their diets and their views on healthy eating. The data was analysed using thematic analysis. Interviewees gave various reasons for adopting unhealthy eating habits, including the cost of healthy foods, their lack of time and ability to cook, and their prioritisation of drinking. Views about the status of different foods also affected their eating habits: red meat, for instance, was considered 'masculine', while lighter foods associated with healthy diets were considered 'feminine'.*

J. McCambridge, P. Conlon, F. Keaney, S. Wanigaratne, J. Strang (2004): **Patterns of alcohol consumption and problems among the Irish in London: A preliminary comparison of pub drinkers in London and Dublin.** *Addiction Research & Theory*. Vol. 12, No. 4, pp.373-384.

<http://informahealthcare.com/doi/abs/10.1080/16066350410001713222>

*Alcohol-related morbidity and mortality rates among the Irish in England and Wales are higher than both other ethnic minorities and the general population. Higher consumption per episode of drinking is responsible for higher overall mean consumption levels among the Irish. Patterns of consumption and problems among the Irish were investigated in two samples recruited in pubs in London and Dublin. Mean weekly alcohol consumption was found to be higher – by approximately 50% – in the London sample with more high-risk drinking a result of more frequent drinking patterns. Hazardous drinking was strongly normative among young Irish people in both London and Dublin. The distinct Irish style of drinking – greater quantities per episode – and the English pattern of more frequent drinking combine to produce elevated risk among the Irish in London. Irish drinking patterns in general, and the alcohol-related needs of the young Irish in Britain in particular, require further study to better understand the nature of risk and to prevent harm. (Pay to view)*

J Mindell, E Klodawski, J Fitzpatrick (2007): **Using routine data to measure ethnic differentials in access to coronary revascularization.** *Journal of Public Health*. November 2007, Pages 1-9. <https://www.ncbi.nlm.nih.gov/pubmed/18042654>

*Although 2001 Ethnicity Categories were mandatory for the NHS from April 2001, by 2003-04 >20% of coronary heart disease (CHD) records still had no ethnic category coded. Hospital admission for CHD and revascularization by ethnicity varied widely, following known patterns of CHD incidence and mortality. There is much less variation between ethnic groups when comparing revascularization rate relative with CHD admission rates (whether all or emergencies). However, Bangladeshi patients had only two-thirds [proportional ratio 66.8, 95% confidence interval (CI) 60.7-73.3] and Black Caribbean and Black African patients four-fifths (proportional ratios 80.5, 72.0-89.9 and 80.7, 68.0-95.2, respectively) the revascularization rate in comparison with apparent need as the general population. (pay to view)*

J Moore (2018): **Perceived Functional Social Support and Self-Rated Health: The Health Promoting Effects of Instrumental Support for the Irish Community in London. Journal of Immigrant and Minority Health 21, 1004–1011(2019) <https://link.springer.com/article/10.1007/s10903-018-0831-5>**

*Older age, economic factors and better SRH (self-rated health) predicted stronger social support. Irish migrants who reported being able to rely on at least three people in times of crisis and those who perceived stronger emotional support were more likely to report good SRH when adjusted for demography and socio-economic factors. As risks increased only perceived support in times of crisis predicted SRH. (pay to view)*

R. Rao, K. Wolff, E.J. Marshall (2008): **Alcohol and misuse in older people: a local prevalence study comparing English and Irish inner-city residents living in the UK. National Addiction Centre, Institute of Psychiatry, Vol. 13, No. 1, Pages 17-26. <http://www.drugsandalcohol.ie/12302/>**

*Alcohol consumption was assessed in English and Irish men and women aged 65 and over, living in an inner-city area of London, UK. The main implication of the study is that closer attention is required in screening for alcohol use in older Irish men in the UK. (Pay to view)*

J Stevenson, M Rao (2014): **Explaining levels of wellbeing in BME populations in England. University of East London. <http://www.leadershipacademy.nhs.uk/wp-content/uploads/2014/07/Explaining-levels-of-wellbeing-in-BME-populations-in-England-FINAL-18-July-14.pdf>**

*Self-reported wellbeing, i.e., feeling good and functioning well, varies between different ethnic groups in the UK. Even controlling for the social and economic factors known to influence wellbeing, there appears to be a residual, non-random difference – with people from Black and Minority Ethnic (BME) communities reporting lower levels of wellbeing than their White counterparts. This report describes the findings of a review conducted to investigate the issue of ethnic disparities in wellbeing and possible drivers for this.. (Pay to view)*

M. Tilki (2006): **Alcohol and services for Irish people in Britain. Rapid response to Rahul Rao, Alcohol and ethnicity. British Medical Journal, 332: 282. <http://www.bmj.com/rapid-response/2011/10/31/alcohol-and-services-irish-people-britain>**

*The development and implementation of clinically effective interventions for alcohol misuse remains a priority for developed countries with high levels of harmful alcohol consumption.<sup>w1</sup> Such interventions rely on individuals recognising that they need help and then seeking it, but ethnic minorities may have particular problems with alcohol use yet may be constrained from seeking help.*

M. Tilki (2006): **The social contexts of drinking among Irish men in London: Evidence from a qualitative study.**

**[http://www.drugsandalcohol.ie/6802/1/Tilki\\_3129\\_Social\\_contexts\\_of\\_drinking\\_among\\_Irish\\_men.pdf](http://www.drugsandalcohol.ie/6802/1/Tilki_3129_Social_contexts_of_drinking_among_Irish_men.pdf)**

*The article reports aspects of a qualitative study which examined health beliefs and behaviours among Irish people in London. The findings elicited through focus groups and semi-structured interviews, demonstrate excessive alcohol among men who left Ireland in the 1950s and 1960s, which was related to socio-economic, housing and migration factors. The pub filled economic and social functions for men working mainly in construction and who felt homesick and isolated in an unwelcoming and often hostile environment. Irish masculinity was constructed around a combination of hard physical labour and heavy drinking and alcohol became a culturally sanctioned coping strategy for men economically inactive because of injury, degenerative disorders or redundancy or with underlying mental illness. The findings demonstrate discrimination and insensitivity in primary care, mental health and social services dealing with alcohol problems. The study uncovered a tolerance of heavy alcohol use and alcoholism in the Irish community in London which may reflect a continuation of social and cultural attitudes in Ireland. This requires further investigation but the findings illuminate the function and meaning of alcohol for Irish men in London, highlight the need for action by UK policy makers and potentially inform health and social care practice.*

## **MORTALITY**

See also Health, Health & Lifestyle, Gender and Migration.

J. Abbotts, R. Williams, G. Davey Smith (1999): **Association of medical, behavioural and socio-economic factors with elevated mortality in men of Irish heritage in Scotland. Journal of Public Health Medicine. Vol 21. pp 46-54.**  
**<http://www.ncbi.nlm.nih.gov/pubmed/10321859>**

*A total of 5766 male employees from 27 workplace settings were examined between 1970 and 1973. Surname analysis identified 15 per cent of these men as of patrilineal Irish heritage. For those who have since died, the date and cause of death was obtained. Cox's proportional hazards model was used to compare the mortality risk of those with Irish and non-Irish surnames, and to investigate established medical, physiological, behavioural and socio-economic risk factors (acting in early and later life) as possible explanations for this excess mortality. (Pay to view)*

J. Abbotts, R Williams R, G.D Smith (1998): **Mortality in men of Irish heritage in West Scotland. Public Health. 1998 Jul;112(4):229-32.**

<http://www.ncbi.nlm.nih.gov/pubmed/9724945>

*Britons of Irish parentage have been found to exhibit poorer health and to die at a younger age than the general population. This paper expands the investigation of Irish mortality patterns in Britain, to include men with patrilineal Irish descent from the immigration of the 19th and 20<sup>th</sup> centuries. (Pay to view)*

J. Abbotts, R Williams, G.D Smith (1999): **Association of medical, physiological, behavioural and socio-economic factors with elevated mortality in men of Irish heritage in West Scotland. J Public Health Med. 1999 Mar;21(1):46-54.**

<http://www.ncbi.nlm.nih.gov/pubmed/10321859>

*Cigarette smoking was only able to 'explain' a small amount of the excess all-cause and CVD mortality of men with patrilineal Irish descent. Relative deprivation during childhood and adulthood contributed to the high Irish mortality. However, there remains a substantial excess of premature deaths among Irish men which is unaccounted for by established risk factors. (Pay to view)*

S. Harding, R. Balarajan (2001): **Mortality of third generation Irish people living in England and Wales: longitudinal study. Centre for Public Health Monitoring, London School of Hygiene and Tropical Medicine, London.**

[http://www.ncbi.nlm.nih.gov/pmc/articles/PMC26563/?log\\$=activity](http://www.ncbi.nlm.nih.gov/pmc/articles/PMC26563/?log$=activity)

*The researchers previously reported high mortality and high incidence of cancer in second generation Irish people (children of Irish migrants) living in England and Wales. In this study they examine the mortality of third generation Irish people (grandchildren of Irish migrants) living in England and Wales.*

J. Raftery , D.R. Jones, M Rosato (1990): **The mortality of first and second generation Irish immigrants in the U.K. Soc Sci Med. 1990;31(5):577-84.**

<http://www.sciencedirect.com/science/article/pii/0277953690900938>

*The Irish have generally been ignored in studies of the health needs of ethnic groups in the U.K. despite being the largest immigrant group and having the highest Standardised Mortality Ratio of all first generation immigrants. Using the OPCS Longitudinal Study, the present paper shows that this excess mortality persists into the second generation Irish in the U.K., regardless of the part of Ireland from which their parents originated or whether one or both parents were Irish. The effects of social class, age, sex year of entry to the U.K. and period of death are explored, and variations with these factors are found to be complex.*

S. Wild, P. Mc Keigue (1997): **Cross sectional analysis of mortality by country of birth in England and Wales 1970- 1992. British Medical Journal. Vol 314. pp 705- 710. http://www.bmj.com/content/314/7082/705**

*Analysis of mortality for adults aged 20-69 in 1970-2 and 1989-92 using population data from 1971 and 1991 censuses. Mortality of Scottish and Irish*

*immigrants aged 25-74 was also compared with mortality in Scotland and Ireland for 1991.*

S. Wild, C. Fischbacher, A. Brock et al (2007): **Mortality from all caused and circulatory disease by country of birth in England and Wales 2001-2003. British Medical Journal 314: 7-5-710.**

<http://www.ncbi.nlm.nih.gov/pubmed/17456532>

*Mortality from all causes and from circulatory disease in the Irish was high compared with that of other groups and mortality differentials rose progressively across three generations of Irish people. (Pay to view)*

R. Williams, R. Ecob (1999): **Regional mortality and the Irish in Britain: findings from the ONS Longitudinal Study. Sociology of Health & Illness, Vol. 21, No. 3, pp. 344–367. http://onlinelibrary.wiley.com/doi/10.1111/1467-9566.00160/abstract**

*We explore predictions from three sociological models linking excess Irish mortality in England and Wales with urban and regional patterns of settlement and mortality. The analysis is prospective, of urban residents aged 25-74 in a 1 per cent sample of the 1971 Census of England and Wales, linked with death certificates from 1971-1985 (the ONS Longitudinal Study). Analysis is by multilevel modelling of probabilities of death. The association of past Irish immigration with contemporary regional mortality is confirmed. However Model 1, suggesting that excess Irish mortality is solely a regional effect related to the economic history of the north and west, is rejected. Model 2, suggesting that excess Irish mortality is due to political and religious differences which have tended to disadvantage this group similarly across regions of England and Wales, is supported. Model 3, suggesting that the economic model (1) and cultural model (2) interact, creating sharper political and religious divisions and greater excess Irish mortality in the north and west, is rejected.. (Pay to view)*

## **ELDER CARE**

*See also Health, Mental Health Dementia & Suicide, Ethnic Minority Studies, Social Services, Community, Migration and Recent Migration.*

A. Chin, H. O'Connell, M. Kirby, A. Denihan, I. Bruce, J.B Walsh, D. Coakley, B.A Lawlor, C. Cunningham (2006): **Co-morbid and socio-demographic factors associated with cognitive performance in an elderly community dwelling Irish population. International Journal of Geriatric Psychiatry, Volume 21, Issue 12. https://www.ncbi.nlm.nih.gov/pubmed/16955434/**

*This paper highlights the link between health factors and dementia among the elderly Irish population in Britain.*

Federation of Irish Societies (2010): **Meeting the needs of Irish elders: findings from the mapping of activities of Irish organisations in England and Wales. London.**

Available on request. Please contact: info@irishinbritain.org

A. Khalid (2012): **Material deprivation index project: synopsis of a report. Federation of Irish Societies.**

**<https://www.irishinbritain.org/assets/files/downloads/reports/Material-Deprivation-Index-Project.pdf>**

*In 2011 a new measure of material deprivation, with a focus on older people's quality of life, was unveiled by the government. This is called the 'Material Deprivation Index' (MDI) and it aimed to capture wider elements of everyday life which impacted on the wellbeing of the elderly. To obtain the material deprivation data individuals were asked whether they had access to certain items, services, or experiences or not, and if not why they lacked access to them. Working on the Material Deprivation Index model as set by the government, The Federation of Irish Societies took a sample of 200 Irish people over the age of 60, so that the level of deprivation among an Irish sample could be compared with the level among the DWP's survey of 1,900 individuals.*

N. Lievesley (2011): **The future ageing ethnic minority population of England and Wales. Runnymede Trust.**

**<http://www.cpa.org.uk/information/reviews/thefutureageingoftheethnicminoritypopulationofenglandandwales.pdf>**

*This report, estimating the future older Black and minority ethnic population (BME), is part of a three year Runnymede research programme on financial inclusion among older BME people.*

G. Livingston, G. Leavey, G. Kitchen, M. Manela, S. Sembhi, C. Katona (2001): **Mental health of migrant elders - the Islington Study. British Journal of Psychiatry. 179 : 361-366.**

**<https://kar.kent.ac.uk/12186/#:~:text=Mental%20Health%20of%20Migrant%20Elders%20%E2%80%94%20The%20Islington.ethnic%20elders%20are%20particularly%20vulnerable%20to%20mental%20illness.>**

*Background In the UK, 6% of those aged 65 years and over were born abroad, most of whom now live in inner-city areas. It has been suggested that ethnic elders are particularly vulnerable to mental illness. Aims To compare the prevalence of dementia and depression in older migrants with those born in the UK. Method A cross-sectional community study of 1085 people aged 65 years or older in an inner-London borough.*



G. Livingston, S. Sembhi (2003): **Mental health of the ageing immigrant population. Advances in Psychiatric Treatment, Vol. 9, No. 1, pp. 31 – 37.**  
<http://apt.rcpsych.org/content/9/1/31.full.pdf+html>

*About 6% of older people in the UK are immigrants. Concentrated in deprived inner-city areas, their numbers are rising rapidly, with the ageing of those arriving after the Second World War. Cultural, language and educational differences cause problems in studying this group's mental health. Idioms of distress may affect presentation, help-seeking behaviour and acceptability of treatment. Ethnic elders may be considered vulnerable to depression because of socio-economic deprivation, immigrant status and old age but studies are contradictory and may use appropriate screening instruments. With regard to depression in immigrant elders it notes Irish older people have higher rates of depression. Relatively few consider immigrant status and dementia. Uncontrolled hypertension could relate to higher dementia rates in Black immigrants which are not reflected in the country of origin. No genetic risk has been found. There is potential for prevention in this population.*

C McCracken, M. Boneham, J. Copeland, K. Williams, K. Wilson, A. Scott et al (1997): **Prevalence of dementia and depression among elderly people in black and ethnic groups. British Journal of Psychiatry, 171: 269-273.**  
<http://bjp.rcpsych.org/content/171/3/269.short>

*This study was designed to identify all elderly people of ethnic minorities living in a defined geographical area in inner-city Liverpool and to identify psychiatric morbidity and barriers to use of services. This paper reports the prevalence of dementia and depression.*

G Oomen, J. Bashford, A. Shah (2009): **Ageing, ethnicity and psychiatric services. Psychiatric Bulletin, 33: 30-34.**  
<http://pb.rcpsych.org/content/33/1/30.short>

*In 2001, the Royal College of Psychiatrists produced Council Report (CR103) which concluded that services for Black and minority ethnic elders had received little attention. The report also called for an urgent need to establish a reliable and informative database of good practice and increased research. It is currently under review by the College. This article attempts to set out some of the issues that remain as well as newly identified ones. In particular, the article hopes to heighten awareness and raise debate about these issues and to link these with the College's Race Equality action Plan. The Irish are identified as an ethnic minority group, with similar needs to other older people from BME groups. (Pay to view)*

L. Ryan, A D'Angelo, M Tilki, A Castro-Ayala (2009): **National mapping of services to older people provided by the Catholic community. Social Policy Research Centre, Middlesex University.**  
<http://www.csan.org.uk/wp-content/uploads/2016/10/Mapping-OP-services-fullreport.pdf>

*The Catholic Church nationally is undertaking a huge amount of work to support older people (Community Care: The Challenge for the Catholic Church, 2000). However, much of this work goes on at local level, in parishes and deaneries across the country. It is difficult to quantify its true economic value. Nonetheless, there is evidence to suggest that this kind of support is of immense practical, emotional, social and spiritual value to many older people (Von Hugel Institute, 2009; Philpot, 2002; 2007). In addition, academic research indicates the importance of spiritual support for older people in residential care (Lowis, et al 2005). Official sources also indicate the high quality of care offered by many Catholic care providers (Commission for Social Care Inspection, 2008; 2009).*

A Shah (2007): **Demographic changes among ethnic minority elders in England and Wales. Implications for delivery of old age psychiatry services. International Journal of Migration, Health and Social Care. 3: 22-32.**  
<https://www.emerald.com/insight/content/doi/10.1108/17479894200700010/full/html>

*The black and ethnic minority (BME) elderly population in England and Wales is increasing. As dementia is an age-related disorder and the prevalence of depression in old age is high, the absolute number of cases of dementia and depression will increase among BME elders. This has implications for the development and delivery of old age psychiatry services (OAPSSs) for BME elders including the Irish. Demographic data pertaining to the elderly from BME groups in the 2001 population census were analysed in detail to evaluate the implications for development and delivery of OAPSSs for BME elders. (Pay to view)*

A Shah (2008): **Estimating the absolute numbers of cases of dementia and depression in the black and minority ethnic elderly population in the UK. International Journal of Migration, Health and Social Care. 4: 4-15.**  
<https://www.emerald.com/insight/content/doi/10.1108/17479894200800008/full/html>

*The proportion of those over the age of 65 years in black and minority ethnic (BME) groups in England and Wales is increasing. The prevalence of dementia and depression among BME elders from different groups in the United Kingdom is generally similar to or higher than in indigenous white British elders. This report discusses the problems of estimating the incidence of mental ill-health in BME populations, because of different ways of classifying groups, access to services diagnostic difficulties etc. The Irish are included in the definition of ethnicity.*

M Tilki, E. Mulligan, E. Pratt, E. Halley, E. Taylor (2010): **Older Irish people with dementia in England. Advances in Mental Health. 9. (3), pp 221-232**  
[https://www.tandfonline.com/doi/abs/10.5172/jamh.9.3.219#.VVRpE\\_IViko](https://www.tandfonline.com/doi/abs/10.5172/jamh.9.3.219#.VVRpE_IViko)

*This article uses data from a mapping exercise which identified non-governmental services for Irish people with dementia and their carers, explaining what cultural sensitivity means for them. It argues that older Irish people are often reluctant to access mainstream services because they fail to recognise their distinct cultural needs and experiences. Prioritising the National Dementia Strategy and revising the National Carers Strategy within the 'Big Society' agenda could expand the role of the Irish third sector in England and improve the lives of Irish people with dementia and their carers.*

S. Tuppeny (2017): **The Irish Chaplaincy Seniors Project: A Review.**  
<https://www.irishchaplaincy.org.uk/wp-content/uploads/2017/10/ICSP-Review-2017-small.pdf>

*A review of the Irish Chaplaincy Seniors Project was initiated to consider the future for the organisation with a specific number of questions outlined within the project brief. The conducting of this review and the production of this report has included stakeholder visits and interviews with service users, volunteers, Irish Chaplaincy staff, and other organisations in the charitable and voluntary sector. It has also included the analysis of relevant data and information from other sources.*

## Webpages

**Safe Home Ireland:** <http://www.safehomeireland.com/>

*Although based in County Mayo, Safe-Home is a National organisation that seeks to assist older Irish born emigrants to return to their homeland. Returning to Ireland is an enormous step so they provide information about coming home to anyone who would like to receive it whether they meet their criteria or not. The information deals with pensions, benefits, the Irish health care system, Irish benefits available to the older person, which British benefits will transfer and which won't, housing in Ireland, driving and tax.*

# SOCIAL SERVICES

See also *Elderly Care, Employment, Irish Ethnicity & Identity, Discrimination & Sectarianism, and Travellers.*

P.M Garrett (2000): **Responding to Irish ‘invisibility’: anti-discriminatory social work practice and the placement of Irish children in Britain. Adoption and Fostering Journal, Vol. 24, Issue 1, pp. 23 – 33.** <http://docs.scie-socialcareonline.org.uk/fulltext/67060.pdf>

*Irish people are the largest ethnic minority in Britain, yet social work has failed to incorporate an Irish dimension into the discourse of anti-discriminatory social work practice. Paul Michael Garrett argues that, despite this ‘invisibility’, Irish children are likely to have specific needs which arise from their experience. After underlining the importance of understanding the historical context for Irish children in need of placements, he discusses how legislation and some guidance documentation provide a foundation for evolving a more culturally responsive service. Despite an inchoate backlash against a professional sensitivity to the ‘race’ and ethnicity of looked after children, he concludes that it is still possible to promote changes which might better meet the needs of Irish children. (Pay to view)*

Garrett, P. (2002): **No Irish Need Apply: Social work in Britain and the history and politics of exclusionary paradigms and practices. The British Journal of Social Work, 32 :477-494.**

<http://bjsw.oxfordjournals.org/content/32/4/477.abstract>

*In Britain, Irish people have continually been excluded from the discourse of anti-discriminatory social work theory. The main reason for this centres on the dominant tendency to exclusively centre on ‘race’ and visible difference. Recent policy documents in relation to social work with children and families illustrate the fact that Irish people are omitted in discussions seeking to promote culturally appropriate services. Conceptually this approach is founded on implicit ideas about British identity and erroneously suggests that white ethnicities are homogeneous, unified and clearly demarcated from a (new) black presence. Historically, ideas associated with ‘the problem family’ can be related to the racialization of Irish people. Archival research examining responses to unmarried mothers travelling to Britain to have ‘illegitimate’ babies adopted also highlights how Irish women have been subject to exclusionary social care practices. Whilst rejecting an essentialist conceptualization of ‘Irishness’, the article goes on to suggest that the mainstream and hegemonic discourse on ‘race’ needs to take specific account of Irish people and other minority ethnicities not identifying as ‘black’, particularly during a period of globalization and new migration into Britain by refugees and asylum seekers. (Whilst rejecting an essentialist conceptualization of ‘Irishness’, the article goes on to suggest that the mainstream and hegemonic discourse on ‘race’ needs to take specific account of*

*Irish people and other minority ethnicities not identifying as 'black', particularly during a period of globalization and new migration into Britain by refugees and asylum seekers. (Pay to view)*

P.M Garrett (2004): **Irish social workers in Britain and the politics of (mis)recognition. The British Journal of Social Work. Vol. 35. Issue 8.**  
**<http://bjsw.oxfordjournals.org/content/35/8/1357.short>**

*The article focuses on the perceptions of Irish social workers working in 'children and families' settings in Britain. These respondents cannot be seen as representative of all Irish social workers in Britain, yet they do provide insights into five significant themes: the approach to 'race' and ethnicity in social work education; Irish identities in Britain; racism and stereotyping; children and families who are Irish Travellers; and an agenda for the future. The discussion considers some of the issues raised in the context of what has been referred to as the 'politics of recognition'. (Pay to view)*

P.M Garrett (2004): **Social work and Irish people in Britain: historical and contemporary responses to Irish children and families. Bristol: The Policy Press, pp. 192.** **<https://policypress.co.uk/social-work-and-irish-people-in-britain>**

*This book recognises that dominant social care in relation to ethnicity and race often fails to include an Irish dimension. Garrett provides new insights into the care of Irish children and families, and explores the area of social work among these groups. It provides an account of how current social care practice is meeting the needs of Irish families in Britain. The book will be of value to social workers, social work educators students and those interested in 'race' and ethnicity in Britain in the early 21st century. (Pay to view)*

P.M Garrett (2007): **'Messages from the research': Social Services departments and Irish children and families in England and Wales. Social Work Education. Vol. 26. Issue 4.**  
**<http://www.tandfonline.com/doi/abs/10.1080/02615470601081621>**

*Social work education and social work theory and practice have tended to pay insufficient attention to the specificity of Irish people in Britain. The chief focus of this article is on the responses of Directors of Social Services Departments, in England and Wales, to a questionnaire that tried to ascertain their operational responses to Irish children and families. It is maintained that some authorities are working hard to ensure that there is an Irish dimension to their work. However, more still needs to be done to ensure that these departments are meeting the requirements of the Children Act 1989. (Pay to view)*

J Moore, M Tilki, L Clarke (2018): **The moderating effect of functional social support on the association between unfair treatment and self-rated health: A study of the resilience of a community-based sample of Irish migrants in London. Irish Journal of Sociology.**  
<https://journals.sagepub.com/doi/abs/10.1177/0791603518811775?journalCode=irja>

*Despite research demonstrating the health promoting effects of social support, few studies have examined the moderating effect of functional social support on everyday unfair treatment for migrant communities. This study investigates whether functional social support moderates the association between unfair treatment and poor self-rated health for Irish migrants to the UK. Analysis of a purposive sample of Irish migrants in London was conducted (n = 790). Interaction was analyzed via hierarchical logistic regression. Irish migrants who perceived unfair treatment were over three times more likely to report fair/poor health (odds ratio = 3.47, 95% confidence interval = 2.0–6.02). Higher levels of support in times of crisis were associated with reduced poor health. Higher levels of instrumental or practical support from neighbors moderated against the negative effect of unfair treatment on self-rated health (odds ratio = 0.29, 95% confidence interval = 0.08–0.96) and had a protective stabilizing effect. Instrumental support may have a protective-enhancing effect for female migrants. Results support other studies which indicate that instrumental support is most influential in the context of adversity. Interventions that promote neighborhood social capital may build resilience to unfair treatment for migrant communities in large cities. (Pay to View)*

M. Robinson, K. Marti (2008): **Approaches to working with children, young people and families for Traveller, Irish Traveller, Gypsy, Roma and Show People Communities - a literature review. Children's Workforce Development Council (CWDC).** <http://www.nfer.ac.uk/publications/TGS02/TGS02.pdf>

*This research project was commissioned by the Children's Workforce Development Council (CWDC) to explore the range of issues around working with Travellers, Irish Travellers, Gypsies, Roma and Showpeople, as well as the support and training available to staff involved. The research was conducted between November 2007 and July 2008. It was divided into main stages: a literature review and a further investigation of current practice and training (the focus of the main project report and the thematic summary). The investigative study included: 20 telephone interviews and six in-depth case-study visits.*

# **INSTITUTIONAL CHILD ABUSE**

See also *Migration*

Department of Children, Equality, Disability, Integration and Youth (2021): **Final Report of the Commission of Investigation into Mother and Baby Homes.** <https://www.gov.ie/en/publication/d4b3d-final-report-of-the-commission-of-investigation-into-mother-and-baby-homes/?referrer=http://www.gov.ie/report/>

*The Commission of Investigation into Mother and Baby Homes and certain related matters was established by the Irish Government in February 2015 to provide a full account of what happened to vulnerable women and children in Mother and Baby Homes during the period 1922 to 1998. It submitted its final report to the Minister on 30 October 2020.*

M. Higgins (2010): **Developing a profile of survivors of abuse in Irish religious institutions. St. Stephen's Green Trust.** <https://www.ssgt.ie/wp-content/uploads/2017/11/Developing-a-profile-of-survivors-of-abuse-in-Irish-religious-institutions-2010.pdf>

*This study was carried out on behalf of the St Stephen's Green Trust and aimed to profile the current circumstances of people who experienced abuse as children in Irish religious institutions in order to identify unmet needs and inform the appropriate allocation of potential funds targeting this group in Ireland and the United Kingdom.*

C. Holohan (2011): **In plain sight: responding to the Ferns, Ryan, Murphy and Cloyne Reports. Amnesty International Ireland.**

<https://www.amnesty.ie/wp-content/uploads/2016/10/In-Plain-Sight-Responding-to-the-Ferns-Ryan-Murphy-and-Cloyne-Reports.pdf>

*The issue central to this research, the abuse and exploitation of tens of thousands of Irish children in State funded institutions as detailed in the report of the Commission to Inquire into Child Abuse (the Ryan Report) and the abuse detailed in the Ferns, Murphy (Dublin) and Cloyne Reports, constitute arguably the gravest and most systemic human rights violations in the history of this State. Therefore, it is vital that these violations, and the State's responses to them, be assessed against the standards dictated by international human rights law. For those children who experienced rape and sexual abuse, physical abuse and economic exploitation it is vital that their experiences be recognised as grave human rights violations and breaches of law.*

M. McAleese (2013): **Report of the inter-departmental committee to establish the facts of state involvement with the Magdalen Laundries.**  
<http://www.justice.ie/en/JELR/Pages/MagdalenRpt2013>

*The mandate of the Inter-Departmental Committee was to establish the facts of State involvement with the Magdalen Laundries. These facts are set out in this Report as the Committee has found them. During this fact-finding process, the Committee also gained a deeper and broader understanding of the Magdalen Laundries and the context in which they operated. The Committee has, in this Report, drawn on all available information and sought to record as comprehensive a picture as possible of the operation of the Magdalen Laundries.*

C. Moore, M. Thornton, M. Hughes, E. Waters (2014): **Open hearts and open minds: a toolkit of sensitive practice for professionals working with survivors of institutional childhood abuse. London Irish Centre, ICAP, ST Stephen's Green Trust.**  
[Open Hearts and Open Minds.pdf \(blacknight.com\)](#)

*Open Hearts & Open Minds makes an important contribution to highlighting the experience of people who as children experienced abuse in institutions in Ireland and to help practitioners who come into contact with them as adults, to recognise their needs and to respond to them in ways that are sensitive and positive.*

J Moore, C Thornton, M Hughes (2015): **On the Road to Resilience: The Help-Seeking Experiences of Irish Emigrant Survivors of Institutional Abuse. Child Abuse Review.** <https://onlinelibrary.wiley.com/doi/10.1002/car.2415>

*Understanding how survivors of complex trauma navigate towards resources can inform the design of interventions and health promotion strategies. However, there are little data on the resilience and help-seeking experiences of this group or others who have experienced institutional abuse in childhood. This empirical study sets out to illustrate the help-seeking experiences of Irish emigrant survivors of institutional childhood abuse (ICA). Twenty-two survivors of ICA were purposefully recruited from community organisations in the UK and data were collected via semi-structured interviews. As a result of negative initial help-seeking experiences in Ireland, most participants engaged in long periods of self-management and disclosed information about their childhood as part of a redress scheme in later life. Outside of this scheme, turning points, such as illness or family problems, and the needs of children were influential in seeking help. Peer support networks played an important role as a trusted signposting pathway towards formal interventions. Participants identified interpersonal barriers to formal help-seeking as helping professionals' failure to share control, insensitivity to identity loss and literacy issues, and the lack of explicit boundaries. The paper concludes with a discussion about the implications for research and future practice.*



J Moore, M Flynn, M Morgan (2019): **Social Ecological Resilience and Mental Wellbeing of Irish Emigrant Survivors of Clerical Institutional Childhood Abuse. Child Abuse Review.**  
<https://onlinelibrary.wiley.com/doi/10.1002/car.2548>

*Survivors of clerical institutional childhood abuse (ICA) experience poor mental health outcomes in adulthood. Resilience research with this group has focused on psychological adjustment and we know less about the factors across the social ecology that support positive adaptation, including the impact of migration. This study explores the influence of resilience-enhancing factors across the social ecology on the mental wellbeing (MWB) of Irish emigrant survivors of ICA and how this compares with non-migrant survivors. Fifty-six survivors based in the UK and 46 based in Ireland completed a quantitative survey that assessed resilience-potentiating resources and associations with MWB. A further nine participants, resident in the UK, engaged in a structured interview which aimed to further explain these quantitative data. Results indicate more resilience-enhancing resources across the ecology of emigrant survivors of ICA. Personal skills and competencies, such as problem-focused coping, altruism and defiance, and social inclusion were associated with MWB regardless of country of residence. For the migrant group, social identity not defined by institutional care facilitated social inclusion. Migration to the UK and informal instrumental support in the aftermath of institutional care were identified as key turning points towards resilience.*

M. Raftery, E. O Sullivan (1999): **Suffer the little children: the inside story of Ireland's industrial schools. Dublin. New Island.**  
<http://www.amazon.co.uk/Suffer-Little-Children-Irelands-Industrial/dp/0826414478>

*Up until the late sixties in Ireland, thousands of young children were sent to what were called industrial schools, financed by the Department of Education, and operated by various religious orders of the Catholic Church. Popular belief held that these schools were orphanages or detention centers, when in reality most of the children ended up at the schools because their parents were too poor to care for them. Mary Raftery's award-winning three-part TV series on the industrial schools, "States of Fear", shocked Ireland when broadcast on RTE in 1999, prompting an unprecedented response in Ireland - hundreds of people phoned RTE, spoke on radio stations and wrote to newspapers to share their own memories of their local industrial schools. Pages of newsprint were devoted to the issues raised by the series, and on the 11th of May, the airdate of the final segment of the trilogy, the Taoiseach issued an historic apology on behalf of the state to the victims of child abuse within the system. Together with Dr. Eoin O'Sullivan, Raftery delves even further into this horrifying chapter of Irish life, revealing for the first time new information from official Department of Education files not accessible during the making of the documentaries.*

S. Ryan (2009): **Commission to inquire into child abuse.**

**<http://www.childabusecommission.ie/rpt/>**

*This report is commonly known as ‘the Ryan Report’ as this was the name of the Chairperson conducting the official enquiry. The Commission to Inquire into Childhood Abuse was set up in 2000 to investigate the nature and extent of institutional childhood abuse within the industrial school system within the Republic of Ireland. The final report of the Commission was published in 2009. There were two types of inquiry, one drawing on contested evidence (Investigation Committee) and the other on uncontested evidence (Confidential Committee), which reported to the Commission. Between them the Commission received the evidence of over 1,500 witnesses who attended or were resident as children in schools and care facilities in the State, particularly industrial and reformatory schools.*

## Webpages

**Historical institutional abuse in Northern Ireland: [www.hiainquiry.org](http://www.hiainquiry.org)**

*Historical Institutional Abuse in Northern Ireland has a website outlining its Inquiry proceedings under the Inquiry into Historical Institutional Abuse Act (Northern Ireland) 2013. The Inquiry is independent from government and has two main components. One is the Acknowledgement Forum, which has four panel members whose task it is to listen to the experiences of those who were children in residential institutions (other than schools) in Northern Ireland between 1922 and 1995. The other component is the investigative part of the Inquiry, which will investigate the way in which children were treated in such institutions during those dates.*