

# **Bibliography New Additions 2022**

## **SECTION 1: MIGRATION & ETHNICITY**

Including discrimination and identity

### **MIGRATION**

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)

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.

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)*

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=recsys>**  
**vs**

*(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)

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=recsys>**

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, 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: Volume27, 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'.

## **RETURN MIGRATION**

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.*

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)*

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 (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. (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.**

<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.*

## **IRISH ETHNICITY & IDENTITY**

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)*

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)*

## **DISCRIMINATION & SECTARIANISM**

### **IRISH STUDIES**

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)*

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)*

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)

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)*

## **IRISH STUDIES**

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.*

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.*

## **ETHNIC MINORITY STUDIES**

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+-+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.*

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

**Including communities of place and experience**

### **COMMUNITY**

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>

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(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)*

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.*

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)*

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.*

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)

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)*

## **EMPLOYMENT**

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)*

## **HOUSING**

### **GENDER**

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)*

L. Ryan (2019): **Narratives of Settling in Contexts of Mobility: A Comparative Analysis of Irish and Polish Highly Qualified Women Migrants in London. International Migration. Volume 57, Issue 3, June 2019, Pages 177-191.**

<https://onlinelibrary.wiley.com/doi/10.1111/imig.12493>

*Adopting a spatio-temporal lens, this article explores how highly qualified migrant women negotiate relationships and career motivations in specific socio-structural contexts. Comparing migration experiences of Irish and Polish women in London, I explore similarities within and differences between these groups. Having joined the EU in 1973, Ireland can be regarded as part of "old EU", while Poland joining in 2004 is part of the "new" wave of EU members. Migration from old and new member states is often discussed separately using different framing. This article contributes to understanding migration in three ways. Firstly, by developing comparative analysis, which goes beyond narrow and static migrant categories. Secondly, by challenging the temporary/transient versus permanence/integration dichotomy to explore a "sliding scale" of migrant trajectories. Thirdly, by illustrating how evolving relationships, through the life cycle, may enable but also hinder migrant women's opportunities for settling in or moving on. (pay to view)*

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)

## **TRAVELLERS**

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.*

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.justiceinspectorates.gov.uk/hmiprisons/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.

## **SPORT & CLUBS**

### **CULTURE: MUSIC, DANCE, FILM, ART & LITERATURE**

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. (pay to view)*

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 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)

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)

## **SECTION 3: HEALTH & WELFARE**

Including health, wellbeing, and services

### **HEALTH**

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 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)*

**MENTAL HEALTH, DEMENTIA & SUICIDE**

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)*

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](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.*

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.

## **PHYSICAL HEALTH**

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.*

## **HEALTH & LIFESTYLE**

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 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)*

## **MORTALITY**

## **ELDER CARE**

## **SOCIAL SERVICES**

## **INSTITUTIONAL CHILD ABUSE**

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.*

