

MIGRATION

F Neal (2009) **A Statistical Profile of the Irish Community in Gateshead – The Evidence of the 1851 Census. Immigrants & Minorities Historical Studies in Ethnicity, Migration and Diaspora Volume 27. 2009 - Issue 1**
<https://www.tandfonline.com/doi/full/10.1080/02619280902868899>

By the mid-nineteenth century, the north east of England was home to the fourth largest Irish settlement in England. The 1851 census makes it possible to identify key features of this post-famine community and provides a basis for the exploration of non-quantitative sources. The Gateshead Irish community was the third largest in the north east, behind Newcastle and Sunderland. The census data can establish such key features as the spatial distribution of the Gateshead Irish, their occupational profile, age distribution, household size, marital status and the extent of intermarriage between the Irish and the host community. It will be shown that the concept of the ghetto does not apply to the Irish; that they were overwhelmingly employed in unskilled work; that they were, in general, older than the host community; and that there were a significant number of cases of intermarriage between the Irish and English.

F Neal (2010) **Liverpool, the Irish steamship companies and the famine Irish. Immigrants & Minorities Historical Studies in Ethnicity, Migration and Diaspora Volume 5. 1986 - Issue 1.**
Liverpool, the Irish steamship companies and the famine Irish 1 : Immigrants & Minorities: Vol 5. No 1

This article is concerned with the conditions under which Irish immigrants were carried from Irish ports to Liverpool during, and immediately after, the famine years of 1845–49. The scale of the traffic and the exploitation of the immigrants by the steamship companies is analysed while particular attention is paid to the use by the authorities in Liverpool of the law regarding the removal of paupers back to Ireland. Attention is also drawn to the fact that despite public scandal and the existence of legislation to regulate passenger conditions, the political will to enforce it did not exist during the period under review. The suffering and the concern of governments is seen as part of the universal immigrant experience, both then and since. (pay to view)

M Smith, DM MacRaild (2009): **The Origins of the Irish in Northern England: An Isonymic Analysis of Data from the 1881 Census. Immigrants & Minorities Historical Studies in Ethnicity, Migration and Diaspora**
Volume 27, 2009.

<https://www.tandfonline.com/doi/full/10.1080/02619280903128095>

In the mid nineteenth century, the Irish became the largest immigrant group in Britain. Despite impressions of homogeneity delivered by the dominant historiographies, these migrants were in reality complex and changing groups whose variegated nature has been underplayed by historians. One of the reasons why the Irish tend to be lumped together as an undifferentiated mass is the lack of systematic analyses of the particular regional and provincial provenance of those who made homes in England, Wales and Scotland. Historians speculate about origins; but few have interrogated the census to provide robust assertions about where in Ireland particular migrants came from. As such, complexity and subtlety are absent. The failure of the census systematically to capture specific birthplace data offers one explanation of why this is so. The sheer difficulty of abstracting data on birthplace to arrive at meaningful quantitative perspectives provides another. This essay uses a technique from biological anthropology called Random Isonymy which enables us to substitute surname data for birthplace data in order to establish the major interregional interconnections between the two islands which are evinced in Irish migration pathways. We show that the close association between name and place in Irish culture enables robust conclusions about the provenance of migrants to be derived from surname data drawn from the digitised 1881 census. Our work suggests that names may underpin cultural transfer, and thus could help explain why particular types of Irish culture emerged in one town or region but not in another. For now, this essay's discussion is restricted to an explication upon the robustness of the method. (pay to view)

RETURN MIGRATION

PM Garrett (2010): **The hidden history of the PFIs: The repatriation of unmarried mothers and their children from England to Ireland in the 1950s and 1960s. Irish Council for Prisoners Overseas (ICPO).**
<https://doi.org/10.1080/02619288.2000.9974998>

The circumstances related to the 'repatriation', from Britain to Ireland, of Irish unmarried mothers and their children has still to be explored by social historians. One reason for this omission is connected to the absence of women and children within Irish historiography. None the

less, adoption agency records throw light on the 'repatriation' process in the 1950s and 1960s. In seeking to understand the way that Irish unmarried mothers were responded to, it is necessary to have regard to the more encompassing and dominant professional discourse on unmarried mothers and child adoption during this period. Importantly, however, the treatment of these women and the practice of 'repatriation' needs also to take into account other historically rooted, exclusionary practices directed at Irish migrants to Britain. (pay to view)

<https://doi.org/10.1111/imig.13321> Digital Object Identifier (DOI)

There is growing interest in the extent of post-retirement return among migrants. However, most research focuses on those approaching or soon after retirement, e.g. in their 60s. Less is known about how return, and indeed non-return, decision-making evolves in later years, with calls for more research on migrants in the old-old age groups. Moreover, there are indications that women migrants may be less inclined to return than their male counterparts. Our article seeks to advance understanding in this area of research by drawing upon rich qualitative data from Irish women migrants, who worked as nurses in Britain and are now entering older age, e.g. 70s–80s. Many

L Ryan, N Doshi (2024): **'You would never pick up the thread from where you left off': Older Irish women migrants' narratives of non-return, post-retirement. International Migration. Volume63. Issue2. April 2025.**

simply asserted that they could not leave their adult children and grandchildren. However, using the embedding framework, through a life course lens, we argue that non-return may reflect complex processes of disembedding and non-belonging in the origin country – which are less easy to articulate.

IRISH ETHNICITY & IDENTITY

DAJ Macpherson(2020): Personal Narratives of Family and Ethnic Identity: Orangewomen in Scotland and England. c.1940–2010. Immigrants & Minorities Historical Studies in Ethnicity, Migration and DiasporaVolume 32. 2014 - Issue 1

<https://doi.org/10.1080/02619288.2013.814745>

Using interviews with 10 Orangewomen from England and Scotland, this article analyses how women could articulate a sense of ethnic identity through membership of the Orange Order during the second half of the twentieth century. What emerged from their reflections was a sense of how Irish Protestant identity interacted with, and was shaped by, Scottish, English and British identities. This article argues that these women's identity was rooted, for most, in a family background in Scotland and Ireland, which was strongly intertwined with their membership of the Orange Order. The example of the female Orange Order demonstrates that identities can be formed through the close interplay of family and ethnic associational life, suggesting ways in which historians of migration might further explore the interaction of migrants' public and private lives. (pay to view)

T. McBride (2010): The Secular and the Radical in Irish Associational Culture of Mid-Victorian Glasgow. Immigrants & Minorities Historical Studies in Ethnicity, Migration and Diaspora Volume 28. 2010 - Issue 1.

<https://www.tandfonline.com/doi/full/10.1080/02619281003611832>

It will be argued in this article that, in engaging with a diasporic network centred on the Dublin-centred National Brotherhood of St Patrick, a more public and confident Irish Catholic leadership emerged in Glasgow during the 1860s. The self-improving reading room culture that the Brotherhood was at pains to provide for also, however, proved attractive to Irish-Scots workers and gave them important formal associational experience. When the local Catholic hierarchy portrayed this as secret society nationalism in disguise, leading Irish Catholic worthies reacted by publicly associating themselves with more militant nationalists in expressions of an Irishness that was both secular and, at times, radical. (pay to view)

IRISH STUDIES

F K McMorrow (2026): Cultural Homecoming & the Irish Language: The Role of Heritage in Reinforcing Identity & Emotional Well-being. Journal of Irish and Scottish Studies 12(2).
<https://jiss.aberdeenunipress.org/article/id/436/>

In the aftermath of colonisation, many formerly colonised societies have become disconnected from their pre-colonial cultural heritage due to its subjugation and destruction by the respective colonial power. This loss injures and suspends their cultural identity(ies), which in the longer-term negatively impacts their emotional well-being and mental health. Despite extensive research on the relationship between heritage, identity, and well-being among Indigenous communities in North America and Australasia, there have been relatively few studies of this nature concerning cultural loss in Ireland. This research is therefore focused on the Irish language as a case study relative to cultural loss, revitalisation and Irish identity. This study investigates the impact of (re)learning Irish on people from/of the Republic of Ireland, Northern Ireland, diasporic communities of Irish immigrants, and those of Irish descent living in England and the United States; reconnecting to their Irish heritage and identity by way of learning and gaining fluency in the Irish language.

COMMUNITY

J Belcham (2006): Priests, Publicans and the Irish Poor: Ethnic Enterprise and Migrant Networks in Mid-Nineteenth-Century Liverpool Immigrants & Minorities Historical Studies in Ethnicity, Migration and Diaspora Volume 23, 2005
Priests, Publicans and the Irish Poor: Ethnic Enterprise and Migrant Networks in Mid-Nineteenth-Century Liverpool: Immigrants & Minorities: Vol 23 , No 2-3

Part of the outreach mission of one of the earliest Catholic parishes in Irish Liverpool, the St Patrick's Society developed into one of the largest collecting societies in Victorian Britain, offering burial benefit to tens of thousands of poor Irish migrants beyond the reach of organised labour or industrial insurance. Growth soon led to scandal and litigation, revealing a number of fault lines within the migrant community. Catholic clergy withdrew in protest as publicans and other 'Micks on the make' came to the fore, secular ethnic culture brokers who accentuated the

'Irishness' of the Society, running it as a machine which looked less to the respectability (or religion) of the members than to their assurance of an adequately funded 'wake'. It was this 'Irish' image, as much as the alleged financial irregularities, which brought the Society into disrepute (and ruin), a judgement yet to be challenged by historians. The study examines this mutualist network and explains the rise and fall of an important, but until this point, unexamined feature of the communal life of the Irish neighbourhoods of Liverpool. (Pay to view)

D. MacRaild (2006): **Networks, Communication and the Irish Protestant Diaspora in Northern England, c.1860–1914. Immigrants & Minorities Historical Studies in Ethnicity, Migration and Diaspora Volume 23, 2005 - Issue 2-3.**

<https://www.tandfonline.com/doi/full/10.1080/02619280500188377>

This study seeks to explore transnational communication among migrants of the Irish diaspora through an examination of the Orange Order's networks. It draws upon rare local and district records and press accounts to explain the migratory links and social worlds of Orange emigrants from Ulster. The substance of the study echoes the findings of Canadian historians who have much richer records than exist in the public domain in Britain. It demonstrates how Orangemen in Ireland came to recognise the diasporic dimension of their movement, and how members used the Order to negotiate some of the pathways of migration that were an important feature of their lives, and in the lives of the working class more generally. The essay generally seeks to demonstrate that the Orange Order acted as a network of friendship, camaraderie and support for emigrants and immigrants in the British World in the late nineteenth and early twentieth centuries. (pay to view)

SPORT & CLUBS

M Free (2007): **Tales from the fifth green field: The psychodynamics of migration, masculinity and national identity amongst republic of Ireland soccer supporters in England. Sport in Society, 10(3), 476-494.**
<https://mic.elsevierpure.com/en/publications/tales-from-the-fifth-green-field-the-psychodynamics-of-migration/>

Based on qualitative research on Irish soccer supporters in England in the 1990s it is argued that these supporters' substantial devotions of time, emotion, imagination and money were psychic investments through which international soccer became a symbolic means of negotiating the contingency and vicissitudes of emigrant Irish national identity. However,

this projected symbolism was inevitably contradictory. While collective gathering and drinking created a 'liminal' space through which individual lives' spatio-temporal coordinates and uneven migrant biographies temporarily dissolved in rituals of national identification, these were inextricably intertwined with the construction and reconstruction of masculine identities, entailing occasions for both 'bonding' and internal mutual differentiation and disputes arising from disagreements regarding supporters' origins and commitment. These were particularly significant for 'second generation Irish' supporters whose 'Irishness' was predicated on unambiguous masculine identity and continuity despite familial histories of migration, but whose 'credentials' as such were repeatedly questioned. (pay to view)

M Free (2010): **Migration, Masculinity and the Fugitive State of Mind in the Irish Emigrant Footballer Autobiography: the Case of Paul McGrath. Estudios Irlandeses. 5. 45-57.**
<https://doi.org/10.24162/ei2010-2264>

The 'confessional' autobiography has become a popular variant of professional football autobiography in Britain. Co-written 'autobiographies' by prominent former emigrant Irish or Irish descended international footballers have featured prominently in this sub-genre. Their 'confessions' of alcoholism, gambling, infidelity, irresponsibility towards partners or dependents, or underlying ontological insecurity might be seen as an insightful engagement with their lives as male footballers in Britain. However, focusing on two autobiographies of Paul McGrath, and reading these 'troubled' accounts using psychoanalytic perspectives on sport, migration and masculinity, it is argued that they are contradictory texts which embody a peculiar variation on the emigrant "fugitive state of mind" (Davar, 1996), both approximating and deferring mature, reflexive engagement with the social and cultural construction of identity, allowing them to occupy a liminal but discontent imaginary space in which adolescent masculinity can be indefinitely extended. The homosocial world of men's professional football is a key factor in this.

T. Hunt (2021): **The London Olympics 1908: The Games of the Irish Diaspora Immigrants & Minorities Historical Studies in Ethnicity, Migration and Diaspora. Volume 39, 2021.**
<https://doi.org/10.1080/02619288.2021.1995362>

The Olympic Games of 1908 featured Irish-born emigrant athletes representing the United States, Canada and Great Britain whilst Irish-domiciled athletes also represented the latter. The competitors of the Diaspora enjoyed an exceptional success rate especially those

representing the USA and Canada. The USA success in athletics was powered by members of the Irish-American Athletic Club (I-AAC). Some members visited Dublin after the Games for an international athletics match against Ireland and were exposed to the politics of the sport in Ireland as two rival associations strived to control the sport, the nationalist Gaelic Athletic Association (GAA) and the politically more conservative Irish Amateur Athletic Association (IAAA). This division is reflected in the complex reception that these athletes received on their return to Ireland as Irish domiciled athletes who competed successfully in track and field representing Great Britain returned to Ireland without fanfare. Martin Sheridan and the New York-native John Hayes were winned, dined, and eulogised in their public appearances across the country with Sheridan using his appearances as a platform to support the position of the GAA and express his nationalist sentiments.

D Anallen, P Mossey, S Moore (2007): **The “Temporary Diaspora” at Play: The Development of Gaelic Games in British Universities. Sport in Society**
Cultures. Commerce. Media. Politics. Volume 10. 2007 - Issue 3.
<https://doi.org/10.1080/17430430701397872>

In the second half of the twentieth century, a new significant grouping emerged in the pattern of migration from Ireland. During this period the numbers of Irish students attending universities and colleges of higher education in Britain rose steadily. Many of these students returned to Ireland as soon as their course of study ended, and so they could be said to comprise a ‘temporary diaspora’. [Footnote1] Corresponding with their growth in numbers, these Irish students have increasingly played Gaelic games at their respective universities in Britain. The Gaelic Athletic Association (GAA) and its sports have thus become the primary vehicles for the expression of Irishness among Irish students in the British higher education environment, and have become one of the links binding a new generation of Irish émigrés to their native land. (pay to view)

CULTURE: MUSIC, DANCE, FILM,

ART & LITERATURE

M. Free (2010): **From the 'Other' Island to the One with 'No West Side': The Irish in British Soap and Sitcom. Irish Studies Review. Vol. 9. Issue 1.** **<https://www.tandfonline.com/doi/abs/10.1080/09670880120062786>**

M. Free (2015): **'Don't tell me I'm still on that feckin' Island': Migration, masculinity, British television and Irish identity in the work of Graham Linehan. Critical Studies in Television, 10(2), 4-20..**

<https://mic.elsevierpure.com/en/publications/dont-tell-me-im-still-on-that-feckin-island-migration-masculinity/>

The article examines how, through such means as interviews and DVD commentaries, television situation comedy writer Graham Linehan has discursively elaborated a distinctly migrant masculine identity as an Irish writer in London. It highlights his stress on how the working environment of British broadcasting and the tutelage of senior British broadcasters facilitated the satirical vision of Ireland in Father Ted. It focuses on the gendering of his narrative of becoming in London and how his suggestion of interplays between specific autobiographical details and his dramatic work have fuelled his public profile as a migrant Irish writer. (pay to view)