

J Crangle, F Roulston (2022): **Somewhere bigger and brighter? Ambivalence and desire in memories of leaving the north of Ireland during the Troubles: Irish Studies Review: Volume 30, 2022 - Issue 3, pp 259-279**
<https://www.tandfonline.com/doi/full/10.1080/09670882.2022.2101882>

This article examines oral history interviews of migrants from Northern Ireland to Britain, specifically a group of ten people who left the North during the Troubles. It reads their interviews for, on the one hand, accounts of migration as liberatory or as generative of new subjectivities and new possibilities; and on the other hand, expressions of nostalgia, ambivalence or uncertainty which exist alongside those more optimistic narratives. In doing so, it highlights a specific form of dichotomised composure within this selection of oral histories and argues that the specificities of this composure are suggestive of some of the discourses that operate around the relationship between Northern Ireland and Britain, as well as of the contested memory of the Troubles. They also reveal aspects of the complicated history of multiculturalism in Britain, and of various forms of social repression in the North, showing how our interviewees navigated their movement between those two places.

Crosscare Migrant Project (2022): **Exploring migration experiences of Irish emigrants of minority ethnic backgrounds. December 2022.**
[Exploring migration experiences of Irish emigrants of minority ethnic backgrounds CIDSP Dec 2022 \(migrantproject.ie\)](https://migrantproject.ie/exploring-migration-experiences-of-irish-emigrants-of-minority-ethnic-backgrounds-cidsp-dec-2022)

The research offers a glimpse into the experiences of Irish emigrants of various ethnic backgrounds, before, during, and after their emigration from Ireland. This includes people who have since returned to Ireland. By capturing personal experiences, this research aims to expand the limited knowledge of this underrepresented, but growing, part of Ireland's diverse diaspora. It also strives to identify areas for future research and inform efforts to engage and support Irish people of minority ethnic backgrounds within the diaspora.

M Hickman (2021): **Reflections on sociology of Irish diaspora. Irish Journal of Sociology Volume 29, Issue 3.**
<https://journals.sagepub.com/doi/10.1177/07916035211054347?icid=int.sj-abstract.similar-articles.1>

This article reflects on the relatively small body of work that constitutes sociology of Irish diaspora. It argues that Irish diaspora should be an expanded and higher prioritized field of study for Irish sociology. The relative silence about the Irish in Britain (a subject I have been writing about for years) is in part due to movement to England barely being seen as emigration. There is also perhaps a stigma of failure attached to it that is not associated with going to the USA. So the stereotype of the Irish immigrant in Britain as a down-on-his-luck Irish labourer is pitched against one of a rich and ignorant (of Ireland) Irish American. The third stereotype is that of the emigrant as an entrepreneurial adventurer or

experience-seeking professional away for a few years before returning to enrich Ireland.

S Hanafin (2018): **COMING 'HOME': PLACE, BELONGING AND SECOND-GENERATION RETURN MIGRATION FROM ENGLAND TO IRELAND. NUI Galway.**

https://aran.library.nuigalway.ie/bitstream/handle/10379/14910/HANNA_FIN_SARA_PHDTHESIS_Jan2019.pdf?sequence=1&isAllowed=n

This thesis contributes to the growing academic interest in the second generation of migrants and the connections they maintain with their parental places of origin. It focuses on the children of the Irish emigrants to England of the 1950s and the decision, by some, to 'return' to Ireland, as adults. The past twenty years have seen an increase in immigration to Ireland from a range of countries and included in this are the second-generation from England. Although both immigration and return to Ireland have been recently researched, this is the first time that this group have been recognised as a discrete migration flow and their experiences have been studied. The thesis aims to uncover how an emotional connection to the parental home country and a predisposition to return there is established through everyday lives in the 'host' country, combined with the positive experience of holiday visits.

J Devlin Trew (2014): **'I'm back where I belong': Leaving the North: Migration and Memory. Northern Ireland. Chapter 7. Liverpool University Press.**

<https://academic.oup.com/liverpool-scholarship-online/book/43375/chapter-abstract/363180419?redirectedFrom=fulltext>

Return migration of Northern Ireland migrants was examined from a variety of perspectives and experiences. Returnees spoke of their decision to return, their arrival back home and the reception they received from family and friends, the process of integration which included searching for employment, and the settling of spouses and children, many of whom were not Irish-born. All related their impressions and opinions about change in Ireland, North and South, which included their views about economic development and modernisation and most specifically about the peace process in the North. The issue of return is complex and usually remains ever present for the emigrant through the lifespan and often for their descendants as well. It not only raises questions about where one should live and where to raise children and grandchildren, but perhaps even more poignantly, about where one should die and be buried.

N Coffey (2022): **Irish republican women in Britain, 1916–1923. Irish Studies Review: Volume 30, 2022 - Issue 2, pp. 193-207.**

<https://www.tandfonline.com/doi/full/10.1080/09670882.2022.2081114>

Irish Republican women in Britain formed a vital network which provided their counterparts in Ireland with weapons, intelligence, and shelter for when they travelled across the Irish Sea. Far from being auxiliary, these women were an essential part of republican operations and blurred the boundaries between the “male” IRA and the “female” Cumann na mBan. Yet strikingly, few historians have examined this network of female republican activism, despite the availability of digitised sources such as the Military Service Pension Collection. This article seeks to remedy this oversight by using this collection to examine the role of republican women in Britain, highlighting the overlapping nature of men and women’s activities, while also drawing attention to the unique circumstances of acting in a clandestine organisation within the country of the enemy.

S Jones, A Unsworth (2022): **The Dinner Table Prejudice Islamophobia in Contemporary Britain, University of Birmingham.**

<https://www.birmingham.ac.uk/documents/college-artslaw/ptr/90172-univ73-islamophobia-in-the-uk-report-final.pdf>

Muslims are the UK’s second ‘least liked’ group, after Gypsy and Irish Travellers: 25.9% of the British public feel negative towards Muslims (with 9.9% feeling ‘very negative’). This compares with 8.5% for Jewish people, 6.4% for black people, and 8.4% for white people. Only Gypsy and Irish Travellers are viewed more negatively by the British public, with 44.6% of people viewing this group negatively (Figure 5).

J Devlin Trew (2014): **‘Doubly invisible’: Being Northern Irish in Britain: Leaving the North: Migration and Memory, Northern Ireland. Chapter 5. Liverpool University Press.**

<https://academic.oup.com/liverpool-scholarship-online/book/43375/chapter-abstract/363179830?redirectedFrom=fulltext>

As the major destination for Irish migrants, North and South, during the twentieth century and into the twenty-first, Britain continues to play an important and fascinating part in the history of Irish migration and the development of the Irish diaspora. As a group that has been for the most part ignored in the history of Irish migration, Northern Ireland migrants remain largely ‘invisible’ in literature on the Irish in Britain, despite their significant proportion of the Irish-born group. While to some extent Northern Ireland migrants in Britain share common concerns (especially about the conflict), the ‘curious middle’ space they occupy between the Irish and the British, both in Ireland and in Britain is investigated in order to provide a fuller understanding of Irish experience in Britain.

P Gavin (2022): **Not “proper” foreign national prisoners: Irish ex-prisoner reflections on imprisonment in England and Wales. Irish Probation Journal.**

<https://journals.sagepub.com/doi/full/10.1177/02645505221124766>

Irish prisoners are one of the oldest minority groups and one of the most represented foreign national groups in the prison system, yet little is known about their experiences of imprisonment in England and Wales. This article presents findings from 29 semi-structured interviews with Irish ex-prisoners who were asked to reflect on their time in prison in England and Wales. It utilises Ugelvik and Damsa’s findings on foreign national prisoner experiences in Norway as related to discrimination, long-distance relationships, and deportability as a point of analysis. This paper shows that Irish prisoners suffer the pains of discrimination through racism, bullying, and discrimination from prisoners and prison officers, and there are concerns over mistreatment by prison officers who are ex-military. There are also difficulties associated with family contact. As Irish prisoners are not subject to deportation, except in the most exceptional circumstances, and since there is no language barrier, this paper suggests that Irish prisoners might not be seen as “proper” foreign nationals in the prison system. This may result in Irish prisoners being somewhat invisible in the prison system in England and Wales and in some cases having their nationality and national identity denied.

B Sanderson (2022): **Media That Moves Creating anti-racist representations**

of Gypsies and Travellers in the UK media. Leeds Gypsy & Traveller Exchange and London Gypsies and Travellers, in collaboration with PIRC.

<https://publicinterest.org.uk/MediaThatMoves-FullReport.pdf>

The project aims to gain a deep understanding of the systems that perpetuate negative stereotyping of Gypsies and Travellers, focusing on the role of the media. It aims to find out about the key influences on the media and the stories they produce, and how they arise. It also aims to identify different framing of Gypsies and Travellers used by the media.

J Mishtal (2022): **‘To be vigilant to leave no trace’: secrecy, invisibility and abortion travel from the Republic of Ireland. Culture, Health & Sexuality**

An International Journal for Research, Intervention and Care. Sept 2022.

<https://www.tandfonline.com/doi/full/10.1080/13691058.2022.2107704>

Until 2018, abortion in the Republic of Ireland was banned in almost all circumstances under one of the most restrictive legal regimes in Europe. The main solution for Irish women and pregnant people seeking abortion

services had been to pursue care abroad, typically in clinics in England. In this paper we focus on the hardships of waiting for abortion care experienced by Irish residents leading up to their travel for appointments in England in 2017 and 2018. Based on in-depth interviews with 53 Irish women collected at three British Pregnancy Advisory Services (BPAS) clinics in England we analyse women's experiences as they navigated an 'environment of secrecy' in Ireland. This included making specific secrecy efforts when navigating travel arrangements, conversations, movement, health records, and the travel itself. Despite the expansion of abortion access in Ireland in 2018, the need to travel abroad continues for many women. We argue that the continued need for secrecy when women have to travel abroad for care perpetuates this important phenomenon's invisibility. This argument also applies to other countries where abortion access is restricted, and women are forced to travel for care. We also caution against the presumption that all Irish residents are able to travel internationally for healthcare.

The Traveller Movement, J Tan, N Whitworth, V Ilander (2022): **Building Trust. Stepping Together: An evaluation of the online education work of Open Doors Education & Training with Gypsy, Roma & Traveller Communities. Centre for Race, Education & Decoloniality.**
<https://wp-main.travellermovement.org.uk/wp-content/uploads/2022/11/2022.11-ODET-CRED-Building-Trust-Report.pdf>

At the start of 2022, the Centre for Race, Education & Decoloniality (CRED) at Leeds Beckett University was commissioned to take a look at the work that Open Doors Education & Training (ODET) have been doing with children and young people of ethnic minority Gypsy, Roma and Traveller (GRT) communities, namely, Irish Traveller, Romany Gypsy and Roma. Beginning in response to the concerns about children and young people's education being impacted upon by the Covid-19 pandemic, ODET began an online tutoring programme. This provided one-to-one online personal tutoring for students from these communities, now finding themselves unable to attend their schools under lockdown restrictions.

The Traveller Movement (2022): **Disrupting the School to Prison Pipeline Exploring why Gypsy, Roma and Traveller children experience the school to prison pipeline and how it can be interrupted.**
https://wp-main.travellermovement.org.uk/wp-content/uploads/2022/09/Full-Report-School-to-Prison-Report_web-Jul22.pdf

It is evident that the pipeline between school exclusion and the criminal justice system is most keenly experienced by Gypsy, Roma, and

Traveller youth. Disproportionately excluded from schools and overrepresented in the youth estate, young people from GRT backgrounds face intersecting, compounding disadvantages at every stage of the pipeline.

In order to break this cycle efforts must be made to interrupt the pipeline at each stage. Keeping GRT children in mainstream education and reducing the vast ethnic disparities in school exclusions must be essential priorities. The effectiveness of pilot schemes in schools to tackle the overuse of permanent exclusion has been proven and these strategies should be implemented nationwide. There must also be greater commitment to equality policies within schools and incidents of racist bullying must be tackled through formal processes, as opposed to an ad hoc basis which often escalates to responses of physical violence and subsequently exclusion.

The Traveller Movement (2022): **[Roads to Success for Gypsy Roma and Traveller Youth: A peer lead research project to identify barriers and propose solutions for youth education, training and employment.](https://wp-main.travellermovement.org.uk/wp-content/uploads/2022/06/Road-to-Success-Report-1.2.pdf)**
<https://wp-main.travellermovement.org.uk/wp-content/uploads/2022/06/Road-to-Success-Report-1.2.pdf>

A specific Romany Gypsy, Roma, and Irish or Scottish Traveller youth strategy, either as an element of a broader youth strategy or as an element of the National Strategy to reduce inequalities, is urgently needed. To develop a deeper understanding of these issues the Traveller Movement co-designed a peer-led research project consisting of semi-structured interviews with young members of the Gypsy Roma and Traveller communities by peer researchers. Peer researchers worked with Traveller Movement staff to co-produce the recommendations of this report. To complement the peer-led research analysis of surveys conducted with youth work organisations across the UK was undertaken, which strongly echoes the lived experience of community interviewees.

The Traveller Movement (2021): **[‘Under the Magnifying Glass’ : A report on shaming within the Gypsy and Traveller communities.](https://wp-main.travellermovement.org.uk/wp-content/uploads/2021/12/%E2%80%98Under-the-Magnifying-Glass-A-report-on-shaming-within-the-Gypsy-and-Traveller-communities-.pdf)**
<https://wp-main.travellermovement.org.uk/wp-content/uploads/2021/12/%E2%80%98Under-the-Magnifying-Glass-A-report-on-shaming-within-the-Gypsy-and-Traveller-communities-.pdf>

‘Shaming’, or ‘scandalising’, are actions that intend to cause someone else to feel shame for being or doing something that another person(s) feels is wrong or undesirable by their ‘community behavioural standards’. Public shaming aims to damage a person’s image, sense of self-worth and mental health. Shaming has also begun to manifest in ‘shame pages’ online. Some Irish Traveller and Romany Gypsy individuals have been creating ‘Traveller shame pages’ and ‘Gypsy shame pages’ with

the purpose of publicly humiliating other members of their own community. The high suicide rates have been partially explained by the online abuse, shaming and discrimination.

A Renwick, C J Kelly (2023): **PERSPECTIVES ON THE BELFAST/GOOD FRIDAY AGREEMENT: EXAMINING DIVERSE VIEWS, 1998–2023. The Constitution Unit, Department of Political Science, University College London** https://www.ucl.ac.uk/constitution-unit/sites/constitution_unit/files/205_perspectives_on_the_belfast_good_friday_agreement.pdf

The Belfast/Good Friday Agreement of 1998 is the cornerstone of consensual politics in Northern Ireland, but today it faces serious challenges. Finding ways forward is difficult, not least because different people have different perspectives on the Agreement. Understanding those diverse views is essential. This report therefore sets out evidence on how the 1998 Agreement is seen.

N MacGloin (2023) **Storytelling as a Cultural Context for London-Irish Writing in Donall MacAmhlaigh's Schnitzer O'Shea, Jimmy Murphy's Kings of the Kilburn High Road and Enda Walsh's The Walworth Farce: Critical Inquiries into Irish Studies, Volume 5, Issue 1 (2023) Emigration, Immigration, Hybridity.** <https://scholarship.shu.edu/ciis/vol5/iss1/3/>

*The oral tradition of storytelling is culturally significant to Irish literature and important for immigrant communities as a way to connect with their home culture and share stories without the necessity of literacy. This essay considers the motif of storytelling and the importance of voicing the community in much London-Irish literature. In Walsh's *The Walworth Farce*, a play within a play, the main character obsesses over retelling the story of their emigration from Ireland but corrupts its purity as he pushes his narrative of innocence too far, and the cycle of storytelling begins again. Similarly, in Murphy's *Kings of the Kilburn High Road*, workers create narratives of success to convince their families at home that they are doing well in London. However, again the narrative is unsustainable and the audience quickly sees that the men are not as happy and successful as they would like to be perceived. In MacAmhlaigh's work, his eponymous character's role as a voice and storyteller for his community is emphasized as Schnitzer O'Shea is encouraged by both the "literati" of Dublin and his fellow migrant workers to be a representative of Irish Navvies in Britain, but he rails against this enforced position. An important part of Irish culture and tradition, storytelling, when placed into the migrant context of the Irish in London, often becomes corrupted, whether it is used to hide the reality of life in London or to expose it.*

G. Dawson (2024): **Travelling memories, the afterlife of feelings, and associative diffraction in oral histories of Northern Irish migrants to Britain during the Troubles. Contemporary British History..**

<https://www.tandfonline.com/doi/full/10.1080/13619462.2024.2323430>

This article proposes an innovative analytical framework for understanding memory work in oral history interviews with migrants who experienced the Troubles in Northern Ireland before migrating to Britain. Integrating theories of diasporic subjectivity from migration studies with conceptual developments in oral history and current research on memory, temporality and the history of emotions, it focuses on transnational dynamics in ‘travelling memories’ of the Troubles brought to Britain by first-generation migrants; the long temporal ‘afterlife of feelings’ attached to conflict memories; and the process of ‘associative diffraction’ whereby chronologically sequential memories are interrupted, fragmented and recombined in achronological sequences linking diverse temporal moments and spatial locations. The utility of these concepts is explored in an intensive analysis of memory dynamics and subjectivity in a single interview, with Siobhán O’Neill, who grew up Catholic, working-class and queer in nationalist/republican West Belfast at the epicentre of conflict violence, and moved to London in 1986. The article argues that the specificities of individual migration stories such as Siobhán’s resist conventional generalisation, and offers a new theoretical and methodological framework for the systematic investigation of quotidian experiences, memories and silences that are unexplored in the established historiographies of the Troubles and the Irish diaspora in Britain.

T Giddins (2023): **“Distinguished Irishwomen in London”: The Promotion of Professional Networks in Charlotte O’Conor Eccles’ Journalism and Fiction. English Studies Volume 104, 2023 – Issue 6..**

<https://www.tandfonline.com/doi/full/10.1080/0013838X.2023.2239389>

*Throughout much of her career, Irish journalist Charlotte O’Conor Eccles (1863–1911) promoted other Irish women and supported better rights for working women. Along with this support was Eccles’ belief that women should join social clubs and networks in order to excel in their own careers. Using both archival research and analysis of her journalism, this paper traces Eccles’ involvement in nineteenth-century networks as she moved between Ireland and England. Eccles’ participation in groups like the Literary Ladies’ Dinner and the Writers’ Club gave her access to various professional women, international and Irish, and influenced her writing, as indicated in this paper, in both her journalism and fiction. Furthermore, Eccles’ comparison of private “at home” events or salons versus public social clubs in her novel *The Matrimonial Lottery* (1906), indicates her own feelings toward women’s access to and the importance of these valuable professional networks. Tracing these networks is*

essential to uncovering the intricate connections Irish women, like Eccles, created as they not only succeeded in their careers but supported each other.

G. Bruna (2023): **Erminda Rentoul Esler's "Physical" and "Virtual" Networks: Women's Activism, the Irish in London, and the Local-Colour Story. English Studies Volume 104. 2023 – Issue 6.**
<https://www.tandfonline.com/doi/full/10.1080/0013838X.2023.2239387>

This article illuminates the life and work of Irish-born novelist, short-story writer, and periodical columnist Erminda Rentoul Esler (1860?–1924), who lived and worked in London from the 1890s onwards. First, the essay documents Esler's participation in various literary and social networks in London. These "physical" networks included London-based Irish revivalist groups where she interacted with other Irish and London-Irish writers, and early feminist groups such as New Women and suffragists (e.g., the Women Writers' Suffrage League). Second, the essay explores Esler's equally important engagement with "virtual" networks of readers through her collaboration with English periodicals (women's magazines) and her local-colour stories. As this article will show, Esler's local-colour fiction of the 1890s is a critical node that joins together and interrogates discourses surrounding Irishness, the New Woman, and the transnational dimension of the regional story. Reasserting Esler's presence in the London literary marketplace and in Irish diasporic circuits highlights the complexity of regional, diasporic, and religious varieties of Irish identity that were being negotiated at the turn of the twentieth century. Her involvement also underscores the importance of these networks of sociability to encourage women's participation in society through education, professionalism, and the vote.

S. Roulston, J Crangle, G Dawson, L Harte, B Hazley (2024): **Keeping the Accent? Voice, Alterity, and Memory in Oral History Interviews with Northern Ireland Migrants in England. The Oral History Review 2024**
<https://www.tandfonline.com/doi/full/10.1080/00940798.2024.2313163>

This article discusses a series of interviews with migrants from the North of Ireland to Britain during the Troubles (1969–1998) to explore how they narrate their experiences of movement and settlement by talking about voice and accent. Drawing specifically on two interviews—one with someone who felt her accent caused her to be seen as illiberal and uncivilized, and another who felt he could use his accent situationally and actively, sometimes to his advantage—we argue that accent is a site where interviewees can describe aspects of their memories of migration. Additionally, we argue that existing sociological work on voice, accent, and Irishness in Britain provides useful conceptual framing for this kind

of research, but that an oral history methodology makes a more nuanced understanding of accent possible, both in terms of its relationship to individual life trajectories and in terms of the specific histories it relates to (in this instance, the history of the war in both Ireland and Britain).

E Danvers, T Hinton-Smith (2022): **Marginalisation and mixed feelings: supporting students of Gypsy, Roma and traveller heritage imagining higher education in the UK. Compare: A Journal of Comparative and International Education: Volume 54, 2024 - Issue 3: Pages 518-535.**
<https://www.tandfonline.com/doi/full/10.1080/03057925.2022.2129959?sr>
c=recsys

Gypsy, Roma and Travellers (GRT) are a highly marginalised UK higher education minority with patchy targeted policy interventions. Drawing on qualitative interview data with education professionals working with GRT and with GRT young people, families and activists, the article compares attitudes, expectations, and desires around higher education. Firstly, the way in which university outreach can essentialise GRT people and the need to nuance these regulatory and normative practices is discussed. Tensions for GRT people imagining higher education and navigating complex identity transitions of ethnic invisibility are next explored alongside worries around 'coming out'. Finally, the article identifies the 'cruel optimism' in desiring education as a form of social mobility, particularly when institutions are not inclusive of GRT. From this, an urgent need is identified for contextually-sensitive GRT outreach for the academy's promises to be meaningfully inclusive.

J Morgan, C McDonagh, T Acton (2023): **Outsider status, and racialised habitus: the experiences of Gypsy, Roma, and Traveller students in higher education.**
British Journal of Sociology of Education: Volume 44, 2023 - Issue 3, Pages 485-503.
<https://www.tandfonline.com/doi/full/10.1080/01425692.2023.2167702?sr>
c=recsys

This qualitative study explored the university experiences of 13 students from Gypsy, Roma, and Traveller (GRT) communities in England and Scotland. Using conceptual tools, informed by the work of Bourdieu, such as racialised habitus and racialised cultural capital, as well as Elias's work on established-outsider figurations we show that GRT students are 'racialised' outsiders in university established white habitus, with students experiencing the devaluing of their cultural capital including anti-Gypsy and anti-Roma rhetoric within university settings. Moreover, a destabilised habitus was evident, for some, who experienced 'cultural dissonance' between community and university expectations as well as

feelings of 'not being good enough'. This was compounded by the racialised controlling images they encountered, resulting in hyper-vigilance about the sharing of their ethnic identity. For some, this led to painfully 'fragmented selves' which was exacerbated by a lack of support from universities and invisibility within institutional established white habitus.