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

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

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

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

Wherever possible articles have been sourced from the internet and we have provided links to those that are free to access. However, some works are protected by a pay wall due to copyright laws by the publishers or academic establishments. Irish in Britain does not have the resources to pay for access to such materials but it is hoped that the annotations can guide readers about the relevance of a particular text.

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

Readers can assist us by identifying broken links, alerting us to omissions, or sending us new work for potential inclusion. We welcome your comments and feedback. You can email comments and feedback to us via email: info@irishinbritain.org
SECTION 1: MIGRATION & ETHNICITY

MIGRATION

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


Over the past few decades Ireland’s economic success has been much commented on. The Republic has moved from a poor society sending out emigrants to one receiving immigrants to maintain its economic position at the top of the European league table. It has moved from a society in which ten percent of the state’s annual income came from postal orders from its emigrants abroad that went directly to the poorest families and the poorest counties in Ireland to the position of a modern welfare state. When we read in newspapers that ‘God Save the Queen’ was sung at a rugby match at one of the great shrines of nationalist Ireland, Croke Park, or that an Irish politician has had to urge Catholic bishops to speak on family and sexual matters, we realise that some of the most powerful institutions of Irish society have been changed utterly. The transformation of Ireland has also had an impact on the streets of British cities.


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


Crosscare Migrant Project has a particular focus on people in the most vulnerable of situations and people who travel to Britain or emigrate to Britain with little or no preparation. This survey was an attempt to measure to what extent people used the Eurolines Bus services to Britain for the purposes of emigration, employment and more specifically the crisis type of emigration as reported in the ‘Still Leaving’ report from 2005. The survey also aimed to obtain some case studies from people in these categories. The Eurolines services are one of the cheapest ways that people can travel to Britain without basic preparation such as booking a seat.
http://ukcatalogue.oup.com/product/9780199686070.do#  
Exploring the neglected history of Britain’s largest migrant population, this book looks at the Irish in Britain after 1945. It reconstructs the histories of the lost generation who left independent Ireland in huge numbers to settle in Britain from the 1940s until the 1960s. It illustrates the complex process of negotiation and renegotiation that was involved in adapting and adjusting to life in Britain. Less visible than other newcomers, it is widely assumed that the Irish assimilated with relative ease shortly after arrival. The Irish in post-war Britain challenges this view, and shows that the Irish often perceived themselves to be outsiders, located on the margins of this their adopted home. (Pay to view)

http://muse.jhu.edu/journals/ijh/summary/v033/33.3lees.html  
Delaney’s work tackles a relatively neglected destination and period - Britain in the sixty years between the establishment of the Irish Free State and the beginning of a net migratory flow back to Ireland. His study provides a detailed analysis of official policies toward, and discourse about, Irish movement at a time when the relationship between Ireland and Britain had to be reinvented. (Pay to view)

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

http://ieas.unideb.hu/admin/file_4013.pdf  
Irish migration in the nineteenth century is one of the most significant movements of population in modern European history, in terms of the total number of people involved and the proportion migrating. Between 1801 and 1921 (the period of Union with Britain), approximately 8 million people left Ireland. Ireland’s contribution to the outflow of approximately 44 million people from Europe between 1821 and 1914 was the largest of any other country, relative to the size of the island’s population.

http://www.translocations.ie/docs/v02i01/translocations-v02i01-02.html  
The article engages in a comparative examination of Britain in the 1950s and 1960s and traces how the monocultural reimagining of a multiethnic nation as a white homogenous ‘host’, at what was similarly represented as a moment of incipient plurality due to immigration, has underpinned responses to immigration ever since. In the current period, it is argued talk of diversity is predicated not on the acceptance of plurality but on the
notion of a ‘host’ that is being subject to diversification. The article ends by suggesting the challenge that faces Ireland if it is to ‘become multicultural’.


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

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

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

S. Hutton: *Saol na nImirceach sa Bhreatain Mhor, in Ceiliuradh an Bhlascaoid.*

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

http://ucdclinton.ie/userfiles/file/Supporting%20the%20Next%20Generation%20of%20the%20Irish%20Diaspora.pdf

The Irish government, through the Department of Foreign Affairs and Trade (DFAT), is currently undertaking a comprehensive review of its engagement with the Irish abroad. This research report scopes the changing profile and needs of Irish emigrants in relation to the Government’s strategic objectives in engaging with the diaspora, particularly through the ESP, and considers how best these objectives may continue to be met.
http://cus.sagepub.com/content/5/3/385.abstract

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


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

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

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


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


The increase in transnational migration among women has led to a reappraisal of theoretical explanations of migratory movement (Castles and Miller, 2003; Fortier, 2000; Zulauf, 2001). This paper reviews a number of theoretical explanations of transnational migration and then applies these theories to a qualitative study of women who migrated from Ireland to Britain in the 1930s. The researcher explores the women’s reasons for leaving Ireland and their experiences as young economic migrants in Britain in the inter-war years. Women have made up the majority of Irish migrants to Britain for much of the twentieth century yet the dominant stereotype of the Irish migrant has been the Mick or Paddy image (Walter, 2001). (Pay to view)


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

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


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

L. Ryan (2013): **Compare and contrast: understanding Irish migration to Britain in a wider context.** *Irish studies review, VOL 21; NUMB 1; 2013, pp.6-19.*
This article explores the potential for comparative research across different migrant groups. Research on migration is often weakened by the marked tendency to use a single ethnic/national group as the unit of analysis. Analysing migration from the experiences of a particular ethnic group may exaggerate ethnic exceptionalism and understate the extent to which experiences are shared across different migrant groups. My recent experiences on a range of research projects with diverse migrants to London made me think about similarities with the Irish, but each in different ways. However, there is a dearth of comparative analysis in relation to the Irish experience in Britain. On the one hand, there are many studies of Irish migrants, but these tend to focus solely on the Irish or else examine the relationship between Irish migrants and the ‘native’ British population. There has been little work on how the Irish relate to other migrant groups within British society. On the other hand, studies of other migrant communities rarely refer to the Irish as a comparative group. The article explores the reasons for the dearth of comparative work involving Irish migrants in Britain.

http://www.esrc.ac.uk/my-esrc/grants/RES-000-22-2612/outputs/Download/d052ad30-9489-4689-99d5-1469645341e6
This research project examines the experiences of Irish lesbian, gay, bisexual and transgendered (LGBT) people living in London. There is a long history of Irish migration to the UK, particularly London. This has coincided historically with many Irish LGBT people feeling compelled to emigrate in search of a more supportive social climate.

B. Walter, B. Gray, L.A Dowling and S. Morgan for the Irish Department of Foreign Affairs (2002): **A study of the existing sources of information and analysis about Irish emigrants and Irish communities abroad.**
This study provides background data and analysis for the Task Force report on Policy concerning Emigrants. It brings together different sources of information and analysis in order to provide a statistical and analytical portrait of the three constituent populations that form the concern of the Task Force: Irish emigrants, returnees and Irish communities abroad. It analyses a wide range of sources of information in Ireland and each country of destination in order to provide as full a range as possible of interpretations of the causes and circumstances of contemporary Irish emigration, return migration and the needs and condition of Irish communities abroad.

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

Webpages

Moving Here: http://webarchive.nationalarchives.gov.uk/+/http:/www.movinghere.org.uk/

This is a detailed website relating to the history behind migration to England, with a particular emphasis on the personal experiences of migrants. Although not specifically concentrating on Irish migration, it does feature heavily in the website, and would be useful for a student or beginner who is new to the subject of Irish migration to Britain.

Mind How You Go: http://www.mindhowyougo.ie/

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

Newspaper and Media Articles


Documentaries and Films

‘Arise, You Gallant Sweeney’s!’ (2010): Outside Films

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

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

Video Clips

The Irish in England: http://www.youtube.com/watch?v=Ee1exJkHa7Y


RTE documentaries following famous Irish celebrities return to Ireland.

RETURN MIGRATION

See also Irish Ethnicity & Identity.


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


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

Popular discourses of contemporary Irish society are often structured on the basis of dualisms which oppose a perceived native/Irish/host community to an imagined foreign/non-Irish/newcomer community. This paper uses the example of Irish return migration to challenge these pervasive dualisms and to highlight the blurred nature of boundaries between host and newcomer. The paper draws on life narrative interviews with recent return migrants to reveal the ways in which they constantly move between the shifting positions of ‘insider’ and ‘outsider’. Migrant narratives of home and return are conceptualised in terms of the ways in which home is inhabited and remembered differently with migration, and as a result is continuously being reprocessed. It is argued that neither home nor belonging are static constructs, and that return migrants constantly re-make and reproduce home and belonging. In this way, they ‘bring home’ to non-migrants the inherent instability of accepted concepts of place, identity and belonging, and in doing so, unsettle powerful imagined insider-outsider dualisms.

Webpages

**Safe Home Programme Ltd:** [http://www.safehomeireland.com/](http://www.safehomeireland.com/)

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

Newspaper and Media Articles

**Birmingham’s Irish immigrants ‘struggle for work’ (3 January 2012):**
http://www.bbc.co.uk/news/uk-england-birmingham-16394714

**Irish emigration prompts church services to go online (29 December 2011):**
http://www.bbc.co.uk/news/world-europe-16351954

**Ireland faces a new wave of emigration (29 December 2011):**
http://www.bbc.co.uk/news/business-16305048

**Offering a helping hand to struggling emigrants (12 December 2011):**
http://www.irishtimes.com/newspaper/ireland/2011/1222/1224309380150.html (pay to view)

**David Cameron warns of ‘huge’ influx of Irish migrants (24 November 2010):**

**Will these Irish migrants be different from the past? (23 November 2010):**
http://www.bbc.co.uk/news/magazine-11815001

**Irish influx to thwart Conservative election pledge on migration (30 September 2010):**
http://www.theguardian.com/world/2010/dec/30/irish-influx-conservative-migration-pledge
The day the Earth turns green (16 March 2003): [http://www.guardian.co.uk/world/2003/mar/16/uk.theobserver](http://www.guardian.co.uk/world/2003/mar/16/uk.theobserver)

Documentaries and Films

**Coming Home: The Documentary**

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

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**IRISH ETHNICITY & IDENTITY**

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


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


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

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


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


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


These twenty-four reports, (national, regional and local), are an outcome of a research project on the Irish data in the 2001 Census. They present and analyse the Irish data from the 2001 Census in a form which allows comparison with other minority groups and with the White British population. Each report contains a summary of key Irish data and an introduction summarising the report’s analysis of Irish performance and demographic characteristics.


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


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


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


It is generally assumed that the second-generation Irish (people born in Britain to one or two Irish-born parents) have assimilated into the ‘white’ majority. This assumption has important implications both for the Irish community and for wider popular and theoretical understandings about ‘race’/ethnicity/national identity in Britain. Overlooking the possibility of ongoing difference in the Irish community contributes in important ways to the ‘myth of homogeneity’ of ‘white’ British society. It also substantially reduces the acknowledged size of the Irish as a population group in Britain, and removes opportunities for identifying shared positionings across the black/white divide, by categorising the Irish as a migrant rather than as a multi-generational ethnic group.
http://www.tandfonline.com/doi/abs/10.1080/1369183X.2011.523005

This article focuses on the second-generation Irish in Britain, and presents findings of the relationship between particular social characteristics and predictions of the likelihood of second-generation Irish selecting ‘White Irish’ or ‘White British’ in the 2001 Census in England and Wales. Using a combination of new quantitative data and earlier (unpublished) qualitative evidence, it analyses the complexity underlying the public claiming of a British or Irish identity in the Census and argues that it is not possible to predict that individuals with the closest attachments to Ireland will necessarily select the ‘White Irish’ category nor that those who select ‘White British’ inevitably have weaker ties. (Pay to view)

http://www.tandfonline.com/doi/abs/10.1080/01419870500352439

Since multicultural policies in modern liberal democracies depend on the official institutionalisation of ethnic diversity, systems of ethnic classification such as those incorporated in the national population census, acquire a particular political significance. Ethnic activists who regard their group’s identity and culturally specific needs as being ‘excluded’ from the multicultural framework can be expected to mobilise to secure inclusion. Ultimately it is politicians who decide which ethnic groups should or should not be included in systems of ethnic classification. In this way, official ethnic classifications have become sites of contest in contemporary identity politics. Through an analysis of the dynamics that led to the inclusion of an ‘Irish’ option on the ethnic group questions for the 2001 Censuses of Great Britain, this article shows how radical changes to the list of ethnic designations used on censuses can be driven by political expediency rather than considered understandings of sociological reality. (Pay to view)

http://www.tandfonline.com/doi/abs/10.1080/13683500802495669

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

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


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


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


Although cross-national comparisons of suicide data may be notoriously unreliable, the suicide rates of Irish-born people in Britain appear to be greater than those of the Irish in Ireland. This paper provides a review of the literature and examines evidence
that migration to Britain heightens the risk of suicide for Irish people. Other studies from North America and Australia appear to confirm that the experience of living abroad for many Irish people is stressful. The reasons for this stress are complicated. In Britain, the relatively unsettled nature of Irish migration and the inability of the Irish to create an authentic identity may play a significant role. Irish cultural attitudes to health and the use of alcohol as an accepted method of coping with stress may also add to the toll. (Pay to view)

http://www.tandfonline.com/doi/abs/10.1080/13504630120065275

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


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


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

By deploying various rhetorical and performative strategies, both as subjects and narrators, these texts reveal how a complex web of identifications is negotiated in a specific diasporic context and how relationships with Ireland and the protagonists’ mothers plays a key role in understandings of home and sense of belonging. They also raise questions about the efficacy of, on the one hand, the concept of ‘authenticity’ and, on the other, the concept of ‘hybridity’ in regards to the deeper emotional entanglements such stories reveal. Furthermore, because such negotiations are partly dependent on memories of the distant past, the identities they produce are the product of reinterpretations and re-formulations over time.

The article draws on Paul Ricoeur’s theory of ‘narrative identity’ to examine how shifts
and slippages along the fact/fiction spectrum problematize the way in which each
subject’s sense of self is constructed. By doing so, it sheds light on how second
generation texts relate to broader questions of identity in the Irish diaspora and their
disclosure through narrative. (Pay to view)

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

http://www.tandfonline.com/doi/abs/10.1080/09670882.2013.871863#.VdMo5rvbLcc
The place of London in the Irish Revival is sometimes overlooked, yet, at the turn of the
nineteenth and twentieth centuries, the city served as a place where Irish political and
cultural identities were reinvigorated amongst the migrant community there and fed
directly into events back home. The experience of living in London, at one remove from
Ireland, appears to have reinforced a sense of belonging and nationhood for many
writers, the most prominent of which was Yeats. This article examines the life and work
of Winifred M. Patton, a gifted Irish writer and nationalist who lived there between 1893
and 1914. Whilst she never achieved the same reputation as some of her
contemporaries, Patton, nevertheless, published widely in Irish nationalist newspapers
of the time. Apart from writing poetry, short stories and essays, she was also active in
political and cultural organisations such as the Gaelic League and the Irish Fireside Club
helping ferment Irish nationalist aspirations at a crucial turning point in British–Irish
relations. Based on new research into an archival collection of Patton’s papers, this
article examines the relationship between migration, gender and nationalism and the
role of literature in mediations of cultural identity in the Irish diaspora. (Pay to view)

http://www.tandfonline.com/doi/abs/10.1080/02619280903128194
This comparative study of the experience of the Irish in Britain and the United States
draws upon a wealth of contemporary literature in order to stress the instability of the
content of Irish ethnicity, its increasing looseness of association with Ireland and its
tendency to ‘mutate’ in content over space and time, perhaps most strikingly according to
the various political and social benefits which favoured its preservation from one locale to
another. The essay argues that ‘mutative ethnicity’ and ‘adaptative ethnicity’ therefore
become the terms which best explain the history of the Diaspora and cast light on Irish
belief and behaviour. It shows that in order to preserve their Irishness, the Irish also had to
change it. Thus the identity of the Irish in Victorian Britain is, like Irish identity elsewhere, a
somewhat complicated and shifting concept, moving and developing in a jostling for cultural, social and political space in which the British and Irish changed one another. (pay to view)


Report on 2011 Census ethnicity and national identity statistics. Also access to data tables for comparison of Irish national identity and ethnicity figures by Regions and Local Authorities.


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


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


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


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


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


This article draws upon interviews with twenty-six Irish nurses in Britain, who mostly migrated in the 1950s–1970s. It aims to contribute to understandings of the processes involved in constructions and negotiations of Irish identity in Britain. As a predominantly white ethnic group, Irish migrants in Britain occupy an ambiguous position as white, European insiders, but cultural outsiders. Focusing on a number of ‘construction sites’, such as hospitals, nurses’ homes and social venues, the article examines not only how the women experienced and expressed their identities as Irish migrants but also how they encountered ‘other’ ethnicities. Rather than a simple, one-dimensional notion of Irish ethnic identity, the study analyses the complex, multi-layered and shifting dynamics within these ‘construction sites’ and how intersections of gender, location and occupational status impacted on both ascriptions and experiences of Irishness. (Pay to view)
[http://soc.sagepub.com/content/41/2/295.abstract](http://soc.sagepub.com/content/41/2/295.abstract)

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


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


[http://discover.ukdataservice.ac.uk/catalogue?sn=7014](http://discover.ukdataservice.ac.uk/catalogue?sn=7014)

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


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


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


This paper argues that understandings of authenticity are crucial in the construction of a diasporic identity and explores how members of the Irish diaspora in England construct discourses of what it means to be ‘authentically’ Irish. In particular, it examines how these discourses are arranged around the ‘Plastic Paddy’ trope, a label originally coined by young Irish migrants in London in the 1980s to describe the second-generation London-Irish they encountered. The attribution of ‘plasticness’ in interview data as well as rhetorical defences against being labelled ‘plastic’ reflecting ongoing issues of contestation over meaning and ownership of diasporic Irishness. From a social psychological perspective, this provides an example of the subtle ways in which language and labels may be used for exclusionary purposes, as well as the agency displayed by those who are positioned as ‘inauthentic’ by these discourses in constructing their own identities in dialogue with them.
Migration is a growing phenomenon that can no longer be viewed as simply referring to the relocation of people from origin to the destination country. The implications and complexities of human mobility become clear once we disengage from a perspective and we strive to understand processes that elude the simplistic assumption that migrants will invariably (and eventually) ‘go back home’. Questions have arisen as to why do some migrants organise in groups and thus why do ethnic communities emerge and moreover what makes some migrant communities acquire a diasporic dimension.


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


https://lra.le.ac.uk/handle/2381/28063

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


*Diasporic Identities and Spaces Between* explores the various ways the concept of diaspora has evolved, from communities living in exile, to groups defining their experience in the cultural tensions found between host land and homeland. The essays
within this volume argue that diasporas are not just a result of migration and an immigrant experience within a larger community, but that they are also the result of a renegotiation of collective memories and collective mythologies.

https://lra.le.ac.uk/handle/2381/28067

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

http://www.tandfonline.com/doi/abs/10.1080/09670882.2013.808874#.VVnPU_50zcc

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

http://www.tandfonline.com/doi/full/10.1080/14780887.2014.958369#.VVnMr_50zcc

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

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


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


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

This report is the culmination of results taken from questionnaires that were handed out to first generation Irish workers in England. In total, 112 people completed the questionnaires. The authors continue to explore the opportunities for ethnic expression among Irish people in England, ethnic identity, and their connections with health behaviour.


Mary J. Hickman (1996) shows that Irish history has been conspicuously excluded from the curriculum in Britain since the nineteenth century, not only of state schools, but also from the separate Catholic school system, where the majority of children of Irish descent are educated. She argues that this has been a key element in the de-nationalisation of the Irish in Britain and their construction as good Catholic British citizens. The need to control threatening Irishness by redefining it as religious difference is a distinctive feature of this particular ‘diaspora space’.

http://angliaruskin.openrepository.com/arro/handle/10540/114710

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

http://angliaruskin.openrepository.com/arro/bitstream/10540/293040/1/Voices%20in%20other%20ears.pdf

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

Irish Diaspora Studies: http://www.brad.ac.uk/acad/diaspora/

The website for the Irish Diaspora Research Unit in Bradford University. This webpage contains reviews, study guides and debate transcriptions of various aspects surrounding past Irish migration.

The Runnymede Trust: http://www.runnymedetrust.org/

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

The Irish Diaspora Studies scholarly network - in association with The Institute of Communications Studies, University of Leeds, UK. http://www.irishdiaspora.net/

Newspaper and Media Articles

Campaign to urge Irish and descendants in Britain to register ethnicity in census (1 January 2011): http://www.irishtimes.com/newspaper/ireland/2011/0127/1224288401083.html (pay to view)


Threat of consumer boycott leads to Bhs owner issuing apology to the Irish (5 March 2003): http://www.guardian.co.uk/business/2003/mar/05/2

DISCRIMINATION & SECTARIANISM

See also Irish Ethnicity & Identity.


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

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


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


The use of forensic evidence in the prosecution of terrorism cases was investigated using data provided by the Metropolitan Police and Crown Prosecution Service. This article addresses the following questions: (1) What are the types of evidence used in the prosecution of terrorism cases in Britain between 1972 and 2008? (2) Are there differences between the evidence used against Irish Republican Army (IRA) and Al-Qaeda inspired (AQI) suspects? (3) To what extent do type and amount of evidence influence the conviction and corresponding sentence length in terrorism cases in Britain? To date, no studies have investigated the relationship between evidence and sentence length, or determined relative evidential values (for the purpose of this research, evidential value is defined as the importance and value of that evidence in arriving at a conviction and corresponding sentencing length). 82 IRA suspects and 52 AQI suspects were chosen. Categories of forensic evidence were used to analyse these cases, using
logistic and linear regressions to demonstrate the difference between the forensic evidence used in both subcategories of terrorism cases, as well as the relationship between the categories of evidence and sentence length. Ballistics evidence was characteristic of IRA terrorist cases, whereas digital and document evidence was characteristic of AQI cases. The type of forensic chemical evidence differed depending upon the subcategory of terrorist responsible. A significant relationship was found between human biological evidence, ballistics, chemical and real evidence (real evidence is the legal term for the presentation of objects as they are, for example a knife found upon a person Tapper, 2010) and sentence length corresponding to charge severity, allowing evidential value to be inferred. The findings from this study can be used by law enforcement to understand what types of evidence may be found and their corresponding evidential value.


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


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


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

https://metranet.londonmet.ac.uk/fms/MRSite/Research/iset/WP13%20H%20Nickels%203.pdf

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

G. O’Keeffe: **The Irish in Britain: Injustices of Recognition.**

http://halshs.archives-ouvertes.fr/docs/00/61/27/20/PDF/The_Irish_in_Britain-Injustices of_Recognition_.pdf

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


http://bic.oxfordjournals.org/content/51/6/1054.abstract

In 2009, in an article for this journal, we argued that UK legal and political developments, following the events of September 2001, had designated Muslims as the ‘enemy within’ and served to construct Muslims as the principal suspect community (Pantazis and Pemberton 2009). This work sought to utilize and extend Hillyard’s original (1993) thesis, which postulated that, during the period of Irish political violence during the 1970s and into the 1990s, the whole Irish population had become a ‘suspect community’. In 2010, Steven Greer responded with an uncompromising critique of these combined works. In this reply, we rearticulate our case and demonstrate why Greer’s arguments are fundamentally flawed. (Pay to view)
http://www.lrb.co.uk/v30/n07/gareth-peirce/was-it-like-this-for-the-irish

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


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

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

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

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

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

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

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

### Webpages

**Nil by Mouth** [http://nilbymouth.org/](http://nilbymouth.org/)

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

### IRISH STUDIES

#### Webpages

**British Association for Irish Studies**: [https://bairishstudies.wordpress.com/](https://bairishstudies.wordpress.com/)

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

**Irish Studies at London Metropolitan University**: [http://www.londonmet.ac.uk/irishstudiescentre/](http://www.londonmet.ac.uk/irishstudiescentre/)

Founded in 1986, the Irish Studies Centre is based in the Institute for the Study of European Transformations and aims to increase the understanding and appreciation of the Irish contribution to all aspects of economic, cultural, political and social life. As well as teaching and research, it achieves this through a number of other activities including the Irish Writers in London Summer School, its holding of the Archive of the Irish in Britain, the annual Irish in Britain Seminar Series, its publications and its international links with Irish academics, researchers and politicians.

**Irish Studies at St. Mary’s College, Strawberry Hill**: [http://www.smuc.ac.uk/undergraduate/irish-studies/](http://www.smuc.ac.uk/undergraduate/irish-studies/)

Since its foundation in 1850 St Mary’s has had a long tradition of links with Ireland and the Centre for Irish Studies and offers a variety of courses for students.
Institute of Irish Studies at the University of Liverpool: [http://www.liv.ac.uk/irish-studies/](http://www.liv.ac.uk/irish-studies/)

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

The Arts and Humanities Research Council (AHRC) Centre for Irish and Scottish Studies: [http://www.abdn.ac.uk/riiss/ahrccentre.shtml](http://www.abdn.ac.uk/riiss/ahrccentre.shtml)

Irish Diaspora Studies, University of Bradford
[http://www.brad.ac.uk/acad/diaspora/](http://www.brad.ac.uk/acad/diaspora/)

Nottingham Irish Studies Group
[http://www.nottinghamisg.org.uk/?page_id=4](http://www.nottinghamisg.org.uk/?page_id=4)

British Library
[http://www.bl.uk/](http://www.bl.uk/)

Documentaries and Films

Irish Studies Centre (2005): ‘I Only Came Over for a Couple of Years...’. London Metropolitan University.

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

See also Health, Mental Health, Physical Health, Social Services, Community, Gender and Migration.

Care Quality Commission and National Mental Health Development Unit: Count Me In: Results of the 2010 national census of inpatients and patients on supervised community treatment in mental health and learning disability services in England and Wales.  http://www.mentalhealthlaw.co.uk/images/CQC_Count_me_in_2010.pdf

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


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


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

Suicide is “a major public health issue” with around 5,000 people dying each year from suicide and undetermined injury in England. In London, it has been estimated that the costs to society from suicide, self-harm and undetermined injury are around £924 million per year; only £10 million of these are associated with medical and social costs. This Inner London study highlights the problem of the absence of ethnicity data on death certificates. However it demonstrates through an analysis of place of birth that people from Ireland are significantly more likely to die from suicide than other groups in the population.

Department of Health (2004): Celebrating our Cultures: Guidelines for Mental Health Promotion with Black and Minority Communities.

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


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

http://www.esds.ac.uk/doc/4365%Cmrdoc%5Cpdf%5Ca4365uab.pdf

This report compares the health of minority ethnic groups with the health of the general population. A brief outline of the survey methodology is given, looking also at its design and data analysis. The survey findings are presented in great detail. It begins by looking at the areas of self-reported health and psychosocial well-being, followed by the prevalence of cardiovascular disease. It then looks at cigarette smoking and alcohol consumption amongst these groups. Body mass index and waist-hip ratio are reported, looking also at physical activity and eating habits. For each minority ethnic group, blood analytes are taken. The levels of use of health services are examined, looking also at informants’ reports of prescribed medicines, including the contraceptive pill and hormone replacement therapy. Accident rates are examined for each group and results are presented for minority ethnic children for all these topics.


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


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


There is insufficient evidence on why some former migrants but not others experience lower specific mortality than the general population. Dietary intake variations provide important clues particularly when examined by age and migration status. Majority ethnic and younger migrant groups could raise and sustain high fruit and vegetable intakes but lower proportions of fat, by adopting many dietary practices from older migrants. Objective measures of physical activity and longitudinal studies of diets among different ethnic groups are needed to explain diversity in health outcomes and provide for evidence-based action.

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

http://etheses.lse.ac.uk/932/1/Lingayah_Between_the_lines.pdf

This thesis examines how New Labour policymakers and Black and Minority Ethnic (BME)-led race equality organisations articulated and connected themes of nation, multicultural and ‘race’ equality in policy discourse and discussions over the New Labour period. My study extends previous accounts of New Labour and multicultural discourses by incorporating the significant, but not always influential, role of BME civil society actors in such policy discussions.
Liverpool Health Authority (2001): **Black and minority health service provision in Liverpool: PCTs, Liverpool Health Authority.**

http://www.nwph.net/nwpho/Publications/ethnicminority.pdf

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

Parliamentary Office of Science and Technology (2007): **Ethnicity and Health. POSTnote, No. 276.**


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


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


http://www.tandfonline.com/doi/abs/10.1080/09581590010005331

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


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

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


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


This report summarises the results of ESRC Research Award, RES-165-25-0032, ‘What happens when international migrants settle? Ethnic group population trends and projections for UK local areas, 1 October 2007 to 31 March 2010’. The principal aim of the project was to produce projections of ethnic group populations for local areas in the UK, including the Irish. The ethnic make-up of the UK’s population is changing significantly at present and groups outside the White British majority are increasing in size and share, not only in the areas of initial immigration but throughout the country. This growth is driven by all the demographic components: immigration balanced by emigration, differences among ethnic groups in fertility levels and varying mortality experiences. Important spatial re-distribution of the population is taking place through internal migration. The ethnic make-up of local areas is therefore evolving. The composition of the population is also changing through the birth of children of mixed ethnic origins.

**Newspaper and Media Articles**

SECTION 2: IRISH LIFE IN BRITAIN

COMMUNITY

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

Barnardos, the Centre for Research in Primary Care and the Centre for Disability Studies at University of Leeds (2002): A Health Needs Assessment of Black and Minority Ethnic Children’s Needs.

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

T. Birthill (2013): A Hidden History - Irish In Liverpool: An Ghaeilge i Learpholl
This book tells the fascinating story of the Irish language in Liverpool over the past 200 years.

The primary aim of this piece of research was to gather information on the profile of people who have left Ireland and found themselves in vulnerable situations in the UK, and to identify the issues they faced upon arrival in the UK.

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

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

This report commissioned by the Federation of Irish Societies (FIS) examines the experiences of the Irish community in Sheffield with specific reference to their health, housing, welfare, aspirations and identity. The research findings are underpinned by an extensive review of the current literature on the experiences of the Irish community in Britain and Sheffield Evidence was gathered from a range of stakeholders and a representative sample of the Irish community, through the analysis of 107 self-completion questionnaires, 4 focus groups and 16 in-depth interviews. The research took place over a seven-month period concluding in March 2008.

http://www.coventryirishsociety.co.uk/pictures/content27/health_report.pdf

This report presents the findings of a collaborative study between the Coventry Irish Society and the Department of Sociology, University of Warwick, conducted between 2005 and 2007, based on the doctoral thesis of Marie Clucas. The research sought first to update evidence in the light of the 2001 Census which, along with evidence from other parts of the country, shows a continuing Irish ‘health penalty’ and one that persists across different generations. The main aim, however, of the Coventry research was to explore the underlying reasons for this statistical relationship, through 32 narrative health interviews with 16 first and 16 second generation Irish men and women, in order to enable improved interventions.


As the representative voice of the Irish in Britain, we believe that Irish communities and citizens overseas have a major contribution to make to Irish public life: getting involved, being engaged and having a voice. We are looking for practical measures to facilitate change.


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


The research has been completed as part of the student’s workplace co-operative project. The principal aim is to develop an insight into the mental health experiences of the Irish community in Wirral. The research is exploratory, intended to begin highlighting emerging themes within the context of Irish mental health, thus identifying potential areas for concern and paving the way for further research to be carried out in the future.


This research was commissioned in order to establish a profile of the Irish community in Luton, to explore existing service provision for this group and to enable Luton Irish Forum to offer a proposal for further service provision, particularly targeted at the Irish population.


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

http://www.homelesspages.org.uk/node/20112
A report of research on the Irish community in Lewisham. Includes statistical information and results of interviews with Irish people on housing, homelessness, health and social welfare.

http://v1.zonezero.com/magazine/essays/distant/zdife2.html
The issue of community is an important one for a minority population in Britain because of its relationship to issues of the nation, identity, ethnicity, migration and racism. However, to date, discussions about the Irish community either involve assertions that such an entity exists, or counterarguments suggesting that the degree of differentiation and dispersal of the Irish population negates the idea that we form a community. It is, however, important to refute the idea that differentiation necessarily negates community.

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

This paper contains case studies of the different Irish organisations in the voluntary sector. It provides an analysis of the strategies undertaken in collaborating, embarking on projects or seeking to form partnerships with national or other organisations. We hope that this serves as a benefit to other organisations seeking to form partnerships with other organisations.
This is the untold human story of how the Catholic Church met the welfare needs of Irish emigrants in Britain since the 1950s. Based on a wealth of personal interviews and newly discovered archive material, Welcoming the Stranger offers a unique insight into how the Anglo-Irish relations impacted on emigrants coming to Britain during turbulent times.

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

http://eprints.ulster.ac.uk/28676/
During the nineteenth century, the Irish became the most numerous immigrant group in Britain. Their contribution to the labour force, across a wide range of occupations, made them an important part of the story of British industrialisation. At the same time, arriving as they did at a time of dramatic and unsettling social and economic change, they became scapegoats for a wide range of fears and anxieties. The negative terms in which they were described by contemporaries have until recently continued to distort perceptions of their history. More recent work, however, has brought to light the variety of their experience, and the extent to which the migrants were not merely passive victims but central actors in their own story.

Until the 1950s, the Irish were by far the largest ethnic minority in Britain. This leading study focuses on the most important phase of Irish migration, providing an analytical discussion of why and how the Irish settled in such numbers. Thoroughly revised, updated and expanded, the new edition of this essential text broadens the analysis to 1939 and now features additional chapters on gender and the Irish diaspora in transnational perspective.

http://www.bcu.ac.uk/ media/docs/ccmh_imh_full_report.pdf
It was recognised that despite Birmingham having a long tradition of migration and a large population of Irish migrants, including second and third generation people, there had been no research into outcomes for Irish people using the ‘hard-end’ of psychiatric services, such as psychiatric hospital in-patients and home-treatment services. This report examines what is appropriate and culturally competent primary care.
J. McElhatton (2010): **The Long Term Sustainability of Luton Irish Forum – A Minority Community Service Provider.**

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

C. Metzger (2014): **Funding and Collaborative Working amongst Irish in Britain Members. A summary of the analysis of the responses to a short investigation by Irish in Britain into uptake of rights under the Localism Act by members and associated opportunities for funding and collaborative working. Irish in Britain.**

The purpose of this short report is to outline the level of awareness about the opportunities presented by the Localism Act amongst Irish community organisations in Britain. A questionnaire was sent to twenty-five Irish in Britain members nationally, enquiring about their knowledge of the Localism Act and about any funding and the collaborative work that they had done with other types of organisations. There were fifteen responses giving data about their awareness which is believed to be indicative of the majority of Irish in Britain organisations.

http://www.irishinbritain.org/what-we-do/research/fresh-perspectives

The study echoes previous research highlighting the ongoing poor health of the older Irish Community in the UK (Tiiki, 2009, BIPA, 2010) and supports research which shows a causal link between poorly planned migration and poor health (Ryan, 2006). Although the generalisability of the data is limited by design, the study provides original data on perceived levels of social support; self-reported health status; sources of advice; perceptions of unfair treatment; awareness of entitlements and aspirations in terms of future service provision. It is the first study of its kind to capture significant empirical data on the needs of recent Irish migrants (2011-2012), Irish carers, and second generation Irish people in London and uses an innovated design which is highly transferable to other studies in the field.
http://www.liverpooluniversitypress.co.uk/index.php?option=com_wrapper&view=wrapper&Itemid=54&AS1=9781846314742

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


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


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

The aim of this project was to develop a greater understanding of the first generation Irish communities’ experience of mental health, and mental health services in Northamptonshire and identify any possible gaps in these services. Enabling local mental health service providers to develop ‘more appropriate and responsive services’ by obtaining accurate information directly from the Irish community, and including that community in the actual gaining of that information.


This report observes the Irish community in Merseyside, in terms of social inclusion and economic viability. It finds that the Irish community is interesting insofar as sections of the community have a high degree of prosperity (living and working circumstances) and others suffer from economic inactivity and social exclusion. This can be explained with the high levels of retirement aged individuals living in Merseyside, and also points to those who are out of work due to illness. The research suggests that Irish people continue to be overrepresented.


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


Abstract

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


The black and minority ethnic (BME) third sector can play a key role in meeting needs through partnerships with statutory and mainstream third sector organisations. In the United Kingdom the BME sector is disproportionately affected by government reforms, which involve funding programmes and a contract culture that favour large mainstream charities close to government. BME voluntary and community organisations can feel marginalised and exploited by large organisations that do not appreciate their expertise or understand how they work.

P. Walls (2006): The 2006 Irish in Brent health profile report. A report of research undertaken for Brent Irish Advisory Service and Brent Health Action Zone.
http://www.offers.ipertec.co.uk/LatestandFinalBIASreport25jan06[1].pdf

In 1997 Brent and Harrow Health Authority in conjunction with Equal Access and Brent Irish Advisory Service produced an Irish Health Profile. An Investigation into the Health Needs of the Irish Communities in Brent and Harrow. The 1997 report reviewed the evidence on the population characteristics of the Irish, the available health evidence and produced a number of recommendations for health care providers and the health authority. This report aims to provide an update on the 1997 evidence, and a current re-assessment of particular areas of concern regarding the health of Irish people living in Brent. This includes making a number of workable recommendations aimed at recognising and leading to improvement in the overall health of the Irish community in Brent, and calling for the development of more specific actions based upon the research findings, geared to Irish subgroups as well as health issues of particular concern.

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

**Irish in Britain:** [http://www.irishinbritain.org](http://www.irishinbritain.org)

Homepage with links to all members including community organisations.

**Global Irish:** [http://www.globalirish.ie/](http://www.globalirish.ie/)

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

**The Ireland Fund of Great Britain:** [http://www.irlfunds.org/great_britain/](http://www.irlfunds.org/great_britain/)

A Charitable Trust established in 1988, The Ireland Fund of Great Britain distributes funds to community organisations across the UK whose focus is to support those of Irish descent who are in health, housing, social or psychological need.

**The Library of Birmingham:**

A source list regarding Ireland and the Irish in Birmingham. Contact: archives.heritage@birmingham.gov.uk

**Manchester City Council:**


Multi-cultural Manchester (Irish). Books and articles, photographs, statistics and archives relating to the Irish in Manchester.

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

[http://www.untoldstories.co.uk](http://www.untoldstories.co.uk)

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


**The Proceedings of the Old Bailey - Community History on the Irish in London:**

[http://www.oldbaileyonline.org/static/Irish.jsp](http://www.oldbaileyonline.org/static/Irish.jsp)

Documentaries and Films

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

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

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


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


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


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


Hammersley addresses the issue that Irish diasporic studies in Britain tends to concentrate on issues of poor health, diasporic identity in Britain or the role of education and the Catholic Church. This narrow view of the Irish in Britain needs to be challenged with a more rounded approach to choosing research topics. This study looks at second generation Irish and their place in the labour market, addressing the obvious gap in our knowledge of this community. By interviewing second generation Irish, she attempts to undermine the obvious undervalue of the Irish contribution to British working life.

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


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


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

Video Clips

Irish Architecture Foundation (2015): We Built This City https://vimeo.com/132519037

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


HOUSING

See also Migration, Health and Travellers.


How often are discussions about homelessness and the characteristics of homeless people based on anecdote, mythology and the most cursory and unsubstantiated ‘facts’? Depressingly often in the view of three major homelessness agencies working at the front-line: Thames Reach, Bondway and St Mungo’s. In the summer of 2000 Dr Maureen Crane and Professor Tony Warnes were commissioned to discover who the homeless are in four main situations: on the street, in hostels, in day centres and amongst those undergoing resettlement with the assistance of homelessness organisations. Characteristically Maureen Crane set about her task with vigour and determination, contacting an extraordinary range of agencies working with the homeless. The result is a piece of research, which in its richness is unparalleled and, in the view of the commissioning organisations, provides the fullest picture of who the homeless are since Anderson, Kemp and Quilgars 1993 report Single Homeless People.


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


Information in this report will help add to a growing (however still miniscule) body of evidence, which shows the positive impact of culturally sensitive support for Irish people.


Research into the housing and support needs of Irish people in London suggests that in future years need is more likely to be concentrated among older members of the community than new arrivals. This could have important consequences for the future plans of organisations providing housing and support for this community; there is likely to be a need for more housing for older people and those with special needs such as alcohol use, along with provision of culturally sensitive support. The research was carried out in London, but other areas with Irish communities may be experiencing similar changes.
In this analysis, 2011 Census data are used to examine overcrowding and under-occupation for different ethnic groups. As the analysis focuses on households rather than individual residents, the ethnic group of the Household Reference Person3 (HRP) is used to characterise each household’s ethnic group. This means that some individuals from a specific ethnic group may be classified as being in a household from a different group because of the ethnicity of the HRP. This analysis includes sub-national data, including at local authority level. It also includes information about dependent and non-dependent children in households and data about overcrowding and under-occupation for individual residents, broken down by their ethnic group. Comparing the latter with the household statistics gives an indication of any effects of using the ethnic group of the HRP as a proxy for the household’s ethnic group.


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

GENDER

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


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

The article compares men's biographies and fatherhood across two generations among the Irish and the Polish, who represent different waves of migration to Britain, focusing on two chains of fathers and sons. It examines different aspects of transmission between fathers and sons and, in the context of migration, the part that generational experience played in how men identify (or not) with their own fathers and repeated or changed their fatherhood practices. A comparative approach suggests the importance of taking account of the life course, the historical moment of migration, and the ways in which migration complicates intergenerational family relations by creating structural and relational ambivalences as the younger generation seeks to make its own mark. However ambivalences are managed and often coexist with solidaristic relations in terms of providing reciprocal support across the generations and in the fathers’ identification with their fathers’ strong work ethic and provider role. As fathers they are more involved in their children’s lives than their fathers were but their employment conditions typically continue to constrain this (pay to view).


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

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

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


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


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


Women and the Irish Diaspora looks at the changing nature of national and cultural belonging both among women who have left Ireland and those who remain. It identified new ways of thinking about Irish modernity by looking specifically at women’s lives and their experiences of migration and diaspora. Based on original research with Irish women both in Ireland and in England, this book explores how questions of mobility and stasis are recast along gender, class, racial and generational lines. Through analyses of representations of ‘the strong Irish mother’, migrant women, ‘the global Irish family’ and celebrity culture, Breda Gray further unravels some of the complex relationships between femininity and Irish modernity(ies).


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

http://www.palgrave-journals.com/fr/journal/v50/n1/abs/fr199518a.html
The masculine imagery of 'Paddy' hides the existence of Irish women in Britain, although they have outnumbered men since the 1920s. In America, by contrast, there is a strong stereotype of 'Bridget' and her central contribution to Irish upward mobility is recognized. But invisibility does not protect Irish women in Britain from racism. Indeed, they are often more exposed since their productive and reproductive roles connect more firmly to British society. Moreover, women have played a key role in maintaining Catholic adherence, which continues to resonate closely with Irishness and difference.

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

http://www.academia.edu/1348228/Food_gender_and_Irishness_How_Irish_women_in_Coventry_make_home
This paper focuses on the spaces and social relations of food consumption in order to examine how Irish migrants to Coventry, a city in the English West Midlands, form a sense of identity.
E. McWilliams (2012): *Women and Exile in Contemporary Irish Fiction*. Bath Spa University, School of Humanities and Cultural Industries. 
http://gtr.rcuk.ac.uk/project/C71BB030-372A-4E19-BA9D-1269573837DC

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

E McWilliams (2013) *New perspectives on women and the Irish diaspora* in Irish Studies Review
E McWilliams (2013) *Avenging ‘Bridget’: Irish domestic servants and middle-class America in the short stories of Maeve Brennan* in Irish Studies Review
E McWilliams (2013) *Women and Exile in Contemporary Irish Fiction*

http://www.tandfonline.com/doi/abs/10.1080/09670882.2012.759708#.VXa8V_50zcc


This article explores the influence of English Catholic group, The Union of Catholic Mothers (UCM), in moulding Irish women’s consciousness in post-World War II Birmingham. Taking as its starting point the theory that a hyphenated ‘Irish-British’ identity was discouraged by the mid-twentieth century Anglo and Irish Catholic Church, the paper engages with the UCM and post-World War II attitudes to feminine movements in Britain to establish the specific norms and values to which Irish women were exposed after migrating to Britain, and to, thereafter, identify the ways in which these influences reconditioned their sense of self, gender, Catholicism, ethnicity, and class. Informed by recorded oral narrative, the article illuminates, in human detail, the process of acquiring a gendered migrant identity in mid-twentieth century Birmingham, via the microcosm of the local Catholic parish.

The abortion issue in the Republic of Ireland—never far from the public consciousness—is bubbling up again. New figures show that a record number of women from the republic had abortions in Britain in the first three months of this year—1520 compared with 1458 last year, an increase of 4%. In total, 5892 women who had abortions in Britain last year gave their address as being in the republic, compared with the 1997 figure of 5336.


Every year, approximately 5,000 women from the Republic of Ireland and 1,500 from Northern Ireland cross the Irish Sea to have an abortion in a British clinic. They come and go in secret, like women on the run, bearing a terrible burden of shame for two societies in denial. In fact, much pride is taken in the island being seen as a pro-life sort of place. We have been constantly reminded over recent years that Ireland has changed, changed utterly, since the establishment of the Peace Agreement in the North, and the emergence of the Celtic Tiger in the Republic. But, when it comes to the right of a woman to choose, it is a place that is still in the dark ages, north and south of the Border. This book is not an account of the experience of abortion seekers, by the women themselves we still wait to hear them speak out in their own names. However, an equally important part of this hidden story is told here by London-Irish women who supported many such individuals before, during, and after their lonely, and often frightening journey across the water.


This study of the Irish Press from 1922-1937 demonstrates the ways in which particular gendered symbols, archetypes and images were used to embody notions of Ireland and Irishness: from emigration to unemployment, from militant Republicanism to the sinful pleasures of the jazz age.


This paper engages with conceptualisations of place and space to explore the ways in which London has been constructed, encountered and negotiated as a series of racialised and gendered locales. The paper draws upon oral history narratives of 11 women who emigrated from Ireland to Britain in the 1930s. Arriving in Paddington or Euston station, these young women were confronted with a vast and seemingly unknowable city. The modern city can be interpreted as potentially liberating for young women as well as potentially threatening and dangerous. In this paper I explore the ways in which these women, now in their late 80s and early 90s, describe their youthful
mobility within the city and their active renegotiation of places and spaces. (Pay to view)

http://eprints.mdx.ac.uk/3557/

http://www.tandfonline.com/doi/abs/10.1080/07256860802169238

Based on interviews with 25 Irish nurses living and working in Britain, the primary aim of this paper is to explore migration as an ongoing emotional journey. Drawing on the work of Hochschild, the paper explores how migrants discuss, describe and manage their emotions. In particular, the paper explores the role of “emotion culture” in shaping the appropriate management and display of feelings. Women’s early experiences of migration and how they managed their emotions of loneliness and homesickness are discussed. (Pay to view)


The volume draws on oral narratives as well as documentary and archival research to demonstrate the important role played by gender and ethnicity, both in ideas and images of migrants and in migrants’ own experiences. The contributors consider a range of migrant and refugee groups who came to Britain in the twentieth century: Caribbean, East-African Asian, German, Greek, Irish, Kurdish, Pakistani, Polish and Spanish. The fresh interpretations offered here make this an important new book for scholars and students of migration, ethnicity, gender and modern British history.

http://www.esrc.ac.uk/my-esrc/grants/R000234790/outputs/Read/18bf6fe6-6f5e-47e6-bf1c-8042b96e6fb2

The Irish are the largest, but least visible, ethnic minority in Britain and, unusually, women substantially outnumber men. Their crucial contribution to the labour force, particularly in the areas of nursing and cleaning/catering service work, is rarely acknowledged. Specific problems faced by Irish women are also overlooked and demand attention. The research aims to uncover and examine Irish women’s migration to Britain in the post-War period. This movement has involved more than a million women, including British born daughters. The study focuses on the economic and social consequences both for women themselves and the societies in which they have settled.

http://www.envplan.com/abstract.cgi?id=d130035

National identities are profoundly gendered, yet difference is subordinated to unity. In this paper the largely unacknowledged intersections of Irishness and gender in Britain
are explored. It is argued that Irishness has at least two distinct dimensions, each gendered in ways reflecting the colonial relationship between Britain and Ireland. One is the ‘roots’ of the collectivity, mediated through the diaspora experience. The second is the construction of Irishness by Britishness, characterised as male, middle class, Home Counties, Anglican Protestant, and white. Irish women are positioned in relation to these hegemonic values and are racialised both by invisibility and by exclusion.


Notions of diaspora are central to contemporary debates about ‘race’, ethnicity, identity and nationalism. Yet the Irish diaspora, one of the oldest and largest, is often excluded on the grounds of ‘whiteness’. ‘Outsiders Inside’ explores the themes of displacement and the meanings of home for these women and their descendants.


Responses and strategies of ‘accommodation, complicity, resistance, struggle, transgression’ (Brah, 1996, p.138), which characterise the everyday lives of Irish women living outside Ireland, provide telling and productive parallels with those of migrant women from elsewhere now settling inside. This article explores some of the complexities and ambiguities in both the positioning of migrant women within the societies of which they become part, and in their own negotiation of changing political, social and economic circumstances.

Documentaries and Films


A documentary about Arlington House, Camden. It features homeless Irishmen that lived in Arlington House, once Europe’s largest hostel. Hotshot Films and BBC Northern Ireland, 2010: See also the film’s website at: https://www.facebook.com/pages/Men-of-Arlington/178965268797517

Hail Marys and Mini Skirts
http://www.bbc.co.uk/mediacentre/proginfo/2014/24/hail-marys
http://www.telegraph.co.uk/culture/tvandradio/10897667/Remembering-Irelands-forgotten-emigrants.html

In the 1950s and Sixties, over a quarter of a million Irish women emigrated to Britain. Some of them talk to Orla Barry about why they left Ireland and what they made of their new lives.

Oral History Projects

The Irish Women Travellers:
http://cadensa.bl.uk/uhtbin/cgisirsi/x/0/0?searchdata1=CKEY6809949&library=ALL

The Irish Women Travellers oral history is a collection of life story interviews with women from the Irish Traveller community. These recordings explore the health of these women across generations and across the life span. Available from the British Library catalogue (catalogue no: C1106): Video Clips
Discrimination and Denial:

This is a short clip, produced by the International Planned Parenthood Federation, about Irishwomen who are forced to go to England in order to seek an abortion.

TRAVELLERS

See also Health, Mental Health, Physical Health, Irish Ethnicity & Identity, Discrimination & Sectarianism, Community, Housing, Social Services and Culture.


On 7th September Lord Avebury and Andy Slaughter MP, both members of the All Party Parliamentary Group (APPG) for Gypsies, Roma and Traveller’s and Jane Connolly from the Irish Embassy visited the evicted residents of Dale Farm who were living on the entrance road to the unauthorised site. In advance of the visit, Lord Avebury contacted Cllr Tony Ball, Leader of Basildon Council and constituency MP John Baron who both agreed to meet APPG members to discuss the issues further. The visit was organised by the Irish Traveller Movement in Britain and attended by the British Red Cross and volunteers working closely with the Travellers.


This article examines the concept of ‘White racism’ in relation to the experiences of Gypsy and Traveller groups in England. It is based on ethnographic research conducted in two secondary schools during the years 2006–2009. Interviews were carried out with pupils attending the secondary schools, their mothers and members of the Traveller Education Service. The research reveals that racism experienced by White Gypsy and Traveller groups is understood differently to that experienced by non-White minority ethnic groups. This is further related to how Gypsy and Traveller groups are perceived inside and outside schools, as ‘others’ and ‘outsiders’. The article considers discourses around racism and discrimination and how they might work to disadvantage Gypsy and Traveller groups in schools. (Pay to view)

An introductory information pack by Jake Bowers, who is one of Britain’s very few Romani journalists. He is a regular contributor to the Guardian, The Independent, BBC Radio and Television, the Big Issue, Travellers Times and the Ecologist on environmental and minority rights issues. He trained as a staff journalist with one of Britain’s biggest regional publishers Johnson Publishing.


In order to bring the lives of Gypsy - Travellers in line with the sustainable communities’ agenda, there is now a duty for local planning authorities in England to assess the accommodation and related needs of Gypsy - Travellers. As such, there has been an increase in research, which aims to ‘find out’ more about these communities. This article explores some of the issues that researchers should consider when carrying out research with Gypsy- Travellers. It focuses specifically on issues around identifying and engaging with members of the Gypsy and Traveller communities, offering some strategies and solutions based on the experiences of the authors and other researchers. (Pay to view)


This paper examines the beliefs and practices that constitute gender among Gypsy- Traveller women and then attempts to discern the consequences that flow from these. It analyses gender ideology and expectations among women and the shared investment in the moral identity attached to being a good Gypsy- Traveller wife. The paper argues that ‘Gypsy- Traveller woman’ cannot be understood as an identity that stands apart from gender and racial oppression.


This paper explores the relationship between human rights social work and issues facing Gypsies and Travellers, and argues that work with these groups cannot be properly understood outside a human rights framework. It outlines different generations of rights, key current debates, and their significance for social work, building on other emancipatory frameworks for practice including anti-oppressive practice, structural social work and critical postmodernism. These perspectives find some expression in social work ethical codes. For Gypsies and Travellers, human rights violations occur in many socio-political contexts, causing cycles of exclusion and disadvantage. However, Gypsies and Travellers are increasingly mobilizing nationally and locally to promote their rights. The somewhat limited research on social work in this area concurs in finding distance between the parties, lack of cultural understanding and engagement,
and problematic practice as well as some clear pointers for improvement. Policy developments contradictorily related to promoting rights and increasing disciplinary surveillance are examined for their relevance to work with this group. The paper explores the importance of an inclusive, participatory and discursive approach to human rights practice, and examines its significance for a paradigmatic shift linking social work with the broader struggle for human rights of Gypsy Travellers and other groups.


A useful text exploring the history and development of the traveller and gypsy culture in Britain. It examines the complexities in the relationship between Travellers, the authorities and the general population.


Best practice guide aiming to support PCTs to improve access to, and the quality of, primary care services for socially excluded people. People from socially excluded groups experience poor health outcomes across a range of indicators including self-reported health, life expectancy and morbidity. Just 30% of Irish travellers live beyond their 60th birthday.


This paper reviews the marginalisation of Traveller-Gypsies and highlights how some of the assumptions made in current planning practice may be interpreted as being discriminatory against their cultural identity. (Pay to view)


This paper explores the ‘accommodation careers’ and social adaptations of Gypsies and Travellers living in ‘bricks and mortar’ accommodation and the implications of this trend for current concerns pertaining to social segregation and ‘parallel communities’. The paper discusses the ‘constrained choices’ regarding accommodation that Gypsies and Travellers face, before considering the structure of social relations in their respective localities. The strategies by which cultural identities are sustained in housing and how the presence of kin and other Gypsy/Travellers helps to mitigate some of the difficulties experienced are explored. However, the argument is made that while frequent social interaction and the maintenance of a distinct cultural identity provides a crucial source of support, there is also the danger that social relations become restricted to close ‘bonding’ networks, thus intensifying the social isolation of Gypsy/Traveller communities and further fragmenting neighbourhoods along ethnic lines. (Pay to view)
Most people would probably agree that too many powers have been taken away from local authorities; but as the ITMB study underlines, the CLG Select Committee believes there are strategic issues, including planning for Traveller sites, that need to be addressed at a higher than local level. This study demonstrates the consequences of proceeding as if ‘localism’ were an article of faith. There is still time to think again on a matter that is of enormous concern to the most deprived and disadvantaged of all ethnic minorities.


Irish Travellers are frequently equated with crime. This culture-of-crime stereotype is reproduced through media culture. This article analyses the 1997 film ‘Traveller’ and the first season of the 2007 television series ‘The Riches’ to see how the criminal stigma is repeatedly (re)ascribed to Irish Travellers. (Pay to view)


Historically, states have sought to repress the nomadic way of life, as evidenced by various policies that seek to displace, criminalise, or assimilate them. This practice continues today, as the situation of Gypsies and Travellers in Ireland and Britain attests to. This paper examines how Gypsies and Travellers are repeatedly denied the right to practice a nomadic way of life. This occurs through various measures, each corresponding to a particular understanding of how culture operates. This paper identified two dominant discourses: ‘culture as choice’ and ‘culture as nature’. The former seeks to assimilate and sedentarise while the latter wishes to prevent Gypsies and Travellers from ‘settling down’ as it does not see any option but for nomadism to continue. Both are similar, however, in that they misunderstand nomadic practices and wish to erase Gypsy and Traveller ways of life. (Pay to view)


For centuries there have been strong tensions between Gypsy/Traveller communities and their nation states. Today, discrimination against Gypsies/Travellers in the UK is still so widespread that it has been described as the last ‘respectable’ form of racism. The paper argues that the experiences of Gypsies/Travellers, as they come into contact with the structures of education, reveal a continuing discrimination against one of the most disadvantaged minority ethnic groups in the UK; a discrimination that, at the same time, points to continuing ‘contradictions and significant silences’ within the UK government, and Scottish Executive policy drive to reduce social exclusion. (Pay to view)

*In terms of the Travelling community itself and its supporters, this report may serve as an opportunity to reflect on the too frequent instances of imprisonment of Irish Travellers. It was not the purpose of Travellers in Prison Research Project (TPRP) to explore in depth the high levels, nor the impact, of imprisonment amongst the Travelling community as a whole. However, while this report takes account of the pervasive and sadly, often permitted discrimination affecting Travellers across all aspects of life, it also serves as a challenge to the community to tackle, in so far as it can, the factors which lead too many Travellers to prison.*


*The Travellers in Prison Research Project, (TPRP), an initiative of the Irish Chaplaincy in Britain, (ICB), conducted research across prisons in England and Wales during the period August 2010 to March 2011 in order to establish an accurate picture of prisoners from an Irish Traveller background.*


*Despite the lack of educational opportunities for Gypsies and Irish Travellers in England, this research paper carried out by McCaffery shows that members are actively involved in debates that affect their future and well-being as an ethnic group. McCaffery points out the drive to engage these communities in New Literacy Studies can help involve Travellers in the bureaucracy that surrounds decisions that affect their daily lives. This active engagement can increase Travellers awareness of their rights and their participation in various political systems that influence laws and legislation. McCaffery also includes an informative outline of the history of Gypsies and Travellers relations with the settled community, highlighting areas where tension and separation has developed over the years. (Pay to view)*


*With power comes responsibility. The media have encouraged the image of Travellers that has existed since legislation in the 1500s made simply being a Gypsy a capital offence. The media cannot be expected to single-handedly undo centuries of prejudice, fear and ignorance, but nor should they continue to breed it. The broadcast media has shown a marked improvement in its representations of ethnicity in recent years; the press has too but only with regard to some minorities. Asylum seekers and Travellers still come in for rough and racist treatment with very little outcry.*

Traveller education takes place through family and community life regardless of formal school input. This paper defines the benefits or otherwise of education to support the social and economic mobility of Gypsy/Travellers. It outlines the background of the struggle against discrimination in education in the UK and the EU, and demonstrates how increasingly supportive legislation has made a slow and small rise in Gypsy/Traveller numbers in schools and other educational institutions. Research from Europe and the UK is used to show the endemic issues that illustrate Traveller resistance to ‘mainstream’ initiatives on their behalf throughout. However, the question consistently arises whether educational efforts are viewed by them as positive or are seen to fail because Travellers are doing what they always have done and still do, and that is taking control for themselves and choosing what specific educational opportunities on offer will benefit them. Finally, the way forward is seen to lie in ensuring that Gypsy/Traveller cultures are recognised and welcomed as a critical aspect of social capital which needs to be developed, shared and acknowledged, through its transparent inclusion in the process and outcomes of education and preparation for employment. (Pay to view)


This paper explores the views and experiences of older Gypsies, offering a glimpse into the past and reflecting on how the non-Gypsy community have influenced the Gypsy way of life.


Roma communities experience more poverty, discrimination and social exclusion than any other ethnic minority group in Europe. In order to address this inequality, in 2011 the European Commission published a Framework for National ‘Roma’ Integration Strategies, which was adopted by all of the European Union Members. Consequently, all Member States were required to develop their own ‘Roma’ Integration Strategies tailored to the needs of the ‘Roma’ population in their country. (Please note the EU use the term Roma to include Gypsies and Travellers). The UK Government has chosen to use existing, mainstream policy and legal mechanisms to deliver Roma Integration rather than develop a National Roma Integration Strategy. The National Federation of Gypsy Liaison Groups (NFGLG) wanted to see how the UK approach to “Roma” integration was working and so they asked Gypsy, Traveller and Roma people about their lives today.

We think there are characteristic features of interaction between Gypsy and Traveller people and professionals which lead to lack of interventions, or failure to achieve improvements. ‘Fear’, ‘mistrust’, ‘lack of contact’ and ‘ignorance on both sides’ are some of the words we have found ourselves using. We need to ensure inclusion and recognition of all groups in society, and that includes Gypsies and Travellers. This guide aims to help you overcome these problems by drawing on our years of experience and learning.


The report shows how small changes in healthcare commissioning and provision can make a significant difference to the quality of life of Gypsy and Traveller people, and can also save costs associated with unsuccessful health service contact, late diagnosis and poor navigation of services.


This article enables characteristics of the Gypsy and Irish Traveller community to be explored for the first time based on data from the 2011 Census. Characteristics examined include qualifications, economic activity, family relationships, health and accommodation. ONS research2 has shown that these are key areas where poor outcomes (e.g. poor health, unemployment, lack of stable relationships) can affect an individual’s well-being. The characteristics for Gypsy and Irish Travellers are compared to other ethnic groups and the population as a whole within England and Wales.


Dale Farm, an Irish Traveller site in Essex which until recently was occupied by multiple families, gained national and some international publicity in October 2011, when an eviction order against its unauthorised settlement was enforced. In this interview, Judith Okely, who has performed fieldwork and research with traveller communities, reflects on the issues surrounding the eviction. (Pay to view)


Small scale, localised studies suggest that Gypsy Travellers (variously described as Gypsies, Travellers, Romanies or the Roma people) have poorer health status than non-Travellers, but reliable evidence on the health of adults is sparse. A team of health services researchers from the University of Sheffield aided by Gypsy Travellers and health service staff, conducted a large-scale epidemiological study using standard
health measures, supplemented by in-depth interviews to explore health experiences, beliefs and attitudes. A survey of Primary Care Trusts and Strategic Health Authorities in England addressed health planning and provision for this ethnic minority.


Gypsies and Travellers that reported poorer health status, were significantly more likely to have a long-term illness, health problem or disability, which limits daily activities or work. They also had more problems with mobility, self-care, usual activities, pain or discomfort and anxiety or depression as assessed using the EuroQol-5D health utility measure, and a higher overall prevalence of reported chest pain, respiratory problems, arthritis, miscarriage and premature death of offspring. No inequality was reported in diabetes, stroke and cancer.


Being a Gypsy or Traveller is associated with even poorer health outcomes than those seen in two other ethnic minority groups resident in England, Pakistani Muslim and African Caribbean, and they in turn have poorer health outcomes than the White residents. More remains to be done to address the health and health service needs of such black and minority ethnic groups.


This Report presents the findings of the West Yorkshire GTAA and provides a quantitative assessment of pitch requirements for Gypsies and Travellers and Travelling Showpeople. Findings are based on a survey of the Travelling population, a survey of local authorities, stakeholder interviews and interviews with the community. The findings show a substantial need for residential pitches in West Yorkshire in order to meet the backlog of unmet need and provide for new forming households.


This article examines the treatment of Irish Travellers in the criminal justice system. It provides a brief background to Irish Traveller ethnicity and then outlines the causes, extent and consequences of social marginalisation, ethnic disqualification and criminalisation in Britain’s Irish Traveller population. This leads to a discussion of criminal justice concerns through the examination of existing research on pre-sentence reports (PSRs) concerning Irish Travellers, and interviews with probation officers and others which helped to explore overt and embedded prejudice and racism in the language and construction of PSRs. The article finishes by assessing possible ways to ameliorate these injustices in the sentencing process.

This report is based on primary qualitative research conducted as part of ‘Room to Roam: England’s Irish Travellers’, a Community Fund resourced research project. This is a three year investigative paper that looks at the Irish Traveller community in England and the extent and consequences of social and ethnic marginalisation. It outlines the history and background of the group, and explores issues relating to Traveller welfare. Health, social welfare, anti-Traveler discrimination and Irish Travellers in the Criminal Justice system are particularly focused on in this report. Interdisciplinary research is used to challenge the traditional views of Travellers and their way of life, and provide positive, factual information to contribute to a national debate on Irish Travellers living in England. The report also includes a useful list of appendixes, with a detailed account of relevant primary research, groups involved in collecting data and historical background to the research project amongst others.


This study concentrates on the UK planning system and its impact on Gypsy and Travelling communities, which especially concerns the governments ‘localist’ policy. The paper argues that the current push for ‘localism’ in planning legislation may develop hostile community relationships and already add strain to existing shortages in accommodation. The evidence is partly based on conclusions made by the Panel Review of the Coalition Government Policy on Gypsies and Travellers. The paper particularly concerns the Conservative’s push of ‘big bang localism’, which engages in ‘radical decentralisation’ and how this policy may conflict with Gypsy and Travelling settlement.


This paper explores the development of the UK Gypsy and Traveller third sector and details factors which have impeded development. This includes a lack of resources and skills but also illustrates how in recent years important progress has been made in community development. The paper concludes that the current cutbacks and reduction in resources for community development, combined with new policies that Gypsies and Travellers perceive as being hostile towards them, could undermine progress made. The paper argues that ‘positive action’ combined with greater community involvement in service delivery could strengthen the Gypsy and Traveller third sector and foster intercultural dialogue and promote inclusion as evident in other branches of the third sector (McCabe et al., 2010). The paper is relevant to a number of Third Sector Research Centre’s (TSRC) work streams, particularly ‘Below the Radar’ which explores the role, function, impact and experiences of small community action groups or organisations.

This paper seeks to give an overview of the origins and development of Tenants and residents’ associations (TRAs) amongst Gypsies and Travellers. As well as identifying good practice it outlines recent legal events which may stimulate further TRA development on Gypsy and Traveller sites. This Working Paper aims to contribute to a wider debate between the tenants and residents of Traveller sites, those involved in their management and others active in the promotion of tenants empowerment in the wider housing sector.


This evaluation indicates that there are a number of policies being implemented by the Coalition Government which run counter to the aims and objectives of the EU Framework for National Gypsy, Traveller and Roma Integration Strategies and increase the likelihood of exclusion. It is important to clarify that Gypsy, Traveller and Roma communities have evolved independently and the needs of Gypsy or Traveller people are not the same as the Roma, however all have similar experience of discrimination, which has often led to exclusion and in the worse cases poverty. The report is guided by the Decade of Roma Inclusion Secretariat Foundation questionnaire template although this was slightly revised, to include the experiences of the different countries that make up the UK.


There is a growing interest in the co-production of research knowledge involving academics working in partnership with marginalised citizens and communities. This is particularly the case where, for reasons of language, culture and histories academics may encounter difficulties in engaging those they wish to research. However, the concept of community participation in research – certainly as equal partners – has been, and remains, contested. Is the knowledge generated ‘tainted’ by activism and engagement or can it be critical and objective? The following discussion paper explores the debates around community led research, drawing on the specific case study example of European Gypsy, Traveller and Roma research networks. It identifies the challenges in the co-production of research knowledge and how more inclusive models of research might be developed in future. Whilst this Discussion Paper draws on a Roma specific case study, it is intended as a basis for further – and wider – debate on the role of, and challenges facing, participatory community research, its relationship with academic rationalism and its potential to promote social justice.
http://dvd.sagepub.com/content/10/6/305

Irish Travellers are a minority group exposed to a range of social and health inequalities. Traveller men and women live 9.9 and 11.9 years less, respectively, than men and women in the general population. One of the major causes of death is cardiovascular disease (CVD). Information concerning CVD risk factor assessment in this population is lacking. Our pilot study assesses the point prevalence of diabetes, pre-diabetes and the metabolic syndrome in a sample population of Irish Travellers living along the Irish Atlantic seaboard.

http://rac.sagepub.com/content/53/3/48.short

Gypsies and Travellers are one of the most excluded black and minority ethnic (BME) communities in the UK across numerous domains. Despite the increased policy focus on levels of unemployment and economic inactivity among BME groups in recent years, little attention has been paid to the economic position of Gypsies and Travellers, not least because there is a lack of systematic data on the employment status and working patterns of these communities. Few of the programmes set up to tackle unemployment specifically target this population and, anecdotally, a mismatch exists in relation to mainstream back-to-work programmes and community needs. This article considers a series of related studies that explore the accommodation histories and adaptive strategies utilised by housed Gypsies and Travellers across four locations in southern England.

http://www.midessex.nhs.uk/PageFiles/3780/GT%20HNA%20Final%20draft%20.pdf


Evidence indicates that Gypsies and Travellers have significantly poorer health status and more self-reported symptoms of ill-health than both other UK resident English speaking ethnic minority groups and economically disadvantaged white UK residents. While there are no national morbidity statistics, it is acknowledged that the life expectancy of Gypsies is 10-12 years below that of the settled population. One in five Gypsy and Traveller women has experienced the death of their child compared to less than 1 per cent of the settled population, and the rate of miscarriage is almost twice that of the settled population.

This selection of useful references was compiled in response to numerous enquiries. It is not meant to be an exhaustive list, and it should not be used in place of an up-to-date literature search. Some of the references may well be very difficult to acquire without an Inter Library loan request to the British Library.


There are three main elements to the project: a desk-based collection of research into historical attitudes towards and constructions and representations of Gypsies, Roma/Romani and Irish Travellers in the nineteenth and twentieth centuries in Britain; analysis of this research using defined research questions and consultation with an expert panel; and a workshop exploring the impact of historical/cultural representations on the experiences of these communities, helping to point the way towards future historical research. (Podcast/Summary/Bibliography)


The study area comprises the area of South and West Hertfordshire covered by Dacorum, Hertsmere, St Albans, Three Rivers and Watford councils. The research was commissioned by these district and borough councils together with Hertfordshire County Council, and was carried out by the Centre for Urban and Regional Studies at the University of Birmingham. The main research took place during the first half of 2004; work in Watford took place in early 2005.


The purpose of this paper is to look at the impact of social exclusion on mental health in Gypsy, Roma, and Traveller (GRT) communities and make suggestions for services needed to address it. The context of significant financial cuts in public sector budgets in the UK and change in the commissioning landscape mean there are significant risks of these vulnerable communities falling even further behind.

Despite centuries of persecution – varying from hanging, imprisonment or deportation for merely being a Gypsy in the 16th and 17th centuries, to the constant harassment and difficulty in finding stopping places in the post-war years, Gypsies and Travellers have survived as a separate group with their own unique identity and culture throughout the British Isles.

**Newspaper and Media Articles**

**Dale Farm: Who are the UK’s travellers?** (23 September 2011):
http://www.bbc.co.uk/news/uk-15020118

**Irish Travellers: ‘A house is like a prison’** (22 July 2009):
http://news.bbc.co.uk/1/hi/world/europe/8140429.stm

**Barnet councillor Brian Coleman condemned for ‘stay away gypsies’ comments on BBC show:** (23 March 2009)
http://www.thisislocallondon.co.uk/news/4224539.Barnet_councillor_condemned_for_stay_away_gypsies_comments/

**Irish travellers gain legal status of ethnic minority** (30 August 2000): 
http://www.independent.co.uk/news/uk/this-britain/irish-travellers-gain-legal-status-of-ethnic-minority-710768.html

**JD Weatherspoon guilty of racism against Travellers** (18 May 2015):

**DVDs**

**Nottinghamshire Healthcare: Looking after Mandi:**

The short film 'Looking after Mandi' is designed to provide information about three of the main health conditions affecting Gypsy and Traveller men; diabetes, heart attack and depression.

**Blogs**

**Friends of Dale Farm:** http://dalefarm.wordpress.com/

**Videos Clips**

**Dale Farm travellers' Irish home:** http://www.bbc.co.uk/news/uk-england-essex-14975103
Photographs

Irish Travellers: A collection by Elisabeth Blanchet:  
http://elisabethblanchet.photoshelter.com/gallery/G0000YwNyBACqFY

Web pages

Traveller Movement  http://www.travellermovement.org.uk/

SPORT & CLUBS

See also Irish Ethnicity and Identity, Migration and Community.


In the minds of many Irish youngsters, a career in professional football with one of the leading teams in England (Arsenal, Manchester United, Liverpool or Leeds United) is a dream that may never be realised. This paper (drawing on a completed study) details the career paths of those who have spent time with an English club during the 15-year period 1984-1999. The aims of the research were to identify the reasons why many Irish youngsters opt for a career in professional football, and do so in England. While the theory of career decision making and development is pertinent to the topic, there is little evidence of its application among the participants in the study. Study findings reveal that the majority of players surveyed decided on a career in football because they loved the game, and sought a move to an English club for career enhancement reasons and possible financial rewards. (Pay to view)


This study looks at the vicissitudes in the life of the Gaelic Athletic Association (GAA), considers some of the reasons for the organisation’s comparative weaknesses and reflection the contribution of Gaelic sports to the construction of Irishness in modern Scotland. While the history of the GAA is an essential part of the ongoing narrative of the Irish in Scotland, this essay recognises that Irishness and sport in Scotland cannot be explored without some deliberation on the supporter culture of Celtic Football Club. The essay therefore reflects on Celtic’s significance for the Irish diasporic community in Scottish society and the ways that this has impacted on the historical positioning of the GAA within Scotland. (Pay to view)
C. Curran (2014): **Whatever happened to Ireland's likely lads? De Montfort University, Leicester.**
http://www.dmu.ac.uk/research/research-news/2013/september/whatever-happened-to-irelands-likely-lads.aspx

Dr Curran’s research looks at Irish-born footballers who migrated to Britain from 1945 to 2010 and who have played at least one game in the Premiership/Football League and at what happened to them during and after their footballing careers. Almost 900 players from the Republic and Northern Ireland who migrated during this time period have appeared at this level.

http://www.tandfonline.com/doi/abs/10.1080/14660971003619479

The aim of this essay is to challenge a widely accepted belief about English football. In the popular consciousness, there is a commonly held view that there exists a particularly close affinity between Manchester United Football Club and the Irish, not only in Ireland itself but also within Manchester Irish immigrant population. Based on interviews with Manchester City supporters from an Irish background, this essay confronts that idea. In keeping with existing literature on football fan identities, the evidence suggests that locality and community are the key determinants for supporting Manchester City and that a strong identification with, and embodied experiences of, being Irish are insufficient to persuade fans that Manchester United should be their team. Manchester United is not regarded as the city’s equivalent of Glasgow’s Celtic Football Club and, thus, fans encounter no apparent difficulties in reconciling their Irishness with their support for Manchester City. (Pay to view)

http://www.tandfonline.com/doi/abs/10.1080/17430430701333950

This essay attempts to locate and analyse the sense of ‘Irishness’ existing among Hibernian (Hibs) supporters today. Hibs’ relationship with its main ‘other’, Heart of Midlothian Football Club (Hearts), is shown to exhibit a unique inter-city Edinburgh rivalry that intimately affects the nature of Hibs’ ‘Irishness’, ensuring its differences from that of Celtic. The interconnected nature of Hibs’ and Celtic fans’ respective sense of ‘Irishness’ is demonstrated in the increased confidence and desire of Hibs FC to begin reclaiming its ‘Irishness’ without fear of being associated with the often disdainfully viewed Celtic or ‘sectarianism’. (Pay to view)
CULTURE: MUSIC, DANCE, FILM, ART & LITERATURE

See also Community, Migration and Irish Ethnicity & Identity.

E. Barber (2010): ‘Double Vision: art and the recent past in Northern Ireland’. In Barber, F and Johnston, M (eds.) Archiving Place and Time. pp.4-9, Millennium Court Arts Centre, Craigavon.

A one-day seminar, 'Screening the Irish in Britain', was held in the Arts and Technology Research laboratory (ATRL) at TCD on Saturday 26 September, organised by Dr Ruth Barton. The keynote speaker, Dr Lance Pettitt (Leeds Metropolitan University), spoke on the Irish émigré director, Brian Desmond Hurst and his exilic consciousness. Other papers included: Professor Bronwen Walter (Anglia Ruskin University) on the invisibility of Irish identity in British cinema with particular reference to the Irish character in the film version of Notes on A Scandal. Professor John Hill (Royal Holloway, University of London) spoke on Ken Loach's use of the Irish as a kind of 'lumpen proletariat'. Professor Martin McLoone (University of Ulster) discussed the process of 'naming and claiming', whereby, for instance, English footballers were claimed as Irish – but with some (Tony Cascarino) playing, but others (Kevin Keegan) never having played for Ireland. (Pay to view)

This book explores the role of Irish ethnicity among musicians, focusing on three high profile projects - Kevin Rowland and Dexys Midnight Runners, Shane MacGowan and The Pogues, and Morrissey/Marr and The Smiths. The book locates these musicians in a hyphenated 'Irish-Englishness' marked by 'in-between-ness' and explores the different ways that they engaged with this in-between-ness through their creative work and their engagements with audiences, the media and the music industry.

In his paper, Campbell explores the importance of the Irish contribution to British popular music. A wide range of influential artists have Irish roots, yet these connections seem to be overlooked by music scholars. Their Irish ethnic composition is relatively ignored in an effort to display their English nationality, yet some examples cannot be discussed without alerting to musicians Irish ethnicity – The Smiths, The Pogues, Oasis etc.

Irish-born characters and characters whose names indicate Irish descent recur in the television and film work of Liverpool writers Jimmy McGovern and Alan Bleasdale. Their frequently troublesome dramatic presence often marks them as alien or marginal but problematic within British society, or suggests a troubled past and characteristic psychic dysfunction. Bleasdale’s characters have been depicted somewhat stereotypically as economically parasitic and anachronistically maintaining outmoded religious beliefs incompatible with the material interests of the working class. By contrast, McGovern has frequently used his ‘Irish’ characters to engage critically with his own ‘Liverpool Irish’ Catholicism and as the focal point for his distinctively moral vision of British society. (Pay to view)


This anthology is the first critical survey of an unjustly neglected body of literature: the autobiographies and memoirs of writers of Irish birth or background who lived and worked in Britain between 1725 and the present day. Woven around annotated extracts from the work of over sixty autobiographers, both canonical and obscure, it challenges received views of the Irish in Britain as an unliterary people who cleaved more to the spade than the pen. Combining literary and historical perspectives, Liam Harte illustrates the diverse autobiographical modes in which the ‘story’ of Irish migration to Britain has been narrated, and shows how these richly various testimonies confound dogmatic equations of Irish exile with suffering and victimhood.


L. Harte (2015): My Country, A Journey: A Research-Based Drama on the Irish Migrant Experience in Britain. The University of Manchester, Department of Arts Languages and Cultures. 
http://gtr.rcuk.ac.uk/project/DF0569B5-9340-412E-960F-08E7FBA278CC
This project seeks to exploit the potential of research-based theatre in order to address a specific non-academic cultural need - powerfully articulated in recent speeches by the Irish President, Dr Michael D. Higgins - which is to draw from our historical experience of migration an appropriately ethical response to the arrival of migrants in our own times. To achieve this, it is proposed to transform the research insights of the critically acclaimed book that was the key output of the original project into a more accessible format which goes beyond the forms of dissemination that traditionally serve academic communities.

http://www.tandfonline.com/doi/abs/10.1080/09670882.2011.541653
Although the filmmaker Ken Loach possesses a reputation for dealing with Irish politics and history in his films and television plays, his portrait of the Irish in Britain has been much less commented upon. This article indicates how a discourse of ‘Irishness’ is threaded through his work set in England and Scotland and how this involves appealing to Irish-Catholic elements of working-class experience as a means of reinforcing the sense of ‘authenticity’ and working-class disadvantage that is the hallmark of his work. At the same time, it also involves invoking the working-class camaraderie and, in some cases, political resistance that is prompted by social and economic inequality. In this respect, Loach’s films may be seen to rely on relatively familiar images of the Irish – variants of the ‘slum Irish’ and the ‘fighting Irish’ – while simultaneously complicating conventional understandings of the ‘British’ working class. (Pay to view)

This article will examine how British-born second- and third-generation Irish people use Irish music and dance in the production of an Irish cultural identity. The article draws on research undertaken with members of the Irish communities in the English cities of Coventry and Liverpool. The research was conducted with music and dance practitioners in Liverpool who strongly identify as Irish and also with schoolchildren in Coventry whose parents or grandparents were born in Ireland. The paper first explores the comments of the Liverpool respondents and points to how music and dance can offer a space in which different generations can mark out their affiliation or embody their Irishness. Secondly, the paper considers interview work with schoolchildren in Coventry, concentrating on their responses as listeners to Irish traditional music. Their comments point to the capacity of this music to resonate with multiple, even conflicting, productions of Irishness. The comments of all the respondents raise key debates about authenticity and the construction of identity. (Pay to view)
Once a country of emigration and diaspora, in the 1990s Ireland began to attract immigration from other parts of the world: a new citizenry. By the first decade of the twenty-first century, the ratio between GDP and population placed Ireland among the wealthiest nations in the world. The Peace Agreements of the mid-1990s and the advent of power-sharing in Northern Ireland have enabled Ireland’s story to change still further. No longer locked into troubles from the past, the Celtic Tiger can now leap in new directions. These shifts in culture have given Irish literature the opportunity to look afresh at its own past and, thereby, new perspectives have also opened for Irish Studies. The contributors to this volume explore these new openings; the essays examine writings from both now and the past in the new frames afforded by new times. (Pay to view)

This doctoral thesis is a musical ethnography of the Irish community in Birmingham since 1950. In the second half of the twentieth century, Irish music enjoyed widespread popularity in Europe and North America, but regional economic and political circumstances created a specific context for the reception of such music in the English Midlands. My thesis presents the situation for the Birmingham Irish through five main investigations, beginning by establishing the geographical and chronological parameters for my study. I argue that Birmingham’s location at the hub of a road and communications network contributed to the unique development of Irish music in this city, but I also emphasise the diachronic, inter-generational processes of change that have been manifested in that Irish musical expression. Each chapter begins with a performance example from the Birmingham Town Hall in order to show how a single venue may provide an audience with musical representations of Irishness that are mutable over time.

https://www.nottingham.ac.uk/English/People/james.moran

http://www.tandfonline.com/doi/abs/10.1080/09670880600603653
A review of Desmond Hogan’s work which often focuses on displacement in its many forms and contexts. Migration, and in particular its emotional and psychological catalysts and consequences, is a recurring topic of interest. (Pay to view)
http://www.liverpooluniversitypress.co.uk/index.php?option=com_wrapper&view=wrapper&Itemid=11&AS1=london+Irish+fictions
   The first book about the literature of the Irish in London. Murray examines novels, short stories and autobiographies set in London since the second world war and explores the complex psychological landscapes of belonging and cultural allegiances in these unique and personal perspectives on Irish migration.

D. Pierce (2005): **The Irish Theme in the Writings of Bill Naughton. York St John College.**
   The student interested in cultural assimilation, hybridity, and naturalization, in masculinity, authorship, and identity, in what happened to the Irish in Britain in the twentieth century, will turn at some point to the Mayo-born, Lancashire writer Bill Naughton (1910-1992), author of a classic children’s story collection The Goalkeeper’s Revenge and Other Stories (1961), of Alfie (1965), the film which helped define 1960s London, and of a series of autobiographies largely centering on his Irish childhood and upbringing in Bolton. It has been the historic role of Irish writers from Richard Brinsley Sheridan to Oscar Wilde, from Elizabeth Bowen to William Trevor, to give the English back to themselves in a gallery of portraits. Naughton is part of this tradition, but, unlike these other writers, his subject is the English working class, which he writes about from within, with both sympathy and knowledge. It can be readily conceded that his work is not at the forefront of modern English or Irish writing, but it does deserve to be better known and appreciated. Here in this discursive essay, with an eye on his Irish background, I move back and forth across his writing to reflect on his contribution not so much to the cultural greening of Britain as to the mass observation of the English and of the Irish in Britain.

   Irish exilic cinema is defined by the nexus of entanglements between Ireland and England as a subset of wider Irish–British relations. A case study of a Belfast-born director Hans – later known as Brian Desmond Hurst (1895–1986) – is offered as axiomatic of the Irish exilic manifest in cinema. Using the idea of the ‘slipzone of anxiety and imperfection’ (Hamid Naficy, ‘Situating Accented Cinema’, in Transnational Cinema (London: Routledge, 2006), 111.) to characterise the London hub of the cinema business mid-century as an uneasy socio-cultural space, it explores Hurst’s career arc within this phase of Britain’s imperial history, including Ireland’s (re)positioning. Applying a queered concept of the auteur, Hurst’s exilic Irishness and sexuality are considered as ‘performed within material and semiotic circumstances’ pertaining to a specific historical juncture (Richard Dyer, ‘Believing in Fairies’, in The Culture of Queers (London: Routledge, 2002), 35). Analysis of films from Dangerous Moonlight (1941) to Dangerous Exile (1957) shows that Hurst’s most telling cinematic insights come not in films set in or about Ireland but rather in narratives of outsiders/exiles in British war and colonial films that expose socio-cultural anxieties about Englishness, class and decolonisation.

An interdisciplinary creative research practice founded by Goldsmiths staff and researchers Dr Derval Tubridy and Stephanie Feeney in early 2012. It originated from The Future State of Ireland conference, an arts and academic event which took place at Goldsmiths in November 2012 that sought to examine, and prove the legitimacy of, creative responses in Irish visual art, filmmaking, poetry, literature and music, to the Irish economic crisis that began after the collapse of the Celtic Tiger boom. The Future State was founded on, and continues to operate on, a shared belief that creative visual and aural responses allow us to gauge the effects of economic measures and that these two things are not completely unrelated.


The Irish have become embedded in the ‘diaspora space’ of England so that their presence is taken for granted. This article explores the ways in which films made by English directors include Irish characters in apparently unplanned and incidental ways which reflects their own assumptions and those of their audiences about the ‘natural’ place of the Irish in English social landscapes. It interrogates the understandings and intentions of the director (Richard Eyre), screenwriter (Patrick Marber) and actors (Judi Dench, Andrew Simpson) in the film Notes on a Scandal which adds an Irish character to Zoë Heller’s novel. Many other narrative films contain small clues, usually denoted by voices, but also ‘looks’, culture and roles. These sources enrich the evidence available to social scientists analysing the deep entanglement of the Irish with both the long-settled and more recently arrived populations living in England. (Pay to view)


The burst of writing about Irish women in the diaspora after the 1980s, led by Mary Lennon, Marie McAdam and Joanne O’Brien’s Across the Water: Irish Women’s Lives in Britain, coincided with the ‘narrative turn’ in the social sciences and literary representation. This paper uses Carol Smart’s concepts of Personal Life (2007) – memory, biography, embeddedness, relationality and the imaginary – to examine a range of ways in which personal narratives have become central to our understandings of Irish women and their descendants in both written and visual representations. It interweaves disciplines, bringing together a wide range of sources including academic and public accounts in which Irish women appear both as main characters and in walk-on parts. It explores constructions of these ‘fictions’ and their connections with the biographies of authors. (Pay to view)
Webpages

**Irish Wales Network:** [http://www.cardiff.ac.uk/encap/research/networks/wales-ireland/](http://www.cardiff.ac.uk/encap/research/networks/wales-ireland/)

The Ireland–Wales Research Network aims to explore the creative, cultural, and political relationships between Wales and Ireland. The Network, a partnership between Cardiff University, Aberystwyth University and University College Cork, aims to develop a deeper awareness of the overlapping, complex and connected histories of Wales and Ireland.

**North East Irish Culture Network:** [http://www.neicn.com/](http://www.neicn.com/)

The North East Irish Cultural Network (NEICN) is an academic association based at the Universities of Sunderland and Durham. They seek to promote and encourage the study and teaching of all aspects of the society, culture and literature of the Republic of Ireland, Northern Ireland and the Irish Diaspora.

Documentaries and Films


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**SECTION 3: HEALTH & WELFARE**

**HEALTH**

See also Health & Lifestyle, Mortality, Discrimination & Sectarianism, Gender, Community and Migration.


This paper critically evaluates the evidence for two health-related stereotypes of the Irish, namely that behaviours such as smoking and heavy drinking explain their excess morbidity in Britain, and secondly that, in illness, this ethnic group behaves more stoically. (Pay to view)

Catholic adults in the West of Scotland, who are mainly of Irish origin, have been shown to suffer excess morbidity and mortality compared to the general population. A major contributing factor to this inequality is socio-economic disadvantage. This paper investigates the health and socio-economic position of Catholics in the youngest generation.


This paper examines a number of key health measures, namely self-assessed health, number of symptoms in the month prior to interview, sadness or depression, disability and lung function, and various indicators of socio-economic position (head of household social class, main source of income, car ownership, housing tenure and school-leaving age), which all show Catholic disadvantage. The report recognises that Irish Catholics in Britain are less well off than the host population in terms of socio-economic position and health. Results are presented from this Scottish study, where Catholic religion of origin mainly indicates Irish ancestry, and it is estimated that about one-third of the population is of significant Irish descent. (Pay to view)


Cardiovascular disease is the leading cause of morbidity and mortality among Caribbean and Irish origin people living in England and Wales. Yet mortality from coronary heart disease (CHD) of migrant Caribbeans is lower than the national average, while stroke mortality is higher. The Irish experience higher than average mortality from both diseases. Little is known about the health of the children of these migrants. The Health Survey for England (HSE) 1999 was used to investigate for the first time cardiovascular risk factors in UK-born Caribbeans aged 35-44 and Irish aged 35-44 and 45-54 years.


Evidence is presented of how the NHS and other agencies are attempting to address the health and care needs of diverse ethnic/cultural communities including white minority groups. Examples of diverse practice to suit diverse communities have been selected for each area where available.

Historical evidence documents mass migration from Ireland to London during the period of the Great Irish Famine of 1845-52. The rural Irish were reliant on a restricted diet based on potatoes but maize, a C(4) plant, was imported from the United States of America in 1846-47 to mitigate against Famine. In London, Irish migrants joined a population with a more varied diet. To investigate and characterize their diet, carbon and nitrogen isotope ratios were obtained from bone collagen of 119 and hair keratin of six individuals from Lukin Street cemetery, Tower Hamlets (1843-54), and bone collagen of 20 individuals from the cemetery at Kilkenny Union Workhouse in Ireland (1847-51). A comparison of the results with other contemporaneous English populations suggests that Londoners may have elevated δ(15) N compared with their contemporaries in other cities. In comparison, the Irish group have lower δ(15) N. Hair analysis combined with bone collagen allows the reconstruction of perimortem dietary changes. Three children aged 5-15 years from Kilkenny have bone collagen δ(13) C values that indicate consumption of maize (C(4)). As maize was only imported into Ireland in quantity from late 1846 and 1847, these results demonstrate relatively rapid bone collagen turnover in children and highlight the importance of age-related bone turnover rates, and the impact the age of the individual can have on studies of short-term dietary change or recent migration. Stable light isotope data in this study are consistent with the epigraphic and documentary evidence for the presence of migrants within the London cemetery.


There is a growing body of evidence that points to the poor health of the Irish in the UK. Based upon two focus groups, a total of 15 in-depth interviews and a self-completion survey of Irish people in a medium-sized town in Yorkshire, this paper uses a socio-ecological framework to explore the effect of social and cultural factors on Irish people’s health. (Pay to view)


Findings of this report demonstrate a persistent ethnic health disadvantage for first generation and UK-born Irish people living in England with respect to self-reported general health and limiting long-term illness, which cannot be fully explained by demographic and key socio-economic factors. Aspects of ethnicity related to both structure and identity may affect Irish self-reported health. (Pay to view)


Worldwide, the Irish diaspora experience elevated mortality and morbidity across generations, not accounted for through socioeconomic position. The main objective of the present study was to assess if childhood disadvantage accounts for poorer mental and physical health in adulthood, in second-generation Irish people.


http://www.rand.org/content/dam/rand/pubs/working_papers/2011/RAND_WR863.pdf

The Irish-born population in England is in worse health than both the native population and the Irish population in Ireland, a reversal of the commonly observed healthy migrant effect. However, recent birth-cohorts living in England and born in Ireland are healthier than the English population. The substantial Irish health penalty arises principally for cohorts born between 1920 and 1960. This paper attempts to understand the processes that generated this migrant health pattern. Results suggest a strong role for early childhood conditions and economic selection in driving the dynamics of health differences between the Irish-born migrants and White English populations.


http://wrap.warwick.ac.uk/56276/

Large-scale interstate migration raises questions about where the responsibility for migrant welfare lies, whether with the sending state and its institutions, the receiving state or both. Across the middle decades of the twentieth century, around half a million people left Ireland, the majority for England. This study analyses the policy responses of governmental, Catholic church and voluntary organisations in both countries to Irish migrant welfare. Using records from Irish and English diocesan archives and the National Archives of Ireland and England the study identifies the policy claims that were made to church and state in the two countries and the responses that resulted.


This report provides a comprehensive regional analysis of inequalities in health and health care between ethnic groups in England, and also examines workforce data by ethnic group.
A research overview and annotated bibliography


To date, most research examining the impact of the welfare reforms has been undertaken by the Department for Work and Pensions (DWP), local authorities and housing associations. There has been no independent examination of the potential impact on any specific ethnic minority. This report sets out to explore how the reforms will affect an established migrant community, the Irish community in London.


Mortality and morbidity of people of Irish descent in Britain is high, including from cardiovascular causes potentially linked with diet. The west of Scotland has long had a pattern of Irish migration, where migrants were poorer than the host population, and their different religious background gave rise to prolonged discrimination. This paper uses data collected in 1987/88 from the west of Scotland Twenty-07 study to test whether dietary differences due to poverty or to other factors have persisted among the descendants of these migrants. Being born of Catholic parents was the index of Irish descent used, these respondents consumed less of a factor represented by fruit, yoghurt and vegetables, and more of one represented by snacks and processed foods than the rest of the sample. The picture for those reporting current Catholic affiliation in adulthood was similar. Differences are largely associated with social class and mediated not by low income but by educational disadvantage. The findings suggest the continuation of a diet affected by limited opportunities for social mobility, and thus by obstacles to sustained educational advancement, among the descendants of Irish migrants even after several generations.


This short story examines the inequality in general health and in the provision of unpaid care between ethnic groups in England and Wales in 2011, taking account of the impact of providing unpaid care on general health, and whether this impacts more markedly in some ethnic groups compared with others.


The six key questions outlined in the research brief were addressed by reviewing Dion funded research over the past decade and other published research on Irish community issues; and collecting information in four geographic locations, two outside London - Leeds and Manchester - and two inner London Boroughs - Camden and Southwark. The specific research themes examined were - the Irish elderly, Irish Travellers and the homeless Irish in Britain, as well as mental health.
In the context of efforts to reduce health inequalities, the health status of the Irish in England should be a major subject for concern. As England's longest standing and most numerous ethnic minority, the Irish have at times been regarded as a public health threat and have repeatedly been stereotyped in literature and image. There has also been a failure to recognise and celebrate the contributions to the improvement of public health made by members of the Irish community such as Kitty Wilkinson. In recent years alarming evidence has emerged that the mortality of Irish people living in England appears to have worsened in successive generations. Comparison of available data on some of the key determinants of ill health shows that the Irish in England have a worse profile than the Irish living in Ireland. A concerted programme of action is needed to investigate why the Irish should have such poor health status and to develop a programme to address it.

This thesis argues that the health of Irish people in London is influenced by factors arising in both Ireland and Britain. Using different qualitative methods, the perceptions and experiences of Irish born people in London and professionals working with the Irish community were elicited. The thesis demonstrates a relationship between being Irish in London and ill-health but reveals the relevance of childhood experiences and factors associated with Ireland in understanding the complexity of the Irish health experience. (Pay to view)

This paper considers the ways in which accounts from Glasgow Catholics diverge from those of Protestants and explores the reasons why people leave jobs, including health grounds. These accounts highlight the distinctive experiences of Catholics, from health and stress related illnesses, obstacles in career progression and interactional difficulties among (mainly) middle class men. The paper considers whether the competence of Catholics or Catholic cultural factors are implicated in thwarting social mobility among Catholics or, alternatively, whether institutional sectarianism is involved.
According to the NHS Confederation “The main goal of a JSNA is to accurately assess the health needs of a local population in order to improve the physical and mental health and well-being of individuals and communities”. JSNAs are critical to local government and service providing organizations in knowing where to focus their efforts and resources in order to improve health and wellbeing. If certain groups are excluded from these assessments they will miss out on important attention and subsequently the aid they need.

Webpages

**Ethnic Health Initiative:** [http://www.bmehealth.org/](http://www.bmehealth.org/)


A website containing past articles from the Irish Post, discussions and other news of the Irish in Britain. Please note, this doesn’t seem to be updated since 2008, but contains interesting pieces on the health of the Irish and Irish community groups in Britain.

**Irish in Britain Health Factsheets cover a variety of conditions affecting the Irish community.** These can be downloaded from: [http://www.irishinbritain.org/publications/health-factsheets](http://www.irishinbritain.org/publications/health-factsheets)

Newspaper and Media Articles


MENTAL HEALTH

See also Ethnic Minority Studies, Irish Ethnicity & Identity, Discrimination & Sectarianism, Gender, Community, Elder Care, Migration and Recent Migration.


In this work the APPG on Dementia sought evidence from a range of people. This included people with dementia and their carers, health and social care providers and practitioners, and experts in dealing with those challenges that can arise for people living in minority groups.


Studies have consistently reported higher rates of suicide amongst Irish migrants in Britain than in the population as a whole. The author argues that associations between factors such as social isolation, identity, stoicism, anti-Irish racism and suicide have a very limited evidence base. He argues the need for further exploratory research which includes predisposing factors, individual and work environments and major life events. Aspinall also highlights the need to examine protective factors, availability of interventions and social support.


This paper provides an overview of some observations in the field of migration and mental health, hypothesise why some individuals and groups are more vulnerable to psychiatric conditions, and considers the impact of migration experiences on provision of services and care. Irish males are reported to have higher suicide rates than native British males, while Irish women have higher stress rates than Indian, Pakistani, Bangladeshi, Chinese and Caribbean women.


The research measures perceived discrimination and its association with common mental disorders among workers in the United Kingdom. A number of groups were identified including the Irish.

This paper provides a review of the literature concerning the impact of ethnic background on dementia and caregiving and includes a critique of ethnicity categorisation and commonly held assumptions. The paper concludes that ethnicity is significant in regard to how people experience dementia and caregiving, but also highlights a continuing need for research which explores the impact of ethnic background in a sensitive and sophisticated manner. The focus is on visible minorities but the Irish are mentioned in relation to the complexity of ethnic categorisation. (Pay to view)


This book explores the relationship between dementia, culture and ethnicity, looking at the latest evidence and research to determine the impact of diversity on dementia care services. By examining the key issues and providing suggestions for change, this book shows how dementia professionals can provide culturally appropriate care for all.


The importance of issues such as ethnicity, culture and racism in relation to mental health is now well established and generally accepted in psychiatry. This report looks at how there is now considerable evidence that of all the ethnic minorities in Britain, the Irish have the poorest record of both physical and mental health and discusses the need for research within this community. (Pay to view).


This article examines the connections between the Irish and psychiatry


The use of MMSE (Mini-mental State Examination) is common to detect and observe cases of dementia. This study uses MMSE in screening dementia within the Irish community.

This study finds that childhood mental health problems in second generation Irish children growing up in Britain are accounted for through the adverse social circumstances which they were born into. As childhood mental health is implicated in the aetiology of adult common mental disorders, the findings suggest important life-course mechanisms in the aetiology of adult mental health in second generation Irish people. (Pay to view)


Worldwide, the Irish diaspora experience health inequalities persisting across generations. The present study sought to establish the prevalence of psychological morbidity in the children of migrant parents from Ireland, and reasons for differences.


This report summarises the outcomes from three regional seminars organised by the Policy Research Institute for Ageing and Ethnicity (PRIAE) for Black and minority ethnic (BME) elders and BME age organisations in the spring of 2009. The seminars were organised as part of a project funded by the Department of Health, the Better Mental Health for BME Elders project.


Irish people are profiled to have a poor record for physical and mental health in Britain, with poor health carrying on to the second and third generation. The report discusses Irish invisibility with respect to their particular health issues.


Epidemiological studies among migrant ethnic groups are potentially important as a way to provide insight into the relative importance of genetic, cultural, and socioeconomic factors in the etiology of substance use disorders. This paper summarizes prior United Kingdom studies of the prevalence of substance-use-associated problems in different ethnic groups before analysing trends in recent mortality data by country of birth. On this evidence, rates of alcohol-related mortality may be marginally higher for those born in the Caribbean than for the native British, but are substantially raised for those born in Ireland and the Indian subcontinent. There is some indication that rates for the
Caribbean and possibly the Irish groups have risen more rapidly than for the national population over a 12-year period. These differences in mortality rates seem to have arisen for complex reasons.


This community-led research project focused on the mental health needs of Irish women and is based on the findings received from 31 in-depth interviews, which were conducted in Birmingham with Irish women. The project was funded by the National Institute for Mental Health England (NIMHE) and managed and supported by the Centre for Ethnicity and Health, University of Central Lancashire and has the centre’s model of community engagement at its core.


This report highlights the lived experiences of Asylum Seekers and Refugees, Chinese Elders and the Irish and Irish Traveller communities in Liverpool in relation to mental health and access to services.


This paper examines the causal attributes to depression among Irish migrants in the UK in the context of pre- and post-migration experiences with particular focus on gender and age. It reports on a qualitative study, from the migrant’s perspective, on how migration might be related to depression. These perspectives were obtained through in-depth interviews with Irish-born migrants aged 18 and over living in London. (Pay to view)

http://eprints.lse.ac.uk/38203/

The relative prevalence of common mental health problems among different ethnic groups in Britain is one of the least researched topics in health variations research. We calculate and compare income-related inequalities in common mental disorders among ethnic groups in Britain. (Pay to view)
National Institute for Mental Health in England: Celebrating our Cultures: Mental Health Promotion with the Irish Community. December 2004.

This is a Department of Health briefing from the NIMHE regarding mental health promotion within the Irish community in England. The report makes the case that the Irish community are often regarded as an invisible white minority sharing similar experiences with black and South Asian groups. This report identifies key issues among the Irish community in relation to mental health and offers suggestions on how to bridge these gaps in equalities.

http://bjp.rcpsych.org/content/171/5/463

Classification of suicide is biased with respect to ethnicity and national origin. Rate patterns for ethnic minority groups reflect patterns seen in attempted suicide. In this deprived area, young White male suicide rates have surpassed those among the old.


http://bjp.rcpsych.org/content/188/6/560.full.

Depression in Irish-born people living in London is associated with poorly planned migration. However, this effect can be modified by experiences following migration. (Pay to view)


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


This briefing looks at developments in the UK since the launch of the National Dementia Strategy in 2009. It uses census data to estimate the number of black and minority ethnic people living with dementia in the UK, and proposes innovative solutions for care, including the use of community dementia navigators.


This document sets out proposals for reforming the service experience and service outcome of people from black and minority ethnic groups who experience mental illness and who come into contact with mental health services, as users or carers. The plans set out in this document also aim to improve the overall mental health of people from black and minority ethnic groups living in England. The main focus for change is the pervasive ethnic inequality that currently exists within mental health services. The central objective of this initiative is to reduce and eventually eradicate such disparities and, by doing so, make mental health services appropriate for and relevant to a multicultural society. The Irish are recognised in this report as being socially and materially deprived in relation to the general white population. The report also looks at the mortality rates of the Irish that persists into the second and subsequent generations.

http://bjp.rcpsych.org/content/174/1/79.3


This population-based study of ethnic variation in the most common mental disorders (CMD), anxiety and depression compared the prevalence of CMD among representative samples of White, Irish, Black Caribbean, Bangladeshi, Indian and Pakistani individuals living in England using a standardised clinical interview. Middle-aged Irish and Pakistani men, and older Indian and Pakistani women, had significantly higher rates of CMD than their White counterparts. The very low prevalence of CMD among Bangladeshi women contrasted with high levels of socio-economic deprivation among this group. Further study is needed to explore reasons for this variation.


This research was initiated in order to aid the development of Emigrant Advice’s services to vulnerable Irish people who emigrate to the UK. The aim was to gather quantitative and qualitative data on vulnerable, Irish migrants who have arrived in the UK since April 2004. The research brief focused on compiling quantitative data on the numbers of and characteristics of recent, vulnerable Irish emigrants to the UK; on the provision of qualitative data on contributing factors in decisions to emigrate to the UK; data on experiences of recent, vulnerable emigrants to the UK, including problems encountered when accessing services; and to identify how Emigrant Advice might better identify and access potential vulnerable emigrants prior to leaving Ireland and work more effectively with UK agencies to improve the lot of recent, vulnerable Irish emigrants.
West Midlands Irish Women’s Friendship Group: **Breaking the Silence: A collection of Irish Women's Narratives.**

This is a mental health project carried out by the West Midlands Irish Women’s Friendship Group in sharing the narratives of women that emigrated to Britain from Ireland. The simplicity and honesty of these stories make this an interesting document for a wide range of first hand experiences of Irish women living in Britain. The aim of the research was to identify how services could be improved to be more responsive and appropriate to the needs of those with mental health issues.

**Webpages**

**Immigrant Counselling and Psychotherapy:** [http://www.icap.org.uk/](http://www.icap.org.uk/)

**Mind – Mental Health Charity (this section linked is on the mental health of ethnic minorities):** [http://www.mind.org.uk/diverseminds](http://www.mind.org.uk/)

**Newspaper and Media Articles**

**Mental Health - the Irish Experience in the UK:**


**PHYSICAL HEALTH**

See also Travellers and Migration.


[http://www.nature.com/ejhg/journal/v22/n7/full/ejhg2013257a.html](http://www.nature.com/ejhg/journal/v22/n7/full/ejhg2013257a.html)

Ethnic disparities in use of cancer genetics services raise concerns about equitable opportunity to benefit from familial cancer risk assessment, improved survival and quality of life. This paper considers available research to explore what may hinder or facilitate minority ethnic access to cancer genetics services. We sought to inform service development for people of South Asian, African or Irish origin at risk of familial breast, ovarian, colorectal and prostate cancers in the UK. Relevant studies from the UK, North America and Australasia were identified from six electronic research databases. Current evidence is limited but suggests low awareness and understanding of familial cancer risk among minority ethnic communities studied. Socio-cultural variations in beliefs, notably stigma about cancer or inherited risk of cancer, are identified. These factors may affect seeking of advice from providers and disparities in referral.
A large cohort of Scottish patients with well-characterised Ulcerative Colitis and Crohn’s Disease are compared with a cohort of Irish patients who may share a common Celtic ancestry, in order to explore the similarity in predisposition.

http://intl-jpubhealth.oxfordjournals.org/content/31/2/250 (pay to view)
The incidence of and mortality from alcohol-related conditions, liver disease and hepatocellular cancer (HCC) are increasing in the UK. Mortality rates by country of birth including Ireland were compared to explore potential inequalities and inform clinical and preventive care.

This report details the occurrence of 21 cases of measles between April and May 2007 reported by Irish Travellers who had attended a funeral in London. From these cases, other outbreaks occurred across England. 124 cases were laboratory confirmed, of which none of the individuals in question had been vaccinated against measles. The report recommends approaches to improve integration of Irish travellers within routine health services whilst offering targeted interventions to increase vaccine uptake in this marginalised community. (Pay to view)

This study describes patterns of cancer incidence among migrant groups, most of which reflect environmental influences. This has challenging implications for sensitive targeting of primary interventions. It is important not to be complacent about lower risks of main cancers among West Indians and South Asians. In all longitudinal study members, breast cancer was the most common malignancy among females and lung cancer among males. This was also true for all migrant groups with the exception of Northern Irish women for whom lung cancer was the most common. (Pay to view)

The research examines trends in coronary heart disease and stroke mortality in migrants to England and Wales. (Pay to view)
Exploring the understanding of cancer among white Irish and white British individuals is the focus of this paper. The authors look at how poor understanding and pessimism about cancer prevention and treatments exists among both groups of people. The idea of ‘stigma’ among Irish people in Britain is strong in relation to cancer detection and screening; this is possibly down to negative family experiences such as secrecy around illness, poor medical diagnosis and suspicion around health services, particularly among older Irish people. Interestingly, the second generation also hold some beliefs that are similar and common to those of the first generation. (Pay to view)


The absence of up to date evidence about the Irish community is occasionally noted, but, due to a tendency to define ethnicity in terms of skin colour, policy makers and commissioners generally fail to commission research on this group. The presumption that the Irish community have the same problems and needs as English people underplays evidence that poor health and limiting long term illness continue into the second and third generation of Irish migrants. This paper considers the experience of the Irish community in Britain in relation to cancer and dementia, considering the impact of demographic and cultural factors on the prevalence of these conditions and the uptake and appropriateness of treatment.

HEALTH & LIFESTYLE

See also Health, Elder Care, Social Services, Gender, and Community.


Few studies have examined how the settlement experiences of migrant parents might impact on the downstream adult health of second-generation minority ethnic children. We used prospective data to establish if childhood adversity relating to the settlement experiences of Irish-born parents might account for downstream adverse health-related behaviours in second-generation Irish respondents in adulthood.

http://www.jrf.org.uk/sites/files/jrf/ethnicity-
eliterature-review-full_0.pdf

A recommendation in implementing the Government’s alcohol strategy, Safe. Sensible. Social. is to assess the need for and develop provision for black and minority ethnic groups. This need is heightened by the growing minority ethnic population and changes in consumption levels that may emerge over generations. The review explores differences in drinking patterns by ethnicity and the cultural and social contexts around which the use of alcohol is established and maintained.


This qualitative study is based on interviews with young Irish men living in London, regarding their diets and their views on healthy eating. The data was analysed using thematic analysis. Interviewees gave various reasons for adopting unhealthy eating habits, including the cost of healthy foods, their lack of time and ability to cook, and their prioritisation of drinking. Views about the status of different foods also affected their eating habits: red meat, for instance, was considered ‘masculine’, while lighter foods associated with healthy diets were considered ‘feminine’.


http://informahealthcare.com/doi/abs/10.1080/16066350410001713222

Alcohol-related morbidity and mortality rates among the Irish in England and Wales are higher than both other ethnic minorities and the general population. Higher consumption per episode of drinking is responsible for higher overall mean consumption levels among the Irish. Patterns of consumption and problems among the Irish were investigated in two samples recruited in pubs in London and Dublin. Mean weekly alcohol consumption was found to be higher – by approximately 50% – in the London sample with more high-risk drinking a result of more frequent drinking patterns. Hazardous drinking was strongly normative among young Irish people in both London and Dublin. The distinct Irish style of drinking – greater quantities per episode – and the English pattern of more frequent drinking combine to produce elevated risk among the Irish in London. Irish drinking patterns in general, and the alcohol-related needs of the young Irish in Britain in particular, require further study to better understand the nature of risk and to prevent harm. (Pay to view)


http://www.drugsandalcohol.ie/12302/

Alcohol consumption was assessed in English and Irish men and women aged 65 and over, living in an inner-city area of London, UK. The main implication of the study is that closer attention is required in screening for alcohol use in older Irish men in the UK. (Pay to view)


The article reports aspects of a qualitative study which examined health beliefs and behaviours among Irish people in London. The findings elicited through focus groups and semi-structured interviews, demonstrate excessive alcohol among men who left Ireland in the 1950s and 1960s, which was related to socio-economic, housing and migration factors. The pub filled economic and social functions for men working mainly in construction and who felt homesick and isolated in an unwelcoming and often hostile environment. Irish masculinity was constructed around a combination of hard physical labour and heavy drinking and alcohol became a culturally sanctioned coping strategy for men economically inactive because of injury, degenerative disorders or redundancy or with underlying mental illness. The findings demonstrate discrimination and insensitivity in primary care, mental health and social services dealing with alcohol problems. The study uncovered a tolerance of heavy alcohol use and alcoholism in the Irish community in London which may reflect a continuation of social and cultural attitudes in Ireland. This requires further investigation but the findings illuminate the function and meaning of alcohol for Irish men in London, highlight the need for action by UK policy makers and potentially inform health and social care practice.

**MORTALITY**

See also Health, Health & Lifestyle, Gender and Migration.


A total of 5766 male employees from 27 workplace settings were examined between 1970 and 1973. Surname analysis identified 15 per cent of these men as of patrilineal Irish heritage. For those who have since died, the date and cause of death was obtained. Cox’s proportional hazards model was used to compare the mortality risk of those with Irish and non-Irish surnames, and to investigate established medical, physiological, behavioural and socio-economic risk factors (acting in early and later life) as possible explanations for this excess mortality. (Pay to view)

Britons of Irish parentage have been found to exhibit poorer health and to die at a younger age than the general population. This paper expands the investigation of Irish mortality patterns in Britain, to include men with patrilineal Irish descent from the immigration of the 19th and 20th centuries. (Pay to view)


Cigarette smoking was only able to 'explain' a small amount of the excess all-cause and CVD mortality of men with patrilineal Irish descent. Relative deprivation during childhood and adulthood contributed to the high Irish mortality. However, there remains a substantial excess of premature deaths among Irish men which is unaccounted for by established risk factors. (Pay to view)

http://www.ncbi.nlm.nih.gov/pmc/articles/PMC26563/?log$=activity

The researchers previously reported high mortality and high incidence of cancer in second generation Irish people (children of Irish migrants) living in England and Wales. In this study they examine the mortality of third generation Irish people (grandchildren of Irish migrants) living in England and Wales.


This volume continues the tradition started in the middle of the last century, by The Stationery Office, of presenting a major analysis and review of mortality in this country every ten years - the so-called ‘decennial supplements’. With the first such review, William Farr, who compiled the statistics, presented his report in the form of a Letter to the Registrar General, in which he guided the reader through the major findings of the analysis and discussed the implications for the public health. Foremost among his concerns was to shed light on the socio-economic and environmental conditions of the day and their influences on health.


The Irish have generally been ignored in studies of the health needs of ethnic groups in the U.K. despite being the largest immigrant group and having the highest Standardised Mortality Ratio of all first generation immigrants. Using the OPCS Longitudinal Study, the present paper shows that this excess mortality persists into the second generation Irish in the U.K., regardless of the part of Ireland from which their parents originated or whether one or both parents were Irish. The effects of social class, age, sex year of entry
to the U.K. and period of death are explored, and variations with these factors are found to be complex.

http://www.bmj.com/content/314/7082/705


Mortality from all causes and from circulatory disease in the Irish was high compared with that of other groups and mortality differentials rose progressively across three generations of Irish people. (Pay to view)

http://onlinelibrary.wiley.com/doi/10.1111/1467-9566.00160/abstract

This report explores predictions from three sociological models linking excess Irish mortality in England and Wales with urban and regional patterns of settlement and mortality. (Pay to view)

ELDER CARE

See also Health, Mental Health, Ethnic Minority Studies, Social Services, Community, Migration and Recent Migration.


This paper highlights the link between health factors and dementia among the elderly Irish population in Britain.


Available on request. Please contact: info@irishinbritain.org
M. Gaffney (2001): **Culturally sensitive care for older Irish people. Report commissioned by Haringey Irish Community Care.**

M. Gaffney (2002): **Mental Health Needs of older Irish people in Camden and Islington. Research commissioned by the London Irish Centre and funded by Camden and Islington Action Zone.**


> In 2011 a new measure of material deprivation, with a focus on older people’s quality of life, was unveiled by the government. This is called the ‘Material Deprivation Index’ (MDI) and it aimed to capture wider elements of everyday life which impacted on the wellbeing of the elderly. To obtain the material deprivation data individuals were asked whether they had access to certain items, services, or experiences or not, and if not why they lacked access to them. Working on the Material Deprivation Index model as set by the government, The Federation of Irish Societies took a sample of 200 Irish people over the age of 60, so that the level of deprivation among an Irish sample could be compared with the level among the DWP’s survey of 1,900 individuals.

[http://www.cpa.org.uk/information/reviews/thefutureageingoftheethnicminoritypopulationofenglandandwales.pdf](http://www.cpa.org.uk/information/reviews/thefutureageingoftheethnicminoritypopulationofenglandandwales.pdf)

> This report, estimating the future older Black and minority ethnic population (BME), is part of a three year Runnymede research programme on financial inclusion among older BME people.


[http://apt.rcpsych.org/content/9/1/31.full.pdf+html](http://apt.rcpsych.org/content/9/1/31.full.pdf+html)

> About 6% of older people in the UK are immigrants. Concentrated in deprived inner-city areas, their numbers are rising rapidly, with the ageing of those arriving after the Second World War. Cultural, language and educational differences cause problems in studying this group’s mental health. Idioms of distress may affect presentation, help-seeking behaviour and acceptability of treatment. Ethnic elders may be considered vulnerable to depression because of socio-economic deprivation, immigrant status and old age but studies are contradictory and may use appropriate screening instruments. With regard to depression in immigrant elders it notes Irish older people have higher rates of depression. Relatively few consider immigrant status and dementia. Uncontrolled hypertension could relate to higher dementia rates in Black immigrants.
which are not reflected in the country of origin. No genetic risk has been found. There is potential for prevention in this population.

http://bja.rcpsych.org/content/171/3/269.short
This study was designed to identify all elderly people of ethnic minorities living in a defined geographical area in inner-city Liverpool and to identify psychiatric morbidity and barriers to use of services. This paper reports the prevalence of dementia and depression.

http://pb.rcpsych.org/content/33/1/30.short
In 2001, the Royal College of Psychiatrists produced Council Report (CR103) which concluded that services for Black and minority ethnic elders had received little attention. The report also called for an urgent need to establish a reliable and informative database of good practice and increased research. It is currently under review by the College. This article attempts to set out some of the issues that remain as well as newly identified ones. In particular, the article hopes to heighten awareness and raise debate about these issues and to link these with the College’s Race Equality action Plan. The Irish are identified as an ethnic minority group, with similar needs to other older people from BME groups. (Pay to view)

http://www.rcpsych.ac.uk/ri
The prevalence and management of depression and dementia in ethnic elders living in England, Wales, Scotland and Northern Ireland have never been established or described in any detail and little attention has been paid to this problem. Sporadic, single-case studies and the occasional commissioned report (e.g. the needs of people with dementia and their carers within three ethnic minority groups in Haringey (Brownfoot & Associates, 1998) have highlighted the difficulties faced by this population in their attempts to access mainstream services and to encourage providers to plan for ethnic-sensitive resources. The Executive Committee of the Faculty of the Psychiatry of Old Age, in its mandate for ‘Seizing the Initiative’, endeavours to take ownership for establishing the current clinical situation and the need for specific services.

http://www.rcpsych.ac.uk/files/pdfversion/CR156.pdf
This document looks at the mental health needs of Black and minority ethnic older people and the psychiatric services offered to this group, focusing on the main changes that have occurred since the publication of the original College report CR103 (Royal College of Psychiatrists, 2001). It is unusual in that it defines ethnicity to include the Irish and other white groups.

The Catholic Church nationally is undertaking a huge amount of work to support older people (Community Care: The Challenge for the Catholic Church, 2000). However, much of this work goes on at local level, in parishes and deaneries across the country. It is difficult to quantify its true economic value. Nonetheless, there is evidence to suggest that this kind of support is of immense practical, emotional, social and spiritual value to many older people (Von Hugel Institute, 2009; Philpot, 2002; 2007). In addition, academic research indicates the importance of spiritual support for older people in residential care (Lowis, et al 2005). Official sources also indicate the high quality of care offered by many Catholic care providers (Commission for Social Care Inspection, 2008; 2009).


The black and ethnic minority (BME) elderly population in England and Wales is increasing. As dementia is an age-related disorder and the prevalence of depression in old age is high, the absolute number of cases of dementia and depression will increase among BME elders. This has implications for the development and delivery of old age psychiatry services (OAPs) for BME elders including the Irish. Demographic data pertaining to the elderly from BME groups in the 2001 population census were analysed in detail to evaluate the implications for development and delivery of OAPs for BME elders. (Pay to view)


The proportion of those over the age of 65 years in black and minority ethnic (BME) groups in England and Wales is increasing. The prevalence of dementia and depression among BME elders from different groups in the United Kingdom is generally similar to or higher than in indigenous white British elders. This report discusses the problems of estimating the incidence of mental ill-health in BME populations, because of different ways of classifying groups, access to services diagnostic difficulties etc. The Irish are included in the definition of ethnicity.


This article uses data from a mapping exercise which identified non-governmental services for Irish people with dementia and their carers, explaining what cultural sensitivity means for them. It argues that older Irish people are often reluctant to access mainstream services because they fail to recognise their distinct cultural needs and experiences. Prioritising the National Dementia Strategy and revising the National Carers Strategy within the ‘Big Society’ agenda could expand the role of the Irish third sector in England and improve the lives of Irish people with dementia and their carers. (Pay to view)

**Webpages**


Although based in County Mayo, Safe-Home is a National organisation that seeks to assist older Irish born emigrants to return to their homeland. Returning to Ireland is an enormous step so they provide information about coming home to anyone who would like to receive it whether they meet their criteria or not. The information deals with pensions, benefits, the Irish health care system, Irish benefits available to the older person, which British benefits will transfer and which won’t, housing in Ireland, driving and tax.

**SOCIAL SERVICES**

See also Elderly Care, Employment, Irish Ethnicity & Identity, Discrimination & Sectarianism, and Travellers.


http://www.ingentaconnect.com/content/rmp/dhsc/2005/00000002/00000004/art00003

This paper explores the activities of an Irish-led voluntary sector project that sought to minimise social isolation and build social networks among Irish elderly people living in a socio-economically deprived borough in South London, UK. The study from which this paper is drawn aimed to explore the nature and extent of unmet mental health needs among Irish pensioners.


Irish people are the largest ethnic minority in Britain, yet social work has failed to incorporate an Irish dimension into the discourse of anti-discriminatory social work practice. Paul Michael Garrett argues that, despite this ‘invisibility’, Irish children are likely to have specific needs which arise from their experience. After underlining the importance of understanding the historical context for Irish children in need of
placements, he discusses how legislation and some guidance documentation provide a foundation for evolving a more culturally responsive service. Despite an inchoate backlash against a professional sensitivity to the ‘race’ and ethnicity of looked after children, he concludes that it is still possible to promote changes which might better meet the needs of Irish children. (Pay to view)

http://bjsw.oxfordjournals.org/content/32/4/477.abstract

In Britain, Irish people have continually been excluded from the discourse of anti-discriminatory social work theory. The main reason for this centres on the dominant tendency to exclusively centre on ‘race’ and visible difference. Recent policy documents in relation to social work with children and families illustrate the fact that Irish people are omitted in discussions seeking to promote culturally appropriate services. Conceptually this approach is founded on implicit ideas about British identity and erroneously suggests that white ethnicities are homogeneous, unified and clearly demarcated from a (new) black presence. Historically, ideas associated with ‘the problem family’ can be related to the racialization of Irish people. Archival research examining responses to unmarried mothers travelling to Britain to have ‘illegitimate’ babies adopted also highlights how Irish women have been subject to exclusionary social care practices. Whilst rejecting an essentialist conceptualization of ‘Irishness’, the article goes on to suggest that the mainstream and hegemonic discourse on ‘race’ needs to take specific account of Irish people and other minority ethnicities not identifying as ‘black’, particularly during a period of globalization and new migration into Britain by refugees and asylum seekers. (Pay to view)

http://bjsw.oxfordjournals.org/content/35/8/1357.short

The article focuses on the perceptions of Irish social workers working in ‘children and families’ settings in Britain. These respondents cannot be seen as representative of all Irish social workers in Britain, yet they do provide insights into five significant themes: the approach to ‘race’ and ethnicity in social work education; Irish identities in Britain; racism and stereotyping; children and families who are Irish Travellers; and an agenda for the future. The discussion considers some of the issues raised in the context of what has been referred to as the ‘politics of recognition’. (Pay to view)


This book recognises that dominant social care in relation to ethnicity and race often fails to include an Irish dimension. Garrett provides new insights into the care of Irish children and families, and explores the area of social work among these groups. It provides an account of how current social care practice is meeting the needs of Irish families in Britain. The book will be of value to social workers, social work educators students and those interested in ‘race’ and ethnicity in Britain in the early 21st century.

Social work education and social work theory and practice have tended to pay insufficient attention to the specificity of Irish people in Britain. The chief focus of this article is on the responses of Directors of Social Services Departments, in England and Wales, to a questionnaire that tried to ascertain their operational responses to Irish children and families. It is maintained that some authorities are working hard to ensure that there is an Irish dimension to their work. However, more still needs to be done to ensure that these departments are meeting the requirements of the Children Act 1989. (Pay to view)

http://www.nfer.ac.uk/publications/TGS02/TGS02.pdf

This research project was commissioned by the Children’s Workforce Development Council (CWDC) to explore the range of issues around working with Travellers, Irish Travellers, Gypsies, Roma and Showpeople, as well as the support and training available to staff involved. The research was conducted between November 2007 and July 2008. It was divided into main stages: a literature review and a further investigation of current practice and training (the focus of the main project report and the thematic summary). The investigative study included: 20 telephone interviews and six in-depth case-study visits.

INSTITUTIONAL CHILD ABUSE

See also Migration

http://www.ssgt.ie/files/developing_a_socio_economic_profile_of_survivors_o.pdf

This study was carried out on behalf of the St Stephen’s Green Trust and aimed to profile the current circumstances of people who experienced abuse as children in Irish religious institutions in order to identify unmet needs and inform the appropriate allocation of potential funds targeting this group in Ireland and the United Kingdom.

C. Holohan (2011): In Plain Sight: Responding to the Ferns, Ryan, Murphy and Cloyne Reports. Amnesty International Ireland.

The issue central to this research, the abuse and exploitation of tens of thousands of Irish children in State funded institutions as detailed in the report of the Commission to Inquire into Child Abuse (the Ryan Report) and the abuse detailed in the Ferns, Murphy (Dublin) and Cloyne Reports, constitute arguably the gravest and most
systemic human rights violations in the history of this State. Therefore, it is vital that these violations, and the State’s responses to them, be assessed against the standards dictated by international human rights law. For those children who experienced rape and sexual abuse, physical abuse and economic exploitation it is vital that their experiences be recognised as grave human rights violations and breaches of law.

M. McAleese (2013): Report of the Inter-Departmental Committee to establish the facts of State involvement with the Magdalen Laundries. 
http://www.justice.ie/en/JELR/Pages/MagdalenRpt2013

The mandate of the Inter-Departmental Committee was to establish the facts of State involvement with the Magdalen Laundries. These facts are set out in this Report as the Committee has found them. During this fact-finding process, the Committee also gained a deeper and broader understanding of the Magdalen Laundries and the context in which they operated. The Committee has, in this Report, drawn on all available information and sought to record as comprehensive a picture as possible of the operation of the Magdalen Laundries.


Open Hearts & Open Minds makes an important contribution to highlighting the experience of people who as children experienced abuse in institutions in Ireland and to help practitioners who come into contact with them as adults, to recognise their needs and to respond to them in ways that are sensitive and positive.

http://www.amazon.co.uk/Suffer-Little-Children-Ireland%27s-Industrial/dp/0826414478

Up until the late sixties in Ireland, thousands of young children were sent to what were called industrial schools, financed by the Department of Education, and operated by various religious orders of the Catholic Church. Popular belief held that these schools were orphanages or detention centers, when in reality most of the children ended up at the schools because their parents were too poor to care for them. Mary Raftery’s award-winning three-part TV series on the industrial schools, “States of Fear”, shocked Ireland when broadcast on RTE in 1999, prompting an unprecedented response in Ireland - hundreds of people phoned RTE, spoke on radio stations and wrote to newspapers to share their own memories of their local industrial schools. Pages of newsprint were devoted to the issues raised by the series, and on the 11th of May, the airdate of the final segment of the trilogy, the Taoiseach issued an historic apology on behalf of the state to the victims of child abuse within the system. Together with Dr. Eoin O’Sullivan, Raftery delves even further into this horrifying chapter of Irish life, revealing for the first time new information from official Department of Education files not accessible during the making of the documentaries.

This report is commonly known as ‘the Ryan Report’ as this was the name of the Chairperson conducting the official enquiry. The Commission to Inquire into Childhood Abuse was set up in 2000 to investigate the nature and extent of institutional childhood abuse within the industrial school system within the Republic of Ireland. The final report of the Commission was published in 2009. There were two types of inquiry, one drawing on contested evidence (Investigation Committee) and the other on uncontested evidence (Confidential Committee), which reported to the Commission. Between them the Commission received the evidence of over 1,500 witnesses who attended or were resident as children in schools and care facilities in the State, particularly industrial and reformatory schools.

Webpages

The Irish Survivors in Britain website: www.irishsurvivorsinbritain.org/

The Irish Survivors in Britain website was set up in 2012, by the Irish in Britain in partnership with Survivors’ networks and support organisations, is for Survivors of Institutional Abuse from Ireland and their families, who are now living in Britain. It is also for individuals and organisations that may support Survivors.

Historical Institutional Abuse in Northern Ireland: www.hiainquiry.org

Historical Institutional Abuse in Northern Ireland has a website outlining its Inquiry proceedings under the Inquiry into Historical Institutional Abuse Act (Northern Ireland) 2013. The Inquiry is independent from government and has two main components. One is the Acknowledgement Forum, which has four panel members whose task it is to listen to the experiences of those who were children in residential institutions (other than schools) in Northern Ireland between 1922 and 1995. The other component is the investigative part of the Inquiry, which will investigate the way in which children were treated in such institutions during those dates.

Newspaper and Media Articles

Irish victims of institutional abuse stay hidden in Britain: (3 March 2011) http://www.irishtimes.com/newspaper/ireland/2011/0315/1224292163241.html (pay to view)