

*Department of History
University of Wisconsin -- Madison
Semester II, AY 2012-2013*

History 503

Irish and Scottish Migrations

Thomas J. Archdeacon, Professor
4135 Humanities
Mailbox #4026
tjarchde@wisc.edu
608-263-1778

History 503, *Irish and Scottish Migrations*, traces the movements of people into and out of two important Celtic societies. Ireland and Scotland are the largest modern communities with strong Celtic cultural heritages. The other principal Celtic centers are Wales, the region of Cornwall in England, the Isle of Man in the Irish Sea, and the region of Brittany in France. Galicia and Asturias, which are the two most northwestern of Spain's seventeen autonomous communities, also retain elements of Celtic culture.

The Government of Ireland Act of 1920 and the Anglo-Irish Treaty of 1921 divided the island of Ireland into two governmental jurisdictions. Twenty-six counties make up Éire, which is the independent Republic of Ireland; six counties in the island's north-east comprise Northern Ireland, which is part of the United Kingdom. For purposes of analysis, however, this course will consider the island as a single ecological unit, except when the political division becomes a factor requiring discussion.

Scotland and England existed as separate and often rival states until the eighteenth century. After James VI of Scotland followed his kinswoman, Elizabeth I, to the English throne in 1603, the two states shared a common monarch but otherwise separate governments. A treaty in 1706 led to the union of England and Scotland in the Kingdom of Great Britain in 1707 and the establishment of a single Parliament for both. When the Act of Union of 1801 dissolved hitherto separate Irish Parliament and gave Ireland representation at Westminster, the combined governments became known as the United

Kingdom of Great Britain and Ireland. A process of devolution led to the creation in 1998 of a Scottish Parliament and government responsible for matters specific to Scotland.

Coverage begins with the centuries immediately before the Christian or Common Era, but it will be cursory for the time before the Norman conquest of England in 1066. The intensity of treatment will increase with the subsequent efforts of the Normans and their successors to extend their control to Ireland and Scotland during the twelfth through fifteenth centuries. Those incursions began the long process of the political and economic integration of the British Isles, which continually reshaped the populations of the affected societies and put their peoples in motion. The coverage will grow more intense for the period after 1550, starting with the era of English and Scottish plantations in Ireland. The main focus will be on the era between the eighteenth century and the present, when the numbers of people in motion were largest and for which the sources to study movement are most plentiful. The course will end with an examination of Ireland and Scotland in recent years, when both immigration and emigration have played roles.

Among the Celtic regions, Ireland and Scotland have much in common besides their relatively large populations. The languages traditionally spoken in Ireland and Scotland and on Man belong to the Goidelic branch of the Celtic languages, while those spoken in Wales, Cornwall, and Brittany make up the Brythonic. The differences between the Goidelic and Brythonic languages are substantial enough to prevent easy mutual understanding. The original languages of Ireland and Scotland have survived, to some degree. Today, they are known in English as Irish and as Scottish Gaelic, respectively, although Irish-speakers refer to their tongue as *Gaelige* and Scottish Gaelic-speakers call theirs *Gàidhlig*. Both are descendants of a language known as Old Irish. The last native speaker of Manx died in 1974, but the island's school began offering classes in the language in 1992.

As the similarity of their languages suggests, Ireland and Scotland have long histories of communications with each other. At their closest points, Ireland and Scotland are separated from each other by approximately ten miles of water. The Scotti, after whom Scotland is named, were originally inhabitants of Ireland. Migrations between Ireland and Scotland remained common. The largest movement, occurring mostly in the seventeenth century, brought from Scotland the group of people known to historians as the Scotch-Irish or Ulster Scots, who make up the larger part of the population of North-

ern Ireland. In the nineteenth and twentieth century, large numbers of Irish migrated temporarily or permanently to Scotland.

As emigrants, the Irish and the Scots often chose the same destinations. Both went to England; both went to England's colonies in America; both went to the United States and Canada; both went to Australia and New Zealand. The Irish and the Scots, however, were not identical in the timing of their movements, in the foci of their settlements, or in their New World experiences.

Treating the Irish and Scottish migration experiences in tandem can help us avoid the ethnocentrism and cultural essentialism that threaten approaches focusing on single peoples. Mythologies that present the migration history of a people as unique or their adaptation to changing circumstances as rooted in specific ethnic traits can impede broader understandings of peoples and processes. Of course, given the similarities between the Irish and the Scots, the breadth of the generalizations to be made will inevitably have limits.

Despite the common features of their pasts and peoples, Ireland and Scotland have diverged enough to allow the recognition of contrasts as well as similarities in their population and migration histories. For example, despite the retention of strong nationalist feelings, Scotland has managed, in modern times, to maintain reasonably pacific political ties with England, while the story of Anglo-Irish relations has been much stormier. In addition, Scotland achieved more development and greater economic integration with England than Ireland, with the possible exception of its northernmost counties, experienced.

Differences in the religious heritages of Ireland and Scotland also profoundly affected their domestic and migration histories. Most Irish remained Catholic after the Reformation, but Scots – with the exception of some groups in the Highland districts and on some in the Western Islands – generally became Protestant. Indeed, the movement of Protestant Scots to Ireland's northern counties in the 1600s came about as part of the effort of their common English overlords to replace the recalcitrant indigenous Irish with more trustworthy subjects. Willingness to accept Protestantism was an important sign of loyalty to the Crown.

Socioeconomic differences between and among Catholic Irish, Protestant Irish, Catholic Scots, Protestant Scots, and the Protestant group known as the Scotch-Irish were integral to the migration histories of both societies. Interactions among those

groups – and especially between Irish Catholics and the Scotch-Irish colored the histories of the societies that received them. Some scholars believe that those ethno-religious differences continue to have some power in the receiving nations today. The continuing influence of religious divisions is evident in Northern Ireland.

Partly as a result of the differences described, the course will tend to focus more on the Catholic Irish than on the Scotch-Irish or on other Irish who became Protestant. The Scots will also receive less attention. Circumstances led a larger share of the Catholics in Ireland and Scotland than of the Protestants there to move, and Irish Catholics far outnumbered Scottish ones. Moreover, compared to the coming of Catholics, the arrival of Protestants usually caused less concern and led to less conflict in the principal receiving societies. Historians, like journalists, are more interested in crises that did happen rather than in those that did not. As a result, the literature on the Catholic Irish is much greater than on the Protestant Irish – whether indigenous or Scotch – and on Scots. Finally, the memory generated by the Irish migration – especially to the United States, the largest of all destinations – has been stronger than those created by the other groups.

Online Course

History 503 is fundamentally an online course. The online format enables me, in the time available, to organize materials more efficiently, to integrate diverse kinds of media more effectively, and to convey a greater amount of information. Although I continue to update the course and to make revisions to it, the online format saves me from having to devote the bulk of my time to repeating material that remains constant from semester to semester. I can devote that regained time to other interactions with students. Finally, the online format enables people to take the course who would not be able to fit it into their schedule due to other commitments or distance from Madison.

Irish and Scottish Migrations is a three-credit course. Work directly associated with the lectures earns two of those; the third comes from participation in discussion. Participation in discussion section will take two forms: during some weeks it will involve face-to-face meetings on Thursday, from 2:25 to 3:15 PM, in Room 386 Van Hise; during others it will involve contributing to an online forum, which will appear under the Communications tab in Learn@UW. I intend to explain the procedures at the first meeting on February 24. Distance learners will receive alternative assignments. Graduate students need not participate in the undergraduate discussions, but should consult with me about expectations for the course.

Learn@UW

Learn@UW is the on-line courseware used to support History 503. The URL for the log-in page is <https://learnuw.wisc.edu>. Your “My UW” homepage also has a link to Learn@UW under the “Campus Resources” section of “Campus Quick Links.”

Your user name for Learn@UW is your UW-Madison NetID, and your password is your UW-Madison NetID password. Once you have logged in, you will see a list of the courses you are taking that are using Learn@UW. If you do not see that list, click on the “+” next to the heading “2013—Spring.”

Click on “History 503” to go to the Learn@UW homepage for the course. That homepage is an enhanced version of the software’s typical “Content” tool. For that reason, the syllabus henceforth will refer to it as the Content page. At the top of the page you will also see links to several other tools, including Assignments, Grades, and Communications. You will become familiar with those during the course.

Above the “Lesson Menu” on the Content page, you will find links to the syllabus, to email for the instructor, and to the scripts for the lectures. Below the Lesson Menu, the Content page lists, by week, the lessons to be presented during the course. Clicking on the title of a lesson will take you to a new homepage devoted to that lesson. The Content page also includes, after the listings for Week 15, a set of links to general resources you may find useful for studying Irish and Scottish immigration and ethnicity. The first three links will also connect you to the syllabus, to the slides and scripts for each lecture, and to the readings.

The homepage devoted to each lesson follows a standard format. It provides a brief description of the lesson as well as a link to the lecture. The lectures will take the form of narrated PowerPoint presentations. The homepage for each lesson also contains Discussion Questions and links to Supplemental Resources. The latter include Quiz-Images, which highlight aspects of pictures shown on some of the slides, and Optional Materials, which provide links to resources that may be of interest to you. Not every lesson will have entries under both elements.

Assignments

Lecture materials for History 503 consist of narrated PowerPoint presentations. The lectures vary in length, but collectively are the equivalent of two fifty-minute lessons per week over the semester. The required readings are a set of twenty-three scholarly articles; some weeks have one reading and others have two. Depending on the week, the work for discussion credit involves attending the face-to-face section meeting and contributing to it or writing succinct answers to questions posed in the online forum.

For each week, you will find a pair of practice tests under the Quizzes component of Learn@UW. One of them will consist of a set of objective questions based on the lectures for that week and the other a set of objective questions related to the readings. The quizzes will not be immediately available for all weeks, because I have changed the software underlying the lectures and have not yet transferred the questions from the old format. As I recreate the new quizzes in the new format, they will remain available throughout the semester. The quizzes for the weekly reading or readings will likewise remain available once they are created.

The quizzes for the lectures and for the readings differ from each other two important respects. Taking the former is optional; taking the latter is mandatory. You may fit the quizzes for the lectures into your schedule at your convenience; the quizzes for the readings have mandatory deadlines by which you must complete them in order to get credit for doing the assignment.

The quizzes related to the lectures constitute the master set from which the questions that will appear on Part I of the mid-term and of the end-term examinations will come. Learning the answers to the questions will almost guarantee you a good score of the first part of each examination. Prudent students will deal with the lecture quizzes week by week and not let them accumulate until the eves of the examinations.

Questions from the quizzes on the readings will not appear on any later tests. They exist to highlight important points for you and to encourage you complete the assigned articles in time for the face-to-face meeting or the online forum devoted to them. You will receive only a pass or fail grade on each quiz, and you may take each quiz as many times as necessary to gain that passing grade. To receive credit, however, you must complete the quiz for a given week by the deadline assigned to it. That deadline will usually be noontime on Thursday of the following week.

You are not required to use the Supplemental Resources for the course. Students who take advantage of at least some of the supplemental resources, however, will probably learn more than those who do the minimum amount of work. Differing levels of effort may affect the relative performances of students and, consequently, their final grades.

Examinations

History 503 has three graded components: a mid-term exam, an end-term, and participation in discussions. The mid-term will cover Weeks 1 through 8; the final exam will cover Weeks 9 through 15. (Spring Break, which takes place between March 23 and 31, represents a week in addition to the fifteen). The mid-term exam will take place on Thursday, April 4; the university has set Sunday, May 12, at 7:25 PM for the final exam. Because the exams will be online, however, you may have until 11:59 PM midnight on Tuesday, May 14, to complete the final. The mid-term and the end-term will each contribute forty percent of the final grades. Participation and performance in discussions will determine the remaining twenty percent of the final grades.

The mid-term and the end-term examinations will be online and will have the same three-part format. Part I will consist of objective questions based on the quiz questions at the end of each lesson. Part II will have one or more short essay questions derived from a list based on themes from individual lectures and readings. Part III will present a longer essay question dealing with larger themes. Approximately one week before each exam, you will receive lists of potential essay themes for Parts II and III.

The questions or question that a student sees in each part of the two exams will be chosen randomly from a larger set of questions. You will have a limited amount of choice, at least on Part II. The questions confronted will vary among students but should be of equal difficulty. Each student will be able to take the exam at any time during the day for which it is scheduled and may take the individual parts of it at separate sittings. To prevent inappropriate use of reference materials, students will be held to strict time limits for submitting answers. For Parts II and III, students may write the answers during the time allowed or may paste prepared essays.

Grading

Each examination will be scored on a 100-point scale. The participation grade will also be scored on a 100-point scale, determined by the percentage of the total of the possible points earned over the fifteen weeks. For each student, an appropriately weighted combination of those three marks will generate a final average.

Office Hours and Beyond

Electronic mail is the most reliable medium for reaching me on short notice. My email address is tjarchde@wisc.edu. I monitor it throughout the day and usually in the evening as well.

My scheduled office hours are on Wednesdays between 1:15 and 2:15 and on Thursdays between 3:15 and 4:15 PM. You, of course, may also make an appointment to see me at other times. Finally, I am often available at 4135 Humanities at other times as well, and you are free to stop by whenever I am present. I shall be ready to talk with you if pressing business is not pending.

To make appointments for times other than the scheduled office hours, email me or call me at 263-1778 (4135 Humanities) or at 251-7264 (home). Both phones have answering machines; leave a message if necessary.

Topics and Readings

Week 1 20-26 January

- Lesson 1 Population Movements to Ireland & Scotland until 1000
- Lesson 2 Geography of the Celtic World
- Lesson 3 The Anglo-Norman Invasions of Ireland and Scotland

Sposato, Peter W. "The Perception of Anglo-Norman Modernity and the Conquest of Ireland." *Comitatus-a Journal of Medieval and Renaissance Studies* 40 (2009): 25-44.

Week 2 27 January—2 February

- Lesson 4 The Reformation in England and Scotland
- Lesson 5 Plantation and Rebellion
- Lesson 6 The Jacobite Wars

Ó Siochrú, Micheál. "Atrocity, Codes of Conduct and the Irish in the British Civil Wars 1641-1653." *Past and Present*, no. 195 (2007), 55-86.

Morrill, John. "Cromwell, Parliament, Ireland and a Commonwealth in Crisis: 1652 Revisited." *Parliamentary History* 30, no. 2 (2011): 193-214.

Week 3 3-9 February

- Lesson 7 The Irish and Scots in England's North American Colonies
- Lesson 8 The Scotch-Irish in Ireland and America
- Lesson 9 Indentured Servitude and Convict Transportation

Griffin, Patrick (2001). "The People with No Name: Ulster's Migrants and Identity Formation in Eighteenth-Century Pennsylvania." *William & Mary Quarterly* 58 (3): 587-614.

Week 4 10-16 February

- Lesson 10 The United Irishmen in Ireland and the United States
- Lesson 11 Early Nineteenth Century Emigration
- Lesson 12 The Population Transition and the Industrial Revolution

Epperson, Amanda. "‘It would be my earnest desire that you all would come’: Networks, the Migration Process and Highland Emigration." *Scottish Historical Review* 88, no. 226 (2009): 313-331.

Week 5 17-23 February

- Lesson 13 The Scottish Clearances
- Lesson 14 The Irish Land System
- Lesson 15 The Potato Blight in Ireland and Scotland

McKichan, Finlay. "Lord Seaforth and Highland Estate Management in the First Phase of Clearance (1783-1815)." *Scottish Historical Review* 86, 1, no. 221 (2007): 50-68.

Week 6 24 February—2 March

- Lesson 16 Migration to England, the United States, and Canada
- Lesson 17 Migration to Australia and New Zealand
- Lesson 18 Images of Urban Immigrant Communities

Anbinder, Tyler. "From Famine to Five Points: Lord Lansdowne’s Irish Tenants Encounter North America’s Most Notorious Slum," *American Historical Review*, 107, no. 2 (2002), 351-87.

Campbell, Malcolm. "Ireland’s Furthest Shores: Irish Immigrant Settlement in Nineteenth-Century California and Eastern Australia." *Pacific Historical Review* 71, no. 1 (2002): 59-90.

Week 7 3-9 March

- Lesson 19 Post-Famine Changes in Ireland and Scotland
- Lesson 20 Historical Census Browser
- Lesson 21 Economic Impact of Immigration in Britain and the U.S.

Martin, Amy M. "Blood Transfusions: Constructions of Irish Racial Difference, the English Working Class, and Revolutionary Possibility in the Work of Carlyle and Engels." *Victorian Literature & Culture* 32, no. 1 (2004): 83-102.

Week 8 10-16 March

Lesson 22 Schools, Alcohol, and Sex

Lesson 23 Know Nothings and Orange Lodges

See, Scott W. "'An Unprecedented Influx': Nativism and Irish Famine Immigration to Canada." *American Review of Canadian Studies* 30, no. 4 (2000): 429-453.

Johnson, Tyler V. "Punishing the Lies on the Rio Grande: Catholic and Immigrant Volunteers in Zachary Taylor's Army and the Fight against Nativism." *Journal of the Early Republic* 30, no. 1 (2010): 63-84.

Week 9 17-23 March

Lesson 24 The "Whiteness" Thesis

Lesson 25 The Irish in the Civil War

Lesson 26 Fenianism in America and Europe

Adams, James H. "The Negotiated Hibernian: Discourse on the Fenian in England and America." *American Nineteenth Century History* 11, no. 1 (2010): 47-77.

Spring Break 24-30 March

Week 10 31 March—6 April

Lesson 27 Settling the West: the United States and Canada

Lesson 28 Late 19th Century Migrations within the British Isles

Lesson 29 The Irish in South America

O'Neil, Timothy M. "Miners in Migration: The Case of Nineteenth-Century Irish and Irish-American Copper Miners." *Eire-Ireland* 36, no. 1/2 (2001): 124-140.

Harper, Marjory. "Enticing the Emigrant: Canadian Agents in Ireland and Scotland, c. 1870 - c. 1920." *Scottish Historical Review* 83 1, no. 215 (2004): 41-58.

- Week 11 7-13 April
- Lesson 30 From the Devotional Revolution to the Gaelic Revival
 - Lesson 31 Labor Unions and Land Leagues
 - Lesson 32 Issues Related to the Migration of Women

Janis, Ely M. "Petticoat Revolutionaries: Gender, Ethnic Nationalism, and the Irish Ladies' Land League in the United States." *Journal of American Ethnic History* 27, no. 2 (2008): 5-27.

- Week 12 14-20 April
- Lesson 33 Parochialism and Assimilation
 - Lesson 34 Politics, Sports, and Entertainment
 - Lesson 35 World War I, the Anglo-Irish War, and the Irish Civil War

Hotten-Somers, Diane M. "Relinquishing and Reclaiming Independence: Irish Domestic Servants, American Middle-Class Mistresses, and Assimilation, 1850-1920." *Eire-Ireland* 36, no. 1/2 (2001): 185-201.

Hutchinson, John. "Diaspora Dilemmas and Shifting Allegiances: The Irish in London between Nationalism, Catholicism and Labourism (1900-22)." *Studies in Ethnicity and Nationalism* 10, no. 1 (2010): 107-125.

- Week 13 21-27 April
- Lesson 36 Irish Catholics in the U.S. and Scotland
 - Lesson 37 Irish Politics in the United States

Bradley, Joseph M. "Sport and the Contestation of Ethnic Identity: Football and Irishness in Scotland." *Journal of Ethnic and Migration Studies*, 32, no. 7 (2006): 1189-1208.

Kaufmann, Eric. "The Dynamics of Orangeism in Scotland." *Social Science History* 30, no. 2 (2006): 263-292.

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| <i>Week 14</i> | <i>28 April – 4 May</i> |
| Lesson 38 | Post-Independence Emigration from Ireland |
| Lesson 39 | Immigration Policies since the 1960s |
| Lesson 40 | Migration into Ireland and Scotland |

Redmond, Jennifer. "'Sinful Singleness'? Exploring the Discourses on Irish Single Women's Emigration to England, 1922–1948." *Women's History Review*, 17, no. 3 (2008), 455-476.

Walter, Bronwen. "From 'flood' to 'trickle': Irish migration to Britain 1987-2006." *Irish Geography* 41, no. 2 (2008): 181-194.

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| <i>Week 15</i> | <i>5-11 May</i> |
| Lesson 41 | The U.S. and Northern Ireland |
| Lesson 42 | After the Celtic Tiger |

Whelan, Karl. "Policy Lessons from Ireland's Latest Depression." *Economic and Social Review* 41, no. 2 (2010): 225-254.

Krings, Torbin, Alicja Bobek, *et al.* "Migration and Recession: Polish Migrants in Post-Celtic Tiger Ireland." *Sociological Research Online* 14, no. 2-3 (2009): 6 pg., online.