

*Department of History
University of Wisconsin -- Madison
Semester II, AY 2008-2009*

**History 600, Seminar 15
(Tuesday, 11 AM – 1 PM, 5255 Humanities)**

Irish and Scottish Migrations

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Seminar Objective and Requirements

History 600 provides students with a framework for producing the substantial undergraduate research paper that is the capstone requirement for the major. For students in Seminar 15, that paper will deal with an aspect of the migration histories of Ireland and Scotland. To provide students with background information on the subject matter, Seminar 15 will draw on content developed for History 503, the department's course on Irish and Scottish Migrations. For that reason, students in this seminar can also count its credits toward completion of the certificate in Celtic Studies, if they are enrolled in that program.

At most meetings of Seminar 15, students will discuss materials presented in on-line lectures originally prepared for History 503. Approximately every three weeks, they will complete a brief, online quiz related to those materials. Participation in discussions and performance on the quizzes will together determine 40 percent of each student's final grade. In addition, students will complete, over the course of the semester, a term paper on a topic relevant to the course. That paper should be approximately twenty pages long and based on a variety of scholarly sources, including, where possible, primary ones. The quality of the term paper will determine 60 percent of each student's grade.

Seminar Content

Seminar 15 examines 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 northeast 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.

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 today, which are places of immigration more than of emigration.

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 Northern 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 of 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.

Seminar and Online Components

Seminar 15 meets each Tuesday between 11 AM and 1 PM in 5255 Humanities. The “homework” for each session consists of viewing and listening to a set of lectures available online through Learn@UW. Your “My UW” homepage has a link to the Learn@UW site under the “Campus Resources” section of “Campus Quick Links.” The URL to go directly to the log-in page is <https://learnuw.wisc.edu>.

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 “2009 – Spring.”

Click on “History 600” 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, with some of which will become familiar with those during the course.

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 homepages devoted to each lesson follow a standard format. Each will provide a brief description of the lesson. It will also provide a link to the lecture and assignment page. The lectures will take the form of narrated PowerPoint presentations. The assignment section of the lecture and assignment page provides copies of the lecture slides and of the narrations.

The homepage for each lesson also has a link to Supplemental Resources. Those include QuizImages, which highlight aspects of pictures shown on some of the slides, and Supplemental Sites, which provide links to resources that may be of interest to you. Not every lesson will have entries under both elements.

The final element on the homepage for each lesson is a link to topics for discussion. Those items will relate to the lectures and to the readings for the week. Expectations for the discussions appear later in the syllabus.

Examinations

Participation in seminar will contribute twenty-five percent of each student's grade. Attending and being prepared are prerequisites for participation; sharing your knowledge and ideas with others is also essential. Completion of three, online quizzes will generate another twenty-five percent of the grades. Those quizzes will be based on the online lecture materials that underlie each week's discussion. The quiz for Weeks 1 through 3 will take place on February 11; that for Weeks 4 through 7 will take place on March 11; and that for Weeks 8 through 11 will take place on April 8.

Term Paper

A term paper will contribute the final fifty percent to the final grades. The paper should be approximately 4,000 words long, not including bibliography and footnotes or endnotes. Students should use at least ten scholarly sources in writing their papers; at least one and preferably more than one of those sources should consist of primary materials. Encyclopedias, whether printed or online, do not count as scholarly sources. Most online sources will not count as scholarly sources; a few, especially those reproducing primary materials, will be acceptable. Please check with me before counting a web site among your sources.

Students should decide on a term-paper topic by the end of Week 5. Each student may select his or her own topic, but I must approve it. As an alternative, I intend to supply early in the term a list of pre-approved topics from which students may make selections. You should also inform me if you select one of those topics. I retain the right to limit the number of people working on the same topic.

By the end of Week 7, each student should submit a bibliography relevant to his or her topic. The bibliography should consist of a combination of books, articles, and other potential sources. I plan to review those bibliographies and, if necessary, to make suggestions for improvements. By the end of Week 10, each student should submit a 750-word abstract of his or her project. The abstract does not need to include citations. I intend to use those abstracts to provide feedback that may help improve the final versions of the paper. The due date for the first draft of final paper is 1 May. The first draft should represent your best effort. The revised final paper is due on 12 May.

All submissions related to the term papers will be made through the Dropbox feature of Learn@UW. There will be boxes for topic selections, bibliographies, abstracts, and final papers. Students, of course, may also ask questions and seek advice regarding their papers via email and office visits.

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 from 1:00 to 3:30 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

Week 1 18-24 January

- Lesson 2 Geography of the Celtic World
- Lesson 3 Anglo-Norman Invasions of Ireland and Scotland
- Lesson 4 Reformation in England and Scotland

Week 2 25-31 January

- Lesson 5 Plantation and Rebellion
- Lesson 6 Jacobite Wars
- Lesson 7 Irish and Scots in England's North American Colonies

Week 3 1-7 February

- Lesson 8 Scotch-Irish in Ireland and America
- Lesson 9 United Irishmen in Ireland and the United States
- Lesson 10 Indentured Servitude and Convict Transportation

Week 4 8-14 February

- Lesson 11 Early Nineteenth Century Emigration
- Lesson 12 Population Transition and the Industrial Revolution
- Lesson 13 Scottish Clearances
- Lesson 14 Irish Land System

Week 5 15-21 February

- Lesson 15 Potato Blight in Ireland and Scotland
- 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

Week 6 22-28 February

- Lesson 19 Post-Famine Changes in Ireland and Scotland
- Lesson 21 Economic Impact of Immigration in Britain and the U.S.
- Lesson 22 Schools, Alcohol, and Sex
- Lesson 23 Know Nothings and Orange Lodges

Week 7 1-7 March

- Lesson 24 "Whiteness" Thesis
- Lesson 25 Irish in the Civil War
- Lesson 26 Fenianism in America and Europe

Week 8 8-14 March

- Lesson 27 Settling the West: the United States and Canada
- Lesson 28 19th Century Migrations within the British Isles
- Lesson 29 Irish in South America
- Lesson 30 From the Devotional Revolution to the Gaelic Revival

Spring Break 15-21 March

Week 9 22-28 March

- Lesson 31 Labor Unions and Land Leagues
- Lesson 32 Issues Related to the Migration of Women
- Lesson 33 Parochialism and Assimilation
- Lesson 34 Politics, Sports, and Entertainment

Week 10 29 March – 4 April

- Lesson 35 World War I, the Anglo-Irish War, and the Irish Civil War
- Lesson 36 Irish Catholics in the U.S. and Scotland in the 1920s & 1930s
- Lesson 37 Irish Politics in the United States

Week 11 5-11 April

- Lesson 38 Post-Independence Emigration from Ireland
- Lesson 39 Immigration Policies since the 1960s
- Lesson 40 The Celtic Tiger
- Lesson 41 U.S. and Northern Ireland

Week 12 12-18 April

(Discussion of Week 11 Readings)

Week 13 18-25 April

Discussion of Citation Techniques

Week 14 26 April – 2 May

Conferences with Students

Week 15 3-9 May

To Be Announced