

*Department of History
University of Wisconsin -- Madison
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History 222

Irish and Scottish Migrations

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History 222, Irish and Scottish Migrations, traces the movements of people into and out of two important Celtic societies. Ireland and Scotland are the two 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 only 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. Of course, the Irish and the Scots 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, and that leaves aside the case of Northern Ireland, where the continuing influence of religious divisions is evident.

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 222 is fundamentally an online course. The online format enables me to organize materials more efficiently, to integrate diverse kinds of media more effectively, and to convey a greater amount of information in the time available. 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. Graduate students should also enroll for three credits. They need not participate in the undergraduate discussions, but should consult with me about expectations for the course.

I intend to operate chat sessions as well as discussions. I shall be available for online chats as well as face-to-face meetings during office hours. I shall schedule one or more chat sessions during which you will be able to interact directly with me.

Learn@UW

Learn@UW is the on-line courseware used to support History 222. 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 “2007 – Spring.”

Click on “History 222” 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 News, Discussion, Chat, Quizzes, Grades, and Email. You 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. At the end of each lecture, you will find a set of questions reviewing basic factual information. The assignment section of the lecture and assignment page provides copies of the lecture slides and of the narrations. For some lessons, that page will also include a link to an assigned reading.

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

Two examinations, including a mid-term and a final, will determine sixty-seven percent of each student's grade. 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 31 and April 8, represents a week in addition to the fifteen). The online portion of the first exam will take place on Friday, March 23. The online portion of the final will take place on Wednesday, May 16.

Each examination will have two components: a set of short essays to be answered online and a take-home essay question. The short essays will account for thirty-five percent of the overall grade; the long essay, for sixty-five percent. Approximately one week before each exam, you will receive lists of potential short essay themes. Those will be drawn from the lectures and from the readings. A student should be able satisfactorily to address a short-essay question with an answer of 250-300 words.

When taking the online portion of the exam, each student will encounter three short-essay questions based on and taken randomly from above-mentioned list of themes. The sets of questions, therefore, will vary among students. Each student will need to answer two of the questions presented to him or to her. The thirty-five minute time limit for submitting answers will not allow time for rummaging through notes. You will be able to take the exams at any time on March 23 and May 16, respectively.

Approximately two weeks before each examination, students will receive a question to be answered in the form of a long essay. Satisfactorily addressing that question will require students to integrate information from the lectures and the assigned readings and to display an understanding of the broader themes connecting lessons. Organization, proper grammar, and correct spelling will affect the scores. Answers must be in the form of a printed essay of not more than 2,000 words. The long essay for the first examination is due by 4 PM on Monday, March 26. Place it in the box to be provided in the History Department office, Room 3211 Humanities. The long essay for the second examination is due by 4 PM on Thursday, May 17. Once again, place your paper in the box to be provided in the History Department office, Room 3211 Humanities. Persons away from Madison may submit their essays electronically.

Discussions

Performances in discussions will determine the remaining thirty-three percent of the grades. Learn@UW maintains a record of participation in discussion forums and chat sessions. Failure to take part and lack of preparation will be obvious.

Each week students will find, by clicking the Discussion tool at the top of the Content page, lists of topics relating to the lectures and to the reading. Those topics will also appear on the home pages for each week's lessons. Students must respond as di-

rected. To prevent the discussion from becoming unwieldy, students will see, in addition to their comments, only those contributions made by the other students in their section. The topics will be the same for all sections, and I shall monitor – and intervene in – the discussions of all groups.

The discussion for each week will be open from 12:01 AM Tuesday to 6:00 PM Sunday. Each student must make his or her contributions for each week within that time frame. Do not just post your own remarks; engage and respond to the comments made by others in your section. Even when you disagree strongly with something another writes, treat his or her opinions with respect.

Each student will receive scores each week for his or her participation in the lecture and the reading discussions. Scores for each will range between 0 (for those who fail to post) and 3. The student's score for the week will be the average of his or her lecture and reading discussion scores.

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 percentage of the total of the possible points earned over the fifteen weeks. For each student, an equally weighted combination of those three marks will generate a final average.

Each student will receive a letter grade reflecting his or her standing in the distribution of final averages. For grades A through B, I shall attempt to keep the curve consistent with the overall distribution of undergraduate grades in the History Department during the second semester of the previous academic year, 2005-2006. The top 29 percent will receive "A"; the next 29 percent, "AB"; and the next 26 percent, "B." After that, I make no promises.

The requirements for the course are contained in the lectures and the assignments. 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.

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 and Readings

Week 1 *21-27 January*

- Introduction to the Course
- 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

Week 2 *28 January – 3 February*

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

Canny, Nicholas. "Protestants, Planters and Apartheid in Early Modern Ireland." *Irish Historical Studies* 25, no. 98 (1986): 105-15.

Week 3 *4-10 February*

- Lesson 7 The Irish and Scots in England's North American Colonies
- Lesson 8 The Scotch-Irish in Ireland and America
- Lesson 9 The United Irishmen in Ireland and the United States

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

Week 4 *11-17 February*

- Lesson 10 Indentured Servitude and Convict Transportation
- Lesson 11 Early Nineteenth Century Emigration
- Lesson 12 The Population Transition and the Industrial Revolution

Ekirch, A. Roger. "The Transportation of Scottish Criminals to America during the Eighteenth Century." *Journal of British Studies* 24, no. 3 (1985): 366-74.

Week 5 *18-24 February*

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

Cullen, L. M. "Ireland and Scotland: Famines and Migrants." *Scottish Economic and Social History* 19, no. 2 (1999): 155-62.

Week 6 *25 February – 3 March*

- Lesson 16 Migration to England, the United States, and Canada
- Lesson 17 Migration to Australia and New Zealand
- Lesson 18 Post-Famine Changes in Ireland and Scotland

McDonald, J., and E. Richards. "The Great Emigration of 1841: Recruitment for New South Wales in British Emigration Fields." *Population Studies-a Journal of Demography* 51, no. 3 (1997): 337-&.

Week 7 *4-10 March*

- Lesson 19 Images of Urban Immigrant Communities
- Lesson 20 Economic Impact of Immigration in Britain and the U.S.
- Lesson 21 Economic and Social Mobility

Gleeson, David T., and Brendan J. Buttimer. "'We Are Irish Everywhere': Irish Immigrant Networks in Charleston, South Carolina, and Savannah, Georgia." *Immigrants & Minorities* 23, no. 2 (2005): 183-205.

Week 8 *11-17 March*

- Lesson 22 Schools, Alcohol, and Sex
- Lesson 23 Know Nothings and Orange Lodges
- Lesson 24 Immigrants and Politics

MacRaid, Donald. "'Abandon Hibernisation': Priests, Ribbonmen and an Irish Street Fight in the North-East of England in 1858." *Historical Research* 76, no. 194 (2003): 557-73.

Week 9 *18-24 March*

- Lesson 25 The "Whiteness" Thesis
- Lesson 26 The Irish in the Civil War
- Lesson 27 Fenianism in America and Europe

Bruce, Susannah U. "Remember Your Country and Keep up Its Credit": Irish Volunteers and the Union Army, 1861-1865." *Journal of Military History* 69, no. 2 (2005): 331-59.

Week 10 25-31 March

- Lesson 28 Settling the West: the United States and Canada
- Lesson 29 Late 19th Century Migrations within the British Isles
- Lesson 30 The Irish in South America

Erie, Steven P. "Politics, the Public Sector and Irish Social Mobility: San Francisco, 1870-1900." *Western Political Quarterly* 31, no. 2 (1978): 274-89.

Spring Break **1-7 April**

Week 11 8-14 April

- Lesson 31 From the Devotional Revolution to the Gaelic Revival
- Lesson 32 Labor Unions and Land Leagues
- Lesson 33 Issues Related to the Migration of Women

O'Connell, Anne. "Take Care of the Immigrant Girls": The Migration Process of Late-Nineteenth-Century Irish Women." *Eire-Ireland* 35, no. 3/4 (2000/2001): 102-33.

Week 12 15-21 April

- Lesson 34 Parochialism and Assimilation
- Lesson 35 Politics, Sports, and Entertainment
- Lesson 36 World War I, the Anglo-Irish War, and the Irish Civil War

Campbell, Malcolm. "Emigrant Responses to War and Revolution, 1914-21: Irish Opinion in the United States and Australia." *Irish Historical Studies* 32, no. 125 (2000): 75-92.

Week 13 22-28 April

- Lesson 37 Ethnic Politics in the United States
- Lesson 38 Ethnic Politics in Other Destination Societies
- Lesson 39 Discrimination and Sources of Tension

Bradley, Joseph M. "Football in Scotland: A History of Political and Ethnic Identity." *International Journal of the History of Sport* 12, no. 1 (1995): 81-98.

Week 14 *29 April – 5 May*
Lesson 40 Migrations from the 1920s to the 1950s
Lesson 41 Immigration Policies since the 1960s
Lesson 42 Migration into Ireland and Scotland

Delaney, Enda. “‘Almost a Class of Helots in an Alien Land’: The British State and Irish Immigration, 1921-45.” *Immigrants & Minorities* 18, no. 2 (1999): 240-65.

Week 15 *6-12 May*
Lesson 43 Ethnic Identity Today
Lesson 44 The Anglo-Irish Accord and U.S. Influence
Lesson 45 Diaspora: Theory and Reality

Kenny, K. “Diaspora and Comparison: The Global Irish as a Case Study.” *Journal of American History* 90, no. 1 (2003): 134-62.