**History 503**

**Irish and Scottish Migrations**

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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 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.

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 Catholics 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. For those students who are not truly distance learners, the discussion section will take place each Wednesday, from 2:25 to 3:15 PM, in Room 2211 Humanities.  Distance learners will receive alternative assignments.  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.

**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 "2011 – 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 Discussion, Chat, Quizzes, Grades, Dropbox, Classlist, Email, and Help. 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 scripts for each lecture, and to the readings.

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.

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**

History 503 has four graded components: a mid-term exam, an end-term, a term paper, and participation in the online 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 13 and 19, represents a week in addition to the fifteen). The mid-term exam will take place on Friday, March 26; the end-term will take place on Sunday, May 8. The mid-term and the end-term will each contribute thirty 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 twenty-five objective questions based on the quiz questions at the end of each lesson. Part II will be an essay question derived from a list based on lecture themes. Approximately one week before each exam, you will receive lists of potential essay themes. Part III will be an essay question that connects one of the assigned readings to the content of the lectures.

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. Thus, the questions confronted will vary among students. The questions, however, should be of approximately equal difficulty. Each student will be able to take the exam at any time during the day for which it is scheduled. To prevent inappropriate use of reference materials, students will be held to strict time limits for submitting answers.

**Term Paper**

A term paper will contribute another twenty-five percent to the final grades. The paper should be approximately 2,000 words long, not including footnotes or endnotes. Students should use at least five scholarly sources in writing their papers; one or more 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 8, 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 12, 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 final paper is 1 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.

**Discussions**

Performances in discussions will determine the remaining fifteen percent of the final grades. Attendance is mandatory. The meetings will focus on review of the lectures and readings as well as on topics related to the term paper and the examinations. The first discussion meeting takes place during Week 2.

**Grading**

Each examination and the term paper 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 four marks will generate a final average.

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 Tuesdays and Wednesday from 1:00 to 2:15 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*         *16-22 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*         *23-29 January*
         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.


*Week 3      30 January – 5 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


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 4      6-12 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

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 5      13-19 February*
      Lesson 13      The Scottish Clearances
      Lesson 14      The Irish Land System
      Lesson 15      The Potato Blight in Ireland and Scotland

Little, J. I. "From the Isle of Arran to Inverness Township: A Case Study of Highland Emigration and North American Settlement, 1829-34." *Scottish Economic and Social History*, 20, no. 1 (2000), 3-30.


*Week 6      20-26 February*
      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.

*Week 7        27 February – 5 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. |

Guinnane, Timothy W. "Age at Leaving Home in Rural Ireland, 1901-1911," *The Journal of Economic History*, 52, no. 3 (Sept. 1992): 651-674.

*Week 8        6-12 March*
| Lesson 22 | Schools, Alcohol, and Sex |
| Lesson 23 | Know Nothings and Orange Lodges |

Beckingham, David. "The Irish Question and the Question of Drunkenness: Catholic Loyalty in Nineteenth-Century Liverpool," *Irish Geography*, 42, no. 2 (2009), 125-44.

**Spring Break   13-19 March**

*Week 9        20-26 March*
| Lesson 24 | The "Whiteness" Thesis |
| Lesson 25 | The Irish in the Civil War |
| Lesson 26 | 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          27 March – 2 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

Brundage, David.  "After the Land League: The Persistence of Irish-American Labor
      Radicalism in Denver, 1897-1905," *Journal of American Ethnic History*, 11, no. 3
      (Spring, 1992): 3-26.


*Week 11                3-9 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

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                10-16 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

McCarthy, Angela. "'The Only Place Worth Thinking About': Personal Testimony and
      Irish and Scottish migrants in Australasia, 1921-61." *Social History*, 33, no. 3
      (2008): 317-335.


*Week 13                17-23 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 Irish-ness in Scotland." *Journal of Ethnic and Migration Studies*, 32, no. 7 (2006): 1189-1208.


*Week 14*                *24-30 April*
    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 Wom-en's Emigration to England, 1922–1948." *Women's History Review*, 17, no. 3 (2008), 455-76.


*Week 15*                *1-7 May*
    Lesson 41      The U.S. and Northern Ireland
    Lesson 42      After the Celtic Tiger

Cochrane, Feargal E. "The End of the Affair: Irish Migration, 9/11 and the Evolution of Irish-America," *Nationalism & Ethnic Politics*, 13, no. 3 (2007): 335-366.