

Irelands Magdalen Laundries And The Nations Architecture Of Containment

"At least in *The Handmaid's Tale* they value babies, mostly. Not so in the true stories here." Margaret Atwood Until alarmingly recently, the Catholic Church, acting in concert with the Irish state, operated a network of institutions for the concealment, punishment and exploitation of "fallen women". In the Magdalene laundries, girls and women were incarcerated and condemned to servitude. And in the mother-and-baby homes, women who had become pregnant out of wedlock were hidden from view, and in most cases their babies were adopted - sometimes illegally. Mortality rates in these institutions were shockingly high, and the discovery of a mass infant grave at the mother-and-baby home in Tuam made news all over the world. The Irish state has commissioned investigations. But the workings of the institutions and of the culture that underpinned it - a shame-industrial complex - have long been cloaked in secrecy and silence. For countless people, a search for answers continues. Caelainn Hogan - a brilliant young journalist, born in an Ireland that was only just starting to free itself from the worst excesses of Catholic morality - has been talking to the survivors of the institutions, to members of the religious orders that ran them, and to priests and bishops. She has visited the sites of the institutions, and studied Church and state documents that have much to reveal about how they operated. Reporting and writing with great curiosity, tenacity and insight, she has produced a startling and often moving account of how an entire society colluded in this repressive system, and of the damage done to survivors and their families. In the great tradition of Anna Funder's *Stasiland* and Barbara Demick's *Nothing to Envy: Real Lives in North Korea* - both winners of the Samuel Johnson Prize - *Republic of Shame* is an astounding portrait of a deeply bizarre culture of control. "[A] furious, necessary book" Sinéad Gleeson "Achingly powerful ... There will be many people who don't want to read *Republic of Shame*, for fear it will be too much, too dark, too heavy. Please don't be afraid. Read it. Look it in the eye" *Irish Times* "A must read for everyone" Lynn Ruane "Republic of Shame is a careful, sensitive and extremely well-written book - but it is harrowing. It would break your heart in two" Ailbhe Smyth "Hogan's captivatingly written stories of people who were consigned to what she calls the "shame-industrial complex" puts faces - many old now, and lined with pain - to the clinical data. ... Brilliant" *Sunday Times* "Utterly brilliant. Please read it" Marian Keyes "Riveting, immensely insightful and horrifically recognisable" Emma Dabiri "Compelling ... devastatingly human, [*Republic of Shame*] will make you shake with sadness and anger" *RTÉ Guide* "[A] sensitive, can't-look-away book ... Through moving stories, Hogan shows how the past is still present" *NPR* "A beautifully written and impeccably researched book ... We need more books like this" Caitriona Palmer "A vital and damning portrait of Ireland's mother and baby homes" *GCN.ie* "I've laughed, cried & RAGED reading this book" Taryn De Vere "Caelainn's book brings real people to the fore" *Hot Press* "A gripping, eye-opening and challenging read ... Hogan sheds light on the darkest corners of our recent history in Ireland, but also holds up a mirror to today" *Dublin Inquirer* "Caelainn Hogan's harrowing account of the "shame industrial complex" shows how the legacy of Ireland's treatment of "fallen women" remains part of the scenery of modern life" *Totally Dublin* "For anyone interested in understanding modern Ireland. A compelling and beautifully written investigation into institutions for "fallen women" and the culture which facilitated them" Siobhán Fenton This lively chronicle of the years 1847–1947—the century when the Jewish people changed how we see the world—is “[a] thrilling and tragic history...especially good on the ironies and chain-reaction intimacies that make a people and a past” (*The Wall Street Journal*). In a hundred-year period, a handful of men and women changed the world. Many of them are well known—Marx, Freud, Proust, Einstein, Kafka. Others have vanished from collective memory

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despite their enduring importance in our daily lives. Without Karl Landsteiner, for instance, there would be no blood transfusions or major surgery. Without Paul Ehrlich, no chemotherapy. Without Siegfried Marcus, no motor car. Without Rosalind Franklin, genetic science would look very different. Without Fritz Haber, there would not be enough food to sustain life on earth. What do these visionaries have in common? They all had Jewish origins. They all had a gift for thinking in wholly original, even earth-shattering ways. In 1847, the Jewish people made up less than 0.25% of the world's population, and yet they saw what others could not. How? Why? Norman Lebrecht has devoted half of his life to pondering and researching the mindset of the Jewish intellectuals, writers, scientists, and thinkers who turned the tides of history and shaped the world today as we know it. In *Genius & Anxiety*, Lebrecht begins with the Communist Manifesto in 1847 and ends in 1947, when Israel was founded. This robust, magnificent, beautifully designed volume is "an urgent and moving history" (*The Spectator*, UK) and a celebration of Jewish genius and contribution.

This collection of articles poses the question: What can gender history add to the traditional narrative of Irish history? How can it help us to understand the ways in which power operated in and flowed through Irish society? It is premised on the assumption that men and women are actors in the creation of their society, influenced by the ideology of the period, but also challenging and resisting the assumptions and beliefs of their era. The articles included in this collection are far-ranging and thematically diverse, united by the common theme of gender. While women play a dominant role in its pages, it makes visible the power and presence of men. Sometimes implicit, sometimes explicit, the history written on these pages is a history of the ways in which women and men constructed, negotiated and made visible the roles, ideas and representations that governed their particular society. In so doing, it provides an alternative reading to the traditional narrative of Irish history. This book focuses mainly on the modern period and includes two articles from outside of Ireland which provides a comparative focus. It also includes a theoretical introductory section on the nature of gender history from three leading Irish historians.

'This story is the result of long hours of delving into the pasts of my nanny and my ma. I hope it will give some insight into the experiences of one family of colour in Ireland today. Most of all, I just want to start a conversation, because once people come together to talk, the possibilities are endless.' Jade Jordan
Jade Jordan's grandmother, Kathleen, left Ireland for England in the late 1950s to train as a nurse. While there, she fell in love and married a Jamaican man. They had two sons and a daughter, Dominique, and settled in London's diverse Walthamstow. But when Kathleen decided to return home to Dublin, she discovered that the colour of her children's skin set them apart - and that their new lives would be very different to the ones they had known. Here, in this honest, warm-hearted and often humorous multi-generational memoir, Kathleen, Dominique and her daughter Jade each tell their story. From Kathleen's determination to raise her children with love and security in inner-city Dublin, to Dominique's struggle to figure out how she fit in as a young Black teenager, to Jade's own experiences as a Black woman growing up in twenty-first-century Ireland, *Nanny, Ma & Me* is a story about race in a country of contradictions. At its heart lies a tale of the power of community, love and three women for whom family is everything.

The Number One Bestseller Shortlisted for the Irish Book Awards 2021 'A great achievement . . . Brilliant, engaging and essential' Colm Tóibín 'At once intimate and epic, this is a landmark book' Fintan O'Toole
When Dubliner Derek Scally goes to Christmas Eve Mass on a visit home from Berlin, he finds more memories than congregants in the church where he was once an altar boy. Not for the first time, the collapse of the Catholic Church in Ireland brings to mind the fall of another powerful ideology - East German communism. While Germans are engaging earnestly with their past, Scally sees nothing comparable going on in his native land. So he embarks on a quest to unravel the tight hold the Church had on the Irish. He travels the length

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and breadth of Ireland and across Europe, going to Masses, novenas, shrines and seminaries, talking to those who have abandoned the Church and those who have held on, to survivors and campaigners, to writers, historians, psychologists and many more. And he has probing and revealing encounters with Vatican officials, priests and religious along the way. The Best Catholics in the World is the remarkable result of his three-year journey. With wit, wisdom and compassion Scally gives voice and definition to the murky and difficult questions that face a society coming to terms with its troubling past. It is both a lively personal odyssey and a resonant and gripping work of reporting that is a major contribution to the story of Ireland. 'Reflective, textured, insightful and original ... rich with history, interrogation and emotional intelligence' Diarmaid Ferriter, Irish Times 'An unblinking look at the collapse of the Church and Catholic deference in Ireland. Excellent and timely' John Banville, The Sunday Times 'Engaging and incisive' Caelainn Hogan, author of Republic of Shame 'Remarkable ... Essential reading for anyone concerned about history and forgetting' Michael Harding 'Fair-minded ... thoughtful' Melanie McDonagh, The Times 'Very pacy and entertaining ... and it changed how I regard Ireland and our history for good. Fantastic' Oliver Callan 'Original, thought-provoking and very engaging' Marie Collins 'A provocative insight into a time that many would rather forget' John Boyne 'Challenging' Mary McAleese 'Explores this subject in a way that I've never seen before' Hugh Linehan, Irish Times

In this study of the mechanisms of transitional justice in Poland, Frances Millard asks: How does society come to terms with its past? How should it punish the perpetrators of oppression and acknowledge its victims? In the former communist countries of Central and Eastern Europe the task of answering these questions came down to the need to eliminate the communist parties' hold over the state, the economy and society in order to move towards democracy. Millard argues that the key step in achieving this was uncovering the truth about the previous regime's past, prosecuting the perpetrators of past crimes and providing compensation and restitution for its victims. Through the specific case of Poland, Millard provides a comprehensive assessment of the mechanisms and institutions used to achieve this, such as lustration, law enforcement through a Constitutional Tribunal and institutions dedicated to dealing with the past such as the Institute of National Remembrance. Crucially, these processes have assumed new significance in recent years after the Law and Justice Party came to power in 2015, using transitional justice as a tool of political control which has enabled the restructuring of Polish democracy.

Frances Finnegan traces the history of the Magdalen Asylums in Ireland, homes founded in the 19th century for the detention of prostitutes undergoing reform, but which later received unwed mothers, wayward girls and the mentally retarded, all of them put to work as forced labour in church-run laundries.

The Magdalene Sisters made international headlines with Peter Mullan's award winning film of the same name which put the abuse which went on in the Magdalen Laundries on to a world stage. The laundries operated for over eight decades. Thousands of young Irish girls, already orphaned or at risk in the community, were incarcerated in homes run by nuns and subjected to punishing work routines. Many were beaten and sexually abused. Those who became pregnant had their babies taken from them and shipped to the US. However, a survivor of the horrific system has never told their personal story - until now. Kathy O'Beirne spent nearly 14 years under the Magdalen Laundry regime. At the age of eight her father called and asked if she wanted to go to the seaside. She was thrilled and ran to the front door only to find a nun waiting for her. She was taken to a Magdalen Laundry and didn't return home until she was 21. For the next two years she was sexually abused and beaten. After attempting to rebel against the system she was classified as mentally ill and transferred to a mental hospital where the abuse continued with the addition of regular electric shock treatments. Her baby was born with an illness and spent the rest of her short life in a home run by nuns who buried her in a mass

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grave. Kathy still doesn't know where her baby is buried. Miraculously she survived but has chosen to tell her story in the hope that she can help other victims of the Magdalene Sisters Laundry Scandal and help remember all those who died and were buried in mass graves, without coffins or headstones. In Kathy's Story, the author recounts her tragic experiences in unflinching detail, along the way stirring up many extreme emotions. It details her will to survive horrific circumstances and her subsequent fight for justice that will inspire and impassion many.

Ireland's Magdalen Laundries and the Nation's Architecture of Containment

University of Notre Dame Press

On 19 February 2013 the Irish Taoiseach Enda Kenny apologized to the women who had been incarcerated in Ireland's Magdalene laundries. In the audience sat Steven O'Riordan, a documentary filmmaker and founder of the Magdalene Survivors Together group. And by his side were some of the women he had helped. Nancy, Kathleen, Diane, Marie and Marina were confined in Magdalene laundries throughout Ireland during the 1950s, 60s and 70s. The physical and psychological abuse they suffered at the institutions, run on behalf of the State, led to a lifetime of shame and secrecy. Inspirational and moving, these women tell their stories for the first time.

'I promised that I would one day write a book and tell the world about the home for unmarried mothers. I have at last kept my promise.' In Ireland, 1951, the young June Goulding took up a position as midwife in a home for unmarried mothers run by the Sacred Heart nuns. What she witnessed there was to haunt her for the next fifty years. It was a place of secrets, lies and cruelty. A place where women picked grass by hand and tarred roads whilst heavily pregnant. Where they were denied any contact with the outside world; denied basic medical treatment and abused for their 'sins'; where, after the birth, they were forced into hard labour in the convent for three years. But worst of all was that the young women were expected to raise their babies during these three years so that they could then be sold - given up for adoption in exchange for a donation to the nuns. Shocked by the nuns' inhumane treatment of the frightened young women, June risked her job to bring some light into their dark lives. June's memoir tells the story of twelve women's experiences in this home and of the hardships they endured, but also the kindness she offered them, and the hope she was able to bring.

The shocking story of the abused girl who would grow up to lead the fight for justice for Magdalen girls in Ireland I feel my story had to be told. So much evil was done there was a voice inside me shouting, "Justice." With no one to confide in, Kathy suffered in silence as she was battered by her father and molested by local boys. At the age of eight, she was torn from her family and incarcerated in a series of Catholic homes. When she was sent to a psychiatric unit, she suffered terrifying electric-shock therapy and further cruelty at the hands of her supposed carers. After ending up in a Magdalen laundry, she fell victim to sexual abuse and gave birth to baby Annie just weeks before her 14th birthday. This is Kathy's harrowing account of her ruined childhood and of her subsequent fight for justice.

Maren Bradigan is just sixteen years old when she is taken under false pretenses from her comfortable life on her family farm. Concerned at the level of intimacy developing between Maren and the boy who helps her father with his farm work, the village priest takes it upon himself to remove her from school and bring her to one of the convent laundries, where he delivers her into the care of the nuns. Now, alongside many other "Magdalens" - named for Mary Magdalen - Maren must spend her days washing dirty linens, symbolically cleansing herself of her sins while repeating endless penance to a God that she soon comes to feel is no longer listening to her. Only the presence of Ceara, a young pregnant girl who befriends her inside the institution, gives Maren strength to continue through abuse, humiliation, beatings and near-starvation. Set in Ireland in 1961, *The Magdalen Laundries* is based on the true stories from one of the most shameful chapters in Ireland's history, and tells of the redemptive power of faith, friendship and forgiveness.

In the wake of the global financial crisis, water services have come under renewed neoliberal assault across Europe. At the same time, the struggle against water privatization has continued to pick up pace; from the re-municipalization of water in Grenoble in 2000, to the United Nations declaration of water as a human right in 2010. In *Fighting for Water*, Andreas Bieler draws on years of extensive fieldwork to dissect the underlying dynamics of the struggle for public water in Europe. By analysing the successful referendum against water privatization in Italy, the European Citizens' Initiative on 'Water and Sanitation are a Human Right', the struggles against water privatization in Greece and water charges in Ireland, Bieler shows why water has been a fruitful arena for resistance against neoliberal restructuring.

Kathy O'Beirne was sexually abused at eight, labeled "troublesome" by a psychiatrist, and sent to reform school. After being raped by a visiting priest, she was transferred to a psychiatric hospital and subjected to electric shock therapy. At 12, she ended up in a Magdalen laundry, the notorious workhouses where thousands of other "troublesome" girls were incarcerated, abused, and forced to slave in horrendous conditions. In unflinching detail, yet illuminated by strength and hope, *Kathy's Story* recounts her harrowing experiences, remarkable survival, and campaign to help other victims of institutional abuse.

"At the conclusion of my discussions with one group of the Magdalene Women one of those present sang 'Whispering Hope'. A line from that song stays in my mind - 'when the dark midnight is over, watch for the breaking of day'. Let me hope that this day and this debate heralds a new dawn for all those who feared that the dark midnight might never end." Taoiseach Enda Kenny's State apology to the Magdalene women. On 19 February 2013 the Irish Taoiseach Enda Kenny apologized to the women who had been incarcerated in Ireland's Magdalene laundries. In the audience sat Steven O'Riordan, a documentary filmmaker and founder of the charity Magdalene Survivors Together. And by his side, waiting patiently for the words they'd been fighting to hear, were some of the women he

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had helped. For Nancy, Kathleen, Diane, Marie and Marina were confined in Magdalene laundries throughout Ireland during the 1950s, 60s and 70s. The harrowing physical and psychological abuse they endured in the institutions, run on behalf of the State, led to a lifetime of shame and secrecy. Now, in **WHISPERING HOPE**, these women tell their stories for the first time. Their fight for justice and forged friendships has enabled them to move forward and have their voices heard, their individual accounts weaving together in an immensely powerful narrative that shines a light on a dark chapter in Ireland's history. Inspirational and moving, this is the story of five women brave enough to confront their past and strong enough to not let it define them.

A sweeping story of three generations of women, crossing from London to Ireland and back again, and the enduring effort to retrieve the secrets of the past It's London, 1960, and Aoife Kelly—once the sparkling object of young men's affections—runs pubs with her brusque, barking husband, Cash. Their courtship began in wartime London, before they returned to Ireland with their daughters in tow. One of these daughters—fiery, independent-minded Rosaleen—moves back to London, where she meets and begins an affair with the famous sculptor Felix Lehmann, a German-Jewish refugee artist over twice her tender eighteen years. When Rosaleen finds herself pregnant with Felix's child, she is evicted from her flat, dismissed from her job, and desperate to hide the secret from her family. Where, and to whom, can she turn? Meanwhile, Kate, another generation down, lives in present-day London with her young daughter and husband, an unsuccessful musician and destructive alcoholic. Adopted and floundering to find a sense of herself in the midst of her unhappy marriage, Kate sets out to track down her birth mother, a search that leads her to a Magdalene Laundry in Ireland and the harrowing history that it holds. Stirring and nostalgic at moments, visceral and propulsive at others, *I Couldn't Love You More* is a tender, candid portrait of love, sex, motherhood, and the enduring ties of family. It is impossible not to fall under the spell of this tale of mothers and daughters, wives and muses, secrets and outright lies.

NEW YORK TIMES BESTSELLER "I come from a family forged by tragedies and bound by a remarkable, unbreakable love," Hunter Biden writes in this deeply moving memoir of addiction, loss, and survival. When he was two years old, Hunter Biden was badly injured in a car accident that killed his mother and baby sister. In 2015, he suffered the devastating loss of his beloved big brother, Beau, who died of brain cancer at the age of forty-six. These hardships were compounded by the collapse of his marriage and a years-long battle with drug and alcohol addiction. In *Beautiful Things*, Hunter recounts his descent into substance abuse and his tortuous path to sobriety. The story ends with where Hunter is today—a sober married man with a new baby, finally able to appreciate the beautiful things in life.

International human rights norms are increasingly being taken into account by legislators, courts, and public bodies in making decisions and implementing actions that impact human rights. This book examines Ireland's engagement with, and the influence of, the international human rights regime. It features articles by leading Irish and international academic experts, practitioners, and advocates in the human rights field. It also combines both practical analysis and integrates perspectives from a broad range of actors in the field. [Subject: International Law, Human Rights Law, Irish Law]

SHORTLISTED FOR TWO IRISH BOOK AWARDS 2021 'Something they don't tell you about getting older is that you fall. Oh, you hear about it in passing, of course, "She had a fall, poor thing". Falling is not something you ever think about as a younger woman. You think about falling in love . . .' At 20 Londoner Ann Ingle fell madly in love with an Irish fellow she met on holiday in Cornwall. At the church to arrange their shotgun wedding she discovered that he

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hadn't even told her his real name. Sixty-odd years later Ann looks back on that first glorious fall and in a series of essays considers what she has learned from the life that followed - bringing eight children into the world, their father's years of mental illness and tragic death at 40, being a cash-strapped single mother in 1980s Dublin, coming into her own in her middle years - going to college, working and writing, and continuing to evolve and learn into her ninth decade, even as she accepts the realities of being 'old'. Candid about everything that matters - love, sex, heartbreak, money, class, religion, mental health, rearing children (and letting them go), reading and writing, ageing - *Openhearted* is a compelling story about living life in a spirit of curiosity and delight and with a willingness to look for good in others.

_____ 'By some distance the most courageous, most poignant, most life-affirming memoir I've read in the last twenty years and more' Paul Howard 'Genuinely inspirational. I LOVE ANN INGLE' Marian Keyes 'What a beautiful openhearted, at times broken-hearted memoir ... honest, funny, searingly direct, a wonderful voice ... remarkable' Joe Duffy 'Really beautiful. Searingly honest, astonishingly frank and very, very funny' Maia Dunphy

In recent years serious concerns emerged over the state of European democracy. Many democracy indices are reporting a year-on-year drift towards less liberal politics in the countries of the European Union. Polls regularly suggest that the voters are coming to question democratic norms more seriously than for many decades. Here, Richard Youngs assesses these risks as many analysts, journalists and politicians stressed the danger of Europe descending into an era of conflict, driven by xenophobic nationalism and nativist authoritarians slowly dismantling liberal democratic rights. In 2020, the Covid-19 pandemic has intensified these fears. There is another side of the democratic equation, however. Youngs argues that governments, EU institutions, political parties, citizens and civil society organisations have gradually begun to push back in defence of democracy. With each chapter, Youngs shows how many governmental, political and social actors have developed responses to Europe's democratic malaise at multiple levels. Europe's democracy problems have been grave and far-reaching. Yet, a spirit of democratic resistance has slowly taken shape. This book argues that the pro-democratic fightback may be belated, but it is real and has assumed significant traction with various types of democratic reform underway, including citizen initiatives, political-party changes, digital activism and EU-level responses.

This collection raises incisive questions about the links between the postcolonial carceral system, which thrived in Ireland after 1922, and larger questions of gender, sexuality, identity, class, race and religion. This kind of intersectional history is vital not only in looking back but, in looking forward, to identify the ways in which structural callousness still marks Irish society. Essays include historical analysis of the ways in which women and children were incarcerated in residential institutions, Ireland's Direct Provision system, the policing of female bodily autonomy through legislation on prostitution and abortion, in addition to the legacies of the Magdalen laundries. This collection also considers how artistic practice and commemoration have acted as vital interventions in social attitudes and public knowledge, helping to create knowledge and re-shape social attitudes towards this history.

Dublin, 1962. Within the gated grounds of the convent of The Sisters of the Holy Redemption lies one of the city's Magdalen Laundries. Once places of refuge, the laundries have evolved into grim workhouses. Some inmates are "fallen" women—unwed mothers, prostitutes, or petty criminals. Most are ordinary girls whose only sin lies in being too pretty, too independent, or tempting the wrong man. Among them is sixteen-year-old Teagan Tiernan, sent by her family when her beauty provokes a lustful revelation from a young priest. Teagan soon befriends Nora Craven, a new arrival who thought nothing could be worse than living in a squalid tenement flat. Stripped of their freedom and dignity, the girls are given new names and denied contact with the outside world. The Mother Superior, Sister Anne, who has secrets of her own,

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inflicts cruel, dehumanizing punishments—but always in the name of love. Finally, Nora and Teagan find an ally in the reclusive Lea, who helps them endure—and plot an escape. But as they will discover, the outside world has dangers too, especially for young women with soiled reputations. Told with candor, compassion, and vivid historical detail, *The Magdalen Girls* is a masterfully written novel of life within the era's notorious institutions—and an inspiring story of friendship, hope, and unyielding courage.

Since the publication of James Smith's groundbreaking book on the Magdalene laundries in 2007, many developments have made the issue even more topical. Even though the lack of access to archives and records of religious orders remains a major obstacle to writing a comprehensive history of the Magdalene laundries, the accessibility of witness testimony and the publication of the McAleese report in 2013 have opened up new avenues of research and methodology. Written from the perspective of a French academic using French theory, holocaust studies and memory studies to analyze an eminently Irish question, the present publication proposes to make an assessment of the way the issue has evolved from being a media story at the onset of the twenty-first century to becoming a subject worthy of historians' attention. If the McAleese report was a formative moment in anchoring the Magdalene laundries into the national narrative, this book will show how it also contributed to disremembering the laundries by offering a doctored and state-sponsored version of what really happened within the institutions and contributed to preventing proper memorialization. It will show how in the absence of official memorialization, cultural and activist memorial practices have emerged and developed to ensure that this particularly painful and infamous episode in the history of the nation state does not fall into oblivion.

The Magdalen laundries were workhouses in which many Irish women and girls were effectively imprisoned because they were perceived to be a threat to the moral fiber of society. Mandated by the Irish state beginning in the eighteenth century, they were operated by various orders of the Catholic Church until the last laundry closed in 1996. A few years earlier, in 1993, an order of nuns in Dublin sold part of their Magdalen convent to a real estate developer. The remains of 155 inmates, buried in unmarked graves on the property, were exhumed, cremated, and buried elsewhere in a mass grave. This triggered a public scandal in Ireland and since then the Magdalen laundries have become an important issue in Irish culture, especially with the 2002 release of the film *The Magdalene Sisters*. Focusing on the ten Catholic Magdalen laundries operating between 1922 and 1996, Ireland's *Magdalen Laundries and the Nation's Architecture of Containment* offers the first history of women entering these institutions in the twentieth century. Because the religious orders have not opened their archival records, Smith argues that Ireland's Magdalen institutions continue to exist in the public mind primarily at the level of story (cultural representation and survivor testimony) rather than history (archival history and documentation). Addressed to academic and general readers alike, James M. Smith's book accomplishes three primary objectives. First, it connects what history we have of the Magdalen laundries to Ireland's "architecture of containment" that made undesirable segments of the female population such as illegitimate children, single mothers, and sexually promiscuous women literally invisible. Second, it critically evaluates cultural representations in drama and visual art of the laundries that have, over the past fifteen years, brought them

significant attention in Irish culture. Finally, Smith challenges the nation—church, state, and society—to acknowledge its complicity in Ireland's Magdalen scandal and to offer redress for victims and survivors alike.

The convents, asylums, and laundries that once comprised the Magdalene institutions are the subject of this work. Though originally half-way homes for prostitutes in the Middle Ages, these homes often became forced-labor institutions, particularly in Ireland. Examining the laundries within the context of a growing world capitalist economy, the work argues that the process of colonization, and of defining a national image, determined the nature and longevity of the Magdalene Laundries. This process developed differently in Ireland, where the last laundry closed in 1996. The book focuses on the devolution of the significance of Mary Magdalene as a metaphor for the organization: from an affluent, strong supporter of Jesus to a simple, fallen woman.

'At least in *The Handmaid's Tale* they value babies, mostly. Not so in the true stories here' Margaret Atwood '[A] furious, necessary book' Sinéad Gleeson Until alarmingly recently, the Catholic Church, acting in concert with the Irish state, operated a network of institutions for the concealment, punishment and exploitation of 'fallen women'. In the Magdalene laundries, girls and women were incarcerated and condemned to servitude. And in the mother-and-baby homes, women who had become pregnant out of wedlock were hidden from view, and in most cases their babies were adopted - sometimes illegally. Mortality rates in these institutions were shockingly high, and the discovery of a mass infant grave at the mother-and-baby home in Tuam made news all over the world. The Irish state has commissioned investigations. But the workings of the institutions and of the culture that underpinned it - a shame-industrial complex - have long been cloaked in secrecy and silence. For countless people, a search for answers continues. Caelainn Hogan - a brilliant young journalist, born in an Ireland that was only just starting to free itself from the worst excesses of Catholic morality - has been talking to the survivors of the institutions, to members of the religious orders that ran them, and to priests and bishops. She has visited the sites of the institutions, and studied Church and state documents that have much to reveal about how they operated. Reporting and writing with great curiosity, tenacity and insight, she has produced a startling and often moving account of how an entire society colluded in this repressive system, and of the damage done to survivors and their families. In the great tradition of Anna Funder's *Stasiland* and Barbara Demick's *Nothing to Envy: Real Lives in North Korea* - both winners of the Samuel Johnson Prize - *Republic of Shame* is an astounding portrait of a deeply bizarre culture of control. 'Achingly powerful ... There will be many people who don't want to read *Republic of Shame*, for fear it will be too much, too dark, too heavy. Please don't be afraid. Read it. Look it in the eye' Irish Times 'A must read for everyone' Lynn Ruane '*Republic of Shame* is a careful, sensitive and extremely well-written book - but it is harrowing. It would break your heart in two'

Ailbhe Smyth 'Hogan's captivatingly written stories of people who were consigned to what she calls the "shame-industrial complex" puts faces - many old now, and lined with pain - to the clinical data ... Brilliant' Sunday Times 'Utterly brilliant. Please read it' Marian Keyes 'Riveting, immensely insightful and horrifically recognisable' Emma Dabiri '[A] sensitive, can't-look-away book ... Through moving stories, Hogan shows how the past is still present' NPR

Between 1922 and 1996, over 10,000 girls and women were imprisoned in Magdalene Laundries, including those considered 'promiscuous', a burden to their families or the state, those who had been sexually abused or raised in the care of the Church and State, and unmarried mothers. These girls and women were subjected to forced labour as well as psychological and physical maltreatment. Using the Irish State's own report into the Magdalene institutions, as well as testimonies from survivors and independent witnesses, this book gives a detailed account of life behind the high walls of Ireland's Magdalene institutions. The book offers an overview of the social, cultural and political contexts of institutional survivor activism, the Irish State's response culminating in the McAleese Report, and the formation of the Justice for Magdalenes campaign, a volunteer-run survivor advocacy group. Ireland and the Magdalene Laundries documents the ongoing work carried out by the Justice for Magdalenes group in advancing public knowledge and research into Magdalene Laundries, and how the Irish State continues to evade its responsibilities not just to survivors of the Magdalenes but also in providing a truthful account of what happened. Drawing from a variety of primary sources, this book reveals the fundamental flaws in the state's investigation and how the treatment of the burials, exhumation and cremation of former Magdalene women remains a deeply troubling issue today, emblematic of the system of torture and studious official neglect in which the Magdalene women lived their lives. The Authors are donating all royalties in the name of the women who were held in the Magdalenes to EPIC (Empowering People in Care).

In 1946, twenty-six-year-old Bridget Dolan walked up the path to the front door of the Tuam Mother and Baby Home. Alone and pregnant, she was following in the footsteps of more than a century's worth of lost souls. Shunned by society for her sins and offered no comfort for her pain, Bridget gave birth to a boy, John, who died at the home in a horrendous state of neglect less than two years later. Her second child was once again delivered into the care of the nuns and was taken from her, never to be seen or heard from again. She would go on to marry a wonderful man and have a daughter, Anna Corrigan, but it was only after Bridget's death that Anna discovered she had two brothers her mother had never spoken about. In the aftermath of the explosive revelations that the remains of 796 babies had been found in a septic tank on the site of the Tuam Mother and Baby Home, she became compelled to try and find out if her baby brothers' remains were among them. Here, Anna and Alison O'Reilly piece together the erased chapter of the life of Bridget Dolan and her forgotten sons,

reminding us that we must never forget what was done to the women and children of the Tuam Mother and Baby Home.

"Historically compelling and vividly staged...alternately scalding and magical in its theatricality" -Los Angeles Times. This all-woman play is set in one of the old Mary Magdalen laundries run by an order of nuns. It tells the woeful tale of a group

The Irish Times literary editor Fintan O'Toole selects 100 artworks to narrate a history of Ireland.

The wide open spaces of Connemara, filled with nothing but sea and sky, are all lost to Esther Doyle when she is betrayed by her lover, Conor. Rejected by her family, she is sent to join the 'fallen women' of the Holy Saints Convent in Dublin where, behind high granite walls, she works in the infamous Magdalen laundry while she awaits the birth of her baby. At the mercy of nuns, and working mostly in silence alongside the other 'Maggies,' Esther spends her days in the steamy, sweatshop atmosphere of the laundry. It is a grim existence, but Esther has little choice--the convent is her only refuge, and its orphanage will provide shelter for her newborn child. Yet despite the harsh reality of her life, Esther gains support from this isolated community of women. Learning through the experiences and the mistakes of the other 'Maggies,' she begins to recognize her own strengths and determination to survive. She recognizes, too, that it will take every ounce of courage to realize her dream of a new life for her and her child beyond they grey walls of the Holy Saints Convent. At the Publisher's request, this title is being sold without Digital Rights Management Software (DRM) applied.

MAY 2014. The Irish public woke to the horrific discovery of a mass grave containing the remains of most 800 babies in the 'Angels' Plot' of Tuam's Mother and Baby Home. What followed would rock the last vestiges of Catholic Ireland, enrage an increasingly secularised nation, and lead to a Commission of Inquiry. In *The Adoption Machine*, Paul Jude Redmond, Chairperson of the Coalition of Mother and Baby Homes Survivors, who himself was born in the Castlepollard Home, candidly reveals the shocking history of one of the worst abuses of Church power since the foundation of the Irish State. From Bessboro, Castlepollard, and Sean Ross Abbey to St. Patrick's and Tuam, a dark shadow was cast by the collusion between Church and State in the systematic repression of women and the wilful neglect of illegitimate babies, resulting in the deaths of thousands. It was Paul's exhaustive research that widened the global media's attention to all the homes and revealed Tuam as just the tip of the iceberg of the horrors that lay beneath. He further reveals the vast profits generated by selling babies to wealthy adoptive parents, and details how infants were volunteered to a pharmaceutical company for drug trials without the consent of their natural mothers. Interwoven throughout is Paul's poignant and deeply personal journey of discovery as he attempts to find his own natural mother. *The Adoption Machine* exposes this dark history of Ireland's shameful and secret past, and the efforts to bring it into the light. It is a history from which there is no turning away.

Download File PDF Irelands Magdalen Laundries And The Nations Architecture Of Containment

Between 1922 and 1996, over 10,000 girls and women were imprisoned in Magdalene Laundries, including those considered 'promiscuous', a burden to their families or the state, those who had been sexually abused or raised in the care of the Church and State, and unmarried mothers. These girls and women were subjected to forced labour as well as psychological and physical maltreatment. Using the Irish State's own report into the Magdalene institutions, as well as testimonies from survivors and independent witnesses, this book gives a detailed account of life behind the high walls of Ireland's Magdalene institutions. The book offers an overview of the social, cultural and political contexts of institutional survivor activism, the Irish State's response culminating in the The Ryan Report, and the formation of the Justice for Magdalenes campaign, a volunteer-run survivor advocacy group. Ireland and the Magdalene Laundries documents the ongoing work carried out by the Justice for Magdalenes group in advancing public knowledge and research into Magdalene Laundries, and how the Irish State continues to evade its responsibilities not just to survivors of the Magdalenes but also in providing a truthful account of what happened. Drawing from a variety of primary sources, this book reveals the fundamental flaws in the state's investigation and how the treatment of the burials, exhumation and cremation of former Magdalene women remains a deeply troubling issue today, emblematic of the system of torture and studious official neglect in which the Magdalene women lived their lives.

The poems of The Wild Rose Asylum give to the women of the Magdalen laundries a voice that sharpens the air. The testimonies rendered here are stark yet fiercely lyrical, bearing witness to generations of lost women and lost freedom.

A history of the Sisters of Our Lady of Charity in Ireland, an order of French origin which was invited to Dublin in 1853 to take charge of Magdalene asylums and went on to hold a significant role in Irish social history.

The first book to tackle the controversial history of prostitution in modern Ireland.

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