

Carol Coulter

THE HIDDEN TRADITION

FEMINISM, WOMEN & NATIONALISM IN IRELAND

“Women have been accustomed to finding alternative ways of organizing and networking. They have fixed their eyes not on capturing positions within the existing institutions but in creating different institutions which would be more responsive to the needs of the majority of people, especially women and children.”

**Under
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III

The Hidden Tradition Feminism Women And Nationalism In Ireland Undercurrents 4

Suzanne Stern-Gillet



The Hidden Tradition Feminism Women And Nationalism In Ireland Undercurrents 4:

Ireland's Magdalen Laundries and the Nation's Architecture of Containment James M. Smith, 2007-09-01 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. *IBSS: Sociology: 1993 Vol 43* International Committee for Social Science Information and Documentation, 1994. This bibliography lists the most important works published in sociology in 1993. Renowned for its international coverage and rigorous selection procedures, the IBSS provides researchers and librarians with the most comprehensive and scholarly bibliographic service available in the social sciences. The IBSS is compiled by the British Library of Political and Economic Science at the London School of Economics, one of the world's leading social science institutions. Published annually, the IBSS is available in four subject areas: anthropology, economics, political science, and sociology. *The Hidden Tradition* Carol Coulter, 1993 **Saothar**, 1994 *Journal of the History of Sexuality*, 2004 *Culture and Identity* Suzanne Stern-Gillet, 1996 *Maeve Brennan* Angela Bourke, 2004. Born in Dublin in 1917 to politically active parents, Maeve Brennan's childhood in Ireland was moulded by the cultural ideologies of nationalism and lit by the creative energy of the Abbey and Gate theatres. She was seventeen when her father was appointed to the Irish Legation in Washington DC, where he was Irish Minister throughout World War II. Maeve worked writing fashion copy at Harper's Bazaar until 1949, when William Shawn invited her to join the New Yorker. Tiny

impeccably groomed and devastatingly witty in William Maxwell's words to be around her was to see style being invented. She wrote important fiction criticism and Talk of the Town pieces for the New Yorker magazine throughout its most influential period in the 1950s and 60s focusing on memory migration and identity her material and women's lives. As this richly researched and wide-ranging book makes clear, Maeve Brennan's effect on the people who met her, her eye for human behaviour, clothing and domestic settings, her unsparing reading of literature, her memory of home and her courageous life as a woman alone in metropolitan America make her an icon of the twentieth century. *Books Ireland*, 1994 *Fortnight*, 1993 **The British National Bibliography** Arthur James Wells, 1994

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The Hidden Tradition Feminism Women And Nationalism In Ireland Undercurrents 4 Introduction

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