

*His books, 'The Modernization of Irish Society,' (Dublin, ) and the prize-winning 'Ireland, Politics and Society' (Dublin, ), now in its eleventh reprint, continue to generate lively debate.*

Share3 Shares 3K Many believe the world is run by a secret organization like the Illuminati, and the people we think are in power are nothing but stooges. It sounds implausible, but is it really a crazy idea? And yet there have been secret organizations that created the world as we know it. Napoleon had conquered Italy in , and when the Congress signed their Final Act in June , Italy had been nicely carved up. Austria got a chunk of the north, while the rest was splintered into a number of small states. They may have been imported from France. They could have been a homegrown offshoot of freemasonry ; they had initiation ceremonies, symbols, and hierarchies similar to that famous secret group. The Carbonari, with as many as 60, members, was by far the largest of several secret societies on the Italian peninsula at the time. The largest pre-unification state was the Kingdom of the Two Sicilies, which comprised Sicily and Naples. It was ruled by King Ferdinand, who operated mainly as an Austrian pawn. In , the Carbonari led a revolution that forced Ferdinand to give up power and create a constitution for the country. Austria ultimately marched into Naples and tore the constitution up because they wanted their man in charge. However, this act of rebellion created the widespread movement for Italians to rise up and unify, a movement that succeeded in . The island of Hispaniola had been under Haitian rule since . The desire for independence found its leader in Juan Pablo Duarte , sometimes called the father of the Dominican Republic. Duarte, along with eight comrades, founded La Trinitaria at age . The organization aimed to educate people and spread nationalist sentiment. Duarte created a cryptic alphabet for secret communication. Members used pseudonyms and operated in small cells of just three people. The group also worked with rebels in the east who hoped to overthrow the government for their own reasons. In , they attempted a revolution and it failed. Several Trinitarians were jailed, and Duarte fled to Venezuela. Yet the group had done their work well, and a second uprising the following year led to Dominican independence being declared on February 27, . Duarte returned to become president, but he faced a military coup before he could take office. He died overseas in . During the s, they promoted Afrikaner nationalism. It was there that members devised apartheid , probably the most infamous example of segregation of the last 60 years. Since the s, the group has been forced to rebrand and now calls itself the Afrikanerbond. They even have a website. They now officially accept any adult regardless of color, gender, or religion, and they claim to seek only a better life for all African citizens. They started the Greek revolutionary war of , which lasted 11 years and led to the formation of the modern-day Greek nation. In , Nikalaos Skoufas and Athanasios Tsakalov, a couple of merchants, put together a plan for a secret organization to overthrow Ottoman rule in Greece. Their group would have four levels of membership, and there would be a supreme authority. Everyone would have secret identities. The merchants based their plans closely on the structure of the Freemasons, as they were themselves members. They made the organization as elaborate as possible and chose a name. In two years, they only managed to recruit around 30 people. The rebels, seeing an opportunity for a powerful ally, sent Galatis to recruit his alleged relative. He told the Russian police. He even told the Czar. Kapodistrias had a nervous breakdown. Galatis eventually left Moscow under Russian surveillance and kept trying to recruit people. By , the society had managed to set up a more competent recruitment drive and expanded to six membership levels. People who joined by taking the oath were given more information based the contributions they made. Moving higher up required ever more elaborate rituals and donations, as well as learning a bunch of secret signs, but came with new titles: They turned to Kapodistrias again, but he refused, once again saying their plan was foolhardy and would never work. They ended up asking a Russian officer named Alexander Ypsilantis, who agreed. They announced the Greek Revolution in the Spring of , and though the society itself broke down as war broke out, Greece won its independence. The very first head of state of independent Greece, often considered to be the founding father of the modern country, was Ioannis Kapodistrias. They were also extremely anti-Semitic. You can probably see where this is going. The group formed in to combat perceived Jewish and Freemason conspiracies by beating them at their own game. They had elaborate initiation rituals

which included people dressed as knights, kings, bards, and even forest nymphs. In 1835, the group morphed into the Thule Society, under the rule of Rudolf von Sebottendorff. Their underground activities helped defeat communism, and they morphed further into the German Workers Party. In 1933, they were taken over by Adolf Hitler, who got rid of the occult traditions he found distasteful but kept pretty much everything else. I swear before God, on my honor and on my life, that I will take all the secrets of this organization into my grave with me. At the bottom of the ladder were groups of three to five people. In 1862, Apis came up with a plan to assassinate Archduke Franz Ferdinand. The mission was successful and it triggered a war more deadly than any that had come before it. The founders were all freemasons, and the rituals, coded passwords, and male-only membership criteria were inherited from that tradition. The Katipunan added an extra element, however—they signed everything in their own blood, starting with their founding document on July 7, 1892. The society managed to gain tens of thousands of members while keeping their existence entirely unknown to the ruling Spaniards. However, in 1896, a worker at a printing factory producing Katipunan documents confided in his sister. They were overheard by a nun, who told a priest, who told the Spanish authorities. The printing shop was raided, and the secret was out. On March 22 of the following year, members decided to abandon secrecy altogether. The Spanish denied the new state and told the United States that the Philippines were all theirs. The US, having won its independence from imperialist colonizers through a revolutionary war, apparently thought no one else should get the chance to do the same. They moved troops into the Philippines and ruled for 50 years. Nevertheless, June 12 is still celebrated today as Philippine Independence Day. Stephens returned to Ireland in January 1841, most likely driven not by revolutionary fervor but by the fact that his life in Paris had become one of poverty. He and a group of others swore an oath in his lodgings that night, founding the Irish Revolutionary Brotherhood, later renamed the Republican Brotherhood. They operated in groups called circles. At the center of each was a colonel, who recruited nine captains. Nine sergeants were recruited by each captain, and nine privates by each sergeant. Each man knew only his direct superior. In May 1848, he set up a seven-man military council, which arranged the Easter Rising of 1916. The leaders of that rebellion were forced to surrender. Nevertheless, the group continued to be a powerful faction for the next few years, leading into the Anglo-Irish war that eventually saw the Irish Free State created in 1922. The Decembrist Uprising in 1825 saw 3,000 rebel troops try to capture the Winter Palace and usurp Czar Nicholas I on his first day in power. The rebellion was put down, but it changed Russia. Nicholas set up a spy network to monitor the population and censored the press and education. Regional autonomy was abolished for places such as Poland. The Decembrist Revolt was organized by the Union of Salvation. The organization had humble beginnings: Its six founding members—military officers and friends—gathered in private homes until one among the group suggested they should set up a secret political organization. Members pledged to oppose idle nobility, blind faith in authorities, and the abuses of the police and courts. In 1844, they drafted a constitution that formalized initiation rituals and four ranks of membership. The society ended up rebranding as the Union of Welfare and taking on a more philanthropic and public role. Its downfall was plotted by an organization known as the Hawaiian League, made up of wealthy Americans and Europeans unhappy with King Kalakaua. They believed the king was too extravagant and, perhaps more importantly, diluted their own power on the Islands. The secret society formed around a constitution written by Lorrin A. Thurston at the start of 1893. Within a year, the group grew to 100 members, but they disagreed on their goals. Some wanted to annex to the US, while some wanted to form an independent republic. Yet they certainly all wanted to overthrow the monarch. For a few years, Hawaii was a republic, but the revolution ultimately led to it becoming a US territory in 1898 and the 50th state in 1900.

**Chapter 2 : The Modernization Of Irish Society by Joseph Lee**

*To ask other readers questions about The Modernization Of Irish Society, please sign up. Be the first to ask a question about The Modernization Of Irish Society This was an impressive book, small yet amazingly persuasive. It is more like a collection of critical essays on all of the major themes of.*

Background[ edit ] Secularization is sometimes credited both to the cultural shifts in society following the emergence of rationality and the development of science as a substitute for superstition – Max Weber called this process the "disenchantment of the world" – and to the changes made by religious institutions to compensate. At the most basic stages, this begins with a slow transition from oral traditions to a writing culture that diffuses knowledge. This first reduces the authority of clerics as the custodians of revealed knowledge. As the responsibility for education has moved from the family and community to the state, two consequences have arisen: Collective conscience as defined by Durkheim is diminished Fragmentation of communal activities leads to religion becoming more a matter of individual choice rather than an observed social obligation. A major issue in the study of secularization is the extent to which certain trends such as decreased attendance at places of worship indicate a decrease in religiosity or simply a privatization of religious belief, where religious beliefs no longer play a dominant role in public life or in other aspects of decision making. The issue of secularization is discussed in various religious traditions. The government of Turkey is an often cited[ by whom? This established popular sovereignty in a secular republican framework, in opposition to a system whose authority is based on religion. As one of many examples of state modernization, this shows secularization and democratization as mutually reinforcing processes[ citation needed ], relying on a separation of religion and state. In expressly secular states like India, it has been argued[ by whom? Considerations of both tolerance and autonomy are relevant to any secular state. John Sommerville outlined six uses of the term secularization in the scientific literature. When discussing individual institutions, secularization can denote the transformation of a religious into a secular institution. Examples would be the evolution of institutions such as Harvard University from a predominantly religious institution into a secular institution with a divinity school now housing the religious element illustrating differentiation. When discussing activities, secularization refers to the transfer of activities from religious to secular institutions, such as a shift in provision of social services from churches to the government. When discussing mentalities, secularization refers to the transition from ultimate concerns to proximate concerns. This is a personal religious decline or movement toward a secular lifestyle. When discussing populations, secularization refers to broad patterns of societal decline in levels of religiosity as opposed to the individual-level secularization of 4 above. This understanding of secularization is also distinct from 1 above in that it refers specifically to religious decline rather than societal differentiation. When discussing religion, secularization can only be used unambiguously to refer to religion in a generic sense. For example, a reference to Christianity is not clear unless one specifies exactly which denominations of Christianity are being discussed. Abdel Wahab Elmessiri outlined two meanings of the term secularization: Sociological use and differentiation[ edit ] As studied by sociologists, one of the major themes of secularization is that of "differentiation" – i. European sociology, influenced by anthropology, was interested in the process of change from the so-called primitive societies to increasingly advanced societies. In the United States, the emphasis was initially on change as an aspect of progress, but Talcott Parsons refocused on society as a system immersed in a constant process of increased differentiation, which he saw as a process in which new institutions take over the tasks necessary in a society to guarantee its survival as the original monolithic institutions break up. This is a devolution from single, less differentiated institutions to an increasingly differentiated subset of institutions. Casanova also describes this as the theory of "privatization" of religion, which he partially criticizes. Proponents of "secularization theory" demonstrate widespread declines in the prevalence of religious belief throughout the West, particularly in Europe. Demerath have countered by introducing the idea of neo-secularization, which broadens the definition of secularization to include the decline of religious authority and its ability to influence society. In other words, rather than using the proportion of irreligious apostates as the sole measure of secularity,

neo-secularization argues that individuals increasingly look outside of religion for authoritative positions. This is especially the case in societies like Israel with the ultra-Orthodox and religious Zionists where committed religious groups have several times the birth rate of seculars. The religious fertility effect operates to a greater or lesser extent in all countries, and is amplified in the West by religious immigration. For instance, even as native whites became more secular, London, England, has become more religious in the past 25 years as religious immigrants and their descendants have increased their share of the population. Christian Smith examined the secularization of American public life between and He noted that in a Protestant establishment thoroughly dominated American culture and its public institutions. By the turn of the 20th century, however, positivism had displaced the Baconian method which had hitherto bolstered natural theology and higher education had been thoroughly secularized. In the s "legal realism" gained prominence, de-emphasizing the religious basis for law. That same decade publishing houses emerged that were independent of the Protestant establishment. During the s secularization extended into popular culture and mass public education ceased to be under Protestant cultural influence. Although the general public was still highly religious during this time period, by the old Protestant establishment was in "shambles". They consciously sought to displace a Protestant establishment they saw as standing in their way. Annual Gallup polls from through showed that the fraction of American who did not identify with any particular religion steadily rose from At the same time, the fraction of Americans identifying as Christians sunk from It began in the s as part of a much larger social and cultural revolution. Until then the postwar years had seen a revival of religiosity in Britain. In coal-mining districts, local collieries typically funded local chapels, but that ended[ when? This allowed secularizing forces to gain strength. The proportions of the non-religious who convert to a faith are small: The early secularization of Chinese society, which must be recognized as a sign of modernity [ All this simply means that the pursuit of wealth or power or simply the competition for survival can be and often has been ruthless without any sense of restraint. It also rendered Chinese society much more egalitarian than Western Europe and Japan. Egyptians also pray less: In Lebanon and Morocco, the number of people listening to daily recitals of the quran fell by half from to High living costs delay marriage and, as a consequence, seem to encourage pre-marital sex. Even in countries in which secularization is growing, there are backlashes. For instance, the president of Egypt, Abdel-Fattah al-Sisi, has banned hundreds of newspapers and websites who may provoke opposition.

**Chapter 3 : Living in Ireland | Culture & Society**

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In the East, male Irish laborers were hired by Irish contractors to work on canals, railroads, streets, sewers and other construction projects, particularly in New York state and New England. The Irish men also worked in these labor positions in the mid-west. They worked to construct towns where there had been none previously. Kansas city was one such town, and eventually became an important cattle town and railroad center. Some moved to New England mill towns, such as Holyoke , Lowell , Taunton , Brockton , Fall River , and Milford, Massachusetts , where owners of textile mills welcomed the new low-wage workers. They took the jobs previously held by Yankee women known as Lowell girls. The majority of them worked in mills, factories, and private households and were considered the bottommost group in the female job hierarchy, alongside African American women. Workers considered mill work in cotton textiles and needle trades the least desirable because of the dangerous and unpleasant conditions. Factory work was primarily a worst-case scenario for widows or daughters of families already involved in the industry. Also, the working conditions in well-off households were significantly better than those of factories or mills, and free room and board allowed domestic servants to save money or send it back to their families in Ireland. Subject to their employers around the clock, Irish women cooked, cleaned, babysat and more. Because most servants lived in the home where they worked, they were separated from their communities. Most of all, the American stigma on domestic work suggested that Irish women were failures who had "about the same intelligence as that of an old grey-headed negro. This was largely due to their ability to speak English when they arrived. The Irish were able to rise quickly within the working world, unlike non-English speaking immigrants. In New York City was formed by consolidating its five boroughs. That created 20, new patronage jobs. New York invested heavily in large-scale public works. This produced thousands of unskilled and semi-skilled jobs in subways, street railways, waterworks, and port facilities. Over half the Irish men employed by the city worked in utilities. Across all ethnic groups In New York City, municipal employment grew from 54, workers in to , in Teachers[ edit ] Towards the end of the 19th century, schoolteaching became the most desirable occupation for the second generation of female Irish immigrants. Irish schools prepared young single women to support themselves in a new country, which inspired them to instill the importance of education, college training, and a profession in their American-born daughters even more than in their sons. Evidence from schools in New York City illustrate the upward trend of Irish women as teachers: Louis in Missouri, St. Paul in Minnesota, and Troy in New York. Additionally, the women who settled in these communities were often sent back to Ireland to recruit. This kind of religious lifestyle appealed to Irish female immigrants because they outnumbered their male counterparts and the Irish cultural tendency to postpone marriage often promoted gender separation and celibacy. Furthermore, "the Catholic church, clergy, and women religious were highly respected in Ireland," making the sisterhoods particularly attractive to Irish immigrants. Irish Americans today are predominantly Protestant with a Catholic minority. Irish leaders have been prominent in the Catholic Church in the United States for over years. The Irish have been leaders in the Presbyterian and Methodist traditions, as well. Orange Institution Between and , the majority of emigrants from Ireland to America were Protestants [] who were described simply as "Irish". Some of the descendants of the colonial Irish Protestant settlers from Ulster began thereafter to redefine themselves as "Scotch Irish", to stress their historic origins, and distanced themselves from Irish Catholics; [] others continued to call themselves Irish, especially in areas of the South which saw little Irish Catholic immigration. However, participation in the Orange Institution was never as large in the United States as it was in Canada. Loyalists and Orangemen made up a minority of Irish Protestant immigrants to the United States during this period. Most of the Irish loyalist emigration was bound for Upper Canada and the Canadian Maritime provinces , where Orange lodges were able to flourish under the British flag. These few American lodges were founded by newly arriving Protestant Irish immigrants in coastal cities such as Philadelphia and New York. Several Orangemen were arrested and found guilty of

inciting the riot. According to the State prosecutor in the court record, "the Orange celebration was until then unknown in the country. Orangemen, Ribbonmen, and United Irishmen are alike unknown. They are all entitled to protection by the laws of the country. The view is at 25th Street in Manhattan looking south down Eighth Avenue. The later Orange Riots of and killed nearly 70 people, and were fought out between Irish Protestant and Catholic immigrants. After this the activities of the Orange Order were banned for a time, the Order dissolved, and most members joined Masonic orders. After , there were no more riots between Irish Catholics and Protestants. Anti-Irish, anti-Catholic Nativist riots in Philadelphia in

*The Modernization of Irish Society by Joseph Lee starting at \$ The Modernization of Irish Society has 1 available editions to buy at Alibris.*

Fiddle player and author Martin Dowling. Niall Keegan As a traditional Irish musician you are defined very often by past practice – you root your performance in the music of past generations and debate what is good, bad and ugly according to values learned from such sonic ghosts. In *Traditional Music and Irish Society: Historical Perspectives*, Martin Dowling provides a historical approach, showing how what we understand as traditional music has been generated through a confluence of political, economic and social forces of Irish history over the past four-hundred-odd years. Dowling essentially illustrates that Irish traditional music is a newly constructed music, manufactured for the needs of an island going through traumatic upheaval and an emerging nation. He does this in a thorough, painstaking and creative use of the skills of a contemporary historian. This recent book is particularly significant because most academic engagement with this music is by ethnomusicologists and researchers from the broadly indefinable field of cultural studies, who take theoretical models from a wide range of humanities and social studies. Despite the importance of history to this music, academics have failed to really engage with that fact. There are many ways in which the values of the academy and the values of the tradition are not reciprocal and this is just one more. In my opinion, however, the Irish traditional music community could gain a far better, thoughtful and productive view of itself through the use of critical historical enquiry. The imagined entity Martin Dowling, hailing from the mid-west of the United States, is an excellent traditional fiddle player. There is no other contemporary book like it, providing such a broad and detailed account of the history of this tradition. He weaves a path through aspects of the history of the music in a style that would put it on course bibliographies in university history and music departments. As such it makes a massive contribution to the understanding of our tradition, showing how music has been a cultural actor and even victim in the history of this small island. The introduction notes the peripheral place of music in the field of Irish studies. There is still, to this day, a definite uncertainty as to what discipline should dominate the study of Irish music. Should it live in the music department and be left to the ethnomusicologists and music historians? Or should it be left to the more disparate Irish studies department, which is traditionally dominated by literature, history and politics? Perhaps it has a role in both environments and will benefit from development in both. Dowling, also in his introduction, quite rightly points to how modern traditional Irish music is. This is an important and revealing statement. These words may also be seen as an expression of a personal journey for the author. I know from personal experience that many musicians of the diaspora and outside the cultural heartlands of this music have engaged in both a physical and metaphorical journey into tradition in search of true, uncorrupted, honest and very often historical expressions of this music. Up until now scholarship on this area has mainly been found in academic journal articles and is focused on the very specific. The author presents out of this academic environment a broad synthesis that gives us a near complete account of research to date. It achieves this out of a real paucity of resources that may occasionally lead Dowling into some conclusions that could be questioned. For example, he comes to a very interesting conclusion about the harp being used by the musicians of lower-classes for the performance of music for dancing, a conclusion that certainly needs some more research. Perhaps what is missing in this account of pre-union music making is an account of the culture of rapidly adapting Gaelic and old English Catholic aristocracies. The decline of this class and the cruelty of the penal laws are often over-simplistically presented as the death-blow to native music culture and this view needs to be challenged. As the book progresses, it moves from an excellent synthesis of the work of various scholars such as Adrian Scahill, Christopher Marsh and T. Dowling shows how the dance music tradition, which is increasingly seen to have a national nature, makes a place for itself in a culture more and more nationally defined and otherwise dominated by a fairly moribund and Dublin-focused classical music scene in the nineteenth and early twentieth century. Schismatic nature The chapter on the Feis Ceoil movement is absolutely fascinating and represents the highlight of this work for me. Here we have presented, for perhaps the first time in a critical and scholarly

manner, the foundation of the modern, schismatic nature of music in Ireland which divides music culture between traditional music the Gaelic League and classical music the Feis Ceoil. This inability was thus a major obstacle, preventing the revival movement connecting and valuing the traditional musics of this island, and it was the start of a dialogue between Irishness and music that goes on to this day. This chapter is for me the principal unique contribution of this book. However, from this point the book transforms from a fairly comprehensive historical account of traditional music into a collection of essays. The final chapter reveals Dowling in a different mode. It especially focuses on the traditional music scene he was co-opted into in the s and which has been his artistic home since. He generates a largely sympathetic account of the issues facing the imagination of an Ulster-Scots culture, which is still struggling to build form and identity. Traditional Music and Identity in Northern Ireland. It is in the conclusion of this chapter, functioning as the conclusion to the book, that we hear Dowling the musician, a man drawn by the romanticism of an idealized history, looking back to reified rural practices of Ulster and Gurteen, the home of Sligo fiddle playing. The structure of the book is peculiar, transforming from grand narrative to the particularities of the academic paper. It would be interesting to know how the nomenclature for the music changed over time. There are a couple of editorial issues; in particular the appearance of tunes that pepper the first few chapters is peculiar as they rarely seem to illustrate anything beyond their existence. But this book is important. Dowling manages a historical engagement that can only deepen the way the tradition sees itself, despite his own fundamental romanticisation of the same. My hope is that this publication will help to further foster the engagement of traditional music through the tools of historical studies. Traditional Music and Irish Society: Historical Perspectives is published by Ashgate. To add a listing see [here](#). For advertising visit [this link](#).

Chapter 5 : The Modernisation of Irish Society, - Joseph Lee - Google Books

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This was in sharp contrast to many of my contemporaries in London, who thought it was indeed a cushy number, with a delightful office in an idyllic setting by the river Bann, endless fishing and shooting opportunities, long lunches and much civic conviviality thrown in. They were, in short, deeply envious. Well, the old politician was correct. Despite all appearances to the contrary, the position of Irish Society Representative and now Secretary and Representative is a finely judged act of sitting on a fence, trying to manage charitable assets in a post-conflict situation on behalf of a far-away body of trustees, some of whom have very limited knowledge of the organisation. There are many parts to the role; one is in some senses an ambassador from London, or a fishery manager, or a civic relationship and charity worker. Even now, after 17 years in the post, I am frequently embroiled in some entirely new and different matter that is connected to the long and colourful history of the Irish Society. By way of quick summary for those who may have missed the first two lectures in this series, by Dr Ian Archer and Professor James Stevens Curl, I would define the Irish Society as follows: The Irish Society is a year-old property-owning charity, governed by Trustees drawn from the City of London Corporation under a Royal Charter, operating only in County Londonderry and which uses the income from its assets and its influence for the benefit of the citizens of County Londonderry in general and the city of Londonderry and town of Coleraine in particular. Approach I felt that the best way of tackling the extensive subject matter of the Irish Society over the course of the 20th Century, while trying to avoid a certain inevitable progression through history, would be to broadly contrast the position of the Society in and in , and to examine how things had changed, either for the better or worse, over that period. And yet, when we reach the end of the story to date, it may fairly be concluded that the Irish Society has not altered that much, and if Sir Alfred Newton Governor in was able to rise from his strychnine-induced grave and make a reappearance today at a Court meeting in Guildhall, he would almost certainly recognise the organisation and quite possibly the subject matters under discussion. Of course, much has in fact changed in the intervening century, partly as a result of the political and economic events of the 20th Century - the World Wars, the War of Independence and the subsequent Irish Civil War, the creation of the Unionist-dominated Northern Irish state in , economic decline after the Second World War and the impact of the Troubles in the 30 years from . The Society could not possibly have emerged into the 21st century entirely unaffected, and as we shall see it did not, especially with regard to its property owning and civic role. However, its internal structures have continued to withstand the test of time, subject to a modest degree of modernisation. These bodies had, with the exception of the Mercers in Kilrea who stuck it out until the s, all withdrawn from their estates and responsibilities by the early 20th Century. A few companies left trusts behind them, to care for what were essentially public assets such as primary schools, turbary rights and town markets, some of which still survive to this day. By contrast, although its income was greatly reduced through the forced sale of its agricultural holdings several thousand acres outside the city of Londonderry and the town of Coleraine the Society was still left in control of considerable urban property on short leases in those two centres, as well as of other unaffected assets such as Sporting Rights, particularly the valuable commercial salmon fisheries on the tidal waters of the rivers Foyle and Bann. Organisation So, how was the Society organised in , who ran it and what did it do? The members sat for strictly limited periods on the body, this had always been an unwieldy and unsatisfactory arrangement but it continued to defy attempts to change it during the 20th Century. The Governorship had in the past been a job for life, although not stipulated in the Royal Charter, and some individuals had served for very long periods indeed, but as general longevity increased during the early 20th Century, a sensible arrangement of a single 3 year term became the norm after the Second World War. In , Sir Alfred Newton was already in his 7th year as Governor and had another 8 still to serve - his imprimatur remains in stained glass windows in Londonderry and Coleraine, as well as in considerable numbers of small pieces of presentation silver that regularly surfaces at auction houses. Durie Miller had set a new record for

tenure in his role as Secretary, that will surely never be equalled, reigning for an impressive 52 years until , while various members of the Lane and Boyle families from Limavady served as General Agent in Ireland, sometimes in dynastic succession. At that time, all decisions on matters affecting the Society were made in London and no structure or formal representation existed whereby local interests in Ireland could take part; this had become one of the main gripes of those in the Corporations of Londonderry and Coleraine, and local MPs, but was not addressed for many years more, until the formation of the Local Advisory Committee in . In the early 20th Century, the main problems facing the Society were: The Society not only still owned the ground rents of literally hundreds of properties in and around both Londonderry and Coleraine, but also significant amounts of land, such as the Springtown Estate outside the northern boundary of Derry and the much larger area of reclaimed land on the margins of Lough Foyle - some acres - in the area between Limavady, Ballykelly and Eglinton. Fisheries Fishery management had been delegated for hundreds of years already to entrepreneurial locals, and in this was still the situation - the Foyle and Bann Fishery Co had held leases since the s and invested considerable sums of money into fishery protection, restocking and pollution prevention measures. But it was the Society which continually had to bear the expense of defeating poaching and third party ownership claims. A hugely expensive case over the legitimacy of drift netting by Donegal netmen off the mouth of Lough Foyle had just been heard in in the Irish Court of Appeal in Dublin, where the Society lost, and when it took a further appeal to the House of Lords the following year, it lost once more. This was an ominous portent of what was to follow later in the century. In , a new fishery tenant bought into the Foyle and Bann Fishery Company with a renewed lease from the Irish Society. The Petrie and Noble families, merchants of Liverpool, took charge and continued to work the commercial rights both on the tidal Foyle downstream of Strabane and on the Lower Bann estuary at Coleraine the Cutts fixed traps and the Cranagh nets. These were very labour intensive operations, using large crews of men with boats and often nets of enormous length that had to be set and recovered at the correct state of the tide, but they were lethally effective, as the salmon catch records show - in , for instance, almost 50 tons of salmon were landed, and this figure was frequently exceeded over the next 40 years until a prolonged salmon decline set in, that is with us still. The great value of salmon and the need to protect the legitimate netmen operating on the Foyle especially, provoked the Society into an energetic attempt to defend its interests against the perennial poachers in the s, and it was also decided to take on the newly independent and possibly politically-unfriendly Irish state. The situation had been worsened since, as mentioned above, the border between Northern Ireland and the Free State as it was then called, ran straight through the fishing zone between Derry and Strabane, and further, the reduction in bailiffing in the Northern side during the Second World War had given rise to an unprecedented level of poaching. The legitimate netmen had to leave the fishery and there seemed to be no protection from the Southern Irish side of the border; indeed, at one point Major Kinnaird reports that a gang of poachers was seen to be led by a member of the local Irish police force, the Gardai. Both sides had employed not only the leading barristers of the day, but had recruited a team of outstanding scholars in Irish legal and social history, such as the famous Plantation historian Professor Theodore Moody, and the costs were predictably enormous. The experts not only had to examine Magna Carta, but also to try to interpret Brehon law, the ancient Irish legal system, as far back as the 5th Century AD. The immediate result of the Dublin hearing was of course, further anarchy on the fisheries of the Foyle whilst the Irish Society considered making an appeal. This body continues to this day, although now known as the Loughs Agency, and it safeguards and oversees the whole river Foyle catchment, as well as other cross-border fishing areas such as Carlingford Lough. There is no doubt that this whole bruising affair put the Society into the limelight far more than at any other time in its recent history, and consumed much of its energies for many years. Property Aside from the fisheries, in the Society directly owned a large number of commercial and residential premises both in Derry and Coleraine and the records bear testament to the routine work of overseeing repairs and putting in place satisfactory tenants to the various properties. As many of the properties were already quite old and required endless repairs, and the economic decline that set in after the First World War started to bite, the results were often far from good. There is a distinct lack of a clear strategy or co-ordinated policy in the various sales that took place, and some of the deals seem simply to have been born out of desperation to get

rid of a troublesome asset without any longer-term view. During the first half of the 20th Century, the Society still owned and maintained at its sole expense perhaps the single largest edifice on the island of Ireland - the Walls of Derry, finished in and over a mile in circumference - complete with all the symbolism and history that went with it. Although the Society had built the Walls, by the end of the 19th Century the developing city of Derry had long outgrown them and at one point the Society and the Corporation of Londonderry had come perilously close to agreeing that they be pulled down to allow for more ease of commercial traffic. These assets of course produced no income but instead consumed very considerable sums each year in maintenance. In one of the more curious, short and simple divestments of its property that I have yet come across, the Society in effectively transferred the City Walls to the NI Government, retaining not even the formal right to be consulted about their use or management, even if the purely symbolic ownership was retained. Despite this action, I have noticed over the years that the emotional ties between the Society and its Walls still remain strong, as does the wish of many in the city of Londonderry to see the Society retain its connection with them. In more recent years, the NI Environment Agency has adopted a more inclusive approach to the way in which the city Walls are managed and the current relationship between the Society and the government is a positive one, as witnessed by my serving on the City Walls Steering Group for the past 6 years. The Walls are of course still one of the best known assets of Northern Ireland, because of their blood-soaked history and more importantly because of the valuable tourism potential that they embody. Many thousands of visitors come to the city every year to walk the Walls and although tourism was certainly not on the minds of those who built them for protection in the 17th Century, the real legacy now lies in how much the city can benefit from international and home-grown visitors. They also fitted in well with the early 19th century philanthropic zeal with which many members of the Court were imbued, as the detailed reports kept by the Society make clear. The desire to do good and to improve the lot of their tenants and dependants in Ireland seem to have been the primary motive for the visitors. There is very strong evidence that Visitation members did a great deal of work on their trips, reviewing properties and leases, meeting business people and politicians, authorising all manner of expenditure and charitable giving. But it was all being done by Londoners, operating from London, and as the 20th Century went by, this became more and more of an issue. By this I mean that the Society in London sought to work for both communities and it recognised early on in the 20th Century that Derry had become a Nationalist-dominated city. The result was often that it seemed, to outsiders, to give with one hand, and take back in rents with the other. This was an uncomfortable position. Throughout the 20th Century the Society also had to trim its charitable budgets in reaction to its own declining economic circumstances, which until the very end of the 20th Century meant a gradual reduction in funds. Other key educational ties lay with Foyle and Londonderry College now Foyle College, with which the Society had been involved since its foundation in at the start of the Plantation. In each case, however, the Society continued to nominate a proportion of the Governors as its nominees on the board of governors, as it does to this day. At that time, the Society was actively assisting the school by transferring to it on very generous terms large amounts of land at Springtown for new building and sports fields. Similar support was given to other grammar schools such as Coleraine Academical Institution and Coleraine High School. The impact of The Troubles From the late s, when the Troubles started in Londonderry, the Society was poorly prepared to meet the challenge. At the time, one of the great issues that sparked the civil disturbances was the poor housing in Catholic areas such as the Bogside, and an Urban Development company was set up by the Unionist government to address this. The Society held considerable areas of land both inside and without the Walled City under 19th century Fee Farm Grants, and there was a rapid succession of Vesting Orders that removed its ownership almost overnight, and for very paltry compensation. The elderly and ailing General Agent, Peter Dixon, struggled to deal with this and a wave of bombings that destroyed dozens of shops and premises in the city centre owned on determinable leases by the Society. Its remaining Coleraine property was less affected, as the Troubles had not yet taken such a toll in that town. At least the capital from the property sales in Derry was largely re-invested in a portfolio of stocks and shares, and was thus kept immune from further local economic and social turbulence. Eventually, rightly or wrongly, the decision to move to Cutts House in Coleraine was taken more on sensible management grounds rather than on the emotional one of staying put in Londonderry where the office had

been since the 18th Century. But that has not stopped people in Londonderry from commenting to me that Coleraine is only a temporary office for the Society, and they expect it to return to the city again some day. The Troubles also made it much harder for the Society to promote its links to Northern Ireland in the City of London, and few worthwhile projects could take place while under the shadow of bombings and shootings in the capital city. However, although Visitations were greatly reduced at times, the links between London and the County were never broken and if events could not be held in Northern Ireland then they often took place in London, for instance a campaign to help some of the Grammar schools promote themselves and connect to a wider audience in such places as Hong Kong, to increase their boarding numbers. The Local Advisory Committee When Commander Peter Campbell took over as Representative in Ireland at the start of , he rapidly concluded that the Society urgently needed to address its image and modus operandi in the County. He found that it was not held in much esteem by the bomb-weary population of Derry in particular, and its very aloofness and remoteness in London was exacerbating the problem. His solution was to enlist the active support of the two main Councils that had just been created to run the main urban centres in the county - Londonderry City Council which became Derry City Council in and Coleraine Borough Council. At that time, some Nationalist politicians in Derry had called on the Secretary of State, William Whitelaw, to abolish the Society and transfer its assets to the people of the County. However, when it was pointed out that the assets belonged to the City of London and the proceeds of any sales would simply go there, more moderate opinions prevailed and it was resolved by both Councils to work with the Society for the betterment of all in the County. The first meeting of the Local Advisory Committee took place in March , under the Chairmanship of the then Deputy Governor, and included the Mayors of Londonderry and Coleraine, 2 further Councillors from Coleraine Council and 3 from Londonderry, to reflect its greater size. The Town Clerks of both Councils were also brought on board, to give improved continuity. This structure has worked well since then, and has brought about a great improvement in understanding and collaboration between the 3 entities involved. Every year, the Society provides a delegated budget to the Advisory Committee, and this is expended on a wide range of small grants to community groups, sports clubs, senior citizens groups and other deserving causes within the county of Londonderry. The Advisory Committee also serve as a useful sounding board for matters of strategy and policy for the Society, especially given the fully-cross party makeup of the Committee, which is elected every year by both Councils. The Committee puts its views forward to the Society as recommendations and these are invariably ratified by the Court in London at the earliest opportunity. This worked well enough until it became evident that the commercial salmon fishing operation run by the lessees was no longer sustainable in the late s, and a rethink was needed as to how best to run what was a very large, publicly accessible asset - the 40 miles of the Lower Bann river. The river is very large in UK terms, and drains almost half of Northern Ireland and its catchment extends even into the Republic of Ireland. Very much as the Society feared, the result was the loss and damage of many miles of salmon spawning grounds in the main river stem, as the natural boulders, gravels and fauna and flora were removed by diggers mounted on barges. Therefore, in the mid s Commander Campbell once again decided it was time to change the way in which the fishery was managed, taking advantage of the retirement of the last lessee of the Noble family in His vision was for the Society to take charge again, not only managing the remaining commercial salmon operations in the Estuary and at the Cutts, but also developing a significant angling tourist business, principally based around the spectacularly prolific beat at Carnroe weir, about 10 miles upstream of Coleraine, where the salmon rest in shallow and undredged waters below the weir before making the ascent towards their native rivers to spawn. He also saw the potential for development of pike and coarse fishing, which had superb natural waters in the upper reaches of the Bann, in and around the shallow Lough Beg area. Although the Cranagh net closed in , and the Cutts traps in , with the subsequent sale of the commercial rights to the government in , by then the income from salmon and trout angling had greatly increased and more than compensated for the lost commercial catch. Fishery management, especially of a wild fishery, is not just about collecting income, however. To safeguard the river properly, including its many tributary rivers, requires investment and personnel, and Bann System Ltd, as the body created in the s was called, employed more than half a dozen bailiffs, ghillies and seasonal workers at its height. The bailiffs job was to patrol the length of the river, focussing on the upper reaches where poaching

had always been a problem, and also the Estuary, where on occasion unlicensed drift netting boats from Donegal would take advantage of a run of salmon into the river mouth to try their luck. The ghillies looked after the main salmon beats, principally Carnroe, where they also manage a fleet of fishing boats to allow anglers to fish in the variable depths with all legal methods. The Society has often been accused, unfairly in my view, of merely taking from its fisheries and not putting back. This is not borne out by the evidence, and even in the middle years of the 20th Century the Society was restocking the rivers Bann and Foyle from 2 fish farms that it ran and supported. The positive impact of its bailiffing activity today benefits many anglers upstream and in the rivers around Lough Neagh, and it is very important that this effort be maintained if at all possible. New challenges constantly face the fishery today, such as how to react to the continuing decline in Atlantic Salmon numbers; a move to full Catch and Release angling has already taken place on our waters. Having to work with the government and statutory bodies such as Rivers Agency and Waterways Ireland, whose remit to control flooding and provide a navigable waterway, is not always easy, but the Society is probably more collaborative now than in the more distant past.

## Chapter 6 : The Honourable The Irish Society in the Modern Era

*Traditionally Irish society has been one of emigration. For hundreds of years more Irish people left Ireland than immigrated to Ireland. The most notable periods of emigration were following the famine in and more recently in the s and s when large numbers of Irish emigrated to look for a better life.*

It is used by Government Departments and Offices. It also appears on all Irish coins. The harp is engraved on the seal of office of the President and it is also on the flag of the President of Ireland. For more information on the flag, constitution, anthem and symbol of Ireland go to [www](#). Back to Top The national holiday and the shamrock March 17 is St. Patrick is credited with bringing Christianity to Ireland and March 17 is the date that St. Patrick is said to have died. It is an unofficial but perhaps more recognised symbol of Ireland. It is said that St. Patrick used the three leaves of the shamrock to explain the Christian concept of the Trinity. Back to Top Popular Culture Popular culture in Ireland is very similar to many other Western countries in terms of TV, cinema and popular music and literature. However, one aspect of popular culture in Ireland that makes it somewhat different to other cultures is pub culture. While there is a recognised issue of over-consumption of alcohol in Ireland, pub culture is about more than just drinking. Typically pubs are important meeting places, where people can gather and meet their neighbours and friends in a relaxed atmosphere. The character of pubs varies widely according to the customers they serve, and the area they are in. Since it is illegal to smoke in an enclosed place of work in Ireland, including pubs. Back to Top Geography Many Irish people view themselves and others in terms of what part of Ireland they are from. Ireland is divided into 32 counties. This is most evident during inter-county GAA Gaelic Athletic Association matches, where fans dress in the specific colours of their county. The Republic of Ireland consists of 26 counties, and Northern Ireland of six. It is also traditionally divided into the four provinces of Connaught, Leinster, Munster and Ulster. Ulster contains 9 counties, 6 of which are in Northern Ireland and 3 of which are in the Republic of Ireland. For hundreds of years more Irish people left Ireland than immigrated to Ireland. The most notable periods of emigration were following the famine in and more recently in the s and s when large numbers of Irish emigrated to look for a better life. This has changed since the late s when the economy of Ireland improved dramatically. Since then many people have immigrated to Ireland. The Census in estimated that 1 in 10 people in Ireland were not Irish citizens; this figure included a significant proportion of UK citizens. Although emigration has been a constant feature of Irish society, the late s also saw a trend of Irish emigrants returning home to live in Ireland. For many generations most Irish people have had family that live in other countries, something that is now also characteristic of immigrants to Ireland.

**Chapter 7 : Top 5: Mistaken Stereotypes of Irish People – The Circular**

*The Modernisation Of Irish Society From The Great Famine To Independent Ireland Free Ebook Downloads Pdf added by George Takura on November 04 It is a copy of The Modernisation Of Irish Society From The Great Famine To Independent Ireland that you can be grabbed this for free on.*

More specialized aspects are treated in Agriculture, article on social organization; Community-society continua; Rural society. For other relevant material see Industrialization ; Politics , comparative ; Social change ; and the detailed guide under Economic growth. The process is activated by international, or intersocietal, communication. As Karl Marx noted over a century ago in the preface to *Das Kapital*: Accordingly, one spoke of India as Anglicized and of Indochina as Gallicized. As the long generations of colonization made evident certain important similarities among imperialist regimes, regardless of national origins, these parochial terms were abandoned, and one spoke of Europeanization. World War II , which witnessed the constriction of European empires and the diffusion of American presence, again enlarged the vocabulary, and one spoke, often resentfully, of the Americanization of Europe. It enabled one to speak concisely of those similarities of achievement observed in all modernized societies—whether Western, as in Europe and North America , or non-Western, as in the Soviet Union and Japan—as well as of those similarities of aspiration observed in all modernizing societies regardless of their location and traditions. The hard core of observed similarities was economic. It was along the continuum of economic performance that societies could most readily and unambiguously be aligned, compared, and rated. An important step was taken when development economists reached the consensus that their subject matter was, in the words of W. This simple operational definition specified simultaneously the aspirational continuum of economic development and the comparative measure of achievement levels along this continuum. In so doing, it focused the analysis of economic development and anchored the more comprehensive analysis of modernization as a societal process. Modernization, therefore, is the process of social change in which development is the economic component. Modernization produces the societal environment in which rising output per head is effectively incorporated. For effective incorporation, the heads that produce and consume rising output must understand and accept the new rules of the game deeply enough to improve their own productive behavior and to diffuse it throughout their society. Lasswell has forcefully reminded us, this transformation in perceiving and achieving wealth-oriented behavior entails nothing less than the ultimate reshaping and resharing of all social values, such as power, respect, rectitude, affection, well-being, skill, and enlightenment. This view of continuous and increasing interaction between economic and non-economic factors in development produced a second step forward, namely, systematic efforts to conceptualize modernization as the contemporary mode of social change that is both general in validity and global in scope. Criteria of modernity Although no single theoretical formulation as yet commands consensus among social scientists, there has been steady convergence among scholars on certain key points concerning modernization. There appears to be general agreement, for example, that economic decisions on investment criteria and resource allocation must take close account of such noneconomic factors as population growth, urbanization rates, family structure, the socialization of youth, education, and the mass media. Indeed, the contemporary association of modernization with comprehensive social planning has obliged scholars to seek some consensus on the common characteristics of modern societies. Pictures of the future Every nation that regards itself as more developed now transmits pictures of itself to those less developed societies that figure in its own policy planning. All the once-imperial nations of western Europe are involved—Britain, France, Belgium, the Netherlands, and even Portugal. Every nation that is less developed, but regards itself as developing, receives the pictures transmitted by these more developed societies and decides, as a matter of high priority for its own policy planning, which of them constitutes the preferred picture of its own future. This decision is the crucial turn in the direction of modernization; what-ever its particular configuration, it spells the passing of traditional society and defines the policy planning of social change. The decision is rarely clear-cut. Hence, the ensuing policy often is ambivalent, and the planning often works at cross purposes. Nevertheless, much of the world is now engaged

in an unprecedented process of social change that seeks to govern itself by rational policy planning. The less developed societies want to achieve in years the modernization that more developed societies attained over centuries of haphazard, or at least unplanned, development. But we do not have available the evaluated experience needed to provide rational guidance for such unprecedented efforts to induce comprehensive social change. For modernization, as we have seen, presents a very complex matrix of experience to be evaluated. It is one thing to summarize the common characteristics of modern societies. There exists no rational formula for the transfer of institutions. Modernization operates rather through a transformation of institutions Lerner that can only be accomplished by the transformation of individualsâ€”the painfully complex process which W. First, in seeking to account for variations in the responses of less developed societies to the picture of their own future presented by more developed societies, scholars have felt obliged to restudy the modernization paths of the more developed societies. Arthur Lewis , building upon prior work on the conditions of economic progress by Colin Clark and others, has produced a theory of economic growth that measures less developed as well as more developed societies on the same continuum of aspiration and metric of achievement. However, the critique and correction of detailed relationships in these synthetic models, which is the proper business of scholarship, does not seem to have impaired either their conceptual validity or their policy utility. They have already enabled contemporary thinkers to recognize that economic development is a high priority objective of every modernizing societyâ€”the prime mover, when indeed it is not the only motivation, for modernization. It involves the institutional disposition of the full resources of a society; in particular, its human resources. For an economy to sustain growth by its own autonomous operation, it must be effectively geared to the skills and values of the people who make it work. The apparent circularity of this statement is eliminated when one specifies the minimum conditions required to make a society capable of operating an economy of self-sustaining growth. Although no consensus has yet been reached on the full matrix of modernization, which requires explicit specification of interrelations and sequences among the components, a fair measure of agreement has been achieved on the identification and conceptualization of the components themselves. All models of modernization that aim at generality have dealt in some way with the economic-development variables that affect rising output per head directly and visibly, such as industrialization, urbanization, national income, and per capita income. Most societies are in some phase of transition. These are social systems operating with high and usually accelerating rates of change over short and usually decreasing periods of time. This reconsideration of modern Western societies has occasioned considerable reorganization of their societal theories and policies. Such reconsideration, having modified the evaluation of historical paths from the past to the present, now shapes new ways of estimating policy paths from the present to the future. There exist few theoretical constructions of future states of the world that are based on present changes in social systems. These theoretical constructions are strong as well because they show that modern societies are better able to cope with perceived needs for change than less developed, transitional societies. The obvious examples are their concern with the population explosion and the expanding metropolis. Modern Western societies have brought these two variables under policy control more rapidly and efficiently than any transitional society has been able to do. The reason is that modern societies restudy and reappraise themselves continuously with an eye to their future. Hence, it is no accident that contraceptives came into widespread use in modern Western societies a full century ago to prevent an unmanageable population explosion. So it has been also with the dangers of overurbanization. The acceleration of history has produced everywhere, as a major manifestation, an accelerated movement of people from the village to the city California, University of The outcome has been the spread of slums in every modernizing society. But almost from the moment these slums appeared, social scientists in the Western world began to study them in empirical and policy terms. Their studies led to social diagnosis, social legislation, and, finally, social programs aimed at improvement. Transformation, not transfer The widespread failure of transitional societies to incorporate modernizing institutions of sufficient amplitude and durability has occasioned reconsideration of the theory and practice of social change under conditions of extreme acceleration. Among the conclusions that have emerged many of them reminders of lessons brought by anthropologists from their early encounters with traditional societies a century and more ago is this reciprocal proposition: Traditional societies can respond effectively to internally generated demands for

institutional change articulated over a relatively long period, but they are typically incapable of rapid institutional changes to meet externally induced demands. Such externally induced demands occur whenever a less developed society receives a picture of its own future from a more developed society. Since the start of international development programs in with the Point iv program of the United States instituted by President Truman , we have understood that the transmission of such pictures is likely to constitute an intrusion into the less developed, traditional society. Only more recently, by way of hard and often unrewarding experience, have we concluded that such intrusions regularly are, and usually must be, disruptive in transitional societies—these being traditional societies that manifest an urgent will-to-change but are unable to incorporate rapidly an efficacious way-to-change. The disruptive effect, which is produced by the imbalance between the will and the way to modernize, emerges as a key problem of induced and accelerated social change. Consider again the problem of overurbanization. The newly reviving civilizations of the East have always had more people living in their capital cities than could be productively employed. Hence, over many centuries there developed the institution or at least the vocational jurisdiction of begging. So ancient and venerable is this institution that its routinized practice is sanctified in the holy books of most Eastern, and particularly Middle Eastern, religions. The practice of begging and the duty of charity are sanctified alike in the Mosaic code of the Jews, the Koranic verses of the Muslims, and the New Testament of the Christians. Yet, under intrusion from the antislum and anti-poverty ideology of the modern West, modernizers in the Eastern world have grown ashamed of this venerable institution and have sought to transform it. Many Western travelers have witnessed, at the doors of the Nile hotels in Cairo and at the gates of the Taj Mahal in Agra, the often brutal consequences of the modernizing proscription of begging inflicted upon people who know no other trade. But the modernizing Eastern leaders, while speeding the obsolescence of begging, have not yet incorporated an efficient institutional replacement to relieve the urban poor, whose members swell at accelerating rates from year to year Lerner The great cities of the transitional world often have become massive impediments to orderly social change rather than productive centers of modernization. In much of Latin America , vast lands are deserted while the people are crushed into the megalopolis—for example, half of all Cubans live in and around Havana, half of all Uruguayans live around Montevideo, and about 80 per cent of the Venezuelan population lives on the 10 per cent of land located between Caracas and Maracaibo. In the transitional societies of Asia, which produce far less wealth than those of Latin America , the consequences of overurbanization are even more disruptive. No traveler in Cairo or Calcutta will forget the sights, sounds, and smells of debilitated peoples who perform no productive functions for themselves or their environment. These millions of hapless people who consume however little without producing are the psychic displaced persons of modernization—they have come to consider themselves useless for anything beyond survival and reproduction. Their futility is an expression of the disruptive imbalance, for their minuscule benefits are gained only at the disproportionately great costs to their society which overurbanization imposes upon all development efforts. That the problem of overurbanization remains unresolved is the measure of our failure to develop a comprehensive theory and practice of modernization. This proposition is circular in one sense: These explosions are systemic in the sense that they derive from a common source, converge on a common demand, and produce a common failure to satisfy the demand. The common source is empathy; the common demand is well-being; the common failure is poverty. The power to imagine oneself in a better situation rests upon the psychic mechanism of empathy. The mechanism may or may not be innate, but it can certainly be trained to operate more efficiently in people with a desire to better themselves. Since World War n such training has been supplied by the mass media of print, film, and radio. The global spread of empathy has thus diffused a new demand for well-being among peoples who, over all previous centuries, had never even been exposed to the idea that well-being was theirs to demand. Wants have always been with the poor, and expectations have risen or fallen with the richness of the harvest or the goodness of the king, but demand is something new in the lives of poor peoples. But the newly diffused sense of demand, which articulates and aggregates the age-old wants and needs of the poor, imposes a new condition upon the management of societies: The new condition is imposed by the systemic quality of the new demand: Economic theory has taught generations of analysts in modernized societies that equilibrium can be maintained only in the measure

that widespread and persistent demand is balanced by adequate supply. It is the failure of transitional societies to increase supply at a sufficient rate to balance accelerating demand that accentuates the new meaning of poverty as a key to the unsolved problems of modernization. Poverty is now seen as the self-sealing mechanism of a vicious circle that deprives people of the means to obtain enough of the good things of life. Economists agree that the root problem is that poor people in poor countries do not earn enough to raise their essential consumption wants and still have something left over to save that is, invest. It is the worsening situation of the poor as compared to the rich countries that, as Gunnar Myrdal has shown, defeats the planning of modernization in our time. Despite large outlays of funds and skills for international development, the poor lands and peoples are continuously getting poorer relative to the rich lands and peoples. The latter have incorporated the individual and institutional mechanisms that make growth self-sustaining and thereby underwrite the stability of modern societies at high and rising levels of output and income. By the same token, transitional societies, which have not been able to incorporate the mechanisms needed for self-sustaining growth, tend to grow relatively poorer and less stable. Recognition that the relative situation of transitional societies is worsening, despite their high expectations and despite substantial contributions of international aid, has stimulated new research and reflection on the mechanisms of self-sustaining growth.

### Chapter 8 : Irish Americans - Wikipedia

*Irish Economic and Social History Review: Ireland before the Famine, , The Modernization of Irish Society, Show all authors.*

### Chapter 9 : 10 Secret Societies That Created The Modern World - Listverse

*former Irish musical influences, modern revival has created a new musical culture in Ireland that illustrates the importance of traditional music in Irish social life. An essential aspect of the Irish cultural movement is the preservation of authenticity.*