

Chapter 1 : Rise of nationalism in Europe - Wikipedia

Irish nationalism is a nationalistic ideology which asserts that the Irish people are a cohesive www.nxgvision.com grew more potent during Ireland's time as a dominion of Britain, which ultimately lead to most of the island seceding from the United Kingdom in

Early development[edit] Generally, Irish nationalism is regarded as having emerged following the Renaissance revival of the concept of the patria and the religious struggle between the ideology of the Protestant Reformation and the Catholic Counter-Reformation. This vision sought to overcome the old ethnic divide between Gaeil the native Irish and Gaill the Normans which had been a feature of Irish life since the 12th century. Protestantism in England introduced a religious element to the 16th century Tudor conquest of Ireland , as many of the native Gaels and Hiberno-Normans remained Catholic. The Plantations of Ireland dispossessed many native Catholic landowners in favour of Protestant settlers from England and Scotland. Irish aristocrats waged many campaigns against the English presence. A more significant movement came in the s, after the Irish Rebellion of , when a coalition of Gaelic Irish and Old English Catholics set up a de facto independent Irish state to fight in the Wars of the Three Kingdoms see Confederate Ireland. The Confederate Catholics of Ireland, also known as the Confederation of Kilkenny, emphasised the idea of Ireland as a Kingdom independent from England, albeit under the same monarch. They demanded autonomy for the Irish Parliament , full rights for Catholics and an end to the confiscation of Catholic-owned land. The Cromwellian conquest of Ireland â€”53 destroyed the Confederate cause and resulted in the permanent dispossession of the old Catholic landowning class. Similarly to the Confederates of the s, the Jacobites were conscious of representing the "Irish nation", but were not separatists and largely represented the interests of the landed class as opposed to all the Irish people. Like the Confederates, they also suffered defeat, in the Williamite War in Ireland â€” Thereafter, the largely English Protestant Ascendancy dominated Irish government and landholding. The Penal Laws discriminated against non- Anglicans. See also History of Ireland â€” This coupling of religious and ethnic identity â€” principally Roman Catholic and Gaelic â€” as well as a consciousness of dispossession and defeat at the hands of British and Protestant forces, became enduring features of Irish nationalism. However, the Irish Catholic movements of the 16th century were invariably led by a small landed and clerical elite. Professor Kevin Whelan has traced the emergence of the modern Catholic-nationalist identity that formed in â€” The "Champion of Liberty" poster published in Pennsylvania, Many other nationalists such as Samuel Neilson , Theobald Wolfe Tone and Robert Emmet were also descended from plantation families which had arrived in Ireland since From Grattan in the s to Parnell up to , nearly all the leaders of Irish separatism were Protestant nationalists. Modern Irish nationalism with democratic aspirations began in the s with the founding of the Society of the United Irishmen. It sought to end discrimination against Catholics and Presbyterians and to found an independent Irish republic. Most of the United Irish leaders were Catholic and Presbyterian and inspired by the French Revolution , wanted a society without sectarian divisions, the continuation of which they attributed to the British domination over the country. They were sponsored by the French Republic , which was then the enemy of the Holy See. The United Irishmen led the Irish Rebellion of , which was repressed with great bloodshed. Post-Union[edit] Two forms of Irish nationalism arose from these events. One was a radical movement, known as Irish republicanism. It believed the use of force was necessary to found a secular, egalitarian Irish republic, advocated by groups such as the Young Irelanders , some of whom launched a rebellion in Catholic Emancipation was achieved, but self-government was not. The Repeal Association used traditional Irish imagery, such as the harp , and located its mass meetings in sites such as Tara and Clontarf which had a special resonance in Irish history. The Great Famine of â€”49 caused great bitterness among Irish people against the British government, which was perceived as having failed to avert the deaths of up to a million people. The Irish Republican Brotherhood was set up in Ireland at the same time. In Ireland itself, the IRB tried an armed revolt in but, as it was heavily infiltrated by police informers, the rising was a failure. Some would argue the land question had a nationalist resonance in Ireland as many Irish Catholics believed that land

had been unjustly taken from their ancestors by Protestant English colonists in the 17th century Plantations of Ireland. In addition, small farmers, especially in the west faced the prospect of another famine in the harsh winter of 1847. At first, the Land League campaigned for the "Three Fs" – fair rent, free sale and fixity of tenure. Then, as prices for agricultural products fell further and the weather worsened in the mid-1840s, tenants organised themselves by withholding rent during the "Plan of Campaign" movement. Militant nationalists such as the Fenians saw that they could use the groundswell of support for land reform to recruit nationalist support, this is the reason why the New Departure – a decision by the IRB to adopt social issues – occurred in 1849. This agitation, which became known as the "Land War", became very violent when Land Leaguers resisted evictions of tenant farmers by force and the British Army and Royal Irish Constabulary was used against them. It also provided a mass base for constitutional Irish nationalists who had founded the Home Rule League in 1849. Charles Stewart Parnell somewhat paradoxically, a Protestant landowner took over the Land League and used its popularity to launch the Irish National League in 1882 as a support basis for the newly formed Irish Parliamentary Party, to campaign for Home Rule. Cultural nationalism[edit] An important feature of Irish nationalism from the late 19th century onwards was a commitment to Gaelic Irish culture. A broad intellectual movement, the Celtic Revival, grew up in the late 19th century. Though largely initiated by artists and writers of Protestant or Anglo-Irish background, the movement nonetheless captured the imaginations of idealists from native Irish and Catholic background. The Gaelic Athletic Association was also formed in this era to promote Gaelic football, hurling, and Gaelic handball; it forbade its members to play English sports such as association football, rugby union, and cricket. However, these organisations attracted large memberships and were the starting point for many radical Irish nationalists of the early twentieth century, especially the leaders of the Easter Rising of such as Patrick Pearse, [20] Thomas MacDonagh, [21] and Joseph Plunkett. The main aim was to emphasise an area of difference between Ireland and Germanic England, but the majority of the population continued to speak English. The cultural Gaelic aspect did not extend into actual politics; while nationalists were interested in the surviving Chiefs of the Name, the descendants of the former Gaelic clan leaders, the chiefs were not involved in politics, nor noticeably interested in the attempt to recreate a Gaelic state. Home Rule beginnings[edit] Main article: At local branch level, Catholic priests were an important part of its organisation. He was allegedly sworn into the secret Irish Republican Brotherhood in May 1849. However, the fact that he chose to stay in Westminster following the expulsion of 29 Irish MPs when those in the Clan expected an exodus of nationalist MPs from Westminster to set up a provisional government in Dublin and his failure in to support the Plan of Campaign an aggressive agrarian programme launched to counter agricultural distress, marked him as an essentially constitutional politician, though not averse to using agitational methods as a means of putting pressure on parliament. Following the fall and death of Parnell in 1891 after a divorce crisis, which enabled the Irish Roman Catholic hierarchy to pressure MPs to drop Parnell as their leader, the Irish Party split into two factions, the INL and the INF becoming practically ineffective from 1892 to 1894. Sheehan, who followed in the footsteps of Michael Davitt, the landmark Land and Labourers Ireland Acts, where the Liberal government financed 40,000 rural labourers to become proprietors of their own cottage homes, each on an acre of land. The combination of land reform and devolved local government gave Irish nationalists an economic political base on which to base their demands for self-government. Some in the British administration felt initially that paying for such a degree of land and housing reform amounted to an unofficial policy of "killing home rule by kindness", yet by some form of Home Rule for most of Ireland was guaranteed. This was shelved on the outbreak of World War I in August 1914. A new source of radical Irish nationalism developed in the same period in the cities outside Ulster. In 1913, during the general strike known as the Dublin Lockout, Connolly and James Larkin formed a workers militia, the Irish Citizen Army, to defend strikers from the police. After the outbreak of the First World War, Connolly became determined to launch an insurrection to this end. However, Irish self-government was limited by the prospect of partition of Ireland between north and south. This idea had first been mooted under the Second Home Rule Bill in 1912. In 1914, following the entry of the Third Home Rule Bill through the House of Commons, unionists organised mass resistance to its implementation, organising around the "Ulster Covenant". In 1915 they formed the Ulster Volunteers, an armed wing of Ulster Unionism who stated that they would resist Home

Rule by force. British Conservatives supported this stance. In addition, British officers based at the Curragh indicated that they would be unwilling to act against the Ulster Volunteers should they be ordered to. In response, Nationalists formed their own paramilitary group, the Irish Volunteers, to ensure the implementation of Home Rule. It looked for several months in as if civil war was imminent between the two armed factions. Only the All-for-Ireland League party advocated granting every conceivable concession to Ulster to stave off a partition amendment. Redmond rejected their proposals. The amended Home Rule Act was passed and placed with Royal Assent on the statute books, but was suspended after the outbreak of World War I in 1914, until the end of the war. This led radical republican groups to argue that Irish independence could never be won peacefully and gave the northern question little thought at all. They split off from the main movement and formed the National Volunteers, and were among the 100,000 Irishmen who served in Irish regiments of the Irish 10th and 16th Divisions of the New British Army formed for the War. Within this grouping, another faction planned an insurrection against British rule in Ireland, while the War was going on. These men were part of an inner circle that were operating in secret within the ranks of the IRB to plan this rising unknown to the rest of the volunteers. The Rising was put down within a week, at a cost of about 1,000 killed, mainly unengaged civilians. Following this example, physical force republicanism became increasingly powerful and, for the following seven years or so, became the dominant force in Ireland, securing substantial independence but at a cost of dividing Ireland. They were also damaged by the harsh British response to the Easter Rising, who treated the rebellion as treason in time of war when they declared martial law in Ireland. Two further attempts to implement Home Rule in 1918 and 1920 also failed when John Redmond, leader of the Irish Party, refused to concede to partition while accepting there could be no coercion of Ulster. An Irish Convention to resolve the deadlock was established in July 1920 by the British Prime Minister, Lloyd George, its members both nationalists and unionists tasked with finding a means of implementing Home Rule. The Ulster unionists led by Edward Carson insisted on the partition of six Ulster counties from the rest of Ireland [29] stating that the rebellion proved a parliament in Dublin could not be trusted. It resulted in the Conscription Crisis of 1920. They achieved a total of 1,000,000 signatures. Nationalists in the south of Ireland, impatient with the lack of progress on Irish self-government, tended to ignore the unresolved and volatile Ulster situation, generally arguing that unionists had no choice but to ultimately follow. The campaign created tensions between the political and military sides of the nationalist movement. The military conflict produced only a handful of killings in 1920, but steadily escalated from the summer of 1920 onwards with the introduction of the paramilitary police forces, the Black and Tans and Auxiliary Division into Ireland. From November 1920 to July 1921, over 1,000 people lost their lives in the conflict compared to c. 100 in the rest of Ireland. Present day Northern Ireland is not a part of the Republic, but it has a nationalist minority who would prefer to be part of a united Ireland. In Northern Ireland, the term "nationalist" is used to refer either to the Catholic population in general or the supporters of the moderate Social Democratic and Labour Party. The results in Northern Ireland were influenced by fears of a strong border between Northern Ireland and the Republic of Ireland as well as by fears of a hard border breaking the Good Friday Agreement.

Chapter 2 : SparkNotes: Dubliners: Context

The modern Irish theatre began with the Kathleen ni Houlihan of Mr Yeats and Lady Gregory's Rising of the Moon, in which the old patriotism stirred and wrung its victims; but when the theatre thus established called on a Young Ireland, the immediate result was a string of plays of Irish life--and very true to life they were--in which the.

Great Famine Ireland When potato blight hit the island in 1845, much of the Catholic population were short of their main food. Those who stayed and those who left in the Irish diaspora, never forgot. The horrors became a rallying point for Irish nationalist movements. The already strained between Catholics and the British Crown soured further, heightening ethnic and sectarian tensions. Republicanism became a factor. Farms grew larger, harvests were good, prices rose, and rents were stable. Cash started flowing in from family members in the United States, including money for tickets to make it possible for more to emigrate, thereby dramatically opening opportunities for the most ambitious young people. The physical environment was upgraded – cottages were improved and enlarged, People had better clothing and supplemented the old potato diet with cereals, bread and butter, vegetables, eggs, and – on rare occasions – meat and fish. The national educational system was in operation, ending the dark era of universal illiteracy. There were more priests, and they were better educated, and more attentive to devotionism, along with much greater respect for the papacy. The church took an active leadership role in political mobilization, deploring violence and insisting on moral behavior. The result by was a much more healthier and productive and optimistic peasantry. Farm prices declined in the 1850s, but not so much that the main gains were reversed. An enhanced sense of Irish nationalism was expressed in a Gaelic revival focused on the study of historical cultural icons, as well as a fresh liveliness in storytelling, songs, poetry and popular culture. The effectiveness of Parnell and the Irish MPs in holding the balance of power in Parliament energized politics and gave the Irish a sense of more control on their political destiny. Although Ireland was three-fourths Roman Catholic, the Protestant Church remained the established church and was funded by direct taxation. The Catholics resented that, as did the presbyterians. In the Irish Church Act of 1869, however, he led parliament to disestablish the Church of Ireland that is the Protestant Anglican Church of the landowners, not the Catholic Church of the peasants, so that taxes were no longer collected for its benefit. In 1870 he began to deal with the land tenure question. The Irish Land Act of 1880 gave some security to Irish tenant farmers by preventing arbitrary eviction and giving the tenants financial rights to improvements they made. The agricultural depression of the 1880s soured the mood, and Charles Stewart Parnell set up the Irish Land League that used boycotts and violence against the landlords. Parnell mastered the arts of filibustering and parliamentary obstruction with 86 solid votes from Irish Nationalist MPs in Parliament he controlled. Home Rule movement[edit] Main article: A significant minority also elected Unionists, who championed the cause of the maintenance of the Act of Union. A former Tory barrister turned nationalist campaigner, Isaac Butt, established a new moderate nationalist movement, the Home Rule League, in the 1840s. Born into a wealthy and powerful Anglo-Irish Anglican landowning family, he entered the House of Commons in 1847. He was a land reform agitator, and became leader of the Home Rule League in 1859. Parnell operated independently of the Liberals, and won great influence by his balancing of constitutional, radical, and economic issues, and by his skillful use of parliamentary procedure. He was imprisoned in Kilmainham Gaol in 1861 but, a very capable negotiator, was released when he renounced violent extra-Parliamentary action. The Irish Parliamentary Party dominated Irish politics, to the exclusion of the previous Liberal, Conservative and Unionist parties that had existed. The issue divided Ireland, for a significant unionist minority largely based in Ulster, opposed Home Rule, fearing that a Catholic-Nationalist parliament in Dublin meant rule by Rome and a degradation of Protestantism. It also meant economic stagnation as the Catholic peasants would discriminate against businessmen and would impose tariffs on industry, which was located mostly in Ulster. Joseph Hocking, for example, warned that history teaches that, "Rome Rule means corruption, decadence, and ruin. Irish Land Acts A central issue throughout the 19th and early 20th century was highly unequal land ownership. A small group of about 10, rich English Protestant families owned practically all the farmland in Ireland. Most were absentee landlords: They seldom visited the land; they rented it out to Irish tenant farmers.

Falling behind in rent payments meant eviction, and very bad feelings. Irish reaction was mixed. The Catholics were supportive but not the Protestant Unionist opinion, English radicals were also against the bill. Among the Liberal rank and file, several Gladstonian candidates disowned the bill, reflecting fears at the constituency level that the interests of the working people were being sacrificed to finance a rescue operation for the landed elite. Several organized movements made land reform their central issue. Fair rent, free sale, fixity of tenure. The rates had to be reasonable, the tenant could sell his tenancy to another tenant, and he could not be easily removed. League protests sometimes involved violent attacks on the landowners' properties, and occasional violence against them. A highly successful technique was the boycott]] "any Irishman who rented the farm following an eviction was boycotted" no Irishman would talk to him, work for him, buy from him or sell him anything. It was deployed first in County Mayo in by the Land League. Foster argues that across the countryside the League "reinforced the politicization of rural Catholic nationalist Ireland, partly by defining that identity against urbanization, landlordism, Englishness and "implicitly" Protestantism. Parliament passed additional laws that lowered rents and enabled the tenant farmers to purchase their lands. When a tenant wanted to buy his farm, the government bought it from the landlord, usually at a very high price, and sold it much cheaper on easy terms to the tenant. By 1914, most of the land was now owned by former tenants. English landholders, who for centuries had been the foundation of the Protestant Ascendancy, took the money, returned to England, and forgot about Ireland. It effectively ended the era of the absentee landlord, finally resolving the Irish Land Question. Webb gives most of the credit for the Wyndham Act to Conservative leader Arthur Balfour. He says the act was: By the time the Irish Free State was created in 1922, the system of peasant proprietorship had become universal. A land problem more than a century old had been solved, though it had taken more than 30 years of educating Parliament and landlords to do it. The scheme was intended as well to "kill Home Rule by kindness". To gain Irish support for the budget and the parliament bill, Asquith promised Redmond that Irish Home Rule would be the highest priority. Retaining Ireland in the Union was the declared intent of all parties, and the Nationalists, as part of the majority that kept Asquith in office, were entitled to seek enactment of their plans for Home Rule, and to expect Liberal and Labour support. The desire to retain a veto for the Lords on such bills had been an unbridgeable gap between the parties in the constitutional talks prior to the second election. Asquith later in 1912 wrote to Churchill, stating that the Prime Minister had always believed and stated that the price of Home Rule should be a special status for Ulster. In spite of this, the bill as introduced in April contained no such provision, and was meant to apply to all Ireland. Neither partition nor a special status for Ulster was likely to satisfy either side. The Conservatives and Irish Unionists opposed it. Unionists began preparing to get their way by force if necessary, prompting nationalist emulation. The Unionists were in general better financed and more organised. As the Home Rule bill awaited its third passage through the Commons, the Curragh incident occurred in April. Some sixty army officers, led by Brigadier-General Hubert Gough, announced that they would rather be dismissed from the service than obey. War minister John Seely then added an unauthorised assurance, countersigned by General John French the head of the army, that the government had no intention of using force against Ulster. Asquith repudiated the addition, and required Seely and French to resign. Asquith took control of the War Office himself, retaining the additional responsibility until the war began in 1914. However the Lords made changes to the amending bill unacceptable to Asquith, and with no way to invoke the Parliament Act on the amending bill, Asquith agreed to meet other leaders at an all-party conference on 21 July at Buckingham Palace, chaired by the King. When no solution could be found, Asquith and his cabinet planned further concessions to the Unionists, but this was suspended when the crisis on the Continent erupted into war. In September 1914, the Home Rule bill went on the statute book as the Government of Ireland Act but was immediately suspended. It never went into effect. Militant opposition from the Unionists in Ulster loyal to the king threatened violent resistance--they had stockpiled weapons and had considerable support from the British Army. Asquith, proposed a temporary pause before Ulster would be incorporated into the proposed Irish state. On the outbreak of the First World War in August he had agreed with Redmond, the leader of the IPP, that the Home Rule Bill would be signed into law, accompanied by an Act suspending it for the duration of the war. This solution was supported at the time by a majority of the Irish population, and large numbers of Irish men volunteered for

the British Army; the Conscription Act of 1914 did not apply to Ireland. During these two years the threat of civil war hung over Ireland with the creation of the Unionist Ulster Volunteers opposed to the Act and their nationalist counterparts, the Irish Volunteers supporting the Act. These two groups armed themselves by importing rifles and ammunition and carried out drills openly. Ireland was at war with Germany and most Unionist and Nationalist volunteer forces freely enlisted in the new British Service Army. Republican journals openly advocated violence, denounced recruiting, and vigorously promoted the views of the Irish Republican Brotherhood IRB. When one paper was suppressed, another took its place. Gunrunning was organized, paid for by multimillion-dollar fundraising in the United States. Germany promised to send 20,000 rifles and machine guns, ammunition, and explosives in the custody of Sir Roger Casement. London knew trouble was brewing but decided to be extremely cautious, fearing that a full-scale clampdown on the IRB would have highly negative repercussions in the United States, which remained neutral in the war until April 1917. Instead, London made the wrongheaded decision to rely on the loyalty of Redmond and the well-established Irish Parliamentary party. British attention was focused on the Western Front, where the Allied armies were not doing well. The uprising was very poorly organized and led, and was crushed after six days of fighting. The death toll was 484 British soldiers, and rebels; when they surrendered, Dubliners booed them. In the newspapers called their venture a foolish, futile, cruel and mad act. A year later, however, they became "heroes" and remained to this day "heroes" of the Irish independence movement. Most of its leaders were court-martialed and swiftly executed. Historians Clayton Roberts and David Roberts argue: Militarily the rebellion was foolish, futile, and bungled; theatrically it was brilliant and moving, a tragic act of singular dramatic power. It released the nationalist feeling that forms one of the most powerful forces in modern history. He failed because he also was desperate for soldiers and imposed conscription on Ireland. Guerrilla warfare broke out against the British government, which was still in control in Ireland.

Chapter 3 : Irish nationalism - Wikipedia

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And aesthetic judgements, especially literary judgements, are often corrupted in the same way as political ones. It would be difficult for an Indian Nationalist to enjoy reading Kipling or for a Conservative to see merit in Mayakovsky, and there is always a temptation to claim that any book whose tendency one disagrees with must be a bad book from a literary point of view. People of strongly nationalistic outlook often perform this sleight of hand without being conscious of dishonesty. In England, if one simply considers the number of people involved, it is probable that the dominant form of nationalism is old-fashioned British jingoism. It is certain that this is still widespread, and much more so than most observers would have believed a dozen years ago. However, in this essay I am concerned chiefly with the reactions of the intelligentsia, among whom jingoism and even patriotism of the old kind are almost dead, though they now seem to be reviving among a minority. A Communist, for my purpose here, is one who looks upon the U. Obviously such people abound in England today, and their direct and indirect influence is very great. But many other forms of nationalism also flourish, and it is by noticing the points of resemblance between different and even seemingly opposed currents of thought that one can best get the matter into perspective. Ten or twenty years ago, the form of nationalism most closely corresponding to Communism today was political Catholicism. Its most outstanding exponent " though he was perhaps an extreme case rather than a typical one " was G. Chesterton was a writer of considerable talent who whose to suppress both his sensibilities and his intellectual honesty in the cause of Roman Catholic propaganda. But Chesterton was not content to think of this superiority as merely intellectual or spiritual: Chesterton had not lived long in France, and his picture of it " as a land of Catholic peasants incessantly singing the Marseillaise over glasses of red wine " had about as much relation to reality as Chu Chin Chow has to everyday life in Baghdad. And with this went not only an enormous overestimation of French military power both before and after he maintained that France, by itself, was stronger than Germany , but a silly and vulgar glorification of the actual process of war. The interesting thing is that had the romantic rubbish which he habitually wrote about France and the French army been written by somebody else about Britain and the British army, he would have been the first to jeer. In home politics he was a Little Englander, a true hater of jingoism and imperialism, and according to his lights a true friend of democracy. Yet when he looked outwards into the international field, he could forsake his principles without even noticing he was doing so. Thus, his almost mystical belief in the virtues of democracy did not prevent him from admiring Mussolini. Mussolini had destroyed the representative government and the freedom of the press for which Chesterton had struggled so hard at home, but Mussolini was an Italian and had made Italy strong, and that settled the matter. Nor did Chesterton ever find a word to say about imperialism and the conquest of coloured races when they were practised by Italians or Frenchmen. His hold on reality, his literary taste, and even to some extent his moral sense, were dislocated as soon as his nationalistic loyalties were involved. Obviously there are considerable resemblances between political Catholicism, as exemplified by Chesterton, and Communism. So there are between either of these and for instance Scottish nationalism, Zionism, Antisemitism or Trotskyism. It would be an oversimplification to say that all forms of nationalism are the same, even in their mental atmosphere, but there are certain rules that hold good in all cases. The following are the principal characteristics of nationalist thought: As nearly as possible, no nationalist ever thinks, talks, or writes about anything except the superiority of his own power unit. It is difficult if not impossible for any nationalist to conceal his allegiance. The smallest slur upon his own unit, or any implied praise of a rival organization, fills him with uneasiness which he can relieve only by making some sharp retort. If the chosen unit is an actual country, such as Ireland or India, he will generally claim superiority for it not only in military power and political virtue, but in art, literature, sport, structure of the language, the physical beauty of the inhabitants, and perhaps even in climate, scenery and cooking. He will show great sensitiveness about such

things as the correct display of flags, relative size of headlines and the order in which different countries are named 4. Nomenclature plays a very important part in nationalist thought. Countries which have won their independence or gone through a nationalist revolution usually change their names, and any country or other unit round which strong feelings revolve is likely to have several names, each of them carrying a different implication. The two sides of the Spanish Civil War had between them nine or ten names expressing different degrees of love and hatred. Some of these names e. All nationalists consider it a duty to spread their own language to the detriment of rival languages, and among English-speakers this struggle reappears in subtler forms as a struggle between dialects. Anglophobe-Americans will refuse to use a slang phrase if they know it to be of British origin, and the conflict between Latinizers and Germanizers often has nationalists motives behind it. Scottish nationalists insist on the superiority of Lowland Scots, and socialists whose nationalism takes the form of class hatred tirade against the B. The intensity with which they are held does not prevent nationalist loyalties from being transferable. To begin with, as I have pointed out already, they can be and often are fastened up on some foreign country. One quite commonly finds that great national leaders, or the founders of nationalist movements, do not even belong to the country they have glorified. Sometimes they are outright foreigners, or more often they come from peripheral areas where nationality is doubtful. For the past fifty or a hundred years, transferred nationalism has been a common phenomenon among literary intellectuals. With Lafcadio Hearne the transference was to Japan, with Carlyle and many others of his time to Germany, and in our own age it is usually to Russia. But the peculiarly interesting fact is that re-transference is also possible. A country or other unit which has been worshipped for years may suddenly become detestable, and some other object of affection may take its place with almost no interval. In the first version of H. The bigoted Communist who changes in a space of weeks, or even days, into an equally bigoted Trotskyist is a common spectacle. In continental Europe Fascist movements were largely recruited from among Communists, and the opposite process may well happen within the next few years. What remains constant in the nationalist is his state of mind: But for an intellectual, transference has an important function which I have already mentioned shortly in connection with Chesterton. It makes it possible for him to be much more nationalistic "more vulgar, more silly, more malignant, more dishonest" that he could ever be on behalf of his native country, or any unit of which he had real knowledge. When one sees the slavish or boastful rubbish that is written about Stalin, the Red Army, etc. In societies such as ours, it is unusual for anyone describable as an intellectual to feel a very deep attachment to his own country. Public opinion "that is, the section of public opinion of which he as an intellectual is aware" will not allow him to do so. Most of the people surrounding him are sceptical and disaffected, and he may adopt the same attitude from imitateness or sheer cowardice: He still feels the need for a Fatherland, and it is natural to look for one somewhere abroad. Having found it, he can wallow unrestrainedly in exactly those emotions from which he believes that he has emancipated himself. God, the King, the Empire, the Union Jack "all the overthrown idols can reappear under different names, and because they are not recognised for what they are they can be worshipped with a good conscience. All nationalists have the power of not seeing resemblances between similar sets of facts. A British Tory will defend self-determination in Europe and oppose it in India with no feeling of inconsistency. The Liberal News Chronicle published, as an example of shocking barbarity, photographs of Russians hanged by the Germans, and then a year or two later published with warm approval almost exactly similar photographs of Germans hanged by the Russians 5. It is the same with historical events. If one looks back over the past quarter of a century, one finds that there was hardly a single year when atrocity stories were not being reported from some part of the world; and yet in not one single case were these atrocities "in Spain, Russia, China, Hungary, Mexico, Amritsar, Smyrna" believed in and disapproved of by the English intelligentsia as a whole. Whether such deeds were reprehensible, or even whether they happened, was always decided according to political predilection. The nationalist not only does not disapprove of atrocities committed by his own side, but he has a remarkable capacity for not even hearing about them. For quite six years the English admirers of Hitler contrived not to learn of the existence of Dachau and Buchenwald. And those who are loudest in denouncing the German concentration camps are often quite unaware, or only very dimly aware, that there are also concentration camps in Russia. Huge events like the Ukraine famine of , involving the deaths of millions

of people, have actually escaped the attention of the majority of English russophiles. Many English people have heard almost nothing about the extermination of German and Polish Jews during the present war. Their own antisemitism has caused this vast crime to bounce off their consciousness. In nationalist thought there are facts which are both true and untrue, known and unknown. Every nationalist is haunted by the belief that the past can be altered. He spends part of his time in a fantasy world in which things happen as they should " in which, for example, the Spanish Armada was a success or the Russian Revolution was crushed in " and he will transfer fragments of this world to the history books whenever possible. Much of the propagandist writing of our time amounts to plain forgery. Material facts are suppressed, dates altered, quotations removed from their context and doctored so as to change their meaning. Events which it is felt ought not to have happened are left unmentioned and ultimately denied 6. In Chiang Kai Shek boiled hundreds of Communists alive, and yet within ten years he had become one of the heroes of the Left. The primary aim of propaganda is, of course, to influence contemporary opinion, but those who rewrite history do probably believe with part of their minds that they are actually thrusting facts into the past. When one considers the elaborate forgeries that have been committed in order to show that Trotsky did not play a valuable part in the Russian civil war, it is difficult to feel that the people responsible are merely lying. More probably they feel that their own version was what happened in the sight of God, and that one is justified in rearranging the records accordingly. Indifference to objective truth is encouraged by the sealing-off of one part of the world from another, which makes it harder and harder to discover what is actually happening. There can often be a genuine doubt about the most enormous events. For example, it is impossible to calculate within millions, perhaps even tens of millions, the number of deaths caused by the present war. The calamities that are constantly being reported " battles, massacres, famines, revolutions " tend to inspire in the average person a feeling of unreality. One has no way of verifying the facts, one is not even fully certain that they have happened, and one is always presented with totally different interpretations from different sources. What were the rights and wrongs of the Warsaw rising of August ? Is it true about the German gas ovens in Poland? Who was really to blame for the Bengal famine? Probably the truth is discoverable, but the facts will be so dishonestly set forth in almost any newspaper that the ordinary reader can be forgiven either for swallowing lies or failing to form an opinion. The general uncertainty as to what is really happening makes it easier to cling to lunatic beliefs. Since nothing is ever quite proved or disproved, the most unmistakable fact can be impudently denied. Moreover, although endlessly brooding on power, victory, defeat, revenge, the nationalist is often somewhat uninterested in what happens in the real world. What he wants is to feel that his own unit is getting the better of some other unit, and he can more easily do this by scoring off an adversary than by examining the facts to see whether they support him. All nationalist controversy is at the debating-society level. It is always entirely inconclusive, since each contestant invariably believes himself to have won the victory. Some nationalists are not far from schizophrenia, living quite happily amid dreams of power and conquest which have no connection with the physical world. I have examined as best as I can the mental habits which are common to all forms of nationalism. The next thing is to classify those forms, but obviously this cannot be done comprehensively.

Chapter 4 : Irish nationalism : definition of Irish nationalism and synonyms of Irish nationalism (English)

The Sinn Fein nationalist movement won victory in the parliamentary elections of (Hutchinson,) and, when hostilities began between Irish and British forces in , Sinn Fein mobilized widespread popular and clerical support and finally secured an independent (if partitioned) state in (Ibid.).

University of Dundee Citation: Dr John Regan, review of Irish Freedom: His latest book, Irish Freedom: Given that in Ireland and Britain the legitimisation of nations and states has long been contested it is unlikely this or any book on nationalism is going to receive consensual endorsement. The immediate question confronting students of nationalism in Ireland is how many nations are there to be studied? And once identified, how can they be examined satisfactorily? Most commentators, Richard English among them, now argue this is wholly inadequate. The chief objection to any monolithic nationalism is that it cannot adequately deal with the diverse and competitive nationalisms present in Ireland. Among these it should be recognised is a unionist strain of British nationalism, which in the 20th century concentrated in the north-east of the island, inside the historic province of Ulster. There are further distinctions needing identification. For example, the southern and northern strains of Irish separatist nationalism, which in the 20th century constituted very separate, and, arguably, antithetical ideologies. Beyond these the historian is obliged to make careful adjustments for the protean qualities of nationalism. Unionist nationalism, whether in Belfast or Dublin, meant very different things on the eve of the Great War in than it had at the time of the first home rule crisis in or would again after the Belfast agreement. Some may say this observation amounts to a semantic quibble. However, in a book spanning a millennium, and the last years in considerable detail, to relegate British nationalisms to a minor position in Ireland is to obfuscate a vital force and context, which gives separatist nationalism its meaning. What is presented, therefore, is a synthesis of recent writing on separatist nationalism along the way pointing out the inconsistencies, ironies, and absurdities to be found in its ideology. And Richard English takes this didactic role seriously. That these and other polemics should receive a repost from the academy is no doubt what they richly deserve. But by pitching so much of the analysis against this level of argument there is a danger that the subtleties of separatist nationalism or any nationalism will be obscured. Nonetheless, this is a formidable book of impressive scope and resource. It should be said that while Irish Freedom is presented as a history, arguably, its method is not always historical. Engaging though this is the approach marginalises social forces not easily explained within biographical portraiture; for example, colonisation, modernisation, industrialisation, and economics, demography, and communal belief systems. All of these rival narratives placed strains on empirical method where they sought to privilege or refute one nationalist ideology or another. It also happened to be the stuff they taught children in Irish schools, and here W. This interpretation still retains its attraction for those privileging cultural before material explanations for the recent Irish crisis, and I still think it would be unwise to dismiss it outright. Any major study of nationalism in Ireland cannot claim immunity from these contexts. It follows therefore, that what is of particular interest in Irish Freedom is the method, which distils a theory of nationalism from a history of nationalism. And mattering greatly is the makeup of the synthesis from which the theory ultimately is derived. What, however, may better illuminate the method employed is an examination of the period and the sources with which Richard English is most familiar. And so the celebrated Revolutionary turbulence of "23" the famous story of rebellions and killings and imprisonment and adventure and dreams turns out on close inspection to have been an aberration from the normal, milder path of Irish nationalism. The Revolution was a deviation, necessary or otherwise, from a familiar and stable path of constitutional democracy p. By August , in response to the home rule act , British constitutional democracy had conjured into existence two private armies in Ireland. A rival body similarly equipped, the Irish Volunteers, was soon controlled by the Irish parliamentary nationalist party. What Richard English juxtaposes are Irish revolutionism and a determined, Whiggish, interpretation of British constitutional advancement. And this starkly demonstrates an elemental problem to be found elsewhere in this study. It is fully impossible to understand Irish separatist nationalism under the Union, without comprehending the failures of British unionist nationalism for ultimately, it is

contended here, they are of a piece when studying nationalism in Ireland. But British nationalism produced no viable answer and the British constitution no adequate mechanism to deal with separatist aspirations buoyed by burgeoning democracy and the flowering of the national idea. Both before and after, militarist loyalism and militarist republicanism were responses to the power vacuum the crumbling constitution had created. Studied within the wider constitutional context of the United Kingdom a richer, more plausible, view equally may emerge. Roundly this argues for the United Kingdom being a more appropriate unit for interpretation for nationalisms in Ireland, alongside, perhaps, a comparative analysis of identities in England, Scotland, and Wales. And this observation opens two promising vistas, not one. For when we study separatist nationalism we are studying not alone something of Ireland, but the failed variant of British nationalism too. That, it might be suggested, is a worthwhile proposition from both British and Irish perspectives. But this does not answer the question why any study of nationalism in Ireland would confine itself to one historical community, and the limits of the island itself? In part the answer to this is located in the historical method adopted. The smaller the country arguably the greater the problem this is likely to be. The adoption of a nationalist interpretative model is therefore all the more fascinating for this revelation. It is not that Richard English is unaware of these problems as he identifies in an unusually barbed footnote. It might seem rather avoidant for a scholar as rigorous and intelligent as David Miller to stress the beneficent aspects of nationality, and then to refuse engagement with that part of the United Kingdom in which it has displayed its most cruel nature: Millar, *On Nationality* Oxford: Oxford University Press, , p. Conversely, British nationalism raises similar problems for students of Irish national identities. The ready solution in both cases too often is merely to acknowledge the problem before conveniently moving on. This does not suggest Irish Freedom is an anti-nationalist rant. Richard English goes far to achieve balance in his approach as when he critiques Ulster unionism in Northern Ireland. And in fairness to his work it does attempt to acknowledge wider British contexts. Nevertheless, his fixation with the rhetoric of extreme separatism sometimes excuses observations, which do not advance his critique. Following on from this level of analysis the language employed is needlessly reductive. Dr Ian Paisley is analytically lazy if not dismissive of individual textures and situations. Such analysis because of its cumulative force even where tempered by balanced conclusions is weighed against separatist nationalism. But even apparently fair minded conclusions require close inspection. Yes, said the republicans, and this has been the traditional nationalist view. Again, however, some qualifications might perhaps be mentioned. It was not the case that IRA violence was legitimated through popular mandate it simply was not, nor even that it was particularly popular among the wider population p. In the last forty years few issues have exercised modern political historians in Ireland more than the legitimacy of revolutionary republican violence. And with an eye to contemporary events the violence of 1921 has been of enhanced importance because it resulted in state formation led by armed republicans. But neither were these matters quite as simple as he suggests. His interpretation would be more convincing had he acknowledged the urban and rural council elections held respectively in January and June. Conducted under proportional representation the elections disadvantaged the big party winners of the general election: Local electoral rolls also favoured property, the middle classes, and stronger farmers. In January Sinn Fein won seats, Labour, unionists, constitutional nationalists, Independents, and municipal reformers. In the provinces of Munster, and Connacht every single county council member was a member of Sinn Fein or the Labour Party. The Unionists lost control of Tyrone, and the Belfast Newsletter described the result as the most severe blow which the Unionists of the country had ever sustained. Whatever the answer, both local elections must first be acknowledged before any assumption can be made about the relationship between republican violence and the absence of legitimacy. Where extremes of separatist nationalist behaviour are concerned an unfamiliar, sometimes implausible, picture is presented in Irish Freedom. Though some in Irish party politics would dearly wish it were so, very few would agree that the Blueshirts disappeared from popular far less academic memories. As with similar paramilitary groupings elsewhere at the time it was not unheard to exaggerate membership for propaganda. But the generation of scholars whom Richard English applauds have busied themselves using sales of badges, muster returns, and police surveillance reports to flesh out a more realistic account. These sources place ACA membership at less than 20, in early, rising to at most 47, in April, following the adoption of female and juvenile sections. Again,

this is not incidental to the developing argument: It might be embarrassing to acknowledge that nationalist Ireland backed fascism in Spain during 1939, and that it largely stood aside in the Second World War fight against Hitler, but this was the essential reality and its explanation is evident enough. A conservative Catholic nationalism had been dominant in Revolutionary Ireland, and so the struggle in Spain is interpreted by many as one involving godless communism versus the Faith was easy enough to read. Responses to the Spanish war were more complex than Richard English allows, and a tendency to alternatively oversimplify or to exaggerate only leads to distorted interpretation the effect of which finds expression in the sentence: This was not the case. It is the relatively low level of violence and the ability of Irish communities to regulate themselves, which is of greater significance in this period. It is the attrition of this kind of analysis, which matters greatly. And Richard English determines to draw further parallels between continental fascism and separatist nationalism in Ireland as when he writes: Nor was it just the ongoing IRA which displayed such instincts. Many Irish nationalists including Maud Gonne and Dan Breen were sympathetic to the Nazis, and numerous other Irish nationalists were clearly anti-Jewish in their thinking. Northern nationalist politician Malachy Conlon had distasteful views of this kind and nor was he a trivial figure. There is no doubting that the IRA collaborated with the Nazis, and many other separatists supported Germany during the war. However, this, along with Irish support for Franco, and Irish wartime neutrality is presented as a moral issue, and this invites the question: Before attempting to answer the last question it seems necessary to outline why historians resist the application of moral argument to historical analysis. The first objection is that moral arguments offer nothing that is of historical value. What such statements do tell us is something about the moral judgements of the writer, but this is irrelevant unless it is proposed that contemporary values are to be transposed to past societies when interpreting those societies. The Nazi regime, as nearly all will admit, poses particular problems for the historian because of the enormity of the Holocaust, which overshadows the decade before. But comparisons with the Nazis often confuse these fundamental principles of historical interpretation. English conceives the struggle against militarist-republicanism and fascism as a continuum where he suggests there is some kind of equivalence and connection between fighting the Nazis in the 1930s and fighting republicans after 1945. Historically speaking this has to be unsatisfactory.

Chapter 5 : A brief history of the Irish Nationalist Movement – University of Wisconsin Press Blog

Irish Nationalism: The Fight for Self-Government Since the late twentieth century, Ireland has been subject to varying types of English rule. www.nxgvision.com has been much debate on the degree of English rule in Ireland, but the call for a united Ireland was very popular among many Irishmen.

History Early development Generally, Irish nationalism is regarded as having emerged following the Renaissance revival of the concept of the patria and the religious struggle between the ideology of the Protestant Reformation and the Catholic Counter-Reformation. At this early stage in the 16th century, Irish nationalism represented an ideal of the native Gaelic Irish and the Old English banding together in common cause, under the banner of Catholicism and Irish civic identity "faith and fatherland" , [1] hoping to protect their land and interests from the New English Protestant forces sponsored by England. This vision sought to overcome the old ethnic divide between Gaeil the native Irish and Gaill the Normans which had been a feature of Irish life since the 12th century. Protestantism in England introduced a religious element to the 16th century Tudor conquest of Ireland , as many of the native Gaels and Hiberno-Normans remained Catholic. The Plantations of Ireland dispossessed many native Catholic landowners in favour of Protestant settlers from England and Scotland. Irish aristocrats waged many campaigns against the English presence. A more significant movement came in the 17th century, after the Irish Rebellion of 1641, when a coalition of Gaelic Irish and Old English Catholics set up a de facto independent Irish state to fight in the Wars of the Three Kingdoms see Confederate Ireland. The Confederate Catholics of Ireland, also known as the Confederation of Kilkenny, emphasised the idea of Ireland as a Kingdom independent from England, albeit under the same monarch. They demanded autonomy for the Irish Parliament , full rights for Catholics and an end to the confiscation of Catholic-owned land. The Cromwellian conquest of Ireland 1650-53 destroyed the Confederate cause and resulted in the permanent dispossession of the old Catholic landowning class. Similarly to the Confederates of the 17th century, the Jacobites were conscious of representing the "Irish nation", but were not separatists and largely represented the interests of the landed class as opposed to all the Irish people. Like the Confederates, they also suffered defeat, in the Williamite War in Ireland 1690-91. Thereafter, the largely English Protestant Ascendancy dominated Irish government and landholding. The Penal Laws discriminated against non-Anglicans. See also History of Ireland 1691-1801. This coupling of religious and ethnic identity 1691-1801 principally Roman Catholic and Gaelic 1691-1801 as well as a consciousness of dispossession and defeat at the hands of British and Protestant forces, became enduring features of Irish nationalism. However, the Irish Catholic movements of the 16th century were invariably led by a small landed and clerical elite. Professor Kevin Whelan has traced the emergence of the modern Catholic-nationalist identity that formed in 1793. The "The Champion of Liberty" poster published in Pennsylvania, 1776. Many other nationalists such as Samuel Neilson , Theobald Wolfe Tone and Robert Emmet were also descended from plantation families which had arrived in Ireland since 1690. From Grattan in the 1790s to Parnell up to 1916, nearly all the leaders of Irish separatism were Protestant nationalists. Modern Irish nationalism with democratic aspirations began in the 18th century with the founding of the Society of the United Irishmen. It sought to end discrimination against Catholics and Presbyterians and to found an independent Irish republic. Most of the United Irish leaders were Catholic and Presbyterian and inspired by the French Revolution , wanted a society without sectarian divisions, the continuation of which they attributed to the British domination over the country. They were sponsored by the French Republic , which was then the enemy of the Holy See. The United Irishmen led the Irish Rebellion of 1798, which was repressed with great bloodshed. Post-Union Two forms of Irish nationalism arose from these events. One was a radical movement, known as Irish Republicanism , which advocated use of force to found a secular, egalitarian Irish Republic, advocated by groups such as the Young Irelanders , some of whom launched a rebellion in 1803. Catholic Emancipation was achieved, but self-government was not. The Young Irelanders when members of the Repeal Association , used traditional Irish imagery such as the Harp and located its mass meetings in sites such as Tara and Clontarf which had a special resonance in Irish history. The Great Famine of 1845-49 caused great bitterness among Irish people against the British government, which was perceived as having failed to avert the deaths of up to a million

people. The Irish Republican Brotherhood was set up in Ireland at the same time. In Ireland itself, the IRB tried an armed revolt in but, as it was heavily infiltrated by police informers, the rising was a failure. Some would argue the land question had a nationalist resonance in Ireland as many Irish Catholics believed that land had been unjustly taken from their ancestors by Protestant English colonists in the 17th century Plantations of Ireland. In addition, small farmers, especially in the west faced the prospect of another famine in the harsh winter of 1847. At first, the Land League campaigned for the "Three Fs" – fair rent, free sale and fixity of tenure. Then, as prices for agricultural products fell further and the weather worsened in the mid-1840s, tenants organised themselves by withholding rent during the "Plan of Campaign" movement. Militant nationalists such as the Fenians saw that they could use the groundswell of support for land reform to recruit nationalist support, this is the reason why the New Departure – a decision by the IRB to adopt social issues – occurred in 1849. This agitation, which became known as the "Land War", became very violent when Land Leaguers resisted evictions of tenant farmers by force and the British Army and Royal Irish Constabulary was used against them. It also provided a mass base for constitutional Irish nationalists who had founded the Home Rule League in 1849. Charles Stewart Parnell somewhat paradoxically, a Protestant landowner took over the Land League and used its popularity to launch the Irish National League in 1882 as a support basis for the newly formed Irish Parliamentary Party, to campaign for Home Rule. Cultural nationalism An important feature of Irish nationalism from the late 19th century onwards was a commitment to Gaelic Irish culture. A broad intellectual movement, the Celtic Revival, grew up in the late 19th century. The Gaelic Athletic Association was also formed in this era to promote Gaelic football, hurling, and Gaelic handball; it forbade its members to play English sports such as association football, rugby union, and cricket. However, these organisations attracted large memberships and were the starting point for many radical Irish nationalists of the early twentieth century, especially the leaders of the Easter Rising of such as Patrick Pearse, [19] Thomas MacDonagh, [20] and Joseph Plunkett. The main aim was to emphasise an area of difference between Ireland and England, but the majority of the population continued to speak English. The cultural Gaelic aspect did not extend into actual politics; while nationalists were interested in the surviving Chiefs of the Name, the descendants of the former Gaelic clan leaders, the chiefs were not involved in politics, nor noticeably interested in the attempt to recreate a Gaelic state. Home Rule beginnings Main article: At local branch level, Catholic priests were an important part of its organisation. He was allegedly sworn into the secret Irish Republican Brotherhood in May 1882. However, the fact that he chose to stay in Westminster following the expulsion of 29 Irish MPs when those in the Clan expected an exodus of nationalist MPs from Westminster to set up a provisional government in Dublin and his failure to support the Plan of Campaign an aggressive agrarian programme launched to counter agricultural distress, marked him as an essentially constitutional politician, though not averse to using agitational methods as a means of putting pressure on parliament. Following the fall and death of Parnell in 1891 after a divorce crisis, which enabled the Irish Roman Catholic hierarchy to pressure MPs to drop Parnell as their leader, the Irish Party split into two factions, the INL and the INF becoming practically ineffective from 1892 to 1894. John Dillon, who followed in the footsteps of Michael Davitt, the landmark Land and Labourers Ireland Acts, 1881, where the Liberal government financed 40,000 rural labourers to become proprietors of their own cottage homes, each on an acre of land. The combination of land reform and devolved local government gave Irish nationalists an economic political base on which to base their demands for self-government. Some in the British administration felt initially that paying for such a degree of land and housing reform amounted to an unofficial policy of "killing home rule by kindness", yet by some form of Home Rule for most of Ireland was guaranteed. This was shelved on the outbreak of World War I in August 1914. A new source of radical Irish nationalism developed in the same period in the cities outside Ulster. In 1913, during the general strike known as the Dublin Lockout, Connolly and James Larkin formed a workers militia, the Irish Citizen Army, to defend strikers from the police. After the outbreak of the First World War, Connolly became determined to launch an insurrection to this end. However, Irish self-government was limited by the prospect of partition of Ireland between north and south. This idea had first been mooted under the Second Home Rule Bill in 1912. In 1913, following the entry of the Third Home Rule Bill through the House of Commons, unionists organised mass resistance to its implementation, organising around the "Ulster Covenant". In 1914 they formed the Ulster Volunteers, an

armed wing of Ulster Unionism who stated that they would resist Home Rule by force. British Conservatives supported this stance. In addition, British officers based at the Curragh indicated that they would be unwilling to act against the Ulster Volunteers should they be ordered to. In response, Nationalists formed their own paramilitary group, the Irish Volunteers, to ensure the implementation of Home Rule. It looked for several months in as if civil war was imminent between the two armed factions. Only the All-for-Ireland League party advocated granting every conceivable concession to Ulster to stave off a partition amendment. Redmond rejected their proposals. The amended Home Rule Act was passed and placed with Royal Assent on the statute books, but was suspended after the outbreak of World War I in 1914, until the end of the war. This led radical republican groups to argue that Irish independence could never be won peacefully and gave the northern question little thought at all. They split off from the main movement and formed the National Volunteers, and were among the 100,000 Irishmen who served in Irish regiments of the Irish 10th and 16th Divisions of the New British Army formed for the War. Within this grouping, another faction planned an insurrection against British rule in Ireland, while the War was going on. James Connolly, the labour leader, first intended to launch his own insurrection for an Irish Socialist Republic decided early in 1916 to combine forces with the IRB. The Rising was put down within a week, at a cost of about 1,000 killed, mainly unengaged civilians. Following this example, physical force republicanism became increasingly powerful and, for the following seven years or so, became the dominant force in Ireland, securing substantial independence but at a cost of dividing Ireland. They were also damaged by the harsh British response to the Easter Rising, who treated the rebellion as treason in time of war when they declared martial law in Ireland. Two further attempts to implement Home Rule in 1918 and 1920 failed when John Redmond, leader of the Irish Party, refused to concede to partition while accepting there could be no coercion of Ulster. An Irish Convention to resolve the deadlock was established in July by the British Prime Minister, Lloyd George, its members both nationalists and unionists tasked with finding a means of implementing Home Rule. The Ulster unionists led by Edward Carson insisted on the partition of six Ulster counties from the rest of Ireland [27] stating that the rebellion proved a parliament in Dublin could not be trusted. It resulted in the Conscription Crisis of 1920. They achieved a total of 100,000 Nationalists in the south of Ireland, impatient with the lack of progress on Irish self-government, tended to ignore the unresolved and volatile Ulster situation, generally arguing that unionists had no choice but to ultimately follow. The campaign created tensions between the political and military sides of the nationalist movement. The military conflict produced only a handful of killings in 1920, but steadily escalated from the summer of 1920 onwards with the introduction of the paramilitary police forces, the Black and Tans and Auxiliary Division into Ireland. From November 1920 to July 1921, over 10,000 people lost their lives in the conflict compared to c. 100 in the Republic of Ireland. Northern Ireland Northern Ireland is still part of the United Kingdom, but has a substantial nationalist minority who would prefer to be part of a united Ireland. In Northern Ireland, the term "nationalist" is used to refer either to the Catholic population in general or the supporters of the moderate Social Democratic and Labour Party.

Chapter 6 : Irish nationalism - Infogalactic: the planetary knowledge core

View all notes For sure, Irish nationalism displayed certain aspects of postcolonial nationalism. And yet, it was still part of the European metropole. Irish nationalism was a metrocolonial phenomenon, as Joseph Valente succinctly observed. 8 8.

A strong resentment of what came to be regarded as foreign rule began to develop. In Ireland, Italy, Belgium, Greece, Poland, Hungary, and Norway local hostility to alien dynastic authority started to take the form of nationalist agitation. The Poles attempted twice to overthrow Russian rule in and In , revolutions broke out across Europe , sparked by severe famine and economic crisis and mounting popular demand for political change. In Italy, Giuseppe Mazzini used the opportunity to encourage a war mission: Congress of Berlin The crisis had given nationalism its first full public airing, and in the thirty years that followed no fewer than seven new national states were created in Europe. This was partly the result of the recognition by conservative forces that the old order could not continue in its existing form. Conservative reformers such as Cavour and Bismarck made common cause with liberal political modernizers to create a consensus for the creation of conservative nation-states in Italy and Germany. In the Habsburg Monarchy a compromise was reached with Hungarian nationalists in granting them virtual independence. Native history and culture were rediscovered and appropriated for the national struggle. Following a conflict between Russia and Turkey, the Great Powers met at Berlin in and granted independence to Romania, Serbia and Montenegro and a limited autonomy to Bulgaria. The invention of a symbolic national identity became the concern of racial, ethnic or linguistic groups throughout Europe as they struggled to come to terms with the rise of mass politics , the decline of the traditional social elites , popular discrimination and xenophobia. Within the Habsburg empire the different peoples developed a more mass-based, violent and exclusive form of nationalism. This developed even among the Germans and Magyars , who actually benefited from the power-structure of the empire. On the European periphery, especially in Ireland and Norway, campaigns for national independence became more strident. In , Norway won independence from Sweden, but attempts to grant Ireland the kind of autonomy enjoyed by Hungary foundered on the national divisions on the island between the Catholic and Protestant populations. The Polish attempts to win independence from Russia had previously proved to be unsuccessful, with Poland being the only country in Europe whose autonomy was gradually limited rather than expanded throughout the 19th century, as a punishment for the failed uprisings; in Poland lost its status as a formally independent state and was merged into Russia as a real union country and in she became nothing more than just another Russian province. Faced with internal and external resistance to assimilation , as well as increased xenophobic anti-Semitism , radical demands began to develop among the stateless Jewish population of eastern and central Europe for their own national home and refuge. By the end of the period, the ideals of European nationalism had been exported worldwide and were now beginning to develop, and both compete and threaten the empires ruled by colonial European nation-states.

Chapter 7 : Irish Nationalism

An Irish nationalist and socialist, he wholeheartedly and full-throatedly supports the revolution, much to the discomfort of some of the other servants and the Crawleys (particularly after he marries Sybil).

History Roots Ireland has been subject to varying degrees of rule from England since the late 12th century See Norman Ireland. The Gaelic Irish resisted this conquest through military and other means, but were organized in small independent lordships and did not have a common political goal such as a centralised independent Irish state. Conflict over the English presence was exacerbated by the Protestant Reformation in England, which introduced a religious element to the 16th century Tudor conquest of Ireland , as almost all of the native Irish remained Catholic. In Ireland, many native Catholic landowners were dispossessed during the Plantations of Ireland when land was given to Protestant settlers from England and Scotland. The Confederate Catholics of Ireland, also known as the Confederation of Kilkenny, emphasised that Ireland was a Kingdom independent from England, though under the same monarch. They demanded autonomy for the Irish Parliament , full rights for Catholics and an end to the confiscation of Catholic owned land. The Confederate cause was destroyed in the Cromwellian conquest of Ireland 1653 and the old Catholic landowning class was dispossessed permanently. The Jacobites demanded that Irish Catholics would be a majority in an autonomous Irish Parliament, that confiscated Catholic land would be restored and that the Lord Deputy of Ireland would in future be an Irishman. Similarly to the Confederates of the s, the Jacobites were conscious of representing the "Irish nation", but were not separatists and largely represented the interests of the landed class as opposed to all the Irish people. Like the Confederates, they were also defeated in the Williamite war in Ireland 1690. Thereafter, Irish government and landholding were dominated by the largely English Protestant Ascendancy. Catholics were discriminated against under the Penal Laws. See also History of Ireland 1690-1800 This coupling of religious and ethnic identity principally Roman Catholic and Gaelic , as well as a consciousness of dispossession and defeat at the hands of British and Protestant forces came to be seen as enduring features of Irish nationalism. However, the Irish Catholic movements of the 16th century were invariably led by a small landed and clerical elite. Professor Kevin Whelan has comprehensively traced the emergence of the modern Catholic-Nationalist identity that formed in "The Champion of Liberty" poster published in Pennsylvania, However, other nationalists such as Samuel Neilson , Theobald Wolfe Tone and Robert Emmet were also descended from colonial families that had arrived in Ireland since From Grattan in the s to Parnell up to , nearly all the leaders of Irish separatism were Protestant Nationalists. Modern Irish nationalism with democratic aspirations began in the s when Theobald Wolfe Tone founded the Society of the United Irishmen , and wanted to end discrimination against Catholics, in line with Grattan, and then to found an independent Irish Republic. Tone and most of the United Irish leaders were Protestants and inspired by the French Revolution , wanted a society without sectarian divisions, the continuation of which they attributed to the British domination over the country. They were sponsored by the French Republic which was then the enemy of the Holy See. The United Irishmen led an armed uprising in See Irish Rebellion of 1798, which was repressed with great bloodshed. See History of Ireland Two dominant forms of Irish nationalism arose from these events. One was a radical movement, known as Irish Republicanism , which advocated use of force to found a secular, egalitarian Irish Republic, advocated by groups such as the Young Irelanders , some of whom launched a rebellion in 1848. Catholic Emancipation was achieved, but self-government was not. The Young Irelanders when members of the Repeal Association , used traditional Irish imagery such as the Harp and located its mass meetings in sites such as Tara and Clontarf which had a special resonance in Irish history. The Great Famine of 1845-1849 caused great bitterness among Irish people against the British government, which was perceived as having failed to avert the deaths of up to a million people. The Irish Republican Brotherhood was set up in Ireland at the same time. In Ireland itself, the IRB tried an armed revolt in 1916 but, as it was heavily infiltrated by police informers, the rising was a failure. Some would argue the land question had a nationalist resonance in Ireland as many Irish Catholics believed that land had been unjustly taken from their ancestors by Protestant English colonists in the 17th century Plantations of Ireland. In addition, small farmers, especially in

the west faced the prospect of another famine in the harsh winter of 1847. At first, the Land League campaigned for the "Three Fs" - fair rent, free sale and fixity of tenure. Then, as prices for agricultural products fell further and the weather worsened in the mid 1840s, tenants organised themselves by withholding rent during the Plan of Campaign movement. Militant nationalists such as the Fenians saw that they could use the groundswell of support for land reform to recruit nationalist support, this is the reason why the New Departure - a decision by the IRB to adopt social issues - occurred in 1849. This agitation, which became known as the "Land War", became very violent when Land Leaguers resisted evictions of tenant farmers by force and the British Army and Royal Irish Constabulary was used against them. It also provided a mass base for constitutional Irish nationalists who had founded the Home Rule League in 1849. Charles Stewart Parnell somewhat paradoxically, a Protestant landowner took over the Land League and used its popularity to launch the Irish National League in 1880 to campaign for Home Rule. Cultural nationalism An important feature of Irish nationalism from the late 19th century onwards has been a commitment to Gaelic Irish culture. The Gaelic Athletic Association was also formed in this era to promote Gaelic football, hurling and Gaelic handball and forbade its members from playing English sports such as association football, rugby union and cricket. However, these organisations attracted large memberships and were the starting point for many radical Irish nationalists of the early twentieth century and especially in the leaders of the Easter Rising of such as Patrick Pearse, [19] Thomas MacDonagh, [20] and Joseph Plunkett. The main aim was to emphasise an area of difference between Ireland and England, but the majority of the population continued to speak English. The cultural Gaelic aspect did not extend into actual politics; while nationalists were interested in the surviving Chiefs of the Name, the descendants of the former Gaelic clan leaders, the chiefs were not involved in politics, nor noticeably interested in the attempt to recreate a Gaelic state. Home Rule beginnings Main article: At local branch level, Catholic priests were an important part of its organisation. He was allegedly sworn into the secret Irish Republican Brotherhood in May 1882. However, the fact that he chose to stay in Westminster following the expulsion of 29 Irish MPs when those in the Clan expected an exodus of nationalist MPs from Westminster to set up a provisional government in Dublin and his failure in 1885 to support the Plan of Campaign an aggressive agrarian programme launched to counter agricultural distress, marked him as an essentially constitutional politician, though not averse to using agitational methods as a means of putting pressure on parliament. Following the fall and death of Parnell in 1891 after a divorce crisis, which enabled the Irish Roman Catholic hierarchy to pressure MPs to drop Parnell as their leader, the Irish Party split into two factions, the INL and the INF becoming practically ineffective from 1892. Sheehan, who followed in the footsteps of Michael Davitt, the landmark Land and Labourers Ireland Acts, where the Liberal government financed 40,000 rural labourers to become proprietors of their own cottage homes, each on an acre of land. The combination of land reform and devolved local government gave Irish nationalists an economic political base on which to base their demands for self-government. Some in the British administration felt initially that paying for such a degree of land and housing reform amounted to an unofficial policy of "killing home rule by kindness", yet by some form of Home Rule for most of Ireland was guaranteed. This was shelved on the outbreak of World War I in August 1914. A new source of radical Irish nationalism developed in the same period in the cities outside Ulster. In 1913, during the general strike known as the Dublin Lockout, Connolly and James Larkin formed a workers militia, the Irish Citizen Army, to defend strikers from the police. After the outbreak of the First World War, Connolly became determined to launch an insurrection to this end. However, Irish self-government was limited by the prospect of partition of Ireland between north and south. This idea had first been mooted under the Second Home Rule Bill in 1912. In 1914, following the entry of the Third Home Rule Bill through the House of Commons, unionists organised mass resistance to its implementation, organising around the "Ulster Covenant". In 1914 they formed the Ulster Volunteers, an armed wing of both Ulster Unionism and the Orange Order who stated that they would resist Home Rule by force. British Conservatives supported this stance. In addition, British officers based at the Curragh indicated that they would be unwilling to act against the UVF should they be ordered to. In response, Nationalists formed their own paramilitary group, the Irish Volunteers, to ensure the implementation of Home Rule. It looked for several months in 1914 as if civil war was imminent between the two armed factions. Only the All-for-Ireland League party advocated granting every conceivable concession to

Ulster to stave off a partition amendment. Redmond rejected their proposals. The amended Home Rule Act was passed and placed with Royal Assent on the statute books, but was suspended after the outbreak of World War I in 1914, until the end of the war. This led radical republican groups to argue that Irish independence could never be won peacefully and gave the northern question little thought at all. They split off from the main movement and formed the National Volunteers, and were among the 100,000 Irishmen who served in Irish regiments of the Irish 10th and 16th Divisions of the New British Army formed for the War. Within this grouping, another faction planned an insurrection against British rule in Ireland, while the War was going on. James Connolly, the labour leader, first intended to launch his own insurrection for an Irish Socialist Republic but decided early in 1916 to combine forces with the IRB. The Rising was put down within a week, at a cost of about 2,500 killed, mainly unengaged civilians. Following this example, physical force republicanism became increasingly powerful and, for the following seven years or so, became the dominant force in Ireland, securing substantial independence but at a cost of dividing Ireland. They were also damaged by the harsh British response to the Easter Rising, who treated the rebellion as treason in time of war when they declared martial law in Ireland. Two further attempts to implement Home Rule in 1918 and 1922 also failed when John Redmond, leader of the Irish Party, refused to concede to partition while accepting there could be no coercion of Ulster. An Irish Convention to resolve the deadlock was established in July 1921 by the British Prime Minister, Lloyd George, its members both nationalists and unionists tasked with finding a means of implementing Home Rule. The Ulster unionists led by Edward Carson insisted on the partition of six Ulster counties from the rest of Ireland [27] stating that the rebellion proved a parliament in Dublin could not be trusted. It resulted in the Conscription Crisis of 1920. Nationalists in the south of Ireland, impatient with the lack of progress on Irish self-government, tended to ignore the unresolved and volatile Ulster situation, generally arguing that unionists had no choice but to ultimately follow. The campaign created tensions between the political and military sides of the nationalist movement. The military conflict produced only a handful of killings in 1920, but steadily escalated from the summer of 1920 onwards with the introduction of the paramilitary police forces, the Black and Tans and Auxiliary Division into Ireland. From November 1920 to July 1921, over 4,000 people lost their lives in the conflict compared to c. 100 in 1916. Meanwhile, the British tried to solve the conflict with another, fourth Home Rule Act. Carson secured a separate Home Rule regime for six of the nine Ulster counties being the only four Unionist majority counties but also including two [4] counties with Nationalist majorities as Northern Ireland, with the remaining 26 counties of Ireland forming Southern Ireland with its own institutions. This settlement, enshrined in the Government of Ireland Act 1920, was unacceptable to Irish nationalists, who sought to establish an independent and undivided Irish Republic. Elections to the Home Rule institutions were held in May 1921. The legislation had allowed for a Council of Ireland that would enable cross-border links to be established, with a target of unity after 50 years, but this was also rejected. Southern Ireland never became a functioning political entity, and, following a truce between the IRA and the British beginning on 11 July 1921, a political settlement was reached in the Anglo-Irish Treaty of December 1921. Meanwhile, violence in the new territory of Northern Ireland continued. The Treaty offered Ireland as a whole independence within the British Commonwealth and a status comparable to that of Canada and Australia. The new "Irish Free State" would have control of its own army, police and economy, and British troops would be withdrawn. Northern Ireland was to be permitted to opt out of this arrangement and remain as a separate entity within the UK. While in future years the resulting continuation of partition would prove the most enduringly controversial element of the settlement, the most contentious issue at the time was the link with the British Crown - the "Crown-in-Ireland" - to which Irish politicians would have to swear an oath of loyalty. To some, this was a betrayal of the cause of the Irish Republic. The issue of Northern Ireland was partially neutralised by a provision in the Treaty for a Boundary Commission that would redraw the border with Northern Ireland by 1925. It was widely believed that this would cede large parts of Northern Ireland to the Free State, and that Northern Ireland would cease to be an economically viable unit. In any event, the IRA were, under Michael Collins, already organising clandestine military operations against the Northern state by early 1922. Anti-treaty "republicans", however, argued that the electorate only accepted the Treaty under threat of renewed war by the British. Collins tried to negotiate a compromise between the pro- and anti-Treaty factions - for example, by proposing a constitution containing

no references to the King - but the British insisted on strict adherence to the Treaty settlement. The war had petered out by spring , and the anti-Treaty forces laid down their arms in May.

Chapter 8 : The Irish Revolution / Useful Notes - TV Tropes

Young Ireland, Irish nationalist movement of the 1840s, was founded by a group of Irish intellectuals who founded and wrote for the Nation, the movement advocated the study of Irish history and the revival of the Irish (Gaelic) language as a means of developing Irish nationalism and achieving independence.

Nonetheless, Joyce attended a prestigious Jesuit school and went on to study philosophy and languages at University College, Dublin. He moved to Paris after graduation in to pursue medical school, but instead he turned his attention to writing. In he returned to Dublin, where he met his future wife, Nora Barnacle, the following year. From then on, Joyce made his home in other countries. From to he and Nora lived in Rome and Trieste, Italy, and from to they lived in Zurich, Switzerland. They returned to Zurich in , where Joyce died in . In , at the age of twenty-five, Joyce published Chamber Music, a collection of poetry. Though Joyce had written the book years earlier, the stories contained characters and events that were alarmingly similar to real people and places, raising concerns about libel. Joyce is most famous for his later experimental novels, Ulysses , which maps the Dublin wanderings of its protagonist in a single day, and Finnegans Wake . The political scene at that time was uncertain but hopeful, as Ireland sought independence from Great Britain. The nationalist Charles Stewart Parnell, who became active in the 1880s, had reinvigorated Irish politics with his proposed Home Rule Bill, which aimed to give Ireland a greater voice in British government. He waited until he filed for divorce to expose the affair. Both Ireland and England were scandalized, Parnell refused to resign, and his career never recovered. Parnell died in 1891, when Joyce was nine years old. Irish citizens struggled to define what it meant to be Irish, and a movement began to reinvigorate Irish language and culture. The movement celebrated Irish literature and encouraged people to learn the Irish language, which many people were forgoing in favor of the more modern English language. Ultimately, the cultural revival of the late nineteenth century gave the Irish a greater sense of pride in their identity. Ireland splintered into factions of Protestants and Catholics, Conservatives and Nationalists. Since Joyce spent little of his later life in Ireland, he did not witness such debates firsthand. However, despite living on the continent, Joyce retained his artistic interest in the city and country of his birth and ably articulated the Irish experience in his writings. Dubliners contains fifteen portraits of life in the Irish capital. Joyce focuses on children and adults who skirt the middle class, such as housemaids, office clerks, music teachers, students, shop girls, swindlers, and out-of-luck businessmen. Joyce envisioned his collection as a looking glass with which the Irish could observe and study themselves. In most of the stories, Joyce uses a detached but highly perceptive narrative voice that displays these lives to the reader in precise detail. Rather than present intricate dramas with complex plots, these stories sketch daily situations in which not much seems to happen—“a boy visits a bazaar, a woman buys sweets for holiday festivities, a man reunites with an old friend over a few drinks. The stories in Dubliners peer into the homes, hearts, and minds of people whose lives connect and intermingle through the shared space and spirit of Dublin. A character from one story will mention the name of a character in another story, and stories often have settings that appear in other stories. Such subtle connections create a sense of shared experience and evoke a map of Dublin life that Joyce would return to again and again in his later works.

Chapter 9 : Irish Nationalism Quotes, Quotations & Sayings

A brief history of the Irish Nationalist Movement Paul A. Townend, author of The Road to Home Rule: Anti-imperialism and the Irish National Movement, provides some background on the turbulent political landscape in Ireland in the late s.

Townend, author of *The Road to Home Rule: Anti-imperialism and the Irish National Movement*, provides some background on the turbulent political landscape in Ireland in the late s. *The Road to Home Rule* tracks the relationship of discontented Irish patriots with their place in the British imperial system. Then and now, an ambitious and rambunctious political minority worked tirelessly, successfully, and, in the minds of the political establishment, unscrupulously, to disturb what many saw as an inevitable progressive march away from the past. This past was bound by localism and resentful identity politics, and this minority sought to move towards a brighter, more prosperous, and mutually advantageous transnational and interconnected future. The joint project of spreading Christianity, British law, and building a global economy dominated by British technology, capital markets, communications, and transport infrastructure—railroads, telegraphs, and steamships—would thus transcend generations of petty sectarian animosities and festering grievances. In Ireland, however, this vision was disturbed by unanticipated developments, and was then swallowed up by a wave of frustrated and angry Irish populism. Rising economic distress in Ireland occasioned by the disruption of global agricultural markets compounded popular discontent. The situation boiled over as Disraeli, and then his Liberal successor, William Ewart Gladstone, embarked between and on a spectacular series of bloody imperial campaigns against Afghans, Zulus, Boers, Egyptians, and Sudanese peoples unwilling to accept Pax Britannica and all its benefits, which they never asked for. It took the political entrepreneurship of Charles Stewart Parnell, however, and a handful of cosmopolitan allies—many of them globetrotting journalists and foreign correspondents, like the Fenian J. Parnell caught the pulse of Irish disgust and rejected any embrace of British imperial ambition. Parnell superseded Butt by forging a powerful bond with nationalist sentiment, building a transformative and enormously consequential new Home Rule movement that demanded greater independence and rejected Irish support for the imperial project. He and others used the press, especially the new technologies that encouraged the insertion of political cartoons, to promote a vision of empire building as an exercise in hypocritical brutality. National Library, Ireland By strengthening for many in Ireland the connection between opposition to Union and opposition to empire, Parnell made it nearly impossible for himself or his successors to reconcile Irish independence with imperial citizenship. To achieve their political goals, Parnellite Home Rulers had to stoke public opinion, graphically caricature British power, and work to remind Irish people of their historical grievances. In their struggle against what they understood to be overwhelmingly powerful political and economic forces, they adopted an opportunistic and ethically fluid approach to building their movement into a transformative revolution. National Library, Ireland How Brexit might be better understood by contemplating the Irish anti-imperialist campaign is too presentist an undertaking for this historian. Parnell remains a national hero in Ireland; his political genius is acknowledged by many who are less sure of the long term consequences of the political movement he led. But to the majority of his politically astute contemporaries, the savvy Irish elites of his day, Parnell was a demagogue who enabled the short-sighted and opportunistic rejection of the best way forward for the Irish people into a better future and a brighter era of cooperation. Because he refused to let go of the past and move on from bitterness and grievance, the argument went, his trading in the emotionally effective but short-sighted currency of anti-imperialism left the Irish outside of the power structures that self-interest dictated they accept and adapt to.