

# Low Pay: The Irish Experience : Papers from the National Conference on Low Pay, Organized by the Combat Poverty Agency and the Irish Congress of Trade Unions and Held in Dublin on December 13, 1989; 9781871643091; 1990; Combat Poverty Agency, 1990; Brian Harvey, Mary Daly

The Irish Famine Curriculum would not have been possible without the work of New Jersey Senator James E. McGreevey, Rutgers Economics Professor Jack Worrall, historian Dr. Christine Kinealy, teacher Jim Masker, and author Liz Curtis. We express our gratitude to Eoin McKiernan, Fr. Des Wilson, the late Dennis Clark, and the late Michael J. Kane, who have shown us their Faith by their Works. Prepared by the Irish Famine Curriculum Committee, James Mullin, Chairman: 757 Paddock Path, Moorestown, NJ 08057 (609)727-4255, FAX: (609)866-9538, email: JVMullin@aol.com.

1. About the contents. The best example is the Book of Kells, an 8th century copy of the New Testament. THE VIKINGS. The monks also worked elaborate ornamentation in bronze, enamel and gold. The Irish Congress of Trade Unions (often abbreviated to just Congress or ICTU), formed in 1959 by the merger of the Irish Trades Union Congress (founded in 1894) and the Congress of Irish Unions (founded in 1945), is a national trade union centre, the umbrella organisation to which trade unions in both the Republic of Ireland and Northern Ireland affiliate. But because prices are lower in most developing countries, if the poor actually bought the things they do at U.S. prices, they would need to spend more than 99 cents. So to imagine the lives of the poor, you have to imagine having to live in Miami or Modesto with 99 cents per day for almost all your everyday needs (excluding housing). This book is an invitation to think again, again: to turn away from the feeling that the fight against poverty is too overwhelming, and to start to think of the challenge as a set of concrete problems that, once properly identified and understood, can be solved one at a time. But they cannot pay for the investments precisely because they are poor—they are in what economists call a "poverty trap." 10 Corish, *The Irish Catholic Experience*, p. 30-62. 6What caused change in Irish Catholicism was not this foreign threat but an internal reform movement within the Irish Church that began in 1101 with a synod in Cashel. The reforms initiated by this synod and others in the early twelfth century were intended to bring order and discipline to the Irish Church. 9. The origins of Irish nationalism and the rebirth of Catholicism in the nineteenth century derived from the effects of a reaction against British imperialism and an attempt to reinvent a Gaelic culture, preserve a Catholic religious identity, and reinvigorate Catholic religious practice. 9In the Irish case, political independence coincided with religious independence.