Legacies Matter
Legacies matter, because the past protrudes into the present and shapes the future (Simmel). In contemporary Ireland, legacies of state and church interventions resurfaced with revelations around the Magdalene Laundries. The role of institutions in shaping public moralities is obvious in debates surrounding Repeal the 8th and the ongoing Brexit crisis has highlighted legacies of religious, political and ethnic divides and a need to revisit notions of our Republic. These issues highlight the need for strong sociological responses to the past in order to better understand and shape the future.

The ongoing process of individuation is thought to lead to the fading of individual and collective memory and to a growth in political apathy. Lacking memory, losing hold of our legacies, persons and societies suffer from amnesia, and become prone to manipulation by ‘alternative facts’ and ‘fake news’. The conference this year invites papers on this topic by posing urgent social, cultural and ethical-political questions: What is forgotten, what we ought to remember, and what we may need to forget. If we are to envision a future other than Brexiteer atavism, Trumpian apocalyptic carnival, and planetary climate breakdown then reflection on our legacies really matters.

The Dublin Institute of Technology Grangegorman campus offers the perfect place to explore these legacies.
## Conference Programme at a Glance

### Friday 18th May

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>10am</td>
<td>Registration and Coffee (Reception Area Rathdown House)</td>
</tr>
<tr>
<td>11-12.30</td>
<td>1.1 Roundtable: Policing at a Crossroads RD006</td>
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<td></td>
<td>1.2 ‘Truths’, ‘facts’ and power in the age of new social media GW302</td>
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<td>1.3 Publishing Workshop – Irish Journal of Sociology GW – Ground Floor</td>
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<tr>
<td>11-12.30</td>
<td>Heads of Department/ Subject Leads meeting RD004</td>
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<tr>
<td>12.30-1.15</td>
<td>Lunch</td>
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<td>1.15</td>
<td>Welcome Address (St Laurence’s)</td>
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<tr>
<td>1.30</td>
<td>Plenary Panel Dealing with the legacy of historical institutional child abuse: What are the lessons from Ireland? (St. Laurence’s)</td>
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<tr>
<td>3.00</td>
<td>Coffee</td>
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<tr>
<td>3.30-5.00</td>
<td>3.1 TASC - Can social research contribute to social policy? RD005</td>
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<td></td>
<td>3.2 Childhood and youth in critical review RD006</td>
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<td></td>
<td>3.3 Legacy issues from the Troubles and the future of Good Friday GW302</td>
</tr>
<tr>
<td>5.00-6.00</td>
<td>Keynote speaker Dr. Damien Brennan, Trinity College Dublin (St. Laurence’s)</td>
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<tr>
<td>6.00</td>
<td>Wine Reception Annual General Meeting (St. Laurence’s)</td>
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**Conference Rooms:**
RD005 Rathdown House, Ground Floor
RD006 Rathdown House, Ground Floor
GW302 Greenway Hub Building floor 3


<table>
<thead>
<tr>
<th>Time</th>
<th>Session</th>
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<tbody>
<tr>
<td>10.00-11.30</td>
<td>5.1 Incarceration: Rights, Inequalities and Institutional Legacies RD005</td>
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<tr>
<td>11.30</td>
<td>Coffee</td>
</tr>
<tr>
<td>12.00-1.30</td>
<td>6.1 Perspectives of racialised and religious minorities in Ireland RD005 (Chair: LM)</td>
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<tr>
<td>1.30-2.30</td>
<td>Lunch</td>
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<tr>
<td>2.30-4.00</td>
<td>7.1 Roundtable: Women’s Imprisonment: the case for abolition RD005</td>
</tr>
<tr>
<td>4.00</td>
<td>Conference close</td>
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</tbody>
</table>

Conference Rooms:
RD005 Rathdown House, Ground Floor
RD006 Rathdown House, Ground Floor
GW302 Greenway Hub Building floor 3
Special Events

Dealing with the legacy of historical institutional child abuse: What are the lessons from Ireland?

Plenary Panel

Professor Patricia Lundy, Ulster University
Breeda Murphy (Tuam Home Survivors Network),
James Gallen (Dublin City University)
Eoin O' Sullivan (Trinity College Dublin)

Plenary Speaker

Dr Damien Brennan
Trinity College Dublin
Ireland’s Insanities

Roundtable: Women’s Imprisonment: the Case for Abolition
Ulster University & Queens University Belfast
Linda Moore, Gillian McNaull, Phil Scraton, Azrini Wahidin

Roundtable: Irish Policing at a Crossroads: Legitimacy, Legacies and Culture
Vicky Conway (DCU)
Aogan Mulcahy (UCD)
Matt Bowden (DIT)
2018 Host: Dublin Institute of Technology

Dublin Institute of Technology and the School of Languages, Law and Social Sciences is delighted to be hosting the SAI Conference 2018 at our new Grangegorman Campus. The campus will unite all DIT schools and colleges that are currently dispersed throughout the city. Sociology is as important now as it always has in providing us with critical concepts and empirical work to help us understand and to actively engage with the issues and challenges that we face in Irish society today. We welcome this opportunity to bring sociologists from Ireland and abroad to Grangegorman.

The campus has in the past served many purposes as a prison, mental hospital, a women’s penitentiary and a hospital for treating shell-shocked soldiers. We are excited to make a new history for this place: once an island in Ireland’s carceral archipelago it is now part of an exciting new project to be one of Ireland’s leading third level institutions. We are proud especially of our tradition in the social sciences in our teaching of professionals working in education, social care but also in our highly-regarded teaching and research in areas such as criminology, media and the creative arts.

DIT GRANGEGORMAN

We encourage you to visit the city and the neighbourhoods close to the campus (Smithfield, Phibsborough and Stoneybatter): our Luas stop at Grangegorman can act as your conveyance further afield to the city centre, St. Stephen’s Green and beyond. We are delighted to be associated with the SAI over the years and we hope that the 2018 Annual Conference at Grangegorman will build upon recent events at Ulster University in Belfast and at the University of Limerick.

Would you like to host the Annual Conference in 2019 or 2020?

Expressions of Interest are welcome from any institution in Ireland to host upcoming Annual Conferences. Host institutions should be able to provide a suitable venue, a member of staff to liaise with the host institution, and demonstrate a connection with Irish Sociology. Expressions of Interest or queries about hosting the Conference may be sent to the Executive Committee before 1 July 2018 at sociology.ie@gmail.com
Directions to DIT Grangegorman

Registration

Registration takes place at Rathdown House, Rathdown Road, inside the main gate of DIT Grangegorman.

Please ensure that you have completed your Conference booking prior to arrival at sociology.ie

Refreshments will be available at the Registration area, unless otherwise indicated.

Please note that there is no luggage storage, and belongings should be kept with you at all times.

A team of volunteers will be on hand to answer your queries and direct you to the venues for all events.
Directions to DIT Grangegorman

Walking/Public Transport/Cycling

From Heuston:  
Walking - 15-20 minutes via north quays to Queen Street bridge. Turn left onto North Queen Street and continue straight towards Grangegorman Lower. 
LUAS Red Line to Smithfield: walk across Smithfield Square and turn left at Cobblestone pub, take next right and straight on to Grangegorman Lower. 
Dublin Bikes also an option - there are three new stations outside DIT Grangegorman.

From City Centre:  
Walking: Along north side of quays, turning right on North Queen Street and continue straight on until you reach Grangegorman Lower. 
LUAS Green Line / Cross City heading towards Broombridge.  
ALIGHT AT GRANGEGORMAN STATION ONLY - you cannot access the campus from the station Broadstone - DIT. 
Bus: 46A to North Circular Road. Alight at Stop for Rathdown Road. Walk down Rathdown Road onto Grangegorman Lower. 
Dublin bikes also an option from City Centre Stations.

From Connolly Station / Bus Aras:  
Walking: follow city centre directions as above. 
LUAS - Red Line to Smithfield cross Smithfield Square and turn left at Cobblestone pub, take next right and straight on to Grangegorman Lower. 
Bus: walk to city centre / O'Connell Street (8 minutes) take 46A to North Circular Road. Alight at Stop for Rathdown Road. Walk down Rathdown Road onto Grangegorman Lower. 
Dublin bikes also an option from bike stations near to bus and rail stations.

Driving

Be warned - this is more complicated than you think. If you must it is best to access DIT Grangegorman Campus via North Circular Road and Rathdown Road. Alternatively via the North Quays drive up Blackhall Place, right onto Brunswick Street and left onto Grangegorman Lower.

Parking: except for registered disabled drivers, there is no on-campus parking whatsoever. Ample on-street meter parking is available on Grangegorman Lower. Nearest multi-storey parking is at Smithfield (access via North Queen Street)
ANNUAL GENERAL MEETING

The AGM of the Sociological Association of Ireland will take place on Friday 18 May 2018 at 6pm at DIT Grangegorman.

All current members are entitled to vote or to submit any motion.

Agenda

1. Minutes of the 2017 meeting
2. Constitution
3. Chair’s report
5. Elections for any vacancies arising
6. Irish Journal of Sociology report
7. Motions submitted by Members (received by 1pm on Friday 18 May)
8. Any other business
FRIDAY

1.1 Roundtable: Irish Policing at a Crossroads: Legitimacy, Legacies and Culture

*Dr. Vicky Conway, Dublin City University, Vicky.conway@dcu.ie*
*Dr. Aogan Mulcahy, University College Dublin, aogan.mulcahy@ucd.ie*
*Dr. Matt Bowden*, Dublin Institute of Technology, matt.bowden@dit.ie

We will explore under three interrelated themes reflecting upon the recent public revelations about policing in Ireland.

(i) Achieving Policing Accountability and Confronting Truths
While far from perfect, we have the the in the last decade begun to see the beginnings of police accountability and oversight in this jurisdictions. Lifting that stone exposes all kinds of issues long covered over. And while this may indeed be a very natural part of the process of moving toward better policing, it generates stark questions as to how we will respond to those truths, in terms of supporting victims, in terms of discipline, in terms of learning lessons.

(ii) Legitimacy, professionalism, proximity and the past
Pathways to police legitimacy can be based, on the one hand, on police adherence to professional standards ('distance' from the public), and on the other, by securing public support ('policing by consent', or 'proximity' to the public). While these are often considered complementary, in reality they can involve potentially contradictory strategies. Debates about police legitimacy in Northern Ireland and the Republic highlight the importance of the local context in shaping these strategies.

(iii) Solidarities: cultures: breath tests: Reflections on Police Deviance
Recent revelations in respect of the mass manipulation of official data raises the issues of ongoing problems of police accountability, governance and credibility. Considering the breath test and other data controversies this contributions draws from ideas about work place cultures to consider the longer term implications of police deviance. This theme will consider if revelations appear to reveal a culture of entitlement inherent in the occupational culture of An Garda Siochana.

1.2 ‘Truths’, ‘facts’ and power in the age of new social media

- Kathryn Hayes - Narrowing the Discourse? Growing precarity in freelance journalism and its effect on the construction of news discourse.
- Audrey Galvin - The social construction of murder-suicide by Irish media.
- Henry Silke, Eugenia Siapera, Maria Reider - Hybrid Media and Movements: The Irish Water Movement, Press Coverage and Social Media
- Kieran Keohane - Neoliberalism’s Endgame: Peter Thiel and the return of the Mechanical Turk

Narrowing the Discourse? Growing precarity in freelance journalism and its effect on the construction of news discourse.

*Kathryn Hayes*, University of Limerick, Kathryn.hayes@ul.ie
*Dr. Henry Silke, University of Limerick*, henry.silke@ul.ie

As the number of freelance journalists increases across Europe (Walters et al 2006, Bittner 2011, Spilsbury 2016,) the changing nature of work in journalism has effects and possible implications for the kinds of news discourses that are circulated. Scholars have described how the increased
casualisation of labour in journalism, has seen news work become more precarious and market driven (Deuze 2009); marked by declining incomes, loss of control over one’s work, intense workloads, long hours and limited access to labour and social protections (Cohen 2016). This paper performs exploratory research exploring the experiences of freelance journalists in the Republic of Ireland in the context of increasing casualised work. It does so in order to consider whether challenging working conditions may impact on the type of journalism work carried out by freelancers and by extension influences the construction of news and wider discourse. Following the constructionist school (Tuchman 1978), this paper explores the journalistic routines and practices employed by freelancers who are often constrained by resources and time. Drawing from Philo (2007) it considers the generation of discourse from the perspective of the political economy of the news industry including the production process in generating news, in other words, influences on discourse before the text. The paper explores the generation of news discourse by interviewing practicing freelance journalists about their routines and work practices. To conclude, the paper questions whether journalism’s so called ‘fourth estate’ role is undermined by structural changes in contracts offered to journalists and posits that growing inequality in the news industry may itself act to constrain news reporting that challenges power which may act to underpin broader inequality itself.

**Freelance journalism, precarity, constructionism, news discourse.**

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**The social construction of murder-suicide by Irish media**
*Audrey Galvin, University of Limerick, Audrey.galvin@ul.ie*

Through processes of objectification, internalization and externalization, the news media can put forward a dominant frame through which to view a social phenomenon. This paper examines this process in relation to the reporting of murder-suicide. Through operationalizing the role of primary claims makers, the media, as secondary claims makers can reconstruct a murder-suicide for society, they may provide causal reasons, or present the murder-suicide using a crime narrative, which is one dimensional. This in turn can shape how the wider society interprets the world around them.

The Irish media coverage of murder-suicide has been described as “sensationalist”, “graphic” and “concerning”, whilst news workers have said that media guidelines have led to a dilution of the discussion of the wider issues surrounding murder-suicide. There is a dearth of research into media content, whilst no research has been conducted into the media framing of murder-suicides in an Irish context.

The paper will draw from exploratory and published research into media discourses surrounding murder-suicide in Ireland as well as exploring the implications of framing and ethics in the construction and production of these stories. It will provide a literature review of the macro and micro aspects of the framing process by exploring how issues of the professional source relationship, norms and normative assumptions of media professionals influences the production of meaning.

Through the theoretical lens of social constructionism and ethics, this research will examine how four print newspapers constructed stories on three cases of murder-suicide and the ethics employed by news workers in that process. This wider PhD research examines the Hawe murder-suicide, the O Driscoll case and the Greaney case coverage by the Irish Times, Irish Independent, Irish Daily Star and Irish Daily Mirror newspapers.

**Social constructionism, murder-suicide, Irish print media**

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**Hybrid Media and Movements: The Irish Water Movement, Press Coverage and Social Media**
*Dr. Henry Silke*, *University of Limerick, Henry.Silke@ul.ie*
*Dr. Eugenia Siapera, Dublin City University*
*Dr. Maria Rieder, University of Limerick*

In 2010, as part of the Troika intervention into Ireland, the imposition of metered domestic water charges and the creation of a centralized water company was agreed. Domestic water in Ireland heretofore was paid for from general taxation and universally available to those on the national...
system. The imposition of water charges met spontaneous militant action at local level, including the blockading of districts to prevent meter installation, and mass protests involving hundreds of thousands. The campaigns were quickly dubbed ‘violent’ and accused of being ‘infiltrated’ by ‘dissidents’ (terrorists) and other ‘sinister’ elements while minor acts of disobedience such as pickets and sit down protests were recast as ‘violent’. In response, water activists utilized social media networks to disseminate opposition, bypassing the established media.

The theoretical argument underpinning of this study makes the case for an increasingly widening gap between the media and the public, where, media operates as political actors themselves. Secondly, the paper explores the use of Social Media by activists both to disseminate subaltern views and as a critical media literacy tool.

**Social Media, Hybrid Media, Irish Water**

**Neoliberalism’s Endgame: Peter Thiel and the return of the Mechanical Turk**

*Dr Kieran Keohane, University College Cork, k.keohane@ucc.ie*

In his Theses on the Philosophy of History Walter Benjamin says that 'to articulate the past historically [i.e. to work with legacy] does not mean to represent it 'as it really was', but to seize hold of a memory as it flashes up in a moment of danger.' In the moment of our present danger and in the context of the unfolding story of Facebook and Cambridge Analytica this paper works with the legacy of Benjamin's denkbilder, specifically the chess-playing machine known as the 'Mechanical Turk' as a metaphor for 'artificial intelligence', to examine neoliberalism’s endgame as envisaged by Peter Thiel, Silicon Valley billionaire, life chess master and Trump transition team member. Thiel’s neoliberal endgame and the goal of neo-monarchical Restoration will be considered in light of Samuel Beckett’s ‘Endgame’ and Walter Benjamin’s ‘theses on the philosophy of history’ to argue that the neoliberalism’s vulnerability is that its purportedly ‘divine’ Market continues to depend upon a hidden kernel of human consciousness.
2.0 Plenary Panel

Dealing with the legacy of historical institutional child abuse: What are the lessons from Ireland?
Breeda Murphy (Tuam Home Survivors Network)
Professor Patricia Lundy (UU)
James Gallen (DCU)
Professor Eoin O’ Sullivan (TCD)

He who controls the past controls the future. He who controls the present controls the past.”
Orwell 1984

Breeda Murphy, Tuam Home Survivors Network

The story of Tuam Mother and Baby Home and the injustices that continue to stain our generation are an indication of the corrupting force of power when absolute and unchallenged. In relation to this discipline of Sociology, Dahl explained power as ‘ancient and ubiquitous as any that social theory can boast’ (1957:201). And Hobbs, chillingly told of the ‘perpetual and restless desire of power after power that ceaseath only in Death’ (1651:161).

Legacies of the past weigh heavily for some of our now elderly citizens airbrushed from history—having committed no criminal offence, yet labelled and stigmatised: their crime one of poverty, innocence and/or vulnerability; of not fitting into the vision that De Valera enshrined in his St. Patrick’s day address of 1943 depicting ‘comely maidens’ and ‘cosy homesteads’ with the ‘romping of sturdy children’.

By contrast, they were commodities, subjected to harsh, cruel and inhumane treatment; forced labour, under-nourished, subjected to vaccine trials without consent or adequate oversight, trafficked between Institutions, Religious Orders and even jurisdictions. We look today at that legacy that saw the last Magdalene Laundry close its doors in 1996, and a child’s burial in a mass plot in 1990 at Bessborough Mother and Baby Home. Focusing particularly on Tuam, and the 796 ‘lost’ children and five mothers unburied - disposed of in structures designed to treat and contain human waste material, an image that we cannot dilute or erase from public consciousness.

This presentation will include survivor’s testimonies by way of quotes as we attempt to make sense of their incarceration, their struggle to recover their identity amid a myriad of obstacles against a backdrop of policies and institutional responses that supported their incarceration and see how that impacts today and will continue to impact into the future. One particular quote hangs daily with me, upon visiting the site of her incarceration; the interviewer asked the survivor if she would walk through with them. Calmly she explained why she could not. ‘You see’, she explained, ‘I have never left’.

It is important to remember that via such testimonies we are bearing witness to ‘the traumatic experience/memory [which] is in a sense timeless. It is not transformed into a narrative memory. If it can be told at all it is still a re-experience’ and thus a re-traumatising of the survivor. (B. A Van Der Kolk and Onno Van Der Hart: 1995)
Contested Legacies: The Case of St. Conleth’s Reformatory School, Daingean – 1870-173.
Professor Eoin O’Sullivan, Trinity College Dublin, tosullvn@tcd.ie

St. Conleth’s Reformatory School opened in 1870 and was operated by the Oblates of Mary Immaculate until it closed in 1973. Between 1940 and 1973 it was the only reformatory school for males between the ages of 12-17 in the Republic of Ireland, with the closure of St. Kevin’s reformatory in Glencree, Co. Wicklow in 1940. Daingean has a contested history. A number of biographical accounts suggest that severe corporal punishment was commonplace in the School, and a State inquiry between 1967 and 1970 recommended it be closed at the earliest possible moment, so perturbed were the members of the inquiry team at the conditions in Daingean. The School was investigated by the Commission to Inquire into Child Abuse (1999-2009) and concluded that sexual abuse of boys by staff took place. However, The Oblates of Mary Immaculate have disputed this conclusion, arguing that insufficient historical evidence exists to support this conclusion. The paper will explore the problematics of reconstructing the past through judicial inquiries using the Daingean Reformatory as case study.

Hearing the Voice(s) of Survivors: Dealing with the Legacy of Historical Institutional Child Abuse in Northern Ireland
Professor Patricia Lundy, Ulster University, p.lundy@ulster.ac.uk

Historical child abuse scandals have rocked powerful institutions across the globe. The Catholic Church and State institutions are at the centre of the allegations. These are crimes of the powerful perpetrated against the most vulnerable and powerless in society involving abuse of power and breach of trust on an enormous scale. In Ireland, the origins of the child abuse crisis are acknowledged as relating to the deference towards religious personnel and their status in society, and the culture of silence, indifference and social disbelief of abuse victims. Child abuse is a crime. The State has legal responsibility for the care and protection of children in its care. Yet, as Stanley (2016) points out: ‘victims are in a double bind: they have the State as their offender, but they need the State as protector and resolver of claims’. In Ireland, the State was either aware of, or even involved in, what happened through acts of omission, or in some instances commission. The scale of abuse was widespread, indeed institutionalized and has been characterized as a gross violation of human rights. The focus of this paper is on Northern Ireland’s experience of dealing with the legacy of historical institutional abuse. Public inquiries are the dominant international response, yet scant empirical research exists on survivors’ experiences of inquiries and what they want from such processes. This paper uses the Northern Ireland Historical Institutional Abuse Inquiry (HIAI) as a case study, and draws upon extensive empirical evidence based on interviews with abuse survivors who participated in the Inquiry, focus groups, inquiry observation and analysis of Inquiry transcripts. From the perspective of many survivors, the Inquiry was a bruising experience and fell short of meeting their justice needs. Against this backdrop and critique, lessons and alternative models for dealing with the legacy of historical child abuse are considered.

Historical Institutional Abuse and Transitional Justice
Dr James Gallen, Dublin City University

This presentation will address the extent to which the legacy of historical institutional abuse, involving physical and sexual abuse against women and children in Magdalene laundries, industrial schools and Mother and Baby Homes, can be evaluated through the lens of transitional justice. Transitional justice concerns a society’s attempts to address a legacy of widespread or systemic human rights violations. Transitional justice has typically concerned legacies of armed conflict or
authoritarian rule, but increasingly its practice and scholarship have expanded to address the legacy of widespread or systemic harms in peaceful consolidated democracies such as Canada, Australia or the United Kingdom. This article will evaluate the approach taken in Ireland regarding its legacy of its institutional abuse, and identify the key elements that can be learned from the Irish approach, regarding the role in Institutions in Irish historical state building in the construction of the relationship of power between Church and State authorities.

In particular, this presentation will argue that in addressing its past legacy of institutional abuse, Ireland risks ignoring the best practices adopted through the transitional justice paradigm, and risks missing the opportunity to demonstrate the central significance of institutional abuse to national identity, a transformed national narrative and relationship of church and State. Finally, the process of addressing the past may also miss the opportunity to comprehensively acknowledge the rights held, harms experienced of victim-survivors by failing to place their voices, priorities and preferences as the central feature of how we view and redress historical institutional abuse.

3.1 Panel: TASC: "Can social research contribute to social policy?"

TASC is an independent think-tank whose work focuses on reducing economic inequality and sustaining democracy. A critical feature of this work is the process of translating social research into social policy. Throughout this panel, the director of TASC, Dr Shana Cohen, and members of the TASC research team will provide a detailed overview of this process. Firstly, Dr Cohen will introduce TASC and outline why it is important for social research to contribute to social policy. The following papers on the panel will explain the process of translating research to policy in greater detail, with examples drawn from current research projects. Dr Sinead Pembroke will explain how her research on The Social Implications of Precarious Work will provide policy recommendations for various areas of social policy including labour relations, healthcare, childcare and housing. Finally, Kirsty Doyle will outline how one of TASC’s newest projects, Health Inequalities in the EU, will inform best practice for improving access to healthcare services, and as such, contribute to the reduction of health inequalities.

3.2 Childhood and youth in critical review

- Paddy Dolan - Structure, process and agency in historical and sociological depictions of children: Comparing figurational sociology and “new” childhood studies
- Joshua D. Savage, Dr Delma Byrne, Dr Aphra Kerr - Growing Up in Safety, Online and Off: Gendered Patterns of Bullying and Risk among Irish Youth

Structure, process and agency in historical and sociological depictions of children: Comparing figurational sociology and “new” childhood studies

Dr. Paddy Dolan, Dublin Institute of Technology, paddy.dolan@dit.ie

The new childhood studies that emerged in the 1980s and 1990s through the work of Chris Jenks, Alan Prout and Allison James, amongst others, sought to address the lacunae of childhood within the discipline of sociology, and also to challenge the dominant models of the passively socialised child seen as prevalent in the social sciences generally. These authors argued that the distance between children and adults in terms of agency, competence, emotional self-control and independence, was greatly exaggerated in the sociological literature. Against the structural assumptions of ideas of socialisation advanced by Talcott Parsons and others of a functionalist persuasion, the new childhood scholars
positioned children as active agents in the world, though sometimes oppressed and constrained by adults due to their limited conceptions of childhood.

In this paper I compare this approach with the older figurational model developed by Norbert Elias, who addressed childhood as an element of broader studies, such as The Process of Civilisation, and more explicitly in his essay The Civilising of Parents. Elias’s arguments concerning childhood are sometimes presented as structuralist, imagining that he positioned children as passive recipients of adult cultures, but this is a rather misguided reading of his work. However, he does see broader social processes leading to the need for greater emotional self-control as a social standard developing over generations. As these social standards become more difficult to reach, people take longer to learn and master them, thus lengthening the distance between children and adults. Drawing on examples from Irish history in particular, I show how the ahistorical focus of the social scientific study of children produces a peculiar parallel with actual histories of childhood.

Childhood; structure; agency; Elias

Growing Up in Safety, Online and Off: Gendered Patterns of Bullying and Risk among Irish Youth

Joshua D. Savage, Maynooth University, joshua.savage.2015@mumail.ie *
Dr Delma Byrne, Maynooth University, delma.byrne@mu.ie
Dr Aphra Kerr, Maynooth University, aphra.kerr@mu.ie

The Department of Education and Skills in its 2013 Action Plan on Bullying has highlighted the need for increased awareness of bullying among young people in Ireland. Concurrently, EU-funded projects such as EU Kids Online have identified new risks, which Beck (1986) considers socially construed avenues of potential harm, emerging as social media and networked devices introduce the danger of cyberbullying. This paper presents ongoing postgraduate research, funded by the Irish Research Council, that seeks to ascertain gender effects on modes of bullying and risk among youth in Ireland using secondary survey analysis of data from Wave 2 of the Youth Cohort of the Growing Up in Ireland National Longitudinal Study of Children, collected in 2011-2012 from 7,525 youth aged 12-13.

Using multivariate analytic methods, it was found that gender differences emerged in the duration, type, and responses to bullying. Males were more likely to have been bullied through direct methods, such as physical or verbal bullying, while females were more likely to have been bullied through indirect methods or through electronic channels, such as e-mails, voice messages, or posts on social media.

O’Neill and Dinh (2013) in their EU Kids Online Cyberbullying Report found a discrepancy between children’s reporting of cyberbullying and parents’ awareness of such; the GUI data reveals a similar discrepancy with bullying in general, with additional gender differences. These findings suggest a gender component to risk and bullying behaviour both on and offline, with females experiencing increased risk of harassment in online spaces even at a young age, and males at risk of extended bullying without guardian knowledge. While events such as Europe’s Internet Safety Day focus on media literacy for parents and children, these findings suggest the need for considerations of gender in both online and offline bullying awareness and prevention initiatives.

Growing Up in Ireland, Quantitative Methods, Bullying, Internet Safety
3.3 Legacy issues from the Troubles and the future of Good Friday

- Niall Gilmartin - Refugees, Forced Displacement and Truth Recovery in Northern Ireland’s ‘Troubles’
- Peter Doak - Symbolic Enclosure in a City of Culture

Refugees, Forced Displacement and Truth Recovery in Northern Ireland’s ‘Troubles’

Dr. Niall Gilmartin, Trinity College Dublin, ngilmart@tcd.ie

The outbreak of ethno-sectarian violence in Northern Ireland during the late Summer of 1969 gave rise to a refugee crisis which at the time, represented the largest involuntary movement of population in Europe since the end of the Second World War. The consequences of these traumatic events witnessed a re-drawing of ethnic-sectarian boundaries, saw whole communities uprooted, and for all intents and purposes gave birth to the Provisional IRA. While the refugee crisis represents one of the most important threads in understanding the outbreak of the ‘Troubles’, the dearth of academic and mainstream attention to their stories and experiences represents a glaring and pressing gap in knowledge. This paper is part of a larger project seeking to shed light on the hitherto overlooked experiences of those who directly suffered forced displacement. While efforts to establish a formal truth commission in Northern Ireland remains a vexed and deeply contested issue with little sign of a cross-party consensus, the testimonies here offer new insights into ways of dealing with the past. Based on in-depth interviews and shared focus groups with catholics/nationalists and protestant/unionists participants, the paper finds that they are concerned less with pursuit of justice and legal accountability and more with recovering the stories of those directly involved in these turbulent events. Given the burgeoning body of scholarly work advocating community-based approaches, the paper argues that recording and recognizing the overlooked perspectives of refugees offers a nascent cross-community approach to what remains a deeply contested period in Northern Ireland’s conflict. Furthermore, their testimonies challenge and broaden out prevailing definitions of ‘victims’ and ‘trauma’ in dealing with the past, which effectively leave little room for the needs and interests of those such as refugees.

Refugees; Truth; Conflict Transition; Northern Ireland.

Symbolic Enclosure in a City of Culture

Dr. Peter Doak, Ulster University, p.doak@ulster.ac.uk

In-keeping with the canon of European cultural and urban policy, policy makers in Derry sought cultural capital designation to address the city’s economic underdevelopment. In a case study which could have been lifted from the pages of Richard Florida’s Rise of the Creative Class, an impressive cultural programme was drafted to aid the reimagining of the city. De-militarised and de-industrial sections of the riverfront were subject to selective aestheticization and beautification as urban space was reconfigured according to a new logic of increased symbolic competitiveness. These prioritised spaces were to be the stage for the inaugural UK City of Culture year with the intention of projecting positive mediations of the city to an international audience. The newly reconfigured ‘public’ spaces of city of culture were constructed as shared and inclusive in contrast to the segregated, exclusive spaces of the city of conflict. Such spaces were held to be emblematic of the city’s ‘new story’ – a trajectory involving a transition towards prosperity and peace and away from a past characterised by poverty and political conflict.

Drawing on extensive ethnographic research, this paper explores how the spectacular spaces of the City of Culture – the stage for the reimagining of the city – were also subject to securitization, privatization and enclosure. It argues that such exclusive and exclusionary space is highly problematic and advances the concept of symbolic enclosure to interrogate the multiple spatial, temporal, and symbolic processes which subordinate public space to more narrowly defined interests.

Conflict; entrepreneurialism; securitization
4.0 Plenary Speaker

Ireland’s Insanities
Dr Damien Brennan, Trinity College Dublin

Dr Damien Brennan is Subject Leader for Sociology at the School of Nursing and Midwifery, Trinity College Dublin, where his teaching and research are focused on the Sociology of Health and Illness. Dr Brennan has developed a significant agenda of research which examines 'Contexts of Care Provision in Ireland'.

He has made a major contribution to understanding Ireland's problematic institutional past, while also examining the potential for care provision within contemporary Irish communities and families, with particular reference to Intellectual Disability and Mental Illness. This research agenda has attracted funding from bodies such as the Irish Research Council, the National Disability Authority, the Irish Penal Reform Trust and the Department of Health and Children. His work is an established point of reference which both informs and shapes national discourse concerning 'Contexts of Care Provision in Ireland'.

His book *Irish Insanity 1800-2000* identifies the long-term trends in institutional residency through the development of a detailed empirical data set, based on an analysis of original copies of the reports of Inspector of Asylums/Mental Hospitals in Ireland. This book demonstrates that there was no epidemic of 'insanity' in Ireland, rather this institutional confinement occurred in response to social forces, along with the actions of the individuals, families and professional groups who directly carried out the act of committal. The state-run mental hospitals were the largest institutions of confinement in Ireland, however unlike institutions that were church/state partnerships, mental hospitals have not undergone extensive public scrutiny to date. This book offers an empirically based analysis of the social, cultural, economic and political dynamics that have underpinned the excessive confinement of Irish people in mental hospitals. (Routledge, 2014).
SATURDAY

5.1 Incarceration: Rights, Inequalities and Institutional Legacies

- Jill McCorkel - “We’re Not in Limerick Any More”: Children’s Rights, Parental Incarceration, and the Institutional Failure of Prisons
- Mat Creighton and Kevin Wozniak - Does Anyone Care? Experimental Assessment of Public Perception of Racial and Educational Disparities in Mass Incarceration in the US
- Lucy Michael - It’s nothing to do with us: From Mother and Baby Homes and Industrial Schools to Direct Provision: institutionalising racist exclusion in Irish society

“We’re Not in Limerick Any More”: Children’s Rights, Parental Incarceration, and the Institutional Failure of Prisons
Dr. Jill McCorkel, Villanova University, jill.mccorkel@villanova.edu

According to virtually every conceivable metric, the prison is a failed institutional endeavor. Prisons do not reduce crime, enhance public safety, or significantly improve the lives of those who are or were incarcerated. In many respects, prisons exacerbate the problems they were ostensibly designed to solve. Upon release, former prisoners experience disproportionately high rates of unemployment, poverty, drug and alcohol abuse, violence, homelessness, physical and mental illness, and alienation. In the case of children whose parents are incarcerated, the consequences in Ireland and elsewhere are almost uniformly negative. Children with an incarcerated parent are adversely impacted across multiple domains: academic, behavioral, economic, psychological, medical, and legal (Foster and Hagan 2015; Martyn 2012; Wakefield and Uggen 2010). Subsequently, the failure of the prison as an institutional site radiates out from the individuals it confines and extends to their families and communities. In an effort to combat this, the Irish Prison Service, in collaboration with community-based service providers, launched Family Links, an innovative program that aimed, among other things, to minimize the impact of a father’s incarceration on his children. Although the program enjoys the support of state-level administrators and community service providers, it has failed to gain traction in Irish prisons. Utilizing qualitative interviews with key stakeholders and participant observation in carceral sites across Ireland, this study investigates why this was the case and considers how organizational features of prisons work to undermine otherwise progressive policies and programs.

Fathers; imprisonment; children; Ireland

Does Anyone Care? Experimental Assessment of Public Perception of Racial and Educational Disparities in Mass Incarceration in the US
Dr. Mathew J. Creighton*, University College Dublin, Mathew.creighton@ucd.ie
Dr. Kevin Wozniak, University of Massachusetts, Boston, Kevin.wozniak@umb.ie

The disproportionate incarceration of certain groups, racial minorities and the less constitutes a social problem from the perspective of policy makers and researchers alike. One aspect of the issue that is poorly understood is whether the public is similarly concerned. By way of a list experiment embedded in a framing experiment, we test for differences in attitudes towards mass incarceration by exploring three frames: race, education and the U.S. in global context. We also test whether people to over-state their concern about mass incarceration when directly queried but remain unconcerned when offered high levels of anonymity. We find that mass incarceration is seen as a problem in the U.S. whether the issue is framed by race, education or as a global outlier. However, public concern about mass incarceration is not quite as great as overtly-expressed opinion would suggest. Moreover, mass
incarceration is significantly racialized with race-neutral frames evoke greater concern about mass incarceration than an emphasis on racial disparities.

Mass Incarceration, Race, Education, United States

It’s nothing to do with us: From Mother and Baby Homes and Industrial Schools to Direct Provision: institutionalising racist exclusion in Irish society

Dr Lucy Michael, Ulster University, l.michael@ulster.ac.uk

Since the introduction of the Direct Provision system in Ireland in 2001, the exclusion of asylum seekers from Irish society and their maltreatment has become systematised and defended in an extra-legal archipelago of private sector reception centres and shared accommodations established by the Irish state without policy or law. This paper takes seriously the possibility that Direct Provision has much in common with the historical institutions of Mother and Baby Homes, and Industrial Schools, that have become known for the maltreatment of their residents, and seeks to understand the parallels between them, not only through this maltreatment, but also through the ways these institutions seek to reshape their residents as subjects of the state. In doing so, it draws on earlier work by Lentin, Fanning, Thornton and Luibheid. The differences between these systems are critically understood in the contexts of family life, vulnerability and institutional accountability. Further, the paper also seeks to understand the important ways in which these systems differently ascribed and delineated racial identities to their residents, and simultaneously make ‘race’ an invisible factor in their operation.

‘Race’, institutional living, direct provision, industrial schools

5.2 Education, Power and Teaching Legacy’ 1

- Derek Dodd - ‘Lost in Translation? Non-STEM Academics in Entrepreneurial Universities’.
- Craig Skerritt - Irish teachers and working-class students in England
- Jill O’Connell - Changing depictions of Empire and Colonialism in Irish history text books. A review of the Irish case through an examination of school text books.

‘Lost in Translation? Non-STEM Academics in Entrepreneurial Universities’.

Dr. Derek Dodd, Dublin Institute of Technology, derek.dodd@dit.ie

The contemporary university has been referred to as an institution ‘without an idea’ (Fish, 2005), suffering from both internal and external legitimation crises, and existing under conditions of ‘supercomplexity’ (Barnett, 2000) in which its missions have not only proliferated, but become subject to the infinite interpretability that arises out of the web of conflicting and often contradictory ‘stakeholder’ expectations in which it is today enmeshed. This paper is derived from some of the findings of a doctoral research project which had two central aims. The first of these was to develop a critical genealogy of the ‘entrepreneurial university’, an idea which - having emerged from the epistemological ‘ruins’ (Readings, 1997) of its modern antecedent - today represents a widely-cited institutional model for contemporary HEIs, supported by an international literature which emphasises the need for institutions to develop inclusive, campus-wide enterprise ‘cultures’. Against this backdrop, and in the context of enterprise as a ‘master metaphor’ in contemporary higher education policy discourse, the second aim of the research was to interview non-STEM academics from a cross-section of UK universities which had positioned themselves publicly as having integrated ‘entrepreneurial’ cultures. This paper will reflect on some of the key findings of the research project, which appear to indicate that the ‘entrepreneurial paradigm’ - despite becoming part of the lingua franca
of contemporary higher education in recent decades - has failed to gain traction ‘at the chalk face’ in UK universities, at least among non-STEM academics who report interpreting entrepreneurship, despite its discursive flexibility, as a ‘market’ ideology incompatible with more traditional academic values, practices, and interests. More broadly, the paper will outline a general ontological scepticism amongst participants about ‘culture’ as a means for achieving organisational change within universities. **Universities, Policy Discourse, Enterprise, Organisational Culture.**

**Changing depictions of Empire and Colonialism in Irish history text books. A review of the Irish case through an examination of school text books.**

*Dr. Judith O’Connell, NUI Galway, judith.oconnell@nuigalway.ie*

In consideration of the claim made by many (Brubaker, Gellner, Guibernau) that states seek to homogenize their populations, it is pertinent to understand how this is achieved. Cultural differences between regions need to be reduced in order to form the basis for communities of belonging. Thus language and culture become centralised and more uniform. Developments such as the printing press, modern communication methods and a national education system are vital to this process. Therefore, an analysis of state provided education garners insights into how nationalism is partially driven or motivated. Text books are part of a national curriculum and as such reflect social and political change.

The purpose of this paper is to examine changing narratives of the nation, through the education system. By focusing on the Irish case it is possible to discern contrasting examples from both colonial and post-colonial time frames. Consequently, we are provided with instances of adjusting nationalist rhetoric, delivering evidence of how past events are narrated in accordance with present concerns. This will be achieved through a comparison of depictions in text books in Ireland whilst under the control of the British Empire and directly post-independence. Accordingly, the contentious topic of Empire and Colonialism has been chosen in order to contrast the portrayals firstly under British rule and then under The Irish Free State. This subject has been chosen for scrutiny as they are matters which lie at the very core of Irish national identity, both historically and to the present day.
5.3 Empirical Sociology, research methods and legacy matters

- Misa Izuhara and Stephan Köppe - Inheritance and family conflicts: exploring asset transfers shaping intergenerational relations
- Maria Quinlan and Etain Quigley - Look Beyond: exploring the lived experience of mental health difficulties using participatory methods - a photovoice example.
- Amy Healy - Measuring food poverty in Ireland: the missing component
- Eoin Flaherty - How do countries financialise? Different historical pathways to top income inequality

Inheritance and family conflicts: exploring asset transfers shaping intergenerational relations
Misa Izuhara, University of Bristol
Stephan Köppe*, University College Dublin, stephan.koeppe@ucd.ie

In contemporary societies with slower economic growth and increased rates of home ownership, asset transfers are of increasing importance for families as a way of transmitting advantages over generations. Compared to the positive impact, however, little is known about how inheritance generates disputes, tensions or dissatisfaction among family members, and how law, policy and practice play a role in this process. Drawing evidence from English court cases, this article develops categories of asset transfers over generations that cause or accentuate disputes in families, and contributes to theoretical debates on family solidarity, conflict and ambivalence by examining how such family conflicts are embedded in a wider family history and established social and institutional systems. The analysis, based on the three-fold framework of contested intentions of transfers, challenged distributions of assets and unexpected timing of transfers, demonstrates that family relations rest on a delicate balance of autonomy and dependency in families. It also highlights the critical interaction between institutional systems and interpersonal family relations. The lack of accurate knowledge and different interpretations of inheritance laws and intestacy rules among potential testators and beneficiaries contribute to family disputes over inheritance.

England; asset transfers; court cases; family conflicts; inheritance; intergenerational relations; moral economy

Look Beyond: exploring the lived experience of mental health difficulties using participatory methods - a photovoice example.
Dr Maria Quinlan*, University College Dublin. maria.quinlan@ucd.ie
Dr Etain Quigley, Maynooth University. Etain.Quigley@mu.ie

This paper will outline the results of a participatory photography research project carried out by the authors on behalf of See Change, Ireland’s organisation dedicated to ending mental health stigma. The aim of this research was to use photovoice as a way of discussing and communicating people’s experience of living with mental health difficulties. Sixteen people participated in this project between July and September 2017, taking over 250 photographs, and selecting ninety to caption and share via a public exhibition and associated catalogue. (https://seechange.ie/look-beyond/). Participants explored what it feels like to experience mental health difficulties and the routes they have found to recovery. Photovoice is a research and advocacy methodology which has its roots in disruptive, community driven social movements. (Wang & Burris, 1997). Drawing on feminist theory, documentary photography and empowerment education, photovoice aims to facilitate research ‘by’ and ‘with’, rather than ‘on’ participants, and to assist communities and groups in influencing positive social change. It has been previously used to both explore and raise awareness of the stigma associated with experiencing mental health problems (Johnson et al, 2008). A recent review of its effectiveness in the field of mental health research found it to be a “robust method ideally suited to describing mental
illness”, with the capacity to illustrate the experience of those with mental health problems, while empowering groups who are often marginalised. (Han & Oliffe, 2016)

Mental Health, Participatory Methods, Photovoice

**Measuring food poverty in Ireland: the missing component**  
*Dr. Amy E Healy, Mary Immaculate College, UL, Amy.Healy@mic.ul.ie*

When defining poverty within the developed world, it is generally defined relatively, as in Townsend’s often cited definition - “Individuals, families, and groups in the population can be said to be in poverty when they lack the resources to obtain the type of diet, participation in the activities and have the living conditions and the amenities which are customary, or at least widely encouraged or approved in the societies to which they belong, “(1979: 31). As such, defining food poverty is about more than not having enough food or even enough nutritious food. It is also about cultural acceptability of diet and ability to participate in customary activities associated with food. Within the Irish Survey of Income and Living Conditions (SILC), there are indicators that make it possible to monitor all aspects of food poverty – absolute deprivation, cultural deprivation, and social deprivation. However, at the moment, only absolute and cultural deprivation are included in a composite indicator of Irish food poverty. Those households that only experience social deprivation vis-à-vis food but not absolute or cultural deprivation are classified as non-food poor households. This paper analyses this group of households relative to non-food poor households and officially food poor households using Irish SILC data for 2015 to find: likelihood of experiencing other types of deprivation, access to household amenities related to food preparation, and the social groups that are most vulnerable. From this analysis, it is clear that these households – households who are not officially classified as food poor, but who cannot afford to entertain family or friends with food and/or drink once a month – are much more likely than non-food poor households to be experiencing multiple deprivations, to be unable to afford many household amenities that non-food poor households take for granted, and, if employed, to be employed in jobs often associated with the working poor.

Food Poverty, Exclusion, Irish Survey of Income & Living Conditions

**How do countries financialise? Different historical pathways to top income inequality**  
*Dr. Eoin Flaherty, University College Dublin, eoin.flaherty@ucd.ie*

With financialization now acknowledged as one of the most potent threats to income equality, can finance-driven inequality be explained by a single causal argument? Taking the case of top incomes across the OECD, this paper addresses the standard causal narrative of finance-driven inequality, where rising top income inequality is explained as a function of deregulation, financial sector growth, and a parallel weakening of the role of trade unions and the government. Results from QCA analysis suggest that top incomes in the era of finance-driven capitalism were subject to a diversity of causal paths which generated similar outcomes in different contexts, in a manner which departs substantially from this standard narrative. In doing so, it elaborates on the application of time-series approaches to case-based analysis and uses its results to discuss the ways in which institutions may combine in different ways to generate similar, or divergent outcomes.

Inequality, financialisation, qca, historical
6.1 Perspectives of racialised and religious minorities in Ireland

- Hazel O’Brien - The legacy of tradition and Irish Catholicism in Ireland: Irish Mormonism in Modernity
- Anita Naughton - Everyday racist discourses: Roma in Irish society.

The legacy of tradition and Irish Catholicism in Ireland: Irish Mormonism in Modernity
Hazel O’ Brien, Waterford Institute of Technology, hobrien@wit.ie

Influenced by the work of Daniele Hervieu Legér (2000) on the nature of religion in modernity, this paper proposes that a fragmentation of Irish collective memory of tradition has caused complex adaptations of religious experience to occur. Using the case study of Ireland’s small Mormon community, the research which this paper is based upon confirms previous research which identifies that Catholicism continues to be central to shaping Irish people’s understandings of the world (Ganiel 2016).

I illustrate how a legacy of intermingling between religion and nationality in Ireland’s past, causes Mormons in modern Ireland to be marginalised and stigmatised in the present. Whilst many Irish may no longer actively practice Catholicism, Ireland’s relationship with its dominant religious tradition continues in changed form. Within this social milieu, Mormons in Ireland consciously perform their religious identity depending on the context. They are acutely aware of the ways in which their religious experiences remain on the periphery of a society in which Irishness and Catholicism are still intertwined.

Additionally, this paper demonstrates that Mormons in Ireland use Catholicism to understand religion in modernity, and to make sense of their own Mormon religious identities. Conversion to Mormonism is often framed through a lens of Irish Catholicism, and Ireland’s continued yet changed relationship with Catholicism informs the practice of Mormonism in Ireland. Thus, the legacy of Ireland complex relationship with Catholicism persists in the present, shaping the experiences of religious minorities in Ireland.

Tradition, collective memory, Irish religion, Mormonism

The Mixed ‘Race’ Irish Child Citizen: Negotiations of the Racialised Insider/Outsider Dichotomy
Patti O’Malley, University of Limerick, Patti.omalley@ul.ie

The demographic composition of the Irish state has been transformed by large-scale immigration since the mid-1990s. In particular, the multiracial family formation and the social phenomenon of mixed ‘race’ children have emerged as features of the Irish familial landscape. However, from its’ inception, Irish state nation-building has been shaped by exclusionary ideologies which have attempted to construct a version of Irishness that highlights both religious and ethnic homogeneity underpinned by an assumed whiteness (Fanning 2012). The mixed ‘race’ Irish child citizen, therefore, who simultaneously embodies the potential for assimilation into and de-stabilisation of the Irish nation, raises important questions related to notions of citizenship and political membership (Enright 2011). In the context of everyday encounters, such citizens can be positioned as ‘other’ and as manifesting incompatibility with an authentic Irish identity (Morrison 2003). In fact, the host-stranger dualism, which continues to frame terms of belonging in contemporary Ireland (Ni Laoire et al 2011), was a key structuring element of the childrens’ interview narratives, which provide the basis for this paper. That is, although both the mixed ‘race’ (i.e. white Irish/black African) child(ren) and their white Irish mothers are citizens of the state, they are subject to differential processes of racialisation. Through the unique lens of the family milieu, therefore, this paper aims to provide insight into how citizenship is ‘lived’ by the mixed ‘race’ child citizen or more
specifically, how the self-constructions, experiences and ways of being of the child are shaped through ongoing negotiation(s) of the racialised insider-outsider dichotomy.

**Mixed ‘Race’, Racialisation, Citizenship, Belonging**

**Everyday racist discourses: Roma in Irish society.**  
*Dr Anita Naughton, NUI Galway, Anita.naughton@nuigalway.ie*

Recent data from the European Social Survey 2002-2014 indicates that a mere 25% of respondents welcome Roma migrants to Ireland, a comparatively lower figure than ten other Western European countries (McGinnity et al., 2018). NGO organisations (Pavee Point and NASC) provide support to Roma living in Ireland, and work with Roma to ameliorate stereotypes and combat inequality and discrimination. This paper analyses the Special Inquiry report by Emily Logan (2014) into Garda actions, related to the placement of two Roma children into emergency care in 2013. These two cases have also been linked to the case of ‘Maria’, a Roma child in Greece, who was also removed from the Roma family she lived with, largely on the basis that she did not ‘look’ Roma. Logan’s report (2014) is an analysis of the events which occurred, the impact on the parties involved and recommendations to ensure such actions would not occur in the future. The in-depth analysis by Logan also details the initial reports made by members of the public and presumptions made by police officers (Gardai) about the two Roma families in question. Analysis of these aspects of the report highlights the implicit racializing of paternity and other racializing discourses which can be traced in the discourses and practices of members of the public and police officers. These cases demonstrate how racializing discourses in society can be operationalized, in Ireland and Greece, with devastating implications for the Roma families involved.

**Roma; Racism; Discourse**
6.2 Europe: Before the EU, and after Brexit

- Gerard Boucher - Europe’s migration crisis
- Isabella Handzlik - Brexit cliff-edge? Polish 'Old' and 'New' Migrants in the post-Brexit European Union.

Europe’s Migration Crisis, 2015-2018
Dr. Gerard Boucher, University College Dublin, Gerard.boucher@ucd.ie

This paper examines the current, ongoing European migration crisis in three parts. First, it critiques the concept of ‘crisis’ that underlies much of the discourse and policies related to contemporary immigration in Europe. The current crisis focused on irregular land and sea migration arguably began in the 1990s with external border security issues raised by the Schengen Agreement (Andersson 2016). The reduction of legal migration pathways in European countries led to a rise in irregular migration, new clandestine routes and an enforcement/displacement dynamic seen in the series of migratory ‘emergencies’ shifting from Lampedusa to Ceuta and Melilla, the Canary Islands and the Greek-Turkish land border between 2004 and 2011 (ibid). Second, it provides a timeline of the crisis based on major events and significant policy changes. The current phase of the European migration crisis began in April 2015 with the drowning deaths of over 800 migrants on an overcrowded boat that capsized off the coast of Libya. This was followed by a partial opening of borders in south-eastern Europe to allow migrants to transit mostly to Germany and Sweden, a re-closing and hardening of these borders, an EU-Turkey deal to stop the transit of irregular migrants/refugees from Turkey to Greece, and the displacement of migrant routes to Europe from south-eastern Europe to Northern Africa, particularly Libya, across the Mediterranean to Italy. Third, it seeks to explain this phase of Europe’s migration crisis drawing on Geddes’s concept of Fortress Europe (2000; 2008), Gravier’s concept of the EU’s imperial governance (2015), and Hampshire’s discussion of divisions between member states over European migration policy after the 2009 Treaty of Lisbon (2016). The main argument is that Europe’s migration ‘crisis’ from 2015 to 2018 can be understood as a case of Fortress Europe as Empire.

Europe, Migration Crisis, Fortress Europe, Empire

Brexit cliff-edge? Polish 'Old' and 'New' Migrants in the post-Brexit European Union.
Dr Izabela Handzlik, University of Limerick, izabela.handzlik@ul.ie

On January 29 th 2018, the analysis of the British Government leaked into the media. It showed that Brexit would have a very negative impact on economic growth in the UK in each of the scenarios: 'hard' and 'soft' Brexit. A few days later Prime Minister Theresa May clashed openly with Brussels, declaring that migrants from the European Union who come to the UK immediately after Brexit will not secure the same rights as those who live there now. The European Union advocates that by 2020 a "status-quo period" should apply, during which the rights of European migrants - those who have lived there for years and newcomers - will remain unchanged.

Over 3 million European Union citizens currently live in the UK, including about one million Poles who are the largest minority in the UK. At the moment retaining the full rights of citizens of EU countries is the main point of dispute between the European Commission and the European Parliament, and the British Government. Without dealing with this matter, negotiations on the conditions for the exit of the United Kingdom from the European Union will not begin.

Taking the above matters into consideration, this paper will present the following issues:

- The history of Polish migration to the UK following the EU expansion in May 2004.
- The impact of post-2004 migration on Poland and the UK.
- Possible post-Brexit scenarios for Polish migration, including 'new' migration destinations.

Brexit, Polish migration, impact on Poland and the UK
6.3 Poverty, Unemployment and Governmentalities

- Philip Finn and Richard Healy - “Methadone or my Money”: Competing Governmentalities in the Lives of Unemployed Drug Service Users
- Cristín O’Rourke and Aphra Kerr - From ‘Big Brother’ to ‘Little Old Ladies’: The public services card as a mechanism of state surveillance.
- Shane O’Mahony - The social deprivation/addiction causal link and the ‘progressive’ development of Irish drug policy

“Methadone or my Money”: Competing Governmentalities in the Lives of Unemployed Drug Service Users

Philip Finn*, Maynooth University, Philip.finn.2011@mumail.ie
Richard Healy, Maynooth University, Richard.Healy.2015@mumail.ie

This paper takes as its point of departure the intersection of the competing governmentalities of labour activation and drug service governance in the lived experience of unemployed drug service users. It deploys the concept of ‘governmentality’ developed by Foucault, and secondary commentators, to explicate the rationalities and related techniques of practice which attempt to manage the lives of unemployed drug service users. The paper draws upon interviews with ten unemployed individuals with long-term histories of heroin misuse currently attending drug services while in receipt of a social welfare Jobseeker payment. Through a focus on the lived experience of the unemployed drug service user the paper illustrates how rival governmentalities manifest in the lives of participants through competing demands. Irish drug service users can often experience an intensive governance of their lives based on disciplinary interventions and invasive practices such as urinalysis. The research excavates the ‘hard work’ of methadone maintenance which consumes the lives of disempowered drug service users within a system of tight regulation. Yet, with the emergence of a new labour activation regime unemployed drug service users are simultaneously governed according to a job-seeking rationality coercing participation in paid employment through intensive case management. Both modes of governance are underpinned by the conditionality of state backed contracts buttressed by the threat of sanctions. Unemployed drug service users are caught within a double bind of attempting to navigate the double regulation imposed by these competing governmentalities. The intersection of these regulations under threat of sanction produces the spectre of an impossible choice: methadone or income maintenance. In conclusion, we argue that our model of intersectional disadvantage could potentially be applied in other contexts, and to individuals availing of more than two state services, for example unemployed drug service users released from incarceration or availing of homeless services.

Drug use, methadone, unemployment, governmentality, welfare.

From ‘Big Brother’ to ‘Little Old Ladies’: The public services card as a mechanism of state surveillance.

Cristín O’Rourke*, Maynooth University, cristin.orourke.2009@mumail.ie
Dr. Aphra Kerr, Maynooth University, aphra.kerr@mu.ie

The ongoing development of the public services card (PSC) in Ireland has led digital rights activists to ask if it is the State’s attempt to introduce a national identity card by stealth and caution that we are seeing the introduction of data-driven state surveillance. The PSC was initially introduced to manage payments to the most vulnerable in society, i.e. those receiving social welfare payments, but the state plans to expand the use of the card to other state services and to make it compulsory. This indicates that one’s data profile will become a significant determinant of access to public services. Current Irish research policies promote the potential of data science and industrial development policies posit data as a new ‘raw material’ for industrial development. In this context a public debate about the gathering of citizen data and of citizen privacy is much needed.
Critical data studies scholars warn of the dangers of function creep (Kitchin and Lauriault 2014) and surveillance studies about the increasing pervasiveness of the panspectron (Braman 2006). They also warn about the possibility that current data practices might introduce new forms of inequality.

This paper draws on a content analysis of newspapers and Twitter accounts that were active in relation to the PSC in 2017 and 2018 as the card began to garner public attention. It subsequently draws on a sample of expert interviews conducted with key actors identified in the first stage of the research. This paper will provide insight into the ways in which data privacy issues are being articulated and disseminated in the Irish context, particularly highlighting the potential reshaping of citizens’ data privacy rights by contemporary data-driven government policies.

Public services card, state surveillance, privacy.

The social deprivation/addiction causal link and the ‘progressive’ development of Irish drug policy
Shane O’Mahony, University of Manchester, shane.omahony@postgrad.manchester.ac.uk

In the closing years of the 20th century the Irish Government seemed to radically alter course in relation to its official view on addiction causation, and in its approach to drug policy. In short the Government formally accepted what epidemiological and other academic researchers had been saying for over a decade – drug addiction was a problem of social deprivation. For this reason and many more (e.g. the HIV/AIDS crisis), drug policy began to shift from a punitive prohibitionist philosophy to one based on harm reduction. Numerous governmental reports declared that addiction was caused by social exclusion and a number of harm reduction measures were introduced (e.g. free counselling for addicts in deprived areas; i.e. the local drugs task force). At the time, it was widely argued that this represented the Government finally recognising the objective research evidence; and enacting progressive policy which would be effective in tackling the “drug problem”. Indeed, two decades later the Governments most recent policy document “Reducing harm, supporting recovery: 2017-2025”, can be seen as the culmination of this process. However, as this paper will demonstrate, the social deprivation/addiction causal link in its current form, far from being established in an Irish context, is unsound on methodological, theoretical, empirical, and philosophical grounds. Furthermore, the adoption of a harm reduction philosophy in relation to drug policy is not representative of the Government accepting the objective research evidence - but represents an attempt to contain disorder among “problem populations”. Finally, these two arguments will be synthesised using Jock Young’s concept of “liberal othering”, in order to demonstrate how addiction policy is ultimately aimed towards containing disorder among “problem populations”, and deflecting attention from the role of broader political-economic and socio-cultural processes. The effect of this is to portray addiction as a corrupting influence in an otherwise well-functioning Irish society, rather than a symptom of deeper social malaise.

Addiction, policy, causation, liberal-othering.
7.1 Roundtable: Women’s Imprisonment: the Case for Abolition

*Dr. Linda Moore, Ulster University*
*Dr. Gillian McNaull and Professor Phil Scraton, Queens University Belfast*
*Professor Azrini Wahidin, Teeside University*

Jean Corston’s (2007) review of ‘Women with Particular Vulnerabilities in the Criminal Justice System’ made significant recommendations aimed at supporting women within communities in order to restrict imprisonment to those convicted of serious, violent offences. Despite official acceptance of most of Corston’s recommendations, a decade later what she considered a penal ‘crisis’ for women persists in England and Wales with stubbornly high rates of imprisonment, mental illness, self-harm and deaths in custody. From the outset Corston’s core recommendation for dismantling the women’s penal estate was rejected and the prison as an institution appears undented by the impact of her highly critical review. Only modest reforms have been achieved, some subverted over time. This panel discussion will focus on analysing the penal landscape in the decade following Corston’s review, with panel members arguing that despite the clear strengths within her report, the vision of a state-led process of penal reform was misjudged, giving legitimacy to an institution which has continued to [re]produce gendered harm for women prisoners.

The panel presentations will be based in part around authors’ material from our edited collection: Women’s Imprisonment and the Case for Abolition (2017) published by Routledge and will include discussion of primary research with women prisoners and former prisoners.

Questions for discussion will include:

- Is there a crisis regarding contemporary women’s imprisonment?
- Why do we continue to criminalise women who have experienced marginalisation, violence and abuse?
- Should prison for women be abolished?
- Should this be separately considered from the abolition of imprisonment for all prisoners – male and female?
- How can the arguments for abolition be progressed?
7.2 Education, Power and Teaching Legacy 2

- Anne Fitzpatrick and Carmel Gallagher - Intergenerational learning-the contribution of young and old to knowledge and cultural legacies
- Eileen Leonard - First Person Narratives as a Teaching Tool in a Sociology Classroom: The Power of Counter-Stories in the Era of Trump
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Intergenerational learning-the contribution of young and old to knowledge and cultural legacies
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This paper considers the role of planned intergenerational practice in early years and elder care settings in countering individuation and marginalisation of young and old.
While Irish society has strong familial and community connections, socio-educational policies can keep young and old disconnected from each other and can limit the contribution that both generations can make to the creation of knowledge and cultural legacies.
In a world that appears to put increasing value on expertise and specialist knowledge over traditional forms of knowledge, intergenerational learning (IGL) is premised on the idea that knowledge that is created by all generations can create more integrated human beings.
Specialisation of early years services and increasing regulation of children’s lives mean that young children are spending more time in same-age groups and becoming less visible and less active in their communities. Older people are increasingly segregated into either ‘active agers’ who are enjoying freedoms associated with the ‘third age’ or ‘fourth agers’ who are often seen primarily as recipients of care.
With increased focus on the importance of good quality early years provision, and the emergence of debate about quality of life for those of us who will live into advanced old age, the potential of IGL as both inclusive and wise social practice is timely.
Intergenerational learning is a strong pedagogy that emphasises learning as a relational and a collective undertaking. Enabling older adults and young children to learn together, contribute to each other’s lives and enhance intergenerational understanding is the rationale behind the ‘Together Old and Young’ (TOY) European funded project (www.toyproject.net).
This paper presents findings from the TOY project and from a small Irish study on a network of IGL initiatives in early years and elder care sectors. The paper reflects on how IGL can counter age segregation and promote holistic, active and lifelong learning.

First Person Narratives as a Teaching Tool in a Sociology Classroom: The Power of Counter-Stories in the Era of Trump
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This paper will discuss the value and power of using first person narratives as a teaching tool in a sociology classroom. It will explore in particular the strengths of incorporating what Critical Race Theory refers to as “counter- narratives.” While such narratives may always be useful, I will argue that they play a special role in challenging neoliberal discourse and the politics of Trump, enabling students to develop a more critical analysis of dominant narratives. I will also discuss the potential pitfalls of using narratives as I have encountered them in the classroom, and suggest ways to avoid and/or deal with potential problems.
I will specifically draw on lessons I have learned from incorporating this approach in a seminar on women, crime and punishment, as well as the role narratives have played in a class on social problems that I teach in a local women’s prison. The value of such narratives include the opportunity to give voice to a silenced population as primary articulations of their legacies of oppression and resilience, the power to deepen our understanding of experiences different from our own, to humanize other groups, and to make connections across difference. These benefits ultimately combine in a way that forcefully challenges dominant narratives regarding various social groups and social phenomena.

The potential risks entailed in using such narratives include questions as to what counts as accurate and reliable scientific evidence, the possibility of further “othering” different groups, feelings of hopelessness that such narratives may engender, and an individualistic rather than a sociological reading of the material. I will offer ways in which these issues can be addressed or avoided. The paper includes an explicit discussion of why this approach is particularly salient and even necessary in light of the politics inspired by President Trump.

**Pedagogy, Narratives, Counter-Stories**

**Taking the Temperature: Developing and Piloting an LGBT-Positive School Climate Evaluation Tool for Post-Primary Schools in Ireland**

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The DES Action Plan on Bullying (2013) and a key study commissioned by the Equality Authority have illustrated the need for whole-school intervention and evaluation on issues of LGBT inclusivity and bullying in Irish second-level institutions. With the funding of the Irish Research Council, The National Anti-Bullying Research and Resource Centre (ABC) at Dublin City University, in cooperation with the Gay and Lesbian Equality Network, developed a survey tool to ascertain the positivity of school climate and culture relating to attitudes toward difference and diversity, with specific attention paid to LGBT identity. This survey tool was piloted in three second-level schools in the Dublin area: one single-sex boys’ school (N=164), one single-sex girls’ school (N=153), and one co-educational school (N=101). Following administration of the survey apparatus and descriptive analysis of the data, findings were presented to key stakeholders in each school in the form of focus groups. While the nature of the pilot study means that results are not generalizable in and of themselves, qualitative responses give some indication of the extent to which certain findings may be indicative of wider trends at similar schools. Findings varied by school, with verbal bullying and racist comments more prevalent at the boys’ school and sexist remarks more prevalent at the co-educational school, though physical bullying and sexual harassment were uncommon in all three schools. Contrary to expectations, bullying was most often focused on body shape and size at all three schools, rather than on sexual orientation or gender roles. Students reported hearing racist, sexist, and other pejorative comments much more than did teachers, suggesting that student-focused methodologies such as the one piloted here are valuable assessors of inclusivity climates at schools, and would be useful in complementing teacher and staff observations about the success of diversity and inclusivity initiatives.

**Bullying, Second-Level Education, LGBT Inclusivity, Quantitative Research**
Visible feminisms: Tweeting to repeal the 8th

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This paper explores the use of Twitter by activists campaigning for reproductive justice in the Republic of Ireland in the lead up to the May 25th referendum. The paper draws a corpus of more than 450000 tweets using the hashtag #Repealthe8th from January 2016 to May 2018. We argue that the hashtag has been used to make visible what was previously a subaltern counterpublic (Fraser 1992) and is part of what Smyth (2015) identifies as a major change in how abortion is discussed in the Irish public sphere. The broader cultural context is a decline in the power of the Catholic Church in Ireland and the emergence of social media as a space for this re-energised public discussion at a time when what Gill (2016) terms a feminist resurgence is evident in popular culture. Analysis of the 2016 data using topic modelling identifies two broad groupings - calls for political action and calls for access to abortion in Ireland. There is an emphasis on the value of on and offline political action, positioning the audience as citizens with the ability to affect policy change. A relationship of conflict and pressure is communicated as those reading the tweets are instructed to “tell” and “lobby” politicians to “pledge” their support and “face” the problem, defined as lack of access to abortion. Legal and rights discourses predominate. Preliminary analysis of differences in the March 2016 and March 2018 corpuses will be explored. As the referendum data approaches, this data indicates an increase in the number of pro-life campaigners and supporters using the hashtag to contest messages about the need for access to abortion in Ireland. The responses to these tweets and implications of this shift for the future of the eighth amendment will be considered.

A Qualitative Analysis of Former Taoiseach Enda Kenny’s State Apology to Ireland’s Magdalene Women

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In 2013, former Taoiseach Enda Kenny offered an official apology for State involvement in Ireland’s Magdalene Laundries. Notably, much of his speech expanded on his assertion that “society too has its responsibility” (Kenny 2013). Magdalene survivors’ recorded testimony suggests a triumvirate of Church, State and community involvement in admissions to and utilisation of Laundries. However, analysis of newspaper readers’ online posts in response to the extensive media coverage of this apology indicates overwhelming public rejection of societal culpability, instead apportioning blame almost solely to the religious orders. The public’s collective memory of this institutional regime appears to conflict with that of Kenny and Magdalene survivors. Halbwachs (1992:38) described collective memory as the shared memories of a group of people which contribute to the formation of identity, asserting that “It is in society that people normally acquire their memories”. Discussion of Magdalene Laundries and women should contribute to an understanding of ourselves and our values, in the present as well as the past. Today, social media provides opportunities for the formation of online communities to discuss matters of interest and concern. However, although debate of opposing views is a hallmark of democratic
societies, abuse of dissenting voices is a recognised negative feature of online platforms. Given the influential role of social media, its prevalence poses a risk of memories being distorted and problematic aspects of history overlooked by those with particular agendas. The locus of responsibility for Magdalene Laundries and for their perpetuation as a prominent feature of Ireland’s social landscape long after they were discontinued in other countries continues to generate discord even among those who had no direct link to these institutions. This paper explores the contested legacy of Magdalene Laundries through analysis of newspaper readers’ evaluation of former Taoiseach Enda Kenny’s apology speech to Ireland’s Magdalene women.

Magdalene Laundries; State Apology; women; social media

Inheriting Shame: Specific Contexts of Shame in Irish Memory
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Like memory, shame is both an individual and social phenomenon, yet, unlike memory, it is hidden and taboo. This means that it can affect other emotions and behaviours without awareness (Scheff, 2003). Therefore, as a social emotion shame applies to both the collective and the individual, but what happens when shame is intrinsically part of remembering certain pasts? In consideration, this study aims to advance understanding of a taboo phenomenon that at the same time as being hidden is also pervasive (Kaufman, 2004). Specifically, this applies to how we engage with shameful legacies from the past that influence present-day behaviours.

The study of cultural memory and shame is not a recent occurrence; however, the investigation of specific contexts of shame in cultural memory studies appears to be at a deficit. Seeking to address this gap, this study investigates specific contexts of shame in Irish memory through two levels of site-specific engagement (state and site) with two difficult pasts (1840s famine and institutional confinement). These pasts also contain in their memory the isolation of the stigmatised through both physical spaces designed/repurposed for that segregation and the culture of confining people through societal rather than legal reasons.

Consequently, this paper suggests that Ireland has not only inherited memories of shame for shame associated pasts, but also practices related to remembering shame through the cultural transmission of taboo. These include embedding behaviours; uncanny engagement with difficult pasts; covert silences; and masking emotions (see Vinitzky-Seroussi and Teeger, 2010; Lewis, 1971; Elias 1939; Freud, 1919). This concept of a legacy of shame, or an inheritance of covert shame experience, has produced specific contexts for the disguised centrality of the social emotion of shame; thus ensuring that we have inherited an uncanny legacy of shame in our cultural memory with an inability to overtly express it while covertly experiencing it.

Irish cultural memory; legacy of shame; 1840s famine; coercive confinement.
A new Editorial Team: our vision

As the flagship journal of the Sociological Association of Ireland, the IJS is a crucial platform by which the discipline is coherently presented to a variety of audiences – academic and lay – within Ireland and abroad. We envision a future for IJS that continues to elevate the quality and reach of sociology and also attracts high-quality research from academics based outside the Republic and Northern Ireland.

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The Irish Journal of Sociology is an international peer-reviewed core journal and is the official journal of the Sociological Association of Ireland. It was established in 1991 for the purpose of stimulating, communicating, and advancing sociological research about Irish society as well as publishing high quality papers, reflecting the theoretical, substantive, and empirical range of the discipline, that are not germane to Ireland. In addition, the journal seeks submissions for its new in-brief sections: archives, databases, debates, overviews and trends. It also publishes research notes and solicited book reviews.

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