

TABLE OF CONTENTS

<i>OUTLINE CONFERENCE PROGRAMME</i>	2
FRIDAY 8TH MAY 2009.....	2
SATURDAY 9 TH MAY 2009.....	2
SUNDAY 10 TH MAY 2009.....	2
<i>FULL CONFERENCE PROGRAMME</i>	3
FRIDAY 8TH MAY 2009	3
ATTENDED POSTER SESSION	3
A1 - Children, young people and social practices	4
A2 - Aging and Transitions.....	4
A3 – Stigma: The Lived Experience.....	4
B1 - Re-negotiating Care	5
B2 - Education and Social Reproduction.....	5
B3 - Developing the Discipline.....	5
Plenary - What’s the Difference in Being Irish?.....	6
SATURDAY 9 TH MAY 2009	7
C1 - Race, ethnicity and immigrant integration.....	7
C2 - In the prison system	7
C3 - Policy responses across the life course	7
ATTENDED POSTER SESSION	8
D1 - Power, Rights and Advocacy.....	8
D2 - Media, Community and Power	8
D3 - Understanding Islam.....	8
D4 - Food Politics	9
E1 - The sociology of health and well-being	9
E2 - Contested Places and Spaces.....	9
E3 - Institutional Knowledge Systems.....	10
E4 - Values, emotions and social change.....	10
Plenary - Poverty in Ireland in Comparative European Perspective.....	11
SUNDAY 10 TH MAY 2009	12
F1 - Voices From the Margin.....	12
F2 - Regulatory Regimes	12
F3 - Changing economy, changing work.....	12
Plenary - Men, Masculinity, Crime and Punishment: Mentoring as a strategy for (re)integrating ex- Prisoners in Irish Society	13
<i>Abstracts</i>	14

OUTLINE CONFERENCE PROGRAMME

FRIDAY 8TH MAY 2009

12pm	Conference registration opens at 12pm, College Street Campus, WIT.
1.00-2.30pm	Attended Poster session
2.30-4.00pm	Session A
4.00-4.30pm	Refreshment break
4.30-6.00pm	Session B
6.30-7.00pm	Official Opening of the Conference by Professor Kieran Byrne, Director of WIT, Pauline Bewick Art Gallery at the Walton Building, WIT. Wine reception and music by <i>The Quaid Quartet</i> .
7.30-9.00pm	Supper, Dome Restaurant, Waterford Institute of Technology.
9.00-10.30pm	Plenary What's the difference in being Irish? Hugh Hamilton in conversation with Prof. Tom Inglis

SATURDAY 9TH MAY 2009

9.30-11.00am	Session C
11.00-11.30am	Attended Poster Session Refreshment break
11.30-1.00pm	Session D
1.00-2.30pm	Lunch
2.30-4.00pm	Session E
4.00-5.00pm	Sociological Association of Ireland* AGM
5.00-6.30pm	Plenary Poverty in Ireland in Comparative European Perspective Christopher Whelan and Bernard Maitre
6.30-8.00pm	Free Time
8.00pm	Conference Dinner Dooley's Hotel, The Quay, Waterford. Presentation of honorary membership to Rev. Professor Liam Ryan, Professor Emeritus, NUI Maynooth Followed by Céilí

SUNDAY 10TH MAY 2009

9.30-11.00am	Session F
11.00-11.30am	Refreshment break
11.30-1.00pm	Plenary <i>Men, Masculinity, Crime and Punishment: Mentoring as a strategy for (re) integrating ex-prisoners in Irish society</i> Fergus Hogan and Jonathan Culleton

CONFERENCE CLOSE

FULL CONFERENCE PROGRAMME

FRIDAY 8TH MAY 2009

1.00-2.30pm

ATTENDED POSTER SESSION

Structural change in Irish food budgets over time: are we still relying on butter and potatoes?
Amy Healy, University of Limerick

Irish qualitative data archive
Aileen O'Carroll, National University of Ireland Maynooth

Women's narratives in Ireland - from 'rural women' to 'women in the countryside?': Investigating rural women's subjectivities, identities and agency for sustainable development.
Tanya Watson, National University of Ireland Galway

Early childhood education & care (ECEC) in Ireland: towards a rights-based policy approach.
Bernie O'Donoghue, Dublin Institute of Technology

Reading the rhetoric, a critical discourse analysis of Ireland's 2nd report to the UNCRC (United Nations Committee on the Rights of the Child).
Rachel Kiersey, Dublin Institute of Technology

Globalisation, sex trafficking and prostitution: the experiences of migrant women in Ireland.
Immigrant Council of Ireland

Changing Irish childhoods: a study of time and space in modern Irish families.
Katie Cagney, Waterford Institute of Technology

Fostering resilience: exploring children's narrative of life in foster care
Danielle Coady, Waterford Institute of Technology

Reflection on Irish social partnership and the interests of children.
Alison Tuohy and Cora Hennesy, Waterford Institute of Technology

Motherhood and social integration: the case of Polish migrants in Ireland
Jean Kennedy, Waterford Institute of Technology

Men in Childcare Network Ireland
Mick Kenny, Men in Childcare Network Ireland

St Bridget's Family and Community Centre
Anne Goodwin, St Bridget's Family and Community Centre

Treo Port Lairge
Ken Savage, Waterford Youth Probation Service

"A Brave New Community": an exploration of the socio-legal considerations in biomedicine in Ireland
Amanda Hayes, Waterford Institute of Technology

2.30pm- 4.00pm

SESSION A

A1 - CHILDREN, YOUNG PEOPLE AND SOCIAL PRACTICES

Chair: Maurice Devlin
Room C005

Exploring changes in children's peer cultures.
Jacqui Quinn, Waterford Institute of Technology

Young people's use of the mobile phone in domestic life.
Morgan O'Brien, National University of Ireland Maynooth

The effect of the racialised body in the masculine hierarchy of the school: a study of the lived experience of young migrant males in four inner-city multi ethnic schools in Dublin.
Lindsey Garratt, Trinity College Dublin

A-Z list celebrity students: at what price their success?
Karl Kitching, University College Cork

A2 - AGING AND TRANSITIONS

Chair: Ricca Edmondson
Room HA06

Older men's lives – a qualitative study.
Niall Nordell, Waterford Institute of Technology

An exploration of grandparenting in contemporary Ireland.
Fiona Murphy, Waterford Institute of Technology

Health inequalities and ageing in the community.
Eileen Humphreys, University of Limerick

Towards a sociology of older Irish male emigrants.
Mairtin Mac an Ghail, University of Birmingham

A3 – STIGMA: THE LIVED EXPERIENCE

Chair: Peter Simpson
Room HA17

Consequences of the ban on workplace smoking in Ireland - The stigmatisation and "exiling" of smoking - a qualitative study.
*Bernie J. Mullally
University College Cork*

"They made me feel like a leper!" Stories of anger, mistrust and stigma as a result of health care acquired infections.
Teresa Graham, Waterford Institute of Technology

Media representations of Moyross, Limerick.
Amanda Haynes, Eoin Devereux and Martin J. Power, University of Limerick

4.00-4.30pm **TEA/COFFEE BREAK**

4.30- 6.00pm **SESSION B**

B1 - RE-NEGOTIATING CARE

Chair: Joe Moran
Room C005

Masculinities and affective equality: the role of love and care labour in men's lives.
Niall Hanlon, University College Dublin

Intersectionality theory and 'working mothers' in Ireland.
Clare O'Hagan, University of Limerick

Caring citizens? Examining the intersection of family, community and informal care in Ireland.
Jacqui O'Riordan, University College Cork

B2 - EDUCATION AND SOCIAL REPRODUCTION

Chair: Bernie Grummell
Room HA06

The micro-level dynamics of persistent class inequality in the Back To Education Allowance Welfare to Education Programme
Martin J. Power, University of Limerick

Where next? Exploring the post first-degree destinations of mature disadvantaged students in three Irish higher education institutions.
Andrew Loxley and Ted Fleming, Trinity College Dublin

Elite education in Ireland: Preparing tomorrow's leaders.
Aline Courtois, University College Dublin

Doing research with 'the boys': a discussion and analysis of participant-led research methods in the field.
Cliona Barnes, University of Limerick

B3 - DEVELOPING THE DISCIPLINE

Chair: Patricia Neville
Room HA17

Bridging disciplinary differences: conceptualizing trust for the future of the Internet.
Stefano De Paoli and Aphra Kerr
National University of Ireland Maynooth

Main trends and developments in the social network analysis approach: a review paper.
Diane Payne, University College Dublin

Intellectual history and sociology
Andreas Hess, University College Dublin

“Devotional Revolution” theory – revisited.
Thomas Mulcahy, University College Dublin

6.30-7.30pm **Official Opening of the Conference**
by Professor Kieran Byrne, Director of WIT,
Pauline Bewick Art Gallery at the Walton Building, WIT.
Wine reception and music by *The Quaid Quartet*.

7.30-9.00pm **Supper**
The Dome Restaurant, WIT.

9.00 – 10.30pm

PLENARY - WHAT'S THE DIFFERENCE IN BEING IRISH?
Hugo Hamilton in conversation with Tom Inglis

SATURDAY 9TH MAY 2009

9.30-11.00 am

SESSION C

C1 - RACE, ETHNICITY AND IMMIGRANT INTEGRATION

Chair: Brian Conway
Room C005

'Free movers' instead of immigrants? Polish migrants in the Irish labour market.
Torben Krings and Elaine Moriarty, Trinity College Dublin

Social and political participation of Polish immigrants.
Marcin Lisak, Trinity College Dublin

Albert Memmi's concept of racism.
Marie McGloin, Sligo Institute of Technology

C2 - IN THE PRISON SYSTEM

Chair: Ciaran McCullagh
Room HA06

Training and mentoring in the Irish Prison Service: a sociological inquiry'.
Liam Leonard and Paula Kenny, Sligo Institute of Technology

Father or addict; an analysis of identity conflict.
Jane McGrath, Waterford Institute of Technology

Alternatives to prison: Re-assessing the explanations for and the solutions to their relative under-use in Ireland
Niamh Maguire, Waterford Institute of Technology

C3 - POLICY RESPONSES ACROSS THE LIFE COURSE

Chair: Diane Payne
Room HA17

Containment and asylum seekers: locking up the poor and vulnerable as a welfare response in Ireland.
Joe Moran, Waterford Institute of Technology

Achieving life outcomes for adolescents by monitoring perceived social support.
Cormac Forkan, National University of Ireland, Galway

The impact of the Community Childcare Subvention Scheme (CCSS) on the childcare trilemma.
Bernie O'Donoghue and Noirin Hayes, Dublin Institute of Technology

Industrial and reformatory schools and the power of the Catholic Church in Ireland.
Sinead Pembroke, University College Dublin

11.00-11.30am

ATTENDED POSTER SESSION

And refreshment break

11.30- 1.00pm SESSION D

D1 - POWER, RIGHTS AND ADVOCACY

Chair: Jonathan Culleton
Room C005

Gender, health and power – A case of paternalism or doctor knows best. Women tell their stories following non-consensual organ removal.

Margie Craig, Royal College of Surgeons Ireland

Gender issues and mental health care provision in Ireland.

Michael Bergin, Waterford Institute of Technology

Upside-down and inside-out: a journey through researching popular psychology.

Patricia Neville, University of Limerick

Intellectual disability and the right to adulthood.

Simon Foley, University College Dublin

D2 - MEDIA, COMMUNITY AND POWER

Chair: Amanda Haynes
Room HA06

Media Literacy and Empowerment: can the audience set the media agenda?

Mimi Doran, University College Dublin

The ‘miracle’ of Fatima: media framing and the regeneration of a Dublin social housing estate.

Brian Conway, Lynne Cahill and Mary P. Corcoran, NUI Maynooth

Critical contagion in the media: The liminality of Ireland’s ‘great age of critique’.

Tom Boland, Waterford Institute of Technology

D3 - UNDERSTANDING ISLAM

Chair: Tom Inglis
Room HA17

Islam as rebellion and conformity: The importance of the local context in the growth of violent extremism and radical ideologies.

Lucy Michael, University of Hull

Muslims in Ireland: Challenges to religious practice and social integration.
Colette Colfer, Waterford Institute of Technology

The multiple meanings and uses of the *Hijab* among Palestinian women in Israel.
Jack O'Neill, University College Cork

D4 - FOOD POLITICS

Chair: Ollie Moore
Room A006

Consuming food and policy culture.
Naoimh McMahon, University of Exeter

Food security? The irony of corporate participation in Canada's National Food Sharing System.
Carole Suschnigg, Laurentian University, Ontario

1.00- 2.30 pm Lunch

2.30- 4.00 pm SESSION E

E1 - THE SOCIOLOGY OF HEALTH AND WELL-BEING

Chair: Damien Brennan
Room C005

Living with traumatic brain injury: the case of Ireland
Catherine Browne, University of Limerick

Paul Newman: from cultural hero to healing prophet.
Peter Kearney, University College Cork

College students' perceptions of mental health disorders & their effect on school performance.
Kathleen Brennan, Western Carolina University

E2 - CONTESTED PLACES AND SPACES

Chair: Mary P. Corcoran
Room HA17

Discourses of land and justice in South Africa.
Siobhan O'Sullivan, University College Cork

Structural transformation, regeneration and the sharing of Belfast: A case studies approach.
Milena Komarova, Queens University Belfast

The battles for Divis Flats: A study in community power.
Patrick Webb, University of Ulster

E3 - INSTITUTIONAL KNOWLEDGE SYSTEMS

Chair: Andreas Hess
Room HA06

Great hatred, little room, less money: Irish institutional applicants for Ford Foundation funding, 1958-1968.

Peter Murray, NUI Maynooth

Management in Irish universities: a view from the top.

Pat O'Connor, University of Limerick

Industrial and reformatory schools and the power of the Catholic Church in Ireland.

Sinead Pembroke, University College Dublin

E4 - VALUES, EMOTIONS AND SOCIAL CHANGE

Chair: Brendan Halpin
Room A006

Human emotions and social change.

Jonathan Heaney, NUI Galway

Civility and barbarism at the edge of the European Union: weak polities, neo-liberalism and capitalist economics

Chris Sparks, Sligo Institute of Technology

Solidarity 'v' the market: discursive contradictions and public quiescence.

Margaret O'Keeffe, Cork Institute of Technology

4.00 – 5.00 pm

Sociological Association of Ireland (SAI) AGM*
Room HAO6

5.00- 6.30pm

PLENARY - POVERTY IN IRELAND IN COMPARATIVE EUROPEAN PERSPECTIVE

Christopher Whelan and Bernard Maitre
*University College Dublin and
Economic and Social Research Institute
Room C005*

6.30- 8.00 pm **Free Time**

8.00 p.m. **Conference Dinner**
Dooley's Hotel, The Quay, Waterford.

Presentation of honorary membership to Rev. Professor Liam Ryan,
Professor Emeritus, NUI Maynooth

Céilí

SUNDAY 10TH MAY 2009

9.30-11.00am SESSION F

F1 - VOICES FROM THE MARGIN

Chair: Paul Ryan
Room C005

The 'Coming Out' stories
Vesna Malesevic, NUI Galway

Investigation of Chinese men's image in Western Women's eye's – An analysis of Chinese masculinity and its cause of formation.
Qin Bo, University College Cork

Articulating intersex: A crisis at the intersection of science and society.
Natalie Delimata, University College Dublin

F2 - REGULATORY REGIMES

Chair: Amanda Haynes
Room HA17

Assessing cultural diversity and digital games in a global context.
Aphra Kerr, NUI Maynooth

The smoking ban, power and subjectivity.
Eluska Fernandez, University College Cork

The politics of Irish water: performance and discourse.
Eilish Gaffey, University College Dublin

F3 - CHANGING ECONOMY, CHANGING WORK

Chair: Torben Krings
Room HA06

What rough beast'? Willie E. Coyote as a metaphor for the libidinal / political economy of post Celtic Tiger Ireland
Carmen Kuhling and Kieran Keohane
University of Limerick and University College Cork

Irish identity during the economic boom at the turn of the millennium.
Iarfhlaith Watson, University College Dublin

The 'social contract' and middle managerial workers at a retail multiple
Kathryn Breda Feehan, Trinity College Dublin

11-11.30am

TEA/COFFEE BREAK

11.30am -1.00pm

***PLENARY - MEN, MASCULINITY, CRIME AND PUNISHMENT:
MENTORING AS A STRATEGY FOR (RE)INTEGRATING EX-
PRISONERS IN IRISH SOCIETY***

Fergus Hogan and Jonathan Culleton, Waterford Institute of
Technology
Room C005

CONFERENCE CLOSE

ABSTRACTS

Aileen O'Carroll, National University of Ireland Maynooth

Irish qualitative data archive

We would like to present a poster which introduces the Irish Qualitative Data Archive to Irish researchers. The Irish Qualitative Data Archive (IQDA) was established in 2008. It is receiving Irish Government funding for three years under the Fourth Programme for Research in Third Level Institutions (PRTI4). Its goal is to become central access point for qualitative social science data; interviews, pictures and other non-numerical material. It is establishing protocols for ensuring that newly generated qualitative data are documented and stored in ways that facilitate sharing and re-use through online access. Currently we are developing our digital infrastructure, piloting a number of initial collections and building a catalogue of Irish qualitative research. The catalogue has already begun the process of mapping the kinds of data potentially available and on the basis of that survey we will provide an overview of the kinds of qualitative that potentially available for archiving in Ireland.

Aline Courtois, University College Dublin

Elite education in Ireland: Preparing tomorrow's leaders.

Education is a central element in social reproduction processes. In the case of elites, social reproduction is not only concerned with preserving material wealth within the family from one generation to the next, but also with securing continuity in the field of symbolic, social and cultural privileges. The education given to elite children needs to reflect the various types of capital represented in the family in order to prepare them adequately for their future roles as key-players at the apex of society. To this end, the cultivation of appropriate social skills, cultural competence, awareness of one's position in society and a strong sense of responsibility constitute some of the more central intangibles that such schooling has to offer.

The proposed paper endeavours to explore the characteristics of elite education and elite schools and argues that they indeed provide already privileged students with better life chances. The educational benefits derived from superior material resources play an important part in this, but so does the social uniformity cultivated by those schools, as well as their ethos, embodied through the promotion of values such as discipline and respect for the hierarchy, but also self-confidence, initiative and competition. The importance of classical culture (operating as a class marker) and sports (shaping body and mind) will be dealt with. More particularly, attention will be given to the mechanisms by which elite schools work hand in hand with families to foster the feeling of "being part of a set", which impacts on students' abilities to network within the "right circles"— an important aspect in professional activities but also in the choice of friends or spouses, and which contributes to the closure of elites.

This paper will then focus on the Irish educational system, in particular on fee-paying schools and their role in social reproduction in Ireland. It will examine the part they play in the transmission - or fostering - of social and cultural capital from the Irish elites to their children. Among other aspects it will discuss the relevance of their respective religious affiliations and focus on their symbolic power in order to explain their appeal to various fractions of the Irish elites today. Finally it will attempt to answer the question: what do people who can afford to offer their children "the best education money can buy" expect and why?

Alison Tuohy and Cora Hennessy, Waterford Institute of Technology

Reflection on Irish social partnership and the interests of children.

Reflections on Irish Social Partnership and the Interests of Children

The first social partnership was agreed in 1987; but it wasn't until 2000 with the publication of the 'Programme for Prosperity and Fairness' that children gained recognition in social partnership agreements. Achievements such as the National Children's Strategy which led to the development of

the National Play Policy and TeenSpace (National Recreation Policy) provided for the representation of children. The National Youth Council of Ireland (NYCI) together with Dáil na nÓg (youth parliament) also strive to have children's voices heard. Social partnership appears very positive for children. Yet, 76,000 children still live in subsistent poverty and many more face daily exclusion, and the Irish Constitution (1937) does not recognise children as individuals, resulting in limits to their contribution to society. There is a relationship between social partnership and 'social capital' as outlined by Putnam (2000), Coleman (1990), and Bourdieu (2005); however, it is Bourdieu's concepts of agency that gives hope to children. It is our contention that children's relationship with the Irish state remains conflicted and we agree with Meade's (2005) argument that the 'state has positioned itself 'in' the community and 'against' autonomous civil society'. This, in our view, is one of the significant consequences of social partnership, and children, along with other vulnerable groups in Irish society, are often not beneficiaries of this positioning.

Amanda Hayes, Waterford Institute of Technology

“A Brave New Community”: an exploration of the socio-legal considerations in biomedicine in Ireland

‘Humanity now stands at a crossroads, for the first time in our history we can not only start to shape our own destiny in terms of what sort of community(sic)/world we wish to create and inhabit, but also in terms of what we ourselves wish to be like’ (Harris 1997).

The research examines the potential change in the membership of Irish communities in the twenty first century and beyond. Historically the human beings comprising of such communities were only generated through procreation that is 'begotten' and not 'made'. Membership of our current communities includes children and adults which are both 'begotten' and 'made' through IVF process.

However it is feasible that membership of our future communities will venture even further beyond the familiar into the unknown to include:

- Human clones
- Genetically enhanced persons
- Human beings combined with elements of computers
- Human beings combined with elements from other species

The research will look at the various, social, ethical and legal issues arising from such a potential change in the evolution of mankind and our communities.

Amanda Haynes, Eoin Devereux and Martin J. Power, University of Limerick

Media representations of Moyross, Limerick.

Moyross is an estate of over 1,000 houses traversing Limerick city and county. The largest housing estate in Limerick, Moyross is also one of the most disadvantaged and is a focus of the regeneration plans for Limerick. The estate receives media attention as a site of crime and anti-social behaviour, but is also a locus of active community development. This paper addresses print and broadcast media depictions of Moyross, with a view to evaluating the representativeness of such coverage. Our interest in this subject is stimulated by a concern for the impact of media representations on residents and on wider public perceptions of Moyross.

The analysis of media content centres primarily on a qualitative content analysis of print media articles from drawn from both local and national newspapers. Interviews with media professionals involved in generating coverage of the estate provide insights into the production context. Focus groups with Moyross residents and community workers provide insights into local reception of the coverage.

Amy Healy, University of Limerick

Structural change in Irish food budgets over time: are we still relying on butter and potatoes?

Before industrialisation and globalisation, people would have relied on food items that were grown, foraged, hunted or herded locally, unless they had the financial and political means to access foods from different regions within their country or from different countries. With industrialisation and globalisation, access to food items from other parts of the world has become a reality for the majority of people. While Ireland is not famous for its national cuisine, there are many foods that are culturally and historically associated with Ireland, such as the potato, butter and bread, for instance. Sociologists such as Mennell and Warde have asserted that food ways can be very slow to change vis-à-vis societal change. In *A Sociology of Ireland* (2007), Perry and Share have even claimed that in some ways the contemporary Irish diet is structurally very similar to the diet consumed in the 7th and 8th centuries.

This research investigates existing Irish Household Budget Survey data over time (1965-66, 1987, 1994 and 1999) to assess structural change in household food budgets in light of concurrent societal change. Initial analysis shows that while many traditional Irish food products are still part of the contemporary diet, they are steadily decreasing in importance. Households with a younger head of household spend proportionately less on traditional food items than households with an older head of household, suggesting that these food products may become even less a part of the Irish household diet in the future.

Andreas Hess, University College Dublin

Intellectual history and sociology

In my paper I will discuss the attempts of the so-called 'Cambridge School' in relation to how sociologists used to do history of sociological thought and in this context dealt with the role of intellectuals. I suggest that the Cambridge School offers indeed a way forward and that sociology would be well advised to make use of the school's achievements and insights. However, I will also argue that the Cambridge School comes in different shapes and intellectual styles and that some approaches (S. Collini and J.G.A. Pocock) might be more useful than others (Q. Skinner). I will further argue that the Cambridge School could also learn from others and that they could, for example, take on board what German "Begriffsgeschichte" (history of concepts or conceptual history) has to offer.

Andrew Loxley and Ted Fleming, Trinity College Dublin

Where next? Exploring the post first-degree destinations of mature disadvantaged students in three Irish higher education institutions.

The concept of 'Human Capital' has gained prominence within the European and Irish contemporary education and training policy narratives. A predominant strand has been a focus on 'access' opportunities and routes to higher education programmes for non-standard entrants. In effect this is an input lead approach, but what is the output of this policy drive in terms of the 'lived experience' (Green 2003) of students? The aim of the study which was funded by the Combat Poverty Agency, is to explore the post first-degree destinations (employment, postgraduate education or otherwise) of students designated as being 'mature disadvantaged'. Whilst much emphasis of a political, rhetorical and systemic nature has been placed on generating wider forms of access for this heterogeneous group of adults, little consideration has been given to what happens to them post-graduation. The rationale for the state supporting disadvantaged students in higher education always refers to the increased economic benefit for the student and for society. In developing the theme of heterogeneity, the study worked with samples of ex-students from three quite distinct Higher Education Institutions (HEIs): the National University of Ireland Maynooth (NUIM), Trinity College Dublin (TCD) and the Dublin Institute of Technology (DIT).

Drawing on both numerical (questionnaire: n = 500) and non-numerical (interview: n = 60) data generated for the study, this paper will discuss the findings emerging from the research project. The research focused on time-stratified samples (from 1999-2007) of ex-students who have graduated from their first degree in each of the HEIs. The research sought to ascertain the economic, social and personal benefits as expressed by the participants in the three sample groups. Additionally we also explored the participants, experiences and expectations of their participation in higher education and identified barriers to further progression in their career or graduate studies.

In summary, the research (amongst other things) shows that for working class mature students, students with disabilities and ethnic minorities higher education is highly valued transitional space which allows these students to make some choices in the labour market and renegotiate aspects of their personal identity. However, the monetary rewards are modest and the learning society of which these adults are part is based on a broad conception of the social and personal benefits of higher education. Their degree is understood first and foremost as a personal achievement that is seen as an important step in shaping a new type of life.

Co-author: Aidan Kenny, Trinity College Dublin.

Aphra Kerr, NUI Maynooth

Assessing cultural diversity and digital games in a global context.

Current media regulation in Western Europe presupposes a competitive market which maximises individual choice and justifies public policy intervention primarily in relation to specific market failures. Nevertheless, it is clear that in the recent past at European level public interest and cultural arguments have been used to achieve exceptions from certain types of free trade agreements and have led to the development of funding programmes to support the production and distribution of certain types of media products.

This paper draws upon recent research on cultural diversity and the media and based on an initial examination of secondary data starts to assess whether or not market failures and/or public interest criteria exist to justify regulatory intervention in relation to cultural diversity and digital games. The paper is a contribution to a larger European project examining cultural diversity and virtual worlds.

Bernie J. Mullally, Department of Epidemiology & Public Health, University College Cork

Consequences of the ban on workplace smoking in Ireland - The stigmatisation and "exiling" of smoking - a qualitative study.

Smokefree Legislation and stigma

Evidence has accumulated on the health risks associated with second-hand smoke (SHS) exposure. The introduction of a legislative ban and the regulation of the risk posed by SHS may intensify the de-normalisation of smoking and contribute to the creation of smokers as targets of social exclusion [Fischer & Poland 1998; Levy & Friend,2003]. This de-normalisation may also lead, perhaps unintentionally, to stigmatisation of smokers, negative feelings and thoughts towards smokers and internalised feelings of guilt and shame [Poland 1998] among smokers. However it was argued alternatively that smokers do not feel 'exiled' but feel they are 'good citizens' by not exposing others to SHS.

Irish pub culture

The smokefree legislation was predicted to create a new pub culture within Ireland with possible negative outcomes such as 'spoilt atmosphere'. Most publicans adapted their premises to provide designated smoking areas. These areas may have become areas for 'shamed groups' [Goffman,1963]. However other scholars argue that instead of 'exiling smokers' these smoking areas may become an extension of the pub not solely for the purposes of smoking but rather facilitate social interaction and formation of a 'smokers club' [Farrimond & Joffe,2006]

This research explores some of the cultural consequences of the Irish smokefree workplace legislations on smokers' identities and on Irish pub culture.

Methods

Study design and participants -We carried out qualitative semi-structured interviews with 18 smokers and non smokers from Cork city. We sampled smoker, ex-smoker and non-smoker; males and females and those aged between 22 - 35 years. Participants have lived in Ireland before and since the ban was implemented and could be from any occupational grouping.

Interviews - Participants were approached in FAS (May- Aug 2008) and either interviewed (one of two interviewers) in FAS or on university campus. We developed one topic guide for smokers/ex-smokers and one for non-smokers.

Questions included opinions about smoking and SHS, identifiers of stigma (e.g. shame, guilt, regret) and consequence of the spatial separation of smokers.

Results

Analysis is currently on-going and includes:

- Do the new dedicated spaces for smoking in Irish pubs cultivate negative self-identities in smokers and feelings of shame, guilt, indignity, “otherness”, etc.? Or do smokers feel ‘commandership’ within the stigmatised group
- Can these new smoking spaces in pubs be regarded as stigmatised / disparaged “smoking islands”?

Is the stigma situational and dependent on the smoking facilities available?

Co-authors : Birgit A Greiner. and Sarah Meaney, University College Cork.

Bernie O’Donoghue and Noirin Hayes, Dublin Institute of Technology

The impact of the Community Childcare Subvention Scheme (CCSS) on the childcare trilemma.

In 2008, in response to a shift from EU to Exchequer funding for increasing the supply of childcare in the state, Ireland undertook a review of the funding for community childcare services and adjusted the policy instrument for funding childcare provision in designated areas of disadvantage. It introduced a new Community Childcare Subvention Scheme (CCSS) which shifted the criteria for funding from a direct subsidy for staffing community services in designated areas of disadvantage to one which pays a subsidy to the provider based on the welfare entitlements and income levels of individual parents accessing the service. A review of the scheme demonstrates that stated policy objectives of the National Childcare Strategy (Ireland 1999) and the OMCYA to improve quality, affordability and availability of ECEC provision in the state are being negatively impacted upon in a drive to rationalise funding and drive an employment agenda. The revision in criteria for funding under the CCSS has resulted in further restricted access for children in need of quality ECEC services in designated areas of disadvantage (ICPN 2008, DICP 2008). This paper will explore the development of the CCSS and look in detail at the impact the scheme has had on the childcare ‘Trilemma’: quality; affordability; and accessibility (Lash and McMullen 2008:36) and the impact on users of community childcare services in the Dublin area. Findings from interviews with a sample of parents in the Dublin City administrative area utilising a community childcare service will be presented

Bernie O’Donoghue, Dublin Institute of Technology Early childhood education & care (ECEC) in Ireland: towards a rights-based policy approach.

In Ireland, Early Childhood Education and Care (ECEC) has been conceived of as a service for working parents and contextualised in terms of a commodity to be purchased rather than a public service (Dahlberg, Moss & Pence, 2007). Irish policy developments have coincided with a powerful ideological movement toward the value of children in their own right and these are reflected to some extent in various policy documents but children’s rights have not been realised in the implementation of these policies (Hayes & Bradley 2006).

The UNCRC encourages a better understanding of children’s lives through research and this project aims to respond to this research need in the Irish context, contributing to the knowledge base of a rights-based approach to ECEC policy making through 3 distinct, but inter-related PhD research strands: 1. A critical discourse analysis of Irish ECEC policy documents to reveal the ideological climate informing ECEC development in Ireland; 2. An insider/outsider survey of Irish ECEC policy makers; and 3. Development of a rights based framework for ECEC policy development in Ireland through an investigation of the permeability of the national policy process and its impact on the Childcare Trilemma. The three strands are complemented with a series of collaborative position papers on key ECEC issues. The Poster illustrates the four research strands and how they interrelate to each other.

Project Team researching “ECEC: Towards a Rights Based Policy Approach”:

Dr. Noirin Hayes, Dr. Ann Marie Halpenny, Rachel Kiersey, Siobhan Bradley & Bernie O’Donoghue.

Brian Conway, Lynne Cahill and Mary P. Corcoran, NUI Maynooth

The ‘miracle’ of Fatima: media framing and the regeneration of a Dublin social housing estate.

This paper analyses media coverage of a social housing estate in the South West inner city of Dublin, over a ten-year period from 1998-2008 inclusive. During that period of time Fatima Mansions underwent a dramatic transformation, largely propelled by the residents working alongside Dublin City Council. An ambitious urban regeneration plan which got underway in 2001 and is set to be completed in 2009, offers the hope of turning a one time ‘sink’ estate into a template of excellence for building sustainable communities. This paper explores media coverage of the estate over the ten-year period in order to ascertain the dominant frames deployed in relaying the story of Fatima. The reputation of the estate extended far beyond the boundary walls, in part because of the way in which the estate had historically been represented in media and official discourses. This paper examines the extent to which the media tuned into the changing story of Fatima, assesses the degree to which the community were able to set the media agenda and reviews how the changing story of Fatima was represented to the wider public.

Carmen Kuhling and Kieran Keohane, University of Limerick and University College Cork

What rough beast’? Willie E. Coyote as a metaphor for the libidinal / political economy of post Celtic Tiger Ireland

Until recently, the metaphor of the Celtic Tiger was seen as a potent image that captured various dimensions of the recent economic boom such as the ambivalent nature of socioeconomic change and collective cultural identity. However, the economic downturn clearly indicates not only the death of the Celtic Tiger, but also our inability to imagine a collective representation or metaphorical self-definition that captures cultural and economic conditions of the post boom era. The lycanthropic figure of the Coyote, central to North American Native mythology as analyzed by anthropologist Radin (1972), and the well-known cartoon figure of Willie E Coyote, a metaphorical representation of American civilization as free market nihilistic mass consumerism, provide pointers as to how we can make sense of our contemporary situation. Radin’s Coyote appears in Ireland as the free-wheeling Irish cosmopolitan entrepreneur who champions ‘freedom from regulation, who rails against *Europa’s* collective household under the banner of ‘Liberty’. The figure of Willie E Coyote captures how we continue to chase obscure and fetishized goals of progress and abundance (represented by Roadrunner) through a barren desert landscape (representing modern civilization) by means of ideas and technologies employed only to the narrow instrumental goal of satisfying immediate appetites, a myopic strategy that invariably results in catastrophe. Like Willie E. Coyote, the post-Celtic Tiger Irish are now suspended in thin air over the abyss caused by the neo-liberal prioritization of market values over social cohesion, and further reductions in taxation on business intended to make labor more competitive result in further cuts to health, education and social services. In Yeats’ poetic geometry of the historical process, the inverted cones of the spiraling gyre are drawing apart from one another, and they have reached the very point of separation, and at that moment of rupture things are in danger of falling apart, unleashing ‘the blood dimmed tide’ wherein we remain trapped in a nightmare of history as a perpetual recurrence of the present, barreling ahead towards further catastrophe. Like Yeats’s ‘rough beast’, the Coyote represents the political and libidinal economies of an unregulated market, in thrall to neo-liberal economic and social policy. Clinging to the remnants of the illusion of affluence, and about to fall, we are afraid to look down, because it’s a long way down...

Carole Suschnigg, Laurentian University, Ontario

Food security? The irony of corporate participation in Canada’s National Food Sharing System.

In Canada, many businesses donate food, money or in-kind services to help support food banks across the country. On the face of it their donations are much-needed: nationwide last year, emergency food services fed over 700,000 people per month on average.

However, corporate donations are not always as generous or benign as they seem. While much has been written about the contradictory aspects of food banks (i.e. the fact that they are a stop-gap solution and thereby help maintain a fundamentally flawed economic system), my paper will focus more specifically on the problems associated with corporate participation in Canada's National Food Sharing System (NFSS).

The NFSS is a complex network designed to collect food from corporate donors and distribute it to regionally based food banks ("hubs") across the country. It is managed by a non-profit umbrella organization called Food Banks Canada operating out of a mammoth warehouse in Toronto. Every year, millions of kilograms of food and beverage are donated to the NFSS by major producers such as Kraft, Coca Cola, Proctor and Gamble, and Nestlé; money is provided by agribusinesses like Bayer CropScience, Monsanto, and Syngenta. The system serves to reduce dumping fees for some producers and is enormously inefficient when it comes to the ratio of calories-in to calories-out. More significantly, the business activities of some NFSS donors are actually contributing to food insecurity at home and abroad.

What are the implications for social and economic policy? To promote food security, members of the 'anti-poverty' camp recommend policies to ensure financial security for all—a higher minimum wage and access to affordable housing, for example; in the meantime they welcome corporate donations to food banks. However, members of the 'food sovereignty' camp argue that corporate monopolization of the world's food production systems is putting poor and rich alike at risk of food insecurity. Food, these critics insist, should be produced primarily for its use value, not its exchange value on the world market; from this perspective, Food Bank Canada's courting of multinational corporations is anathema.

Primary sources for this paper will include results from a survey of eleven food banks in my area and interviews with staff at Food Banks Canada. Secondary sources will include documents produced by Food Banks Canada, corporate websites, and literature on the social, environmental and political aspects of food security.

Catherine Browne, University of Limerick

Living with traumatic brain injury: the case of Ireland

International studies of head injuries suggest that many survivors of moderate and severe head injury suffer significant and persistent disability (Thornhill *et al.* 2000). The common experience for people with brain injury is social rejection, isolation, poverty, being 'written off', inappropriate and inadequate accommodation options, a lack of advocacy, a lack of rehabilitation, medical and professional dominance, lack of agency and negative public attitudes about brain injury (Sherry, 2007). This research supports the idea that brain injury can be regarded as having a *social course* (Ware and Kleinman, 1992). The social course of brain injury indicates that individual experiences are greatly influenced by the economic and the institutional environment in which survivors find themselves (Kleinman, 1995). This is in contrast to the biomedical approach which mainly emphasises the course of disease and clinical outcome. Arguably, the dominant medical model has an intense effect on social policy (Sherry, 2007), as well as interactions between disabled and non-disabled people. The 'unfortunate victims' are 'presented as needing pity, charity and sympathy' (Sherry, 2007:3).

This paper is based on empirical data of all admissions with head and facial injury to either of the two neurosurgical units in Ireland, within a two year time span. To understand the 'lived experience', qualitative interviews with a random stratified sample of brain injured survivors, family members and key informants were conducted. Frank (1995, 2004) reminds us that the body's suffering during illness creates a need for stories; the story can play an important role in 'repairing narrative wreckage, as the self is gradually reclaimed in the act of telling' (Smith and Sparks, 2007: 219). These personal narratives about illness and injury serve to give voice to the body, so that the altered body and mind can once again become recognisable (Frank, 1995).

Thus, as 'wounded storytellers' (Frank, 2004), the experience of events are given due recognition, inspiring the confidence that these are lives worth reclaiming (Smith and Sparks, 2007).

Chris Sparks, Sligo Institute of Technology

Civility and barbarism at the edge of the European Union: weak polities, neo-liberalism and capitalist economics

The original aim in drafting this paper was to discuss the dimensions of possibility and threat to weakly developed political communities entering in to the EU. The discussion was to be framed within a consideration of the contrary tendencies towards a social democratic federal polity and an enclosed zone of free market economics manifest in history of EU policy making. The issues involved have been intensified by the sudden and intense recession running through the economics of the western world -a turn of events that has intensified the importance of a core complex problem of political philosophy underlying the issue of the dimensions and purpose of the European Union. The problem of how economy and politics engage with the establishment and maintaining of functioning community . This problem is, of course, not new. It is so much discussed that it can be regarded as something of an old friend to social and political theorists.

Yet the intensity of the threat to political communities globally, to the integrity of the EU and to all the present and aspirant member states posed by the current economic turmoil suggest that the fashionable mantras of free marketers combined with a couple of decades of significant affluence has led even political philosophers to take their eye of this dangerously spinning ball.

While we are all too familiar with the dangers of an over idealised state dispensing political status and micro - governing economic distribution, the current convulsing market collapse and economic shrinkage reveal in all too obvious factuality, to any one who is not too ideologically blinded to see, that grand schemes of unfettered global markets and ‘light-touch State’ - the conversion of a politically engaged citizenry to docile consumers, was a fantasy.

The failure of mainstream liberal politics to retain the sense of what polity is and to act consistently to preserve its integrity in the often complex and entwined relations with economy brings us to the point where we need to pause and consider differences between what constitutes a ‘community’ and what constitutes an ‘economic entity’ – not only to simply to highlight the points of distinction between these two entangled spheres of life, but to explore the less considered and very significant differences between the idealisation and practice of community living and between the idealisation and practice of economic activity.

*Christopher Whelan and Bernard Maitre, University College Dublin and
Economic and Social Research Institute*

Poverty in Ireland in Comparative European Perspective

The starting point of this paper is the paradox that Ireland, despite having benefitted from a sustained economic boom, continues to perform badly in relation to the standard definition ‘at risk of poverty’ indicator. Our comparative analysis reports findings for both overall levels of poverty and variation by household reference person characteristics for this indicator and a consistent poverty measure for Ireland, the UK and five smaller European countries spanning a range of welfare regimes.

Developing a consistent poverty measure, comparable to the Irish one that can be applied on a comparative European basis we find that, while in terms of absolute poverty levels the Irish situation improved significantly in relation to the southern European and post-socialist countries this was not true with regard to the corporatist and social democratic countries.

Controlling for cross-national variation in socio-demographic attributes contributes relatively little to explaining the occurrence of comparatively high poverty rates. Further analysis reveals that Ireland is distinctive not so much in terms of its levels of poverty but in terms of the patterns of socio-economic differentiation that characterise such levels.

The largest cross-national variation is observed in relation to Household Reference Person (HRP) Principal Economic status. Where the HRP is an in employment the situation of individuals in Ireland

is no less favourable than in any of the remaining countries involved in our comparison. In contrast, levels of 'at risk of poverty' for those excluded from the labour market are comparatively high in Ireland. Similar patterns are also observed for consistent poverty although in every case socio-economic differentiation is greater for consistent poverty than for 'at risk of poverty'.

Our analysis distinguishes between differences in levels of poverty between socio-economic groups across countries that are affected by both between and within country differences and relativities relating solely form within country differences but which may vary across country. Ireland appears at the higher end of the spectrum in terms of overall level of 'at risk of poverty' although somewhat below Estonia and the UK. It is also characterised by a high level of internal inequality between those individuals in households where the household reference person is excluded from the labour market and the remainder of the population. In this it closely resembles the UK and only the Czech Republic displays a higher level of inequality.

Focusing on consistent poverty we find that the impact of labour market exclusion is substantially greater than in the case of being 'at risk of poverty'. For those not excluded from the labour market, we find that, while the overall levels of poverty are a great deal lower than in relation to 'at risk of poverty,' the pattern of differentiation across countries is almost identical. However, for the labour market excluded a somewhat different pattern emerges with by far the highest levels of consistent poverty being observed for Estonia and the Czech Republic while Ireland and the UK now occupy intermediate positions. However, if we focus on the effect of labour market exclusion on within country relativities, Ireland remains at the upper end of the continuum.

In relation to the HRP being a lone parent, Ireland displays a profile that combines comparatively high levels of 'at risk of poverty' with distinctively sharp within country differentials.

The household reference person being a lone parent also has a stronger impact in the case of consistent poverty than in relation to 'at risk of poverty'. Ireland displays the highest level of consistent poverty. Within country relativities between those in lone parent households are also sharpest in Ireland, followed by the UK and the Czech Republic. In every case socio-economic differentiation proves to be sharper when we focus on consistent poverty. In relation to consistent poverty, Ireland represents the worst case scenario with regard to absolute and relative outcomes for individuals in lone parent households.

Overall it is clear that the distinctiveness of Ireland's situation lies not in the overall levels of poverty *per se* but in the very high penalties associated with being in household where the household reference person is a lone parent or excluded from the labour market. Improving Ireland's relative position would seem to require reducing the number of household reference persons excluded from the labour market and, even more importantly, reducing the negative consequences associated with such exclusion and lone parenthood

Clare O'Hagan, University of Limerick

Intersectionality theory and 'working mothers' in Ireland.

The system of gender relations is changing. In the context of women's increased participation in the labour force and higher levels of education, the patterns of inequality have changed between women and men, but in complex ways, not simply for better or worse (Walby 1997).

Inequalities are social constructions that often give us power and options in some arenas while restricting our power and options in others. Theorising inequality has long been an issue for feminists and sociologists.

According to Walby (2007), intersectionality is a relatively new term to describe an old question in the theorization of the relationship between different forms of social inequality. The specific concept of intersectionality is attributed to critical race theorists, who, rejecting the notion of race, gender, ethnicity and class as separate and essentialist categories, developed the term 'intersectionality' to

describe the interconnections and interdependence of race with other categories (Crenshaw et al 1995). Intersectional scholarship highlights in many different ways that race, class, gender and sexuality are not simple binaries, separate and additive dimensions of inequality or reducible to personality traits or individual characteristics.

However, one of the complications of theorizing simultaneously multiple complex inequalities is that at the point of intersection it is insufficient to treat them merely as if they are to be added up (Walby 2007). Adding up the disadvantages, as in the notion of double or triple disadvantage, does not fully account for the intersection; they may often, at least partially, mutually constitute each other (Brah and Phoenix 2004; Crenshaw 1991; Hill-Collins 1998; McCall 2005; Phoenix and Pattynama 2006). Walby (2007) argues social relations operate across several institutional domains and each one must be explored in order to reveal the inequalities in each separate system.

Drawing on the work of McCall (2005) and Walby (2007), I apply intersectionality theory to the experiences of 'working mothers' in Ireland to reveal multiple intersecting inequalities in the social relations of gender and class in the institutional domains of work, the family and civil society. This analysis reveals complex patterns of inequality in which 'Working Mothers' experience both regulation and privilege at the same time.

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Cliona Barnes, University of Limerick

Doing research with 'the boys': a discussion and analysis of participant-led research methods in the field.

This paper reports on the early stages of an ongoing two-year research project focused on the comparative experience and construction of young masculinities across social, economic and community boundaries in the broader context of the Limerick urban regeneration programme. The research comprises a small-scale ethnographic study that is participant-led, grounded in the local and focused on the everyday lived experiences of young masculinity as described by research respondents. A mixed-method approach sees the use of participant-led discussion groups with young men in the field, a task-based photographic project conducted by participants, alongside a desk-based analysis and review of relevant media coverage. This paper outlines the fieldwork structure and its theoretical foundation, focusing on the methodological approach employed throughout.

The central importance of approach and method here is driven by the understanding that young men in Ireland continue to occupy a paradoxical position in terms of public opinion and media debate. They are simultaneously highly visible as both victim and threat; presented both as a danger to themselves and to others. They are regularly spoken about as problematic selves in national and local media and are ever-present in social, educational and legal policy discourse. Yet, they are rarely, if ever, actually heard from in the public sphere. This positioning locks them in place as mute examples

of un-ideal or problematic masculinities, permanently fixed as a wide-ranging social problem to which there is currently no solution. However, where young men are represented only by official voices and only through discourses of crisis, of crime, of educational and social failure and of a wider moral ineptitude we are only hearing a story in part. Addressing this, my approach is designed to prioritise and to draw out the voices of young men in relation to their own understandings and experiences of masculinity as mediated by social class, age, place and circumstance.

My key question asks how research can be conducted with young, often marginalised, men in a manner that is ethically sound and that is engaging both for the participants and for the researcher. This paper will contribute to discussion and debate within the field by offering a critical and reflexive discussion on the way in which we conduct research with young people, addressing issues around power, representation and the research process without losing sight of the key issues affecting young men today.

Colette Colfer, Waterford Institute of Technology

Muslims in Ireland: Challenges to religious practice and social integration.

The 1990s witnessed a dramatic increase in the numbers of immigrants arriving in Ireland. These immigrants were from diverse social and cultural backgrounds and their influx has resulted in a subtle yet visible shift in the religious make-up of Irish society. One of the most notable changes has been the rapid growth of the Muslim population and in recent years Islam has become the fastest growing non-Christian religion in the country. Despite these changes, there has been very limited research carried out into the experiences of Muslims living in Ireland. This research addresses this deficit.

Using a phenomenological approach the research explores the lived experiences of Muslims in Ireland. It examines their relationship to religion, to each other, to the worldwide Islamic community or *ummah*, and to the wider Irish society.

Twenty Muslims from a range of nationalities and backgrounds have been interviewed. The transcripts of these interviews have been analysed and key themes identified. This paper presents some of the key findings.

The paper starts with a brief history of Islam in Ireland before taking a look at the huge diversity present within the contemporary Muslim population. It then examines common themes and challenges identified in relation to the religious, cultural and social experiences of Muslims in Ireland. At a basic level these concern practical religious requirements such as finding suitable premises for prayer or burial sites. They also relate to the challenges of conforming to Islamic law (such as the prohibition on interest) in a secular society. The paper goes on to examine challenges faced by Muslims in relation to their interactions with the wider Irish society. These include perceived misconceptions, discrimination, misrepresentation in the media, language and cultural differences and the centrality of alcohol in Irish social life.

Despite the diversity of responses and the complexity of the issues, a number of common concerns emerged from the research. One of these was the view that a lack of knowledge about Islam contributes to many of the challenges faced by Muslims in Ireland and has led to misunderstandings, misrepresentations and ultimately to experiences of discrimination. Participants felt that more information and education about their religion is required in Ireland in order to break down these barriers, aid integration and lead to a more inclusive society.

Cormac Forkan, National University of Ireland, Galway

Achieving life outcomes for adolescents by monitoring perceived social support.

The last two decades have seen a considerable proliferation of state sponsored Youth and Family Support Projects in Ireland. Despite the fact that many of these services dealt initially with crisis situations in the communities in which they were based, the *Commission on the Family* (1998) called for public policies and services such as these to be preventative and supportive, in strengthening families achieve their functions.

Nevertheless, apart from anecdotal ‘*gut-based*’ information, the majority of these Youth and Family Support Projects had no fact-based evidence, which could show the level of change, if any, among those with whom they worked. In light of this gap in knowledge, the Office of the Minister for Children published *The Agenda for Children’s Services: A Policy Handbook* (2007). The document re-emphasised the commitment to the delivery of evidence based and outcomes focussed services to children, families and their communities in Ireland by outlining seven national service outcomes. One of these outcomes suggested for children by the *Agenda* is that children would be part of positive networks of family, friends, neighbours and the community.

In light of addressing this outcome, this paper describes a study conducted with two Youth and Family Support Projects. The study measured the *perceived social support* for adolescents attending the projects, as social support has been shown to play a crucial role in successful coping, in assisting resilience and in positive mental health. The paper then reveals how these projects re-orientated their work, to become evidence based and outcomes focussed.

Danielle Coady, Waterford Institute of Technology

Fostering resilience: exploring children’s narrative of life in foster care

The research proposes to analyse the current systems in place for ensuring successful outcomes for children in both long and short term foster care. The literature available on children in foster care shows that they are more susceptible to negative outcomes in later life than their peers. However, there are children who have come through the system and even in the face of adversity continue to make positive strides for them selves. What is it that allows some children to overcome their difficulties while others continue to struggle dealing with their situations. Reviewing the existing literature in this area will enable the researcher to assess the advantages of promoting resilience within foster children and highlight the need for further training in this area. The author intends to examine cases of children in foster care who had both positive and negative outcomes. This will provide an opportunity to analyse systems of practice, family background and any other information that will reveal similarities or differences in these children and therefore may even provide a framework for best practice or resilience led practice.

Diane Payne, University College Dublin

Main trends and developments in the social network analysis approach: a review paper.

The purpose of the paper is present a comprehensive overview of the main trends and developments in the field of social network analysis (SNA). The paper begins with an overview of the main historical origins of this approach. It identifies the main researchers working in the field and traces the key points of developments in the field since its early origins, arguably in the 1930s. The second half of the paper examines the main contemporary writings in the SNA field, particularly the since the 1970s when SNA research expanded considerably. The paper ends with an overview of some of the key SNA research in Europe and elsewhere since the 1990s. This final section identifies the key research questions and challenges that are likely to shape the future directions of SNA research in the 21st century.

Eileen Humphreys, University of Limerick

Health inequalities and ageing in the community.

This research is undertaken in the context of demographic trends towards (i) an ageing population in Ireland and (ii) international research evidence of health inequalities linked to social status (Wilkinson 1996; Marmot 2004). The objectives are (i) to examine the association between socio-economic status and health status with reference to an older population living in urban communities of high, medium and low socio-economic status (with four parishes in the Thomond Cluster on the northside of Limerick City used as the basis for this); (ii) to identify the main demographic (age, gender) and socio-economic factors (social class, education level) associated with differences in health status and (iii) to explore the relative importance of other factors in community that may affect people’s health as they age including: neighbourhood structural factors and conditions of the environment of neighbourhood (e.g. accessibility and quality of local services), social capital, and the extent of health services utilisation and quality of health and social care.

The local spatial context – parishes - is an important dimension in that local contextual conditions including social networks and resources work through socio-economic factors to influence health outcomes (Wilson 1987; Kawachi and Kennedy 1997; Wen et al 2003). There is some support for the contention that less affluent individuals benefit from sharing neighbourhoods with the more affluent (mixed social class base) in recent empirical work (Hou and Myles 2005). In terms of ageing populations, a large body of research evidence on health inequalities suggests a pattern of cumulative disadvantage over the life course (Breeze et al 2001) – suggesting that there is very little that can be done to influence outcomes as individuals move through the lifecourse.

The research involves a quantitative strategy based on a social survey of a sample of older people in the parishes, administered based on face-to-face interviews in people's homes. The social survey examines the following: view of the neighbourhood including presence of key services and facilities; social capital (engagement in clubs, trust in people and institutions, social networks); subjective health assessment (utilising SF36); health services utilisation and quality assessment; and socio-economic profile of respondents.

This paper reports the key findings of the social survey (based on approximately 550 completed interviews) and profile of study sites based on analysis of key indicators drawn from the SAPS, Census of Ireland 2006. It confirms the key relationships identified in the conceptual / theoretical framework concerning factors influencing health status. Based on multivariate statistical techniques, it presents models of (i) physical and (ii) mental health in the older population studied.

Eilish Gaffey, University College Dublin

The politics of Irish water: performance and discourse.

As water is managed within political contexts, it can be understood as an instrument of power. This facilitates the adoption of a theoretical framework rooted in the concepts of performance and discourse as key strategies of power in the study of decision-making on water. This critical approach is based on the Aristotlean notion of phronesis, meaning practical wisdom. Concerned with reflexivity and value-rationality, the concept is interpreted by the contemporary theorist, Flyvbjerg, to suggest that researchers should consider power as central in any analysis of the social world.

The operation of power, according to Flyvbjerg, is best explored in in-depth case studies. The politics of Irish water in this research is being examined in a qualitative study on the decision-making process involved in the implementation of the Water Framework Directive into the Eastern River Basin District, one of eight such districts in Ireland. This process, in which public participation is deemed a necessary element, is determining how water will be controlled in Ireland.

Employing a range of dramaturgical phrases, the role of performance in supporting or questioning of authority is being explored. Drawing on the work of environmental sociologist, Maarten Hajer, power requires legitimatisation through enactment whereby participants serve as a cast in a so-called drama. Lukes's second dimension of power involving the setting of agendas can be seen in the Goffmanian notion of making decisions in the back stage area while performances occur the front stage setting where key actors can manipulate the script and provide cues for appropriate behaviour.

Interlinked with this is the notion of the language used in performance. According to Hajer, discourse can create reality in that how problems are framed and defined provide the boundary for meaningful discussion and policy options. His concept of 'story lines' used by actors can be drawn on to investigate themes in decision-making. Similar to Lukes's ideas on ideological power, initial findings in this case study on water suggest that the hegemonic position of scientific rationality is highly influential in legitimising decisions in the process. In fact, as Flyvbjerg suggests, attempts to question dominant ideas continue to be presented within the discourse of technical rationality.

The ideas and findings discussed in this paper are part of an ongoing PhD project and are based on a preliminary review of fieldwork to date rather than an in-depth analysis of research.

Eluska Fernandez, University College Cork

The smoking ban, power and subjectivity.

This paper draws upon my doctoral research, which consists of a post-structural analysis of the introduction of the smoking ban in Ireland. Specifically, my research seeks to explore what types of subjectivities were endorsed by the smoking ban, and whether the various discourses these subjectivities drew upon resulted in the creation of new identities around smoking. Although some observers in the media and among tobacco or business interests predicted a war between smokers and non-smokers in the context of increasing public regulation of smoking, levels of compliance with smoking restrictions and bans have been remarkably high, in spite of little mechanisms of enforcement. The main concern of my research is to analyse the processes by which new forms of conduct – often actively engineered and promoted by government and organisations – come to be adopted and internalized by individuals. There are three key theoretical dimensions guiding my analysis: rationality, responsibility and civility. My argument is that notions of what comes to be defined as rational and responsible behaviour, as well as notions of embarrassment and shame emerging from changing social norms, are central to understanding how power is exercised. My analysis is not limited to exploring official discourses and governmental technologies, but the public response to the smoking ban. This paper will, however, focus on my analysis of the ways in which smokers and non-smokers were positioned in relation to these three key theoretical dimensions by *official* discourses and technologies only. Theoretically, the paper contributes to the analysis of the smoking ban as a political technology, as it involves identifying what types of subjectivities were required and promoted in order to achieve a successful exercise in the ‘conduct of conduct’. Methodologically, it engages in a theoretically informed analysis of official discourses as well as the various technologies deployed as part of the smoking ban.

Fergus Hogan and Jonathan Culleton, Waterford Institute of Technology

Men, Masculinity, Crime and Punishment: Mentoring as a strategy for (re)integrating ex-Prisoners in Irish Society

Within Ireland there is a renewed movement towards increased prison placements, with relatively few research-informed critiques or comment on, aspects of the prison system (McCullagh, 1996., O’Mahony, 1997, 2002., The Irish Penal Reform Trust, 2003). Ireland is probably best considered a low-crime country, with a relatively high rate of imprisonment. Irish prisoners tend to be young, urban, undereducated males from the lower socio- economic classes and the so-called underclass. They can be considered as suffering multiple marginalisations; many have not experienced primary relationships – such as stable families, positive father figures, strong supportive partners or the real intimacy of children and fatherhood. Furthermore, as noted by the Irish Prison Chaplain’s report 2006/2007, a large number of prisoners in Ireland are dependent on alcohol or opiate drugs, and many have psychiatric problems and disturbed family backgrounds.

The recent increased building of prison places in Ireland, together with increasing numbers being imprisoned clearly implies an increasing number of people being released; sociologists consider that release from prison is likely to be a traumatic event - particularly if the sentence was long - it is a time of dramatic change - leaving the prison environment, living circumstances and family structures on the outside may have changed, prisoners themselves may have undergone a range of different experiences which may affect them and their relationships. The first few days post release can be absolutely crucial in terms of the ex- prisoners’ sense of self in the community. Without sufficient support, the cycle of release and re-arrest can become increasingly difficult to break. A recent national profile of recidivism rates in Ireland compiled by Professor Ian O’Donnell (O’Donnell et al., 2008) found - 27.4% of released prisoners were serving a new prison sentence within one year, rising to 39.2% after two years, 45.1% after three years, and 49.2% after four years. Crucially, “no agency [in Ireland] has responsibility for the re-integration of prisoners on leaving prison; many Prisoners are left to drift” (Bedford Row Family Project, 2007, p. 16).

Mentoring originates in ancient Greece, in Homer’s masterpiece, *The Odyssey*. Where the eponymous hero entrusts his advisor *Mentor* with the supervision of his son *Telemakhos* into adulthood; hence, mentoring features a developmental element, being focused on the mentee achieving some aspiration,

such as stable adulthood in *Telemakhos*' case. Since then a huge range of mentees - in numerous areas of society have benefited from advice and experience from mentors; similarly, as the findings of our two year study show, mentoring young men in prison does make a real difference to their lives and helps to break their previous practices of re-offending.

Within this context, this paper draws from our recent reports; *Reintegration: Life after Prison* (Culleton and Hogan, 2008) and *Recidivism: Mentoring Desistance* (Hogan and Culleton, 2009). Over this two year research project we gathered qualitative and quantitative data on some 200 prisoners and ex-prisoners, from Castlerea, and Cork prisons. Our ethnographic research followed these men as they engaged with a new *Mentoring Project*, which was attempting to aid their (re) integration into society. Methodologically this study sought to develop a profile of the 200 prisoners - and ex-prisoners - who engaged with the *You're Equal Mentors* in this European funded project. Our study is based on the review of 200 case files, the analysis of 200 five page - 31 question surveys, 44 in-depth and semi structured qualitative interviews with 16 participants - 7 prisoners (3 in Cork and 4 in Castlerea Prison) 9 ex-prisoners (6 in Cork and 3 in Castlerea Prison) 22 professionals within and outside of the prisons the 5 mentors and the project coordinator. Furthermore, one year on we followed up this study by revisiting the cohort of participants re-interviewing them and their mentors.

Our study shows that a combination of turning points is needed - to coalesce at the same time in these men's lives - in order to help them stabilise, and turn their lives away from previous patterns of crime and recidivism; thus breaking the cycle of reoffending and re-imprisonment. Mentoring these young men has provided stability for them, creating opportunities for such turning points to develop, and helping the mentees to recognise these opportunities. This paper will therefore examine the use of mentoring as a strategy for engaging these marginalised young men and providing them with opportunities to (re) integrate into society. We will further consider the potential applications of mentoring with other marginalised groups.

Fiona Murphy, Waterford Institute of Technology

An exploration of grandparenting in contemporary Ireland.

This paper is based on original research that carried out qualitative interviews with families in Carlow and its surrounding areas. Carlow and its hinterland provide a mix of the traditional and modern with many people commuting to work to Dublin and three generations living in close proximity. The research's aim was to provide an insight into grandparenting by providing a voice for each generation in the family. This involved the interviewing of three generations; grandparent, parent and grandchild within one family unit.

The inclusion of the child's voice in research was deemed especially vital not only as it enriches and provides depth to the research but in recognition of the current trends in sociology to 'rediscover' childhood. (Corsaro 1998; Cleary, Nic Ghiolla Phadraig and Quin 2001) "The public prominence given to children's rights and the fast developing social studies of childhood have challenged conventional adult thinking about children, in the process of placing children's perspectives in the foreground."(Greene and Hogan 2006:61) It will be asserted that in the light of this, it is necessary to include children in all research that affects their lives especially family research.

The research methodology consisted of qualitative interviews with three-generation families, specifically eight family units. The use of the families' life stories and individual family members' narratives are used here to formulate a perspective on family life and grandparenting in Ireland. This is considered not only useful in portraying the 'bigger issues' but also as intrinsic to the presentation of this research. The essence of qualitative interviewing is to listen and hear the participant's story. This research did not want to lose the participant's voice when concluding or presenting its findings.

The paper shows how grandparents' role is becoming ever more increasing and encompassing. Grandparents are seen in this research as not only childminders to their grandchildren but as a major financial support to their own children, pseudo-parents to lone parent families and separated families and pseudo-spouses/partners to their single and separated children.

This paper will illustrate that "...the only common feature in the evolution of family life patterns ... is convergence to diversity." (Cheal 1999:60) However, this is not the whole story. While there are certainly a variety of family types in this research, a large amount of commonality can be found between these diverse families. The issues, concerns and day-to-day living of the families were found to have many similarities.

Hugo Hamilton in conversation with Tom Inglis

What's the Difference in Being Irish?

What does it mean to be Irish? A simple question that opens a can of social, historical, cultural worms. It relates to another seemingly simple question: what is it that makes the Irish different? There are issues of identity, nationality, religion, class, gender, race, ethnicity, immigration, the diaspora, language, sport and the arts, to mention just a few. It is difficult to bring all these issues together into one cohesive comprehensible picture. Hugo Hamilton has written extensively on identity, particularly in his two memoirs of growing up in DunLaoghaire (*The Speckled People* and *The Sailor in the Wardrobe*) and more recently his novel *Disguise*. In this informal discussion with Tom Inglis, he will explore the Irish habitus, the way Irish people see and understand themselves and the world in which they live, their patterns of interaction, and the way they create meaning and understanding among themselves and with others.

Iarfhlaith Watson, University College Dublin

Irish identity during the economic boom at the turn of the millennium.

In their book *Modernisation, Cultural Change, and Democracy*, Inglehart and Welzel outline two dimensions which are manifested in international differences in traditional versus secular values and in survival versus self-expression values. The first dimension is evident in a shift in values from traditional to secular values as countries industrialise and the second dimension is evident in a shift of values from survival to self-expression values as countries become post-industrial. Inglehart and Welzel mention national identity only in the context of the first dimension, in which respondents who have a strong sense of national pride have traditional values and the opposite is associated with secular values.

In this paper these two dimensions are discussed in the context of recent economic growth in Ireland. Changes in national identity during that period are presented and questions asked about the malleability of national identity.

Immigrant Council of Ireland

Globalisation, sex trafficking and prostitution: the experiences of migrant women in Ireland.

The research explores the intersection between migration, trafficking and prostitution in Ireland. An increasing number of migrant women are travelling and are being trafficked into Ireland for the purpose of prostitution. The focus of this research is on migrant women in prostitution in the Republic of Ireland including women who have been trafficked.

Definitions: Prostitution is defined as the exchange of sexual services for money or other material benefits, and is conceptualised by O'Connell Davidson (1998) as an institution that "allows clients to secure temporarily certain powers of sexual command over prostitutes". Trafficking is defined by the UN Palermo Protocol and the Council of Europe's Convention on Action against Trafficking in Human Beings.

The objectives of the research are to examine the organisation and operation of the sex industry in Ireland, produce a preliminary estimate of the numbers and profile of women in prostitution in Ireland together with a preliminary estimate of the numbers, profile and experiences of women who are identified as trafficked into Ireland for the purpose of sexual exploitation. The research documents the various forms of movement, deception, coercion and the health impacts on women involved in prostitution and who are trafficked; describes how frontline services define trafficking and respond to women who are trafficked; highlights international promising practice in responding to prostitution and sex trafficking and outlines how women in the Irish sex industry can be supported and protected, and how trafficking into and through Ireland can be prevented.

The poster presentation will reflect the research findings and recommendations.

The research is about to be finalised and the findings published in April 2009.

Jack O'Neill, University College Cork

The multiple meanings and uses of the *Hijab* among Palestinian women in Israel.

The material I wish to present is taken from my MA thesis which focused on the lives of Palestinian women in the city of Nazareth, Israel. This work was a follow on from my BA thesis which was for me an introductory study of the *hijab* and consisted of a small research project of Palestinian refugee women in Shatila camp, Beirut, Lebanon. For my MA research I conducted semi-structured, in-depth interviews and life histories with five women from a neighbourhood in Nazareth over the two year period of 2006 to 2008. Other individual interviews were carried out with a variety of participants from the community. This included interviews with feminist activist women, a local Sheikh, local shop-keepers, friends, family, neighbours, and women who do not wear the *hijab*. I say family as my wife is a Palestinian citizen of Nazareth.

We in Ireland regularly receive sensational media headlines about the Middle East. However, this coverage has not supplied information that gives us a better understanding of the *hijab* and its multiple meanings and uses. An increased interest in the Middle East has not been accompanied by in-depth analysis, and a lack of context as to what is happening further alienates us from the complexities of the region. There are many factors that draw women to wear the *hijab*. As a result, unexamined assumptions about this issue can lead to stereotyping, misconceptions, and limited analysis.

From this starting point, I argue that the wearing of the *hijab* is simplified and that our ideas of it are based on supposition rather than as a result of research and systematic inquiry. I am conscious that we can see a hidden patriarchal hand everywhere if we want, but this risks presenting a catch-all theory to explain the dynamics of the *hijab*. This also ignores how forces intersect such as the way gender intersects with class in the production of power. Similarly, I will argue that this phenomenon is propelled by a range of forces coming together.

From this general position, I will move to the specific case of Palestinian women in Israel. It is important to keep in mind that Palestinian women are repressed on three fronts. First, by the state of Israel as women in a militarised society. Second, as a Palestinian minority in Israel, and third, as women within their own traditional society. Accordingly, I reveal the role of the Israeli state in their lives and how their lives are further limited by their own community. Issues such as family, marriage, children and son preference, education and employment, and the sensitive issue of 'honour', function in such a way that they can all be impediments to progress for these women. However, I also argue that many of the obstacles and oppressions experienced by Palestinian women in Israel are not particular to their society. On the contrary, many similarities exist in Ireland within our own 'norms'. I will also reveal a number of dynamics that my research showed to be factors for the increase in the wearing of the *hijab* in Nazareth. Fashion and conformity both appear to make a contribution in this specific study. According to most of the participants, a large number of young women in Nazareth who veil do so because of fashion. It can be argued that a desire to achieve a sense of security within a larger group can result in willing conformity to certain fashion trends. On the other hand, there is a fine dividing line between conformity and coercion and I will reveal these accordingly.

Furthermore, the prospect of empowerment that the *hijab* can bring to women was also commented upon by all participants. This combined two types of empowerment, the power of mobility and the power of influence. This empowerment can be achieved by default or by design depending on whether the *hijab* is worn because of religious conviction or worn solely to attain mobility or influential power. Wearing the *hijab* can result in certain behaviour no longer being under surveillance and this can lead to increased mobility. Regarding influence, this can be granted to those deemed pious by society.

Finally, the issues of patriarchy, politics and religion overlap in this study in that the three monotheistic religions in the Middle East, Islam, Christianity and Judaism, are dominated by men in text and by how they are run in contemporary society. In addition, politics is globally dominated by men with small and varying amounts of women in high ranking positions and a very small and insignificant number of women from all communities being prominent in the Israeli political system. Furthermore, the contemporary volatile political situation plays a strong role in this study. Hence, it is necessary to try and unravel how these issues are interdependent, how they contribute to the wearing of the *hijab*, and how they are ultimately linked to economics.

Jacqui O’Riordan, University College Cork

Caring citizens? Examining the intersection of family, community and informal care in Ireland.

This paper is drawn from research on family carers¹ that was carried out in the Cork area in 2008 – 2009. It aims to situate the experiences of carers participating in this research within theoretical developments on care that argue for the articulation of aspects of care into those that can be incorporated into paid labour, and those which must necessarily remain in the affective realm. Utilising the concept of love labour (Lynch 2007) it raises issues about the tension that exists between the location of such carers within the private sphere and neo-liberal tendencies that emphasise economic contributions as a basis for participatory citizenship.

The research itself focused on the experiences of family carers and their access to support services in the locality. Key findings indicate that individuals are often caring for family members over the long-term. Such caring generally requires substantial time commitments and places onerous restrictions on carers’ time and movement. Furthermore, they carry out their caring work with minimum access to community support services. Community support services, which can assist in sustaining family care, are discretionary services. Access to them is not rights-based, nor is it founded on any rational criteria for provision; rather provision can be defined as uneven, inequitable and ad hoc as well as discretionary.

Furthermore, assumptions made by the State, by community services, by carers themselves, by extended family members and friends, is that the onus *is* and *should be* on close relatives, to take the major responsibility for caring, when this care takes place in the domestic context. Such assumptions interact with those made about gender, age and marital status. They, in turn, raise issues of participative citizenship. In Ireland, one’s identity as a citizen is increasingly intertwined with participation in public and economic life. In a society that increasingly emphasises economic over social contributions to society, it is linked to one’s ability to participate in the economic life of the country. Often times the tension between the routine of family caring and the extended hours required by it, excludes family carers from decision making processes. Assumptions on which citizenship are based, regarding availability for public participation, is questioned. It would seem that through their location in the private sphere family carers are made invisible and their work undervalued. Developments in theories on caring contribute towards articulating these tensions, to offering a more comprehensive understanding of the different aspects of informal care, and to highlighting the manner in which assumptions about family, domesticity and household continue to contribute to disadvantaging those located primarily within the private sphere.

Co-authors: Helen Duggan, and Feilim O’hAdhmaill, University College Cork.

Jacqui Quinn, Waterford Institute of Technology

Exploring changes in children’s peer cultures.

According to Duignan and Walsh (2004) since 1990 dramatic changes in the socio-economic status of Ireland have had a profound impact on the perception and role of children in society, as well as how they are cared for and educated. Children are spending an increased amount of time in out of home settings even from early ages. This period of time has also witnessed Ireland becoming a more multi-cultural society, which has brought both opportunities and challenges for the early childhood sector in

¹ ‘Family carers’ is the term that is generally used in Ireland. However, in other countries reference is usually made to informal caring/carers.

the provision of culturally sensitive services. This is an interesting time in early childhood as the combination of these factors raises questions about our understanding of child development and socialisation processes, and provides an opportunity to reconstruct this professional knowledge with a social-cultural lens. Research supports that one of the major changes in children's lives is time spent outside the family. The timing and nature of children's movement from the family into a society of peers varies over time and across cultures and according to Corsaro (2005) the documentation and understanding of these variations should be a central topic in the new sociology of childhood. As a play therapist I am interested in encouraging discourse in how children are typically viewed and furthering our understanding that children are active social agents and give symbolic representation to their shared meaning making of experiences.

There is much to learn about ways of enabling children to speak for themselves and in their own way. Children have valuable insights and perspectives to offer on many aspects of their lives. Too often children are expected to fit into adult ways of participating, when what is needed is institutional change that encourages and facilitates children's voices, (Prout, 2002). Children are highly tuned into their learning and also to what their parents, consciously and unconsciously, want them to learn. "Children are complex beings...Do we focus on their individual characteristics? Their playful interactions with peers? Their relationships with friends, siblings and caregivers? How can we capture the ways in which children are embraced, supported, punished or isolated by the society and culture in which they live?", Greig et al, 2007.

Jane McGrath, Waterford Institute of Technology

Father or addict; an analysis of identity conflict.

This presentation will explore the influence of drug addiction on prisoner's relationships as a father and will highlight the interplay between addiction, co-partner conflict and fatherhood. The high levels of drug addiction among the prisoner population are well documented in several Irish studies ((O'Mahony, 1997 and 2002, Allwright et al, 1999, Hannon et al, 2000, Dillion, 2001). Indeed Allwright et al's (2001) cross sectional survey of 1,205 prisoners reported opiate use among fifty two percent of the sample, with forty three percent reporting a history of intravenous drug use. The significant numbers of prisoners in receipt of methadone treatment, the major treatment option offered to heroin addicts in Ireland (NCAD, 2003), further illustrates the level of opiate dependence among Irish prisoners. The Irish Prison Service argues that is "treating 42% more patients than the largest drug treatment facility in Ireland" (IPS, 2005, p28) and currently is the 'largest initiator' of methadone treatment to new patients within the state (IPS, 2006, p29).

Qualitative research (McGrath, 2007) carried out in Mountjoy prison with ten male prisoners in 2006 generally confirmed findings from previous Irish research (O'Mahoney, 1997, Looney, 2001), in relation to the fragility of prisoner's family ties. It was found that relationship breakdown, children within multiple relationships, sporadic contact or periods of estrangement as a father were common experiences. Despite these high levels of family fragility, some prisoners described regular visits with co-partners and their predominately younger children. Others choose to minimize contact with their children while imprisoned, citing concerns about the negative influence of the prison environment on their children's behaviour or their own inability to deal with the emotional upheaval of prison visits. Unlike previous Irish studies on prisoners relationships as fathers however (Looney 2001), this study found that addiction issues dominated most prisoner's experiences of fathering and further complicated prisoners co-partnering relationships. Some prisoners appeared to struggle between the identity of prisoner and addict.

Jean Kennedy, Waterford Institute of Technology

Motherhood and social integration: the case of Polish migrants in Ireland

A period of rapid social change in Irish society has altered the structures of families. Increasingly obvious is the discrepancy between the 'monolithic, breadwinner model enshrined in family policy in Ireland, and the lived reality of family life' (Kuhling & Keohane, 2007). In the last fifteen years, there has been a phenomenal growth in co-habiting partnerships, lone parent families and unmarried couples (CSO, 2007). In this same period, Ireland has experienced large inward migration flows, and

the demography of the nation has been altered significantly (Culleton, 2007). This has introduced a plethora of new cultural practices regarding family structures to Irish society. Clearly familial configurations, particularly with regard to how 'femininity' and motherhood are perceived, have experienced considerable reformulation.

A review of family research in Ireland (Cousins, 2006) highlights while it is expanding, mothers and ethnic minorities are two still neglected areas. This project will examine, with Polish mothers, the impact of having children on cultural interactions in Ireland. This project proposes to select a key migrant community in Ireland, the Polish community (60% of all EU workers in Ireland, 33% of whom are women, CSO, 2006) and discuss with Polish mothers their experiences of social interaction, and the impact of having children on this 'interculturalisation' process.

Joe Moran, Waterford Institute of Technology

Containment and asylum seekers: locking up the poor and vulnerable as a welfare response in Ireland.

The Irish state meets its obligations to those in the asylum system by providing a modicum of welfare. To avail of this welfare asylum seekers are forced to live in residential accommodation known as direct provision, and are thus the latest in a list of vulnerable people to endure a welfare response based on containment in Ireland. This response goes back to the days of the nineteenth-century Poor Law and Indoor Relief, where strict criteria and a requirement to live in appointed accommodation, was a feature of welfare provision. This form of welfare provision was also used to lock up women in Magdalen Laundries from the mid-eighteenth up to the late twentieth century, children in industrial and reformatory schools from the mid nineteenth century, an assortment of poor and vulnerable people in the County Homes originally established as workhouses, and people with mental health problems and intellectual disability in large psychiatric hospitals from the early nineteenth century. Each of the latter forms of institutions has fallen in to disrepute over the past thirty years, leaving at times frightening histories of abuse in their trail. Yet we have turned to the same type of system to contain asylum seekers in the current century.

This paper seeks to explore why we continue with such practices. Is there anything to be learned from past experiences of containment or is the state yet again going down a path that will lead to further shame and disgrace when historians and policy analysts of the future delve into current policies and practices? The paper will examine continuity and change in containment practices in Ireland by comparing some of the earlier examples of these practices with the approach used in the care and control of asylum seekers. The paper will also suggest a theoretical framework in which the ideology that underlines and dictates these practices can be located. Central to the theoretical framework will be a discussion on whether the response is linked to notions of the deserving citizen and the undeserving 'other'. The collective 'other' this time are poor and vulnerable black forced migrants who, it will be argued, are perceived as a threat to our wealth and white cultural homogeneity, as opposed to the nineteenth and twentieth century poor and vulnerable who were our 'own' but who were equally a threat, although at that time to the supposed moral homogeneity of our society.

Jonathan Heaney, NUI Galway

Human emotions and social change.

Despite the fundamental role that the emotions play in the constitution of human reality and social life, they have, until quite recently, received relatively little sociological attention. This has been particularly true within Irish sociology. However, over the last 30 years in particular, American and European sociologists have been attempting redress this situation by bring the emotions back to the centre of sociological analysis and showing them to be inherently social in character. Such work has taken many forms, both theoretical and empirical, which has been informed by a diverse range of theoretical approaches, including dramaturgical (Goffman, Hochschild), interaction ritual (Collins, Summers-Effler), symbolic interactionist (Stryker, Burke, Turner) and structuralist perspectives (Barbalet). Yet, most of this large and ever expanding body of work remains focused on the micro level of social interaction, and as such, there has been much less attention paid to the relationship between the emotions and the more macro-level features of social structure and social change. This

paper aims to explore this latter relationship, and by drawing on both the sociology of emotions literature and social theory, we hope to elucidate the dialectical processes involved. We will argue that emotions are both formed within and formative of social structure, and show how emotions and emotional regulation may be altered in the context of profound and/or long-term social change. Recent changes and patterns in Ireland will be viewed through the lens of the emotions, in light of this analysis.

Karl Kitching, University College Cork

A-Z list celebrity students: at what price their success?

This paper looks at infamy, fame and mundanity of students as they relate to school success. The paper draws on intersectional approaches, examining how gender is inflected by 'race', class and student subcultural identities. Data is presented from a recent ethnographic study of 'race', ethnicity and school success in a suburban Dublin second level school. The data considers how Feyi, a girl of African-European heritage, Marcus and Jonas - twin brothers originally from Moldova – are variously demonised and celebrated, while wondering why other students are more mundane.

There are interesting parallels to be drawn between the school as a site of modernist progression and the high culture/pop culture dichotomies. While such dichotomies may not work in terms of population elite/mass, we see can understand the innovative and avant garde elite students who are constituted as such only within the wealth of resources at their disposal, juxtaposed with the commonplace and the deviant who, subject to less resources, are constantly produced and taken up as less viable. Clearly, claims to authenticity of either the elite/regular are never transcendent, they are reinforced through constant games of power. They are knowable and worked through the political economies of capitalism, gender policing and institutional and structural racism. We can understand the various intersections of race, class, gender-sexuality and subcultural categorisations as vectors of power and resistance which subjectivate students and maintain an apparently high culture/pop culture dichotomy of student viability. The best some students can hope for is to be repeatedly placed in a high culture/pop culture binary, where these 'pop culture' kids are the excess left over from those known as the high culture students.

I attempt to excavate teachers' and students' highly acceptable consumption and production of student exclusion in terms of student viability and commodity, i.e., in an education market. I identify individualistic, hierarchical and authoritarian school assumptions which make possible the very notion and consumption of A-Z list celebrities (outrageous, respectable, middle of the road students etc.) that schools, ironically, might denigrate. More than this, talk of infamous and regular students is viewed as part of the ongoing justification for them falling foul of disciplinary procedures or not being taken as 'marketable'.

Kathleen Brennan, Western Carolina University

College students' perceptions of mental health disorders & their effect on school performance.

Research consistently indicates that mental health disorders have held a stigmatized status in the eyes of the general public. In the past, people who suffered from mental health disorders dealt with them silently; either without seeking treatment or while taking prescription drugs that carried an associated stigma. In recent years increased institutional acceptance of prescription drug use for health maintenance has led to increased media coverage of pharmaceutical drugs, particularly those related to mental health disorders. While this has spilled over into public acceptance of mental health prescription drug use, a clear associated decrease in stigma related to mental health disorders has not been found in the general public. Nevertheless, for those diagnosed with mental health disorders, public acceptance may lead to increased self acceptance of the disorder, though little sociological research on public and self perceptions of mental health, mental health prescription drug use, and self-identification of mental health diagnosis has been conducted. The purpose of this study is to examine public and self perceptions of mental health disorders by surveying a probability sample of 500 college students who are currently enrolled at a medium sized regional university in the southeastern United States. This study also seeks to identify if mental health disorder diagnosis negatively impacts

students' performance in college and, if so, how this negative impact may be lessened. Survey data is currently being collected.

This project is significant in several ways. First, while a reasonable amount of research has shown that people with mental health disorders hold a stigmatized status, very little research has been conducted to see if this status is changing in populations of young adults, particularly college students. Second, there is a need for research that addresses students' perceptions of mental health disorders related to the self. If students are decreasingly likely to view mental health disorders in a stigmatized manner, it is reasonable to assume that they will be increasingly likely to incorporate this status into their sense of self. This could affect their performance in school if the disorder becomes self-limiting or if they view their disorder as normative and expect accommodations to be made in their school work. If this is the case, this project is also significant because its findings will have implications for the academic performance of students who identify as having mental health disorders and the approach used by the instructors who teach them.

Kathryn Breda Feehan, Trinity College Dublin

The 'social contract' and middle managerial workers at a retail multiple

The decline of the 'social contract' (i.e. the exchange of commitment for employment security) for professional and managerial workers has been well documented. For middle managers the impact of organisational restructuring on this 'social relation' has been given relatively little attention. This paper reports on a case-study on the affects such changes have on middle management at one of Ireland's leading grocery retail multiple. It is designed as a contribution to employment sociology and management literature on the development and professionalisation of management.

Based on a series of seventeen hour long semi-structured interviews carried out between July and August 2005 with middle managers this paper documents and analyses the significance work place changes have on the 'social contract' and traces middle managers reactions to these changes. The middle managers chosen for this case-study were store managers, assistant store managers, senior duty managers, colleague support managers, duty managers and assistant duty managers. Three stores were studied within this retail multiple.

This paper finds that the 'social contract' is being undermined. For instance, the new restructuring demands such as job rotation and increased responsibility at this retail multiple have impacted on the views of opportunity and the benefits of upward mobility held by some middle managers. The 'social contract' traditionally involved the reward of hard work by being promoted. However, what now happens is that restructuring has the consequence that the jobs middle managerial workers do are less rewarding and more stressful and some no longer see the attraction of upward mobility. These middle managers present reasons that stem outside the company such as those associated with the family-nexus for not wishing to progress. This raises questions to what extent 'upward mobility' is held as desirable by middle managers and what measures are in place when such motivations to take on work place changes are absent.

The 'social contract' was also based on upward mobility within the firm. What this research shows as other research shows is that this is being disrupted by people moving between firms, which undermines the 'social relation'. The presence of the horizontally mobile middle manager increases competition and upward mobility becomes less likely for the horizontally static middle manager. For the latter this has the impact of a loss of self-estimation. For them, their career moves have lost social prestige. This is not an unambiguous trend, however, since it occurs along side a traditional vertical career at this retail multiple.

Katie Cagney, Waterford Institute of Technology

Changing Irish childhoods: a study of time and space in modern Irish families.

This study will explore children's and parents' lived experiences of family life in modern Ireland. Family life has changed significantly in the last few years with children growing up in many different family forms. Parent's working patterns can impact on the time a family spends together, and in a

recent study (Barnardo's 2007) 72% of parents thought their working hours impacted negatively on the family time. Irish families today are busy units that call for collaboration with school, work, extra curricular and leisure schedules. Key questions relate therefore to what kind of time and space families share together? What impact does this extended commute have on the daily practices of families? How do families manage and use their time? What family rituals - e.g., meal times, sports, leisure, shopping –bind families given the various pressures and business that seem to affect families. Due to their relatively subordinate position in society, the study of children as social actors has been marginalized from mainstream Sociology until recently (Corsaro, 1997) This qualitative study will pay particular attention to children's voices in respect to the time and space families share.

Liam Leonard and Paula Kenny, Sligo Institute of Technology

Training and mentoring in the Irish Prison Service: a sociological inquiry.

This research will present an account of the training and mentoring processes which occur at the Irish Prison Services (IPS) in Beladd House, Portlaoise. Erving Goffman wrote of the 'dramaturgical' interactions which occur between people in particular contexts as apart of his critique of symbolic interactionism. Prison officers develop their own culture of communications when dealing with each other, and this is often reflected in their training and mentoring. In Ireland there is a strong tradition of communicating through storytelling, as social events and cultural mores are passed on over time. This tradition is alive and well in the Irish Prison Service (IPS), where training and mentoring occurs through both official procedures and unofficial processes. The research puts such 'socialised mentoring' into a context which provided the frame of reference for the subsequent research on training and mentoring throughout the service.

The work is based on observations of two embedded sociologists: Liam Leonard, who will examine the culture of mentoring in the IPS; Paula Kenny who will look at gender issues. Interviews were conducted with Assistant Governors and Chief Officers, who reflect on the training and mentoring processes within the IPS, both official and unofficial. Their stories reflect the socialised nature of training and mentoring in the Irish case, and the article portrays a group of prison training officers who have a tradition of mentoring in the fullest extent of the word. In the case of the Irish Prison Service, mentoring occurs in both official and unofficial processes. This research will outline the benefits and constraints of this combined approach.

Lindsey Garratt, Trinity College Dublin

The effect of the racialised body in the masculine hierarchy of the school: a study of the lived experience of young migrant males in four inner-city multi ethnic schools in Dublin.

This paper presents some initial findings from the 'Trinity Immigration Initiative' project 'Learning Together', which undertook qualitative research in seven inner city primary schools between January to June '08 recording over 200 interviews with 400+ children and 105hrs of observation. This presentation will focus on my own PhD work which will take data from this project to analyse the nature of relationship between migrant and indigenous boys aged 7 - 12 years. The aim of this paper is to explore how issues of physical competence through sport and visual differences in skin colour position migrant boys within the masculine hierarchy of the school. Thus, this paper will propose some preliminary insights into the role played by the body in the development of young masculinities and integration between indigenous and migrant males. The conclusion of this paper will discuss how gendered notions of the 'masculine' and 'racialised' body serve to regulate migrant boys' position within the child world of the primary school. This discussion will be underpinned by the theoretical perspectives of Bourdieu, Goffman, Connell and Crossley and the presentation will finish by suggesting preliminary ideas of how Sociology of the Body may be used to enhance established Sociological theory specifically symbolic interactionism and Bourdieu's concept of symbolic capital.

Lucy Michael, University of Hull

Islam as rebellion and conformity: The importance of the local context in the growth of violent extremism and radical ideologies.

Irish towns and cities have not experienced the growth of support for violent ideologies in the way that it is highly visible in some of our European counterparts, and there may be reason to dismiss

concerns about extremism in Ireland. The strength of the Muslim societies in Irish universities, and the level of involvement of young Muslims across Ireland in recent anti-war protests, suggest that they are confident in their faith in this society. Nonetheless, the growth of the Irish Muslim population, and the experience of our European neighbours, makes understanding the relationship between radical Islam and violent extremism essential, which Ireland's limited experience renders us ill equipped to do. This paper argues, however, that the key difference between the areas in which violent extremism flourishes, and those in which it does not, lies in the extent to which those ideologies are tolerated and made attractive by local social processes. It is possible, therefore, to adopt a particularly localised understanding of these contexts and this paper draws upon the findings of ethnographic research in two English cities to demonstrate this.

Attention is paid to the distinctions made around and between radical and violent ideologies, and in particular to the capacity of young leaders to engage with Islam both as a resource for 'radical' thinking about social justice and citizenship issues and as a resource for political strength in representing the needs and desires of Muslims. Evidence is produced to illustrate how they envision Islam both as inspiration for and mobilisation towards social change, and do so in ways that demonstrate both rebellion and conformity with civic society at large. In particular the paper addresses the question of how diverse views on representations of Islam are reconciled within Muslim organisations, examining three different types of organisation popular with young people, and how the negotiation or reconciliation of these positions impacts on the resultant activities of group members and on the growth of social networks protruding from these groups. There is room, the paper concludes, for greater depth of thinking about how young people manage popularly radical views within their own peer groups and, therefore, about how radicalism and violent extremism are imagined and managed in the local context.

Mairtin Mac an Ghail, University of Birmingham

Towards a sociology of older Irish male emigrants.

This paper sets out to make a sociological contribution to contemporary conceptualizations of Irish postcolonial diasporic identities. It addresses a number of interconnected themes, beginning with a critical examination of the unrepresentability of the ambiguous figure of the mid-twentieth century Irish male working-class migrant. Within an Irish context, theoretical and methodological frameworks, from a range of positions, including nationalism, revisionism and post-colonialism, have found it difficult to make sense of the complexity of the specific trajectories of these men's lives abroad. Until recently, Irish emigrants were pervasively portrayed - and in the process constituted - as being hard wired to carry a regressive nostalgia. The cultivation of this cultural fiction emanated in images of emigrants' constant attempts to recoup an ideal(ized) past. This was projected as emerging from a closed nationalist compensatory habitus of forced exile, as an effect of colonial oppression. In excavating alternative narratives, we investigate the under-theorization of older Irish male migrants' interconnecting meanings. A number of themes emerge from our empirical work with them. The men's narratives serve to unsettle a current hegemonic research intelligibility that operates within this field of inquiry. In response, we suggest a number of conceptual moves: a move from a idealist to a cultural materialist reading; a move from static categories of identity to the dynamic intersection of categories of identification and accompanying complex hierarchies of power; and a move from the limiting representations of older Irish male migrants that are constrained within the under-theorization of the latter's generationally-specific inter-connected meanings of home, nation and self.

Co-author: Chris Haywood, University of Newcastle upon Tyne

Marcin Lisak, Trinity College Dublin

Social and political participation of Polish immigrants.

After the ever biggest enlargement of the EU in 2004 and subsequent opening of the Irish labour market for the citizens of the new member-states a massive inflow of Poles has taken place. Polish job immigrants became the second biggest (after the British) group of non-nationals in Ireland. Recently the inflow of immigrants has become smaller, which is closely linked to an economic slowdown.

The modern civil society has from its origin been characterized by a plurality of dichotomies: contradictions between the host and strangers the genders, the generations, the races, the nations, the

classes, theory and praxis, activity and passivity. However, a political or public dimension of live could be described as a melting pot for many of these contradictions.

This paper carries on the social participation question on the context of the contemporary Polish immigration to Ireland. Its author examines the way of adaptation of Poles to host Irish social life at the stage of political participation. Despite of a peaceful coexistence between different nationalities there are in Ireland some obstacles and mutual negligence. A low declarative interest in political participation among Polish immigrants points out rather a social exclusion.

To embark on an evaluation of social participation the paper analyzes preliminarily the socio-political profile of Poles living in Ireland. The empirical investigation consists of the following method: a survey across the Polish regular church-goers – the focus group is Dublin based. A media research, analysis of secondary documents are other methods. According to this research, the Poles living in Ireland are not encouraged for and either not interested in a citizens' participation. Simultaneously, members of Polish national cohort in Ireland have a tendency to separation. Polish migrants are not in favour of adaptation and they do not seem to be self-sufficient. However, in some way or other the socio-political and cultural analyses put on demand a representative research and a further going quality research as well. The study is important not only at the time of coming soon municipal and European election in the Republic of Ireland, while the Polish immigrants are eligible to vote. What is more, it is a high time to work out an adequate immigrant policy and easy terms for social inclusion.

Margaret O'Keefe, Cork Institute of Technology

Solidarity 'v' the market: discursive contradictions and public quiescence.

This presentation focuses on the use of communalising discourse (grounded in notions of solidarity) by Irish political elites in the current economic recession. Solidarity is a feature of a moral community, involving as it does concern for the well-being of others and of the wider community (Habermas, 1998). Bayertz (1998), however, points to the 'nebulous theoretical status of solidarity', noting that the more ill-defined its assumptions and implications, the more casually it seems to be used. In the current economic climate, solidarity's nebulous status has been evident in political discourse. A related trend has been communalising appeals to patriotism and unity: 'our country'; 'our nation'. 'The Irish people' have been called upon to make sacrifices for the common good. Arguably, therein lays a significant contradiction. Some of those now arguing for solidarity have until very recently been supportive of a market ideology predicated on abstract, rational principles which has stressed individual gain over the collective/social good. This presentation seeks to show how that these discursive tensions have been present in Irish political discourse since the State's foundation. Moreover, it also seeks to explain the public's apparent substantial quiescence on these contradictory ideological positions.

Margie Craig, Royal College of Surgeons Ireland

Gender, health and power – A case of paternalism or doctor knows best. Women tell their stories following non-consensual organ removal.

The modern health service claims to be based on a partnership approach to care delivery where patients are empowered to reach their full health potential, where all members of the multi-disciplinary team have a say. Despite this it appears that the doctor still remains the dominant patriarchal figure and his advice is rarely contested. The relationship is important because of its potential to affect the care and treatment on offer. Encounters between male doctors and female patients are likely to be even more complex. Gender can be an obstacle that prevents women from optimising their health. Fisher (1984) found that decisions made for women within the doctor-patient encounter were not always in their best interests.

This qualitative study explores the experiences of five female patients and their encounter with a male consultant obstetrician/gynaecologist (Neary). In the course of routine treatment, all women had reproductive organs removed without consent, and received no explanations for what happened to them. Semi-structured interviews were conducted to examine the processes involved that led to organ removal and how the experience affected their lives. The writer draws on both her nursing

background and experience as a sociologist to explore this issue. The literature outlines a diverse range of issues within the sociology of health and illness. Parsons' theory was used to depict an ideal type of doctor-patient relationship. Foucault's theory on knowledge as power highlights the dominance of the doctor within the health arena. Changes in the roles of both men and women are referred to before looking at contentious issues in the gender and health debate. Contemporary issues within the sociology of reproduction are considered, including perspectives on the body, medical power; social versus medical model of birth. The findings presented here are in the words of the women. They demonstrate the degree of physical, social and emotional anguish experienced by the women - a result of having reproductive organs removed. These women believe that power and gender were noteworthy dimensions of this particular doctor-patient relationship. They believe that Neary acted with a God like complex, when he removed ovaries and wombs. They are critical of the *walls of silence* embedded within the system that allowed this practice to continue, unquestioned for so long.

Marie McGloin, Sligo Institute of Technology

Albert Memmi's concept of racism.

The purpose of this paper is to discuss Albert Memmi's concept of racism. This paper is partly based on research currently being conducted on non-Irish nationals in the border counties on their experience of integration into Irish society, particularly around their educational and employment needs. As part of the research a series of focus group discussions were completed and racism was one topic that emerged from the data. For this presentation, I would like to discuss Albert Memmi's concept of racism in order to create a snapshot of the complexities of racism and how racism is so easily accepted globally by all societies. Albert Memmi is a Tunisian Jewish writer who migrated to France, but he found himself caught between these three cultures. Memmi studied the workings of colonial rule on both the colonizer and the colonized.

Racism has four components according to Memmi. Firstly the dominant group insists that there is a difference between themselves and the group they are dominating. Secondly, this difference is wholly negative. Thirdly, this difference is too obvious to ignore and condemns the whole group on a negative basis and the last point is that it provides legal grounds and justification for hostility towards the dominated group of people. This process provides social benefit and a sense of identity for one group through its condemnation of the other.

The three principal arguments based on 'pure race' that underline racist theory are fundamentally flawed according to Memmi. The concept of 'pure race' is dubious, for example the Americans can not claim they are more powerful per se because of the numbers of people living on American soil, as people from all over the world live in America, so they can not claim to be a 'pure' American nation. However the point that Memmi formulates is that there are differences between people, but it is when these differences are given negative values that racism occurs.

We generalise different groups of people from our perspective and that narrows our view. Therefore we are all tempted by racism and we behave racist if we think part of our world is going to be lost. In other words if we think or feel threatened 'racism assuredly becomes one of the most ordinary responses' to which we should 'analyse what is most often an illusory danger' (2000: 23). Memmi believes racism is a common occurrence and one we all need to be aware of.

Martin J. Power, University of Limerick

The micro-level dynamics of persistent class inequality in the Back To Education Allowance Welfare to Education Programme

The primary objective of the Back to Education Allowance (BTEA) is the removal of barriers to participation in third level education for qualifying welfare recipients. This paper examines the role of cultural and social capital in micro level interactions occurring between welfare recipients and Department of Social and Family Affairs (DSFA) officers. These interactions assume great importance because of the administrative nature of the BTEA, and ultimately determine access to the scheme.

I draw on micro level conflict theory and related ideas regarding the charging of cultural symbols with membership importance for particular groups (Rossel and Collins 2001, p.527). My participants argue that some DSFA officers are experienced as acting upon signifiers of class and status (see Kemper and Collins 1990, p.34), which mark out ‘undeserving’ welfare recipients. Participants cited three strategies which they perceived DSFA officers use to assert their authority in these interactions. The first strategy utilises props, body posture and facial expressions, the second involves strict adherence to rules & regulations, while the final approach involves the DSFA officer speaking loudly, which enables others to hear the conversation. These strategies are found to invoke a sense of relative powerlessness in the welfare recipient. Three distinct strategies whereby BTEA participants use their cultural and social capital to their advantage in these interactions were also identified. I term these strategies ‘playing the game submissively’, ‘prior accumulation of knowledge’ and ‘decisions in writing’. The discovery of these strategies is a key theoretical contribution of this paper to the existing body of knowledge.

I conclude that my participants’ access to cultural and social capital was essential to their ability to access the scheme. Welfare recipients possessing such capital can successfully negotiate obstacles placed in their way while those who do not, are considerably less likely to be able to receive status or to assert themselves in these interactions, and consequently are least likely to access the BTEA. As such these micro-interactions are deemed to be a manifestation of “vertical division” exercised by the welfare officers, in relation to control of the accumulation of cultural and economic capital (Wacquant 1998) and are a major obstacle to the effectiveness of the BTEA in achieving its primary objective.

The paper is based on empirical data from focus groups and in-depth qualitative interviews with 3rd level students on the BTEA and key informants. The study received ethical approval from the University of Limerick ethics committee.

Michael Bergin, Waterford Institute of Technology

Gender issues and mental health care provision in Ireland.

Background: Gender is a key socio-cultural influence on health and a critical determinant of mental health. This paper argues that strategies for reducing risk in mental health cannot be gender neutral since the risks are gender specific. With this in mind, a health strategy based on such a knowledge base requires a movement towards a more ‘gender sensitive approach’ that identifies gender issues and mental health care provision. This paper presents results of a study exploring this.

Aim: To identify gender issues and mental health care provision in Ireland

Method: Using Layder’s (1998) adaptive theory and social domains theory as a framework for the study, interviews with twenty six service users and twenty five service providers were conducted within one mental health service in Ireland. Data was analysed through NVivo 8.

Results: Issues of gender sensitivity, ideology and knowledge were identified in relation to diagnoses, symptoms, stereotyping, parenting, and segregation of services and equity of care.

Conclusion: Results indicate that mental health services need to be more aware and sensitive to the gendered needs of the men and women that engage such services. This involves developing a gender perspective for mental health policy.

Co-authors: John S.G.Wells, Waterford Institute of Technology and Sara Owen, University of Hull

Milena Komarova, Queens University Belfast

Structural transformation, regeneration and the sharing of Belfast: A case studies approach.

This paper will focus on one particular aspect of our current ‘Conflict in Cities’ ESRC research project², i.e., how changes in the built environment in Belfast in the last decade are interacting with ‘ethno-national’ conflict and division.

Three types of structural transition are identified:

- (1) economic transformation driven primarily by a property development boom manifested in a dramatic regeneration of the built environment;
- (2) changes in political governance
- (3) the end of political violence and the restructuring of ethno-national division and its representation.

The research project is currently exploring the relationships between these three types of structural transition via a series of case studies of physical regeneration in Belfast. By considering interview and documentary data from the very early stages of case studies fieldwork we ask how these different dynamics of structural transformation are expressed through, and shaped by, changes in the physical and spatial environment. Here the evolution of the physical environment of the city is itself considered both a tool for, and a stake in, structural change identified above. In terms of ethno-national divisions, the transformation of the built environment of the city can be looked upon as a constant struggle between conservation and reconfiguration of both physical and social boundaries; a struggle between continuity and change.

The paper poses the following questions: Does regeneration have the potential to transform ideas of ‘locality’, ‘place’ and ‘territory’ in a contested city?; To what extent is Belfast becoming ‘one’, ‘shared’ city? At a more conceptual level, the paper explores how actual regeneration practice(s) relate to different identity discourses and to concomitant changes in the significance and everyday use of city space.

Co-author: Liam O’Dowd

Mimi Doran, University College Dublin

Media Literacy and Empowerment: can the audience set the media agenda?

This work originates from work with postgraduate students in the Equality Studies Centre UCD (students are also activists for equality issues in Ireland and internationally) who wanted to be develop greater levels of media literacy and empowerment. They described a sense of mystification about how the media operate and were highly sceptical about its possible contribution to greater equality in society in the light of the ever-expanding global reach of commercial media. In response, we developed the *Equality and the Media* module in (continual) consultation with students in 2006-7 and 2007-8. This module examined the representation of equality in the media and the potential role for the audience through media literacy and citizen journalism. It develops activists’ knowledge of media literacy by critically studying how and why the media operates. The module attempts to develop critical thinking about media literacy, alongside practical workshops about how to access and perform on different media platforms.

The role of new media technology played a central role in the module and seems to open important pathways for producers and audience alike. Crucially new technologies and ways of working also open up important spaces and routes to access the media. The ease of new media technology like the internet and digital photography is blurring the gap between media production and consumption. For activists, this opens up important spaces to create media content and communicate with a wider audience. With knowledge, know how and technology anyone can become a citizen journalist and this has huge impact on power relations within the media. The successful use of new media by the Zapatista movement in Mexico showcases how grass roots activism can reach a global audience (Castells 1997). Successful campaigns such as the ‘Battle for Seattle’ against the World Trade

² ‘Conflict in Cities and the Contested State: Everyday Life and the Possibilities of Transformation in Belfast, Jerusalem and Other Divided Cities’ (2007-2012), ESRC RES-060-25-0015

Organisation and the anti-war against Iraq protests have shown how activists can mobilise successfully by fostering new media (Kahn and Douglas 2004). New media as a site for social action is where minorities and rights based groups can congregate and mobilize in a non hierarchical environment. The shift in power relations of new media is where emancipatory potential lies creating possibilities for revitalizing the public sphere. This paper outlines a media literacy action research case study that documents the journey an Irish minority community group took in an attempt to get their voice heard, create public awareness, influence policy and make changes. The ideas discussed in this research paper outlines the impact of media literacy on community activists. It discusses the route taken by a minority community group to becoming media literate and getting heard in the media

Morgan O'Brien, National University of Ireland Maynooth
Young people's use of the mobile phone in domestic life.

In December 2008 the Minister for Children and Youth Affairs Barry Andrews launched a guide to mobile phones for parents, published by the Irish Cellular Industry Association (ICIA). *Mobile Phones – A Parent's Guide to Safe and Sensible Use* is described as providing 'a range of useful tips and advice to parents on how to keep their child safe'. While the intentions of the guide are laudable the dominance within public discourse of the view that children and young people are in need of control and monitoring is problematic – not least because it acts to infantilise young people. Such a position potentially denies young people's position as autonomous social actors, who are actively involved in the construction of their own lives. Social research needs to account for how young people express this sense of agency in everyday life. In this paper we draw on both quantitative and qualitative data to examine the role of the mobile phone in young people's negotiation of domestic relationships. The use of the mobile phone intersects with a range of prominent issues within parent-child relationships. Young people make use of the mobile phone to enhance, in a very real sense, their personal freedom. At the same time the mobile phone can be a mechanism through which parental control and monitoring is enacted. The mobile phone then can act in satisfying the desire for control of both parents and young people. It gives parents the assured feeling that they can contact their children, or they are contactable by them, while for young people the mobile phone affords them a greater autonomy in their daily lives and a greater sense of personal space and freedom.

Naomh McMahon, University of Exeter
Consuming food and policy culture.

This research is concerned with the experiences and attitudes of the policy elites involved in negotiating international food safety standards, through the example of the Codex Alimentarius Ad Hoc Intergovernmental Task Force on Foods Derived from Biotechnology. Through semi-structured interviews it analysed the ethics and beliefs of the scientists, civil servants, business and NGO representatives on their understandings of highly contentious issues such as GM food, risk, politics, economics and their own activity as policymakers. This paper focuses on their attitudes to food.

This paper contributes to social science debates about the recent politicisation of the agro/food system within society being translated into an increasing variety of eco-labels. This suggests a reaction against industrial agriculture and its environmental, human health and economic impacts. Consumption has been problematised, and for some, choosing such foods is a way of supporting alternative and more progressive methods of production and wider environmental, economic and social change. This paper uses convention theory (Lamont and Thevenot, 2000) to analyse the 'justifications' that policymakers use to assess whether an action is beneficial to the common good and their views on these debates about food, as well as whether their own consumption reflects similar concerns.

This paper engages with two important contemporary academic and policy debates which influence my respondents' relationship to food and their attitudes towards consumption. These are their evaluation of the relationship between modern technology and nature, and their conceptualisation of consumers' interests and roles within society. The extent to which they distinguish between food products and their method of production is central to understanding these attitudes, and influences how they conceptualise consumers' interests and their role in influencing food production and

consumption. This academic and regulatory debate over the potential power of the consumer and its normative implications raises important questions of the rights and responsibilities of consumers.

Certain policymakers expressed market and industrial ‘justifications’, distinguishing the food product and its qualities from its method of production. Food consumption was conceptualised as a private individual act and consumers should not be legitimately concerned with the method of production of their food and its impact on the environment or communities, but only with private economic, aesthetic and safety implications of the product. This reflects the WTO policy which does not view method-of-production as a legitimate concern for government as it could be used to block trade.

Natalie Delimata, University College Dublin

Articulating intersex: A crisis at the intersection of science and society.

In an attempt to resolve the moral, legal and social discordance presented by the bodies of sexually ambiguous patients, clinicians have tried to identify the key biological signifier for sex through close inspection of the intersexed body. Following a century of anatomical investigation increasingly complex interpretations of sex were produced but none that could resolve the issue of intersex ambiguity (Dreger 1999, Fausto-Sterling 2000). Given that our culture operates in accordance with a two-sex model this lack of clear definition between the sexes threatened the authenticity of this model on which many social structures depend (Fausto-Sterling 2000). During the 1950’s a psychologist Dr. John Money presented a resolution to this problem. By arguing that gender is learned through socialisation rather than biologically innate, Money took the body out of the equation. He argued that as long as the appearance of the genitalia was in accordance with the assigned gender, parents would unambiguously rear their child in the appropriate gender role. In order to ensure that the child develop a healthy gender identity Money advocated surgical ‘correction’ of ambiguous genitalia, hormone therapy and the elimination of any gender ambiguous terms in dealing with intersexed patients or their parents (Money et al. 1972). For forty years Money’s intersex treatment model was practiced throughout the West rendering intersex almost totally culturally invisible (www.isna.org, Kessler 1998). However the collapse of his most influential case study (Diamond et al.1997a) and the emergence of a highly critical intersex patient advocacy movement has, in the last decade, brought about a crisis within this medical field sparking a heated debate on how best to treat intersexed patients (Harper 2007, Preves 2005, Diamond et al. 1997b, Sytsma 2006, Dreger 1999).

Drawing on Foucault’s account of the power structures within society, and Kuhn’s account of scientific paradigms this paper aims to explore sex and intersex within the context of this debate (Foucault 1972, Foucault 1980, Kuhn 1996). In doing so this paper hopes to describe how social practices have evolved in order to eliminate sex variation. Drawing on my current research into the treatment of intersex in Ireland I hope to demonstrate how the cultural invisibility of intersex, coupled with stricter ethical practices, particularly with regard to diagnostic disclosure, are leading clinicians into the very difficult situation of describing their patients’ sex in culturally unintelligible terms. Clinicians appear to be operating across two incompatible paradigms; the social and the biological. The former recognises only two sexes while the latter describes sex as multiplicitous. The close relationship between the body and identity within our culture means by ascribing a diagnosis of intersex, clinicians are reifying gender identities that are culturally meaningless which has a profound effect on their patients.

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Niall Hanlon, University College Dublin

Masculinities and affective equality: the role of love and care labour in men's lives.

Affective relations and the love and care labour that sustain them are fundamental to the human condition, providing life with purpose, meaning and value (Lynch et al. 2009). The unequal gender division of love and caring work, however, means that the benefits and burdens of caring are unequally divided between men and women and that these inequalities lead to further gender inequalities within economic, political and cultural relations (Baker et al. 2004). These inequalities exist because women are principally defined as society's primary carers and men are principally defined as being care-free.

The thesis investigates the problem of unequal gender division of caring by analysing the relationship between dominant masculinities in Irish society and love labour. Hypothesising that dominant definitions of masculinity write out love and caring from men's lives, the research poses the question: how are dominant definitions of masculinity defined in relations to caring?

There are two separate empirical aspects to the research. Firstly, in-depth interviews (Care Conversations) were conducted with eight diverse men's interest groups to explore affective inequality in men's lives. Secondly, twenty-one in-depth interviews (Care Stories) were conducted with a diverse range of individual men. A critically reflective approach to masculinities research was employed during the research process and analysis using research diaries and psychotherapeutic reflectivity.

The research concludes that dominant definitions of masculinities in Irish society write out love and caring from men's lives because dominant masculinities are driven to accumulate symbolic capital in the public sphere in contrast with the time, dedication, and other-centred practices and identities that define love labour. The research shows, however, that masculinity can be defined as Conventional, Sharing, or Caring in relation to love labour. Men are not all equally uncaring, and dominant masculinities are subject to change and contestation. Furthermore, not all forms of dominant masculinity are hegemonic in the sense of achieving widespread consent among men. Hegemonic masculinity (Connell and Messerschmidt 2005), or the hegemony of men (Hearn 2004) in Irish society, as well as being power-pursuing, is also defined as being care-free. It is the underlying care-free assumptions, processes and practices of masculinities which achieve the consent of men because their care-free status is invisible and naturalised among the majority of men and women.

Niall Nordell, Waterford Institute of Technology

Older men's lives – a qualitative study.

This study examines what it is like to be an Older Man living in Ireland in the post Celtic Tiger society. This qualitative study is based on 15 semi-structured interviews with men who were born between the years 1922 and 1935 (approx).

In effect these men are the Irish States' First Citizens and have lived through many social changes. 1922 marked the start of the Irish Civil War, a traumatic time for intra and intergenerational relationships. The Economic War followed in the 30s and WW II in the 40s. Ireland's only tradable resource in those decades was its agricultural products and 90% of the working population was directly or indirectly involved with it (Coogan, 2005). Because of fiscal constraints Ireland's economic progress was slower than the rest of Europe. Large families coupled with poor incomes resulted in large scale emigration to the UK and USA, many never returned. Many who stayed here left school young to contribute to the family's income (Ferriter, 2004).

Changing demographics in Ireland predict that by the year 2011 those aged 65 years and over will account for 14.8 per cent of our total population (NCAOP, 2006). Yet there is a gap in researching the needs of older men. Portraits of older men convey an image of them as quiet, independent or disengaged ...some would say an 'invisible' population (Thompson, 1994), content to live apart from the main stream of society.

This paper explores the stories these older Irish men shared about the impact this lifestyle had on them as individuals and their relationships over the years as well as their current attitude to life. As the men in this study show, work was scarce, peat bogs, rural electrification, railway labouring, road building, the docks and casual agricultural labour was the only work available for the majority; being mobile was the only way to secure a modest income; men left home to follow work (Inglis, 2008). Consequently this transient, often isolated, existence dominated throughout the formative and working life of men in the new Free State.

This paper explores whether this is by choice or because society has moved on. In speaking with older men, both rural and urban, this research has identified some common characteristics in their social, religious and familial circumstances which may inform this view, and this paper discusses strategies available to enhance and support men in their retirement years.

Niamh Maguire, Waterford Institute of Technology

Alternatives to prison: Re-assessing the explanations for and the solutions to their relative under-use in Ireland

It is frequently claimed that Ireland uses prison excessively, especially for petty offenders, when compared with our European neighbours (O'Mahony 2000; Kilcommins et al 2004; O'Mahony 2005). The most common reason put forward in the Irish literature for the excessive use of imprisonment in Ireland is the punitiveness of the judiciary (McCullagh 1988, 1992; O'Mahony 2000, 2005; Kilcommins et al 2004). For example, it has been suggested that Irish judges are removed from the people they encounter in court and are unaware of the conditions of prison (O'Mahony 2005). This it has been claimed, together with their punitive attitudes, explains why judges are so quick to resort to imprisonment and why they are reluctant to use alternatives to imprisonment (O'Mahony 2005).

A second and equally common explanation for the over-use of imprisonment and relative under-use of alternatives is that currently the range of alternatives available to the courts is too limited (Kilcommins et al 2004; Seymour 2006). As a consequence, it has been suggested that the only way to reduce our dependency on imprisonment is to introduce a wider range of alternatives (O'Mahony 2000; Kilcommins et al 2004). Indeed, the introduction of a greater number of alternatives to prison is often mooted as a sort of general panacea for the ills of the Irish penal system.

This paper argues that the current explanations for and solutions to the relative under-use of alternatives to prison in Ireland are simplistic and ultimately unhelpful. Drawing on research findings

from an exploratory study of sentencing in Ireland, this paper provides alternative and more convincing explanations and solutions based on an examination of judicial attitudes towards alternatives, current sentencing law and practice, and the inherent problems associated with existing alternatives.

Pat O'Connor, University of Limerick

Management in Irish universities: a view from the top.

There has been a good deal of discussion internationally of the changing face of management in Universities i.e. from a collegial to a more managerialist model and the implications for this as regards gender equity (Meek, 2002; Deem, 1998; Husu, 2007 etc). In this paper empirical evidence as regards the existence of these models is presented, focussing on a number of key themes. The data is drawn from a purposive sample of 40 people (85 per cent response rate) in senior management positions in all seven Irish Universities (including those at Presidential, Vice Presidential and Dean level; including academics and non-academics; men and women; and including a range of disciplines). Since the study is part of an international project, the questionnaire was devised by the nine country Women in Higher Education Management Network (WHEMN). It included three sections: getting into and on in senior management; doing senior management and the structure and broader management culture in the Universities. The data used in this paper particularly focuses on issues related to the broader structure and culture of the University.

Drawing on relevant literature, the paper will look first at the nature of collegial and managerial models and their implications as regards the basis of power in these structures and their implications as regards gender equity. Empirical evidence as regards the challenges posed by this transition will then be presented on a number of key themes including academic credibility at appointment and subsequently; the internal versus external focus in the role of the President; the balance between accountability and autonomy; the power of the President both in general and specifically in relation to appointments as well as the visibility of power as an indicator of managerialism. It will be suggested that while the external role of the President is understated; their power internally is very great, and despite a good deal of endorsement of the importance of gender equality, their attitudes as regards implementation are ambivalent. Since the data includes interviews with both academic and non-academic senior executives, the similarities and the differences in their attitudes will be highlighted and the possibilities as regards structural tension explored. The paper will locate these trends in the overall context of relevant literature on higher education in Ireland and will outline the implications of these developments.

Patricia Neville, University of Limerick

Upside-down and inside-out: a journey through researching popular psychology.

Many social commentators (e.g. Giddens, 1991, Beck, 1994, Gergen, 1991) have remarked that the changing social, economic, political, environmental, intellectual and ideological climate of late modernity has in turn facilitated the growth in significance of the self and well-being. The search for the self and psychological well being is the cornerstone of the genre of self-help books and the wider cultural phenomenon of popular psychology; however, both academia and society alike appear to be somewhat reluctant to engage with this subject in a coherent and systematic way. Many criticisms have been levelled at this ontological retreat into the inner psychological self with critical theory very much leading the call that this fascination with the self and psychological well-being is nothing more than the flexing of the cultural industry machine.

This paper presents the author's reflections on her studies in this area over the past number of years and represents a critical re-assessment of both society's and academia's sociological relationship to the cultural phenomenon of popular psychology. In this paper, two obstacles hindering the development of a sociology of popular psychology will be considered and discussed, namely, the feminisation and ghettoisation of popular psychology within academia and secondly, the methodological and empirical problematic of conceptualising and studying popular psychology consumers. Overall, it is hoped that this paper will contribute positively to the challenge of raising the sociological and social profile of popular psychology and also that of self-help books.

Patrick Webb, University of Ulster

The battles for Divis Flats: A study in community power.

This project is a 'case study' in 'the community power debate'. It is an empirical study of a single issue housing campaign: The campaign for the demolition and redevelopment of the Divis Flats complex. The research will involve the use of an analytical model developed by John Gaventa (2006). Gaventa's 'power cube model' allows for the incorporation of other analytical tools such as 'media framing', and the impact of 'participatory' forms of organisation and research to the campaigns surrounding the complex. The methodology will involve; archive research of material produced by the campaign, political organisations and statutory institutions. Interviews with those involved as well as analysis of local and national media.

The Divis Flats complex was built on the site of the 'old Pound Loney' a working class area in West Belfast. The area developed in the mid 19th century to meet the housing needs of catholic mill workers. The area was selected for slum clearance in the mid 1960's. The slum clearance process would have a dramatic impact on the local community. The Divis complex was constructed between 1962 and 1972. The campaign for the demolition of the complex lasted from 1973 until the early 1990's. The campaign ended with the demolition of the deck access complex in 1992. One nineteen storey tower remains.

The campaign for the demolition of the complex occurred within a context of intra and inter community conflict. The Divis complex was a hot spot of insurgency and counter insurgency. Both the complex and the campaign were the subject of political controversy and received extensive media coverage. Each phase of the campaign occurred during recurrent crises in local and national politics.

The demolition campaign developed through a series of discrete phases over a twenty year period. Each phase reflecting the changing political realities of the times; both locally and nationally. Each phased involved differing forms of intervention, organisation and networking by residents with activists, academics and campaigning organisations.

Peter Kearney, University College Cork

Paul Newman: from cultural hero to healing prophet.

A previous paper identified the Barretstown experience in County Kildare as a contemporary rite of passage associated with a social transformation in children suffering from life threatening illnesses. Barretstown is a member of the Hole in the Wall Gang Camps founded by Paul Newman and others in 1988. These camps were effectively a new social movement that spread throughout the United States, came to Europe in 1994 and by 2008 were in Africa, the Middle East and South East Asia. This paper presents evidence that the movement's inspiration came from a modern visionary, who as a contemporary prophet recognised a solution to a new locus of suffering in chronic severe childhood illnesses. The suffering was a direct product of recent scientific and technological advances in medicine. Prior to World War II most of these children died after a short illness. New severe treatments were adhered to as the prognosis gradually changed from hopeless outcome to a real chance of a cure.

The data has been collected over four years through individual interviews with key informants from the camp professional staff at Barretstown, California and Connecticut; focus group interviews of the counsellors and camp alumni in two camps; participant observation as a camp Paediatrician in Barretstown and Researcher in the Painted Turtle, California; and articles, reports and camp web sites.

Paul Newman is an unlikely prophet for the late twentieth century. He would more likely be recognised internationally as a great Hollywood star and a cultural hero to those who were young in the sixties and seventies. His biographical trajectory is unusual in that he effectively rejected the Hollywood lifestyle after his second marriage. He had difficult relationships with his own father, which to some extent may have been mirrored in his relationship with his only son from his first marriage. In 1978 he was bereft after this son from died from an overdose. He had a charismatic

personality which was not confined to the screen. The cultural hero of the film world became a mask that disguised his mission; for he was now a prophet, a visionary who saw solutions to the plight of a relatively new phenomenon in the seventies and eighties – chronic severe illness in children – perhaps best exemplified by childhood cancer and leukaemia. A rebel with a cause would do as a partial definition of a prophet, but it is deficient as it lacks an inspirational utterance.

Nowadays prophecy implies foretelling but originally it meant an inspired utterance. According to Ashe “They are exceptional figures, who rise above their human setting and are often in opposition. Their God singles them out and speaks to them and through them.” The paper will trace Newman’s role as a modern prophet who divined that the needs of chronic severe illness in children could be ameliorated by a camp experience. The prevailing wisdom was that this was an unrealistic ambition and an unnecessary risk for sick children. He played a key role in persuading a leading Paediatrician to bring medical expertise on site in order to ensure a safe camp experience. Newman’s initial idea was that these children would benefit from a holiday away from the hospital gaze. Deliberate social transformation came later. The sacred efficacy of the camps can be traced to a third individual – the camp director of the initial camp in Ashford, Connecticut.

CONCLUSION:

The Hole in the Wall Gang Camps have become a highly successful international social movement in the space of twenty years. Newman was the inspirational prophet who convinced a doyen of the medical establishment that a radical change in policy was not only feasible but desirable. The creative force in the new social movement was a triumvirate, for the trinity was completed by the contribution of a former clergyman, who as first director understood how to implement social and sacred efficacy. The camps have a temporal and spatial structure of a rite of passage that enable social transformations in the campers. Thus the inspired utterance – the prophetic solution to suffering – was Newman’s; the feasibility was sanctioned by a world authority in Paediatric Haematology and the ethos was mediated by a former clergyman: a Holy Trinity.

Peter Murray, NUI Maynooth

Great hatred, little room, less money: Irish institutional applicants for Ford Foundation funding, 1958-1968.

In the 1950s Irish Republic the structural weaknesses of agriculture and industry were compounded by deflationary government policies to produce a protracted period of economic stagnation and high emigration. The eventual state strategy response was to move away from a closed society with a protected economy towards an ‘opening up’ that embraced the freeing of trade, the attraction of foreign investment and the attainment of EEC membership.

Whether autonomous capacity or external constraint has been emphasized, this ‘opening up’ process has generally been interpreted in state-centred terms that have focused on key civil service or political actors (particularly T.K. Whitaker as Department of Finance Secretary and Sean Lemass as Taoiseach). By contrast, relatively little attention has been paid to inputs from civil society sources or to the interaction occurring between state and civil society actors. This paper seeks to illuminate civil society actor input into the process and resultant state actor/civil society actor interactions through a case study of Irish institutions that approached the Ford Foundation for support in the late 1950s and early 1960s.

Two universities with scant state funding (TCD and UCC) led the way in approaching the Ford Foundation. These were followed by the Irish Management Institute and later by the Institute of Public Administration. All sought some form of state assistance or endorsement for their initiatives. Top civil servants and minister themselves approached the Foundation with a proposal for an Economic Research Institute.

More applications failed than succeeded and hopes of a long-term engagement by the Ford Foundation in backing Irish projects were not realised. The Foundation was put off by the depth of religion-based division and the extent of Catholic clerical influence within Irish education. Ireland

was peripheral to the Foundation's 'Atlanticist' concerns in Europe although both the state's development of a public service infrastructure within the context of relatively recent political independence and –ironically – the educational work being done by Irish Catholic missionaries overseas were seen as relevant to programmes it was supporting in newly decolonized African states. Thus contact between the Foundation and Irish applicant institutions in this period illustrates the emergence of Ireland as both a provider (to less developed countries) and a recipient (first from the USA and then from European sources) of technical assistance.

Qin Bo, University College Cork

Investigation of Chinese men's image in Western Women's eye's – An analysis of Chinese masculinity and its cause of formation.

Background and Objective

The intercultural marriage between Chinese and Westerners has gradually become a significant trend, however, it's common that western men marry Chinese women, but it's rare to see Chinese men marry Western women. Therefore it has been a mainstream that the previous researches about Intercultural marriage involving Chinese and Western usually only emphasized on the Chinese women's experience but neglected Chinese men's participation as a principal part. As the important foundation and precondition of Intercultural marriage, it is crucial to investigate the mutual images and mutual attraction between the opposite sexes from two different cultural realms. Herein, this paper mainly studied the comprehensive image of Chinese men in Western women's mind, as well as worked out the evaluation of Chinese masculinity in Western context. Also it compared Chinese men's image with Western men's image in Western women's mind, and at last it proceeded to analyze the primary reason of the formation of Chinese masculinity along with the multiplicity of Masculinity in both East and West.

Methodologies

There is very little research on the attractiveness of the opposite sex between East and west currently. This paper is based on theories of Masculinities and Symbolic Interactionism, and it chooses 40 variables which belong to ten groups, and designs a questionnaire about western women's evaluation towards Chinese men. There are also some questions regarding to western men. These questionnaires are distributed to 150 young European female university students, who are doing studies in ten different disciplines and with varied economic and marital statuses. The questionnaires are sent out on the campus of major universities in Ireland. This paper mainly applies two methods to analyze the results of the questionnaire. The first is Neural Networks, which has been newly used in the field of sociology. We quantify the results of the questionnaire into samples for Neural Network, apply Feed-Forward Neural Network which bases on Back Propagation Algorithm, and implement much network training on the samples. By analyzing weight distribution of networks after reaching steady state, we finally find the weights of different variables that contribute to the overall conclusions. After training two networks of the same structure on the samples of Chinese men and western men respectively, we obtain two groups of weight distribution which shows different emphasized points of both Eastern masculinity and Western masculinity. The second method is implementing linear regressions to find factors that affect western women's evaluation on Chinese and western men. This paper first categorizes the 40 variables into several groups according to their contents, (e.g. Appearance and Attractiveness, Intelligence and Maturity, Ethics and Morality). The score for each group is used as regressor, and the total score of Chinese or western men is the regressand. This research also designs a half-open questionnaire so as to get more profound opinions of the interviewers, and implement case studies on western women's impression towards Chinese men as well as primary cultural reasons of Chinese masculinity's formation and the multiplicity of masculinities.

Results and Analysis

By applying Neural Networks, we get different weights of the 40 variables that contribute to the overall results. This allows us to compare western women's impression towards Chinese and western men, and get an objective overall evaluation on Chinese males. Case studies of some individuals through further interview confirm our conclusions from the quantitative research above that Chinese men's stereotype in western women's eyes does exist in certain degree. Meanwhile, western women's

understanding of Chinese men's merits and short-comings, as well as their degree of favor, do not significantly related to western women's backgrounds and experiences (e.g. years that they have spent in China, disciplines, ages). By implementing linear regressions, we find that how factors such as appearance, intelligence, and morality affect western women's evaluation on Chinese and western men, and whether those women evaluate them in the same manner.

Conclusion

The formation of Chinese masculinity has its historical reasons. From the diversity of masculinity theory, Chinese masculinity is strongly impacted by the Confucian system of Isostructure of home and country. At the same time, it is very different of gender relations between East Asia and West, where masculinity is established by Wen and Wu (civil and military). The former one is a spirit or a cultural; in contrast, the latter is the physiological and physical. In Chinese culture, Wen (civil) is better than Wu (military), the status of scholars and officials is higher than the soldiers, but this is opposite in Western culture. Research has shown that western women have not extensively accepted the diversity of masculinity, meanwhile, they do not fully agree with the Chinese-style masculinity. Therefore, the elimination of Stereotypes of people from other culture still needs the understanding and comprehension of different cultures between each other, as well as the subversion and transformation of dominant hegemonic masculinity status in people's mind.

Rachel Kiersey, Dublin Institute of Technology

Reading the rhetoric, a critical discourse analysis of Ireland's 2nd report to the UNCRC (United Nations Committee on the Rights of the Child).

The Irish government ratified the United Nations Convention on the Rights of the Child (UNCRC) in 1992. In 2005, Ireland's 2nd report to the UNCRC committee was submitted, presenting the government's case that it is succeeding in protecting and promoting the rights of all children in Ireland. This poster presents a critical discourse analysis (CDA) of the report, exploring its rhetorical construction and discursive frameworks. This analysis aims to emphasize that despite the report representing the government as doing a great deal for children rights; reading between the lines, analysing the language, it becomes clear that much of this is rhetoric.

Using Chouliaraki & Fairclough's (1999) framework for CDA, the poster concentrates on a sample of results arising from a linguistic textual analysis of the report. The report's strict adherence to the language of reporting, alongside careful positioning of paragraphs, serves to circumvent the absences of legislation and provisions which directly influence and impact on children's rights. Thus this poster shows that the shrewd use of language, contradictions and confusing positioning of text in this report, presents a politicised and misleading case, particularly when viewed against its conspicuous exclusions.

Simon Foley, University College Dublin

Intellectual disability and the right to adulthood.

This paper is a continuation of the autonomy vs. paternalism debate as it relates to the rights of people with intellectual disabilities - as opposed to parents or health care professionals - to control the direction their lives will take. It explores the particular tension between the parental need for protection and the desire of their offspring to be independent, namely to do the things they see their non-disabled peers do, such as engaging in unsupervised socializing and forming relationships.

In recent years, a rights-based approach to disability has emerged, which has transformed perceptions of people with intellectual disabilities from objects of pity to subjects with rights, nominally at any rate. Yet, in spite of these changes some aspects of the lives of those with intellectual disabilities remain unacknowledged and thus uncharted. This is especially so in relation to their independent lives and relationships (Brown, 1994).

Research indicates that parents of adolescents with intellectual disabilities have ambivalent views in relation to independence - wanting to encourage this in most aspects of life but reluctant, for example, to permit freedom around relationships. There is evidence that many parents believe these young adults lack the ability to act autonomously and are therefore reluctant to allow them to take the risks

that are seen as a normal, even necessary, part of growing up for their non-disabled peers (Stainton, 1994). In this way, when it comes to issues of self-determination, the kind of decisions that differentiate children from adults, people with intellectual disabilities are too often viewed, as 'perennial children' (Dworkin, 1978).

However, in spite of this common response, research evidence also indicates how important relationships are to young people with disabilities (Hughes, 1999), findings that highlight their desire to have significant friendships and relationships, as opposed to acquaintances or 'professional friends' (Duck, 1991). Yet studies show the low level of interpersonal contact and limited social networks of people with intellectual disabilities in contrast to others of the same age (Krauss et al, 1992; Emerson and McVilly, 2004).

This paper will offer a sociological response to the proposition that young adults with an intellectual disability in Ireland are currently being denied the rights taken as a given by their non-disabled contemporaries, and as a result have been condemned - perhaps for the best of motives - to leading, when it comes to their social lives, an impoverished, vicarious existence.

Sinead Pembroke, University College Dublin

Industrial and reformatory schools and the power of the Catholic Church in Ireland.

This paper discusses the power of the Catholic Church during the existence of the industrial and reformatory schools in Ireland. The Church's dominance in Irish society is important to the study of these institutions. The aim of this paper is to firstly, give a historical account of the Church's rise to power in Ireland and secondly, to demonstrate the significance of Foucault and his notion of power and discourse in maintaining their position.

The historical turning point occurred during the penal laws. Although oppressive methods had been occurring for hundreds of years, it was during the eighteenth century that the law was used to discriminate against Irish Catholics. This included illegalising the clergy alongside measures to evict lay people from their land and to deny them to set up their own schools.

This resulted in the culmination of the Clergy's position as moral leaders. The hedge schools were set up during this time, which acted as a tool to ensure that Catholics could still receive an education without having to convert. They ensured the prominence of the Catholic Church in education.

The penal laws soon became a thing of the past and the British colonisers realised that the Church could make a useful ally. However, it was too late for the British to form an alliance with the Church. The clergy realised it made sense to affiliate themselves with the nationalist cause and in turn, the Irish people. Their position as moral arbiters for Irish society was secured.

Their position was to remain powerful in post-independence Ireland, where they controlled health, welfare and education. As long as they remained in control of these domains, and their agenda in society was supported by the government, the Church kept quiet. However, when things did not go their way, the Church was seen to exercise their power.

It is this period that I shall use Foucault to show how the Church maintained their power in Irish society. Although sexuality during this time was seen as a taboo subject, it was prevalent throughout society. The Church used this as a form of discourse to maintain their power in society. This paper will explore the many ways the Church did this such as architecturally, through confession and the segregation of the sexes. The silence surrounding sexuality becomes important here because silence was used to ensure that sexuality remained in the Church's domain.

Siobhan O'Sullivan, University College Cork

Discourses of land and justice in South Africa.

One of the ever-present issues that the world faces today is how to deal with both the legacy of colonialism and unjust, undemocratic and often violent rule. In the case of recently democratised

countries, coming to terms with their past usually entails a period of reparation. What reparative justice means and what forms reparations should take are subjects of philosophical, sociological and political discussion. This is particularly so since wider issues and themes are implicated such as the meaning of territory, distribution of property rights, notions of equality and strongly-held identities. The historical legacy of land dispossession and violence on racial grounds, the emotive resonance of the suffering of a large portion of the population and the future implications for the well-being and economic development of the country make this a significant issue, not just in South Africa (the focus of this research) but in many other countries worldwide.

Taking a discursive ethical argument approach, this paper examines the differing, sometimes conflicting understandings of justice in South Africa in the Post-Apartheid era. This is examined in relation to land politics and current policies and debates on the restitution and redistribution of land.

Within this argumentation approach, the paper will first elaborate and then apply to the South African case the well-worked out framework developed by Crawford in her recent work. Specifically, the paper will explore debates in the national public sphere, the conditioning influence of international organisations (such as the World Bank) and the emergent role of international civil society. The analysis conducted in this paper will be guided by insights derived from theories of democracy, globalisation and justice.

Stefano De Paoli and Aphra Kerr National University of Ireland Maynooth

Bridging disciplinary differences: conceptualizing trust for the future of the Internet.

In this paper we lay some theoretical foundations for examining governance, users and trust in online environments. This work is part of an HEA (PRTL) interdisciplinary research project devoted to the investigation of the technological process known as the “Future of the internet”.

Trust has been a central concern in the social sciences since, at least, the pioneering work of Georg Simmel's *The Philosophy of Money*, in which the author described trust as fundamental for the integration of the society. Later on other major sociologists like Niklas Luhmann and Anthony Giddens -, have attended to the problem of trust, clearly relating the concept to the issue of risk in modern societies. The development of the internet has raised new and stimulating questions related to the role of trust, in particular because of the perceived differences between off-line and on-line settings, but also in relation to current attempts to reduce risk via technological solutions. We see the current focus on technological security solutions and monitoring end user behaviour as major issues for the future of the internet and the degree to which the internet will be an open or a closed network.

Much of the current writing and research into trust and the internet proposes that we can construct technological solutions to increase trust in online environments. Current policy initiatives, like the recent Internet Advisory Board campaign in Ireland related to responsible and safe behaviour on social networking sites, propose that individuals must protect themselves in online environments. We argue in this paper that both these initiatives tend to ignore a whole range of user practices which threaten to undermine our trust and use of the internet more than spam and illegal content. Such practices include the behaviour of both commercial and public service operators who routinely and implicitly datamine their users, track user behaviour for copyright and IP infringements, filter out 'dangerous' information or 'misplace' whole databases of non-encrypted information on citizens. As Ireland becomes a post-construction economy it is apparent that only certain users and certain user practices get socially constructed as 'harmful' and 'risky', while others do not.

Tanya Watson, National University of Ireland Galway

Women's narratives in Ireland - from 'rural women' to 'women in the countryside?': Investigating rural women's subjectivities, identities and agency for sustainable development.

As the Irish rural landscape is transformed, so too are women's roles within the home, family, community and state. The identities of rural women are both affected by, and reconstructed as a reaction to, changes in the rural economy. The circumstances and choices that circumscribe women's lives in rural Ireland inform how they see themselves in the rural context and what this means to them,

how they are involved in local and national governance structures and organisations, how they are affected by rural policy agenda, and how gender relations are changing as a result.

With a growing emphasis on local resources and the diversification needs of rural households, evidence suggests that women are active participants in shaping the modern rural economy. This poster presentation will explore women's contribution to diverse aspects of rural life in Ireland, their multi-faceted identities, the emergence of new identities within the rural economy and the impact of these factors on sustainable rural development.

Teresa Graham, Waterford Institute of Technology

“They made me feel like a leper!” Stories of anger, mistrust and stigma as a result of health care acquired infections.

Health Care Acquired Infections (HCAIs) continue to be a serious problem in hospitals in Ireland, with many thousands people becoming infected and hundreds of patients dying from them every year. While there is an excellent understanding of how HCAIs occur and how to prevent them, there has been no research done so far on the social and psychological effects of HCAIs on the individual and on the wider community. This research on which this paper is based seeks to fill this gap.

The project is a continuation of work begun by Anne Grace in her MA thesis and is based on participant observation, unstructured interviews and written accounts of patients and bereaved family members submitted to the web page of the Stop Infections Now Campaign. Using narrative research (White, 2002) it examines the personal, individual experience of those affected by HCAIs, and attempts to translate these experiences to a collective phenomenon. The question of whether creating the narrative helps the individual understand what has happened as well as leading to useful social action is posed.

Anger was a universal emotion expressed by survivors and by bereaved family members – anger that a preventable harm occurred, and that no proper explanation had been given and no recompense made. Mistrust of the health care system was also a theme of all the participants and the dread of having to engage in it again as most problems were on-going. According to media reports, (Irish Independent, 2007, Belfast Telegraph, 2005, etc.) this mistrust has spread in the population and this raise questions about the risk society (Beck, 1992) and the issue of trust associated with it (Giddens, 2006).

A startling feature of the interviews was the emergence of the feelings of stigma felt by survivors, and that many of them who were not in contact with each other expressed it in the words of the title of this paper: “They made me feel like a leper”. Stigma has psychological consequences for the individual when feelings of disgrace are engendered in the person (Goffman, 1968), and in society and out-group of ‘others’ who are to be shunned is created (ibid). Stigma was identified as felt by a significant proportion of the interviewees, and the responsibility for creating the stigma was laid at the door of health care professionals. This research project is continuing.

Thomas Mulcahy, University College Dublin

“Devotional Revolution” theory – revisited.

In 1972 Emmet Larkin first published his theory of the Devotional Revolution (1850-1875) in post-Famine Ireland to explain the change in religious practise among Irish Catholics in comparison to pre-Famine Ireland (Larkin 1972). The theory has continued to spark a lot of discussion both for and against. This paper revisits the theory and revolves round three questions.

The first refers to the ‘fact’ - Was there a change in religious practise among Catholics from pre-Famine to post-Famine Ireland? The paper suggests the answer is yes. The second question asks was this change ‘evolution’ or ‘revolution’? Because of the speed of the change it can be termed ‘revolution’. This leads to the third question as to what was driving this change? To answer this question a distinction must be made between ‘facilitating factors’ that supported the change and social/historical factors driving the change.

Major facilitating factors include the post-Famine population drop, the increase in the quality of Church buildings and the increase in full-time Church personnel. A variety of interpretations have been put forward. Larkin suggested that Cardinal Cullen was mainly responsible coupled with the Irish people's search for identity. Millar (1975) saw the change as a 'modernisation' process peculiar to Ireland. The rise of the landed tenant farmer and their imposition of their cultural values, particularly regarding sexual mores, was the deciding factor according to Hynes (1978) and Carroll (1999). Carroll postulates a first Devotional revolution of the late 1700s when Catholicism blended local devotions with elements of Tridentine practise. The post-Famine period experience a second revolution. The theory of Larkin is rejected by Keenan (1983) who sees the beginnings of change in the pre-Famine period when innovation began. The post-Famine period was a time of consolidation. On similar lines McGrath (1990) claims that what the Irish Catholic Church was experiencing was not a Devotional Revolution but a Tridentine Revolution spread over one hundred years from 1775 to 1875 (McGrath 1990).

All these points of view have merit but fail to give an adequate explanation. Parish Missions played a key role in post-Famine Catholic Ireland and an examination of the accounts of these Missions suggest a new interpretation. They show a religious revival among the people leading to a deeper religious practise. The impetus was from the people. It was revolution from the 'bottom up' not from the 'top-down'.

Tom Boland, Waterford Institute of Technology

Critical contagion in the media: The liminality of Ireland's 'great age of critique'.

That Irish society has undergone seismic changes in recent decades is attested to by a plethora of publications popular and scholarly. This transition gives rise to many liminal phenomenon, not least of all, the proliferation of critiques. Liminal initiants are separated from their background and thereby attain a critical view of the background, judging social structures by comparison to the ideal of structureless *communitas*. As this is a wide-scale societal transition, everyone and anyone can become critical, so that not only do critiques proliferate, but all discourses take on a critical *dispostif*. This paper takes several different media texts published between 1996 and 2006, from widely divergent social and political positions, and identifies their deployment of critique, from critical framing to unmasking.

Keywords: Liminality, Critique, Media, Discourse, Irish Society,

"Our age is properly the age of critique,
and to critique everything must submit".
Kant: *Critique of Pure Reason* 1781.

Torben Krings and Elaine Moriarty, Trinity College Dublin

'Free movers' instead of immigrants? Polish migrants in the Irish labour market.

In recent years, Ireland has experienced one of the highest rates of inward migration of all Western countries. Particularly since EU enlargement in 2004, Ireland experienced large-scale immigration from the new EU member states (NMS). According to the most recent Quarter National Household Survey, NMS migrants account for almost eight per cent of the Irish labour Force. As such, Ireland has by far the highest share of NMS migrants of all 'old' EU15 countries. It is therefore well-placed to study recent East-West migration which arguably constitutes 'a new migration system in Europe' (Favell 2008).

In some important aspects, East-West migration resembles earlier 'guestworker' and post-colonial immigration in Europe. Then, as now, there was a significant income gap between sending and destination countries and migrants were over-represented in labour-intensive, low-paid jobs. However, contemporary intra-European migration exhibits some novel features that sets it apart from previous population movements. Whereas many immigrants who arrived during the 'guestworker' era settled down in the host society, current forms of intra-European migration appear to be more

transient. Facilitated by a free movement regime and new and cheap travel opportunities, many NMS migrants are in fact more likely to be 'free movers' (Favell 2008) than permanent immigrants.

To illuminate the novel character of recent migration flows from the NMS, this paper utilise data from an ongoing Qualitative Panel Study on the experience of Polish migrants in the Irish labour market. This study which commenced at the end of 2007 has already yielded rich interview data on the work experience of migrants, on their career strategies and aspirations, but also on the problems and difficulties that they encounter in Ireland. The findings suggest that the initial decision to move to Ireland was mainly based on economic considerations, although for some the desire to improve their English and the search for a better 'quality of life' also featured prominently. Moreover, perhaps contrary to a widespread perception, NMS migrants are not confined to low-skilled jobs but are found in occupations across the skills spectrum. Most importantly, in spite of the fact that some have to endure harsh working conditions and violation of their employment rights, the fact that as EU citizens they enjoy the same rights as Irish nationals in the labour market has opened up new career opportunities often unknown to previous generations of European immigrants. It remains to be seen how these careers and aspirations will be affected by the current economic downturn.

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The 'Coming Out' stories

This paper deals with the gay, lesbian and bisexual experiences of 'being in the closet' and of 'coming out'. Both concepts of 'the closet' and of 'coming out' are discussed in relation to the power discourses operating in society that inform our 'being in the world'. The main power discourses established to monitor, guide and inform our understanding of society and life are the state, medicine, law, educational system and in the case of Ireland the Catholic Church and Catholicism. One of the questions explored relates to the ideological and symbolic powers of the aforementioned discourses and their implications on the sexual self-management of the population. Social-constructionist view of sexuality is employed, specifically the sexual scripting theory, in order to examine the ways of how do we learn to be sexual in this context. Further, cultural-linguistic approach to the study of religion is utilised in order to account for manifestations of 'religious' in society and the ways in which religious field permeates aspects of society to potentially create barriers to one's sexual self-expression. The concept of the 'closet' or 'being in the closet' is explored in its positive and empowering dimensions as a strategy of everyday sexual self-management that has to be carefully negotiated in a climate of prevailing normative heterosexuality. The 'coming out' experiences are perceived as a life long process that entails elements of rational choice strategies and situation-specific sexual self-management. The underlining idea behind both concepts relates to the notions of 'normalised' (subjectively accepted) and 'routinised' (socially integrated) homosexuality and the extent to which staying in the 'closet' or 'coming out' are strategic decisions. Routinisation of homosexuality is further examined as 'inter-personal' (disclosure to family members/friends/relatives) and 'institutional' (policies and practices incorporated into social institutions). The above discussion is based on the findings of qualitative research project carried out in Galway city in 2008 and early 2009. Through establishing *rapport* with some of the gatekeepers of the gay community, advertising and later snow-balling effect 15 participants were engaged in in-depth semi-structured interviews.