SOCIOLOGICAL ASSOCIATION
OF
IRELAND*

37th ANNUAL CONFERENCE 2010

Queen's University, Belfast
7-9 May 2010

Conference Programme

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CONFERENCE CLOSE

FULL CONFERENCE PROGRAMME

FRIDAY 7TH MAY 2010

2.00pm- 3.30pm   **SESSION A**

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Martina Byrne, Trinity College Dublin

Gender gap? - A multi-level analysis of gender role attitudes of immigrant men and women
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Grá Gheal No More? : International Couples in Ireland
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The influence of television on scientific citizenship
Yvonne Cunningham, Dublin City University

Approaches to effective management of the social processes on the example of the spread of AIDS on the territory of the Russian Federation
Olga Kapelko

Constructing the tourist gaze through intertextuality: the case of Chapelizod.
Christopher Lowe, NUI Maynooth

Higher Education and Training Needs of Migrants in Ireland
Marie McGloin, Sligo Institute of Technology

Teacher-on-teacher workplace bullying: An in depth study in post primary schools in Ireland.
Genevieve Murray

When it comes to the "Credit Crunch": Public Attitudes towards homelessness in Northern Ireland
Rachel Naylor, University of Ulster

The gift of self-knowledge: Giving self-help books as gifts
  Patricia Neville, University of Limerick

Socheolas: Critical reflections on the establishment of a Student Sociology Journal
Patricia Neville, Martin Power, Cliona Barnes, Amanda Haynes, University of Limerick

*S*econd Chance Adult Educators' Perception of Lifelong Learning
Peter Ozonyia

  The relationship between parental policies and choices around work and care
Stina Engstrom, NUI Maynooth

Exploring parental perceptions and understandings of childhood obesity in Ireland
Pauline Murphy, Queen's University Belfast

The Soundtrack of Our Lives: Remediating Popular Music through Digital Formats
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Conceptualising Risk Calculation: Developing typologies of 'risk takers'
Sarah Hannaford

Cheating in Online Games: a research in the Sociology of Deviance
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Policing political protest in contemporary Ireland
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Sean O'Riain, NUI Maynooth with respondent:

Carmel Duggan, Is Féidir Linn

7.15pm   *SUPPER*
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Followed by
Official conference launch wine reception

9.30-11.00 am   **SESSION C**

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11.00-11.30am

<p align="center">***ATTENDED POSTER SESSION***
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11.30- 1.00pm   SESSION D

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The role of fee-paying schools in the training of the Irish elites
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So What Is Normal? Findings from a Study on Survivor Experience of Traumatic Brain Injury
Catherine Browne, University of Limerick

A Sociological comment on the traditional orthodoxies of mental health research
Orla McDonnell, University of Limerick

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Aphra Kerr and Asia Rutkowska, NUI Maynooth

'Poles are all going home' or do they? The (changing) demand for migrant labour in an economic downturn
Torben Krings, Trinity College Dublin

Compatible Catholic: Polish migrants merging into Irish society through religious practices
Kerry Gallagher, NUI Maynooth

1.00- 2.30 pm *LUNCH*, Great Hall, QUB

2.30- 4.00 pm SESSION E

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Relational masculinities, social class and the verbal construction of the 'other'
Cliona Barnes, University of Limerick

Young White Working Class Men: Diasporian Space, Identity Formation and Cultural Belonging
Mairtin Mac an Ghaill, University of Birmingham

4.00 – 5.00 pm　　　*SOCIOLOGICAL ASSOCIATION OF IRELAND LTD. AGM*
　　　　　　　　　　　Room: OG026 (ground floor)

5.15-7.30pm　　　Bus Tour of the Peace Lines
　　　　　　　　Departing School of Sociology, Queens University
　　　　　　　　Ending at Radisson Blu Hotel, The Gasworks, 3 Cromac Place, Ormeau
　　　　　　　　Road. Additional drop off point at the Wellington Park Hotel, 21 Malone
　　　　　　　　Road.

8.00 p.m.　　　*CONFERENCE DINNER*
　　　　　　　Radisson Blu Hotel, The Gasworks, 3 Cromac Place, Ormeau Road

　　　　　　　Presentation of honorary membership to Professor Liam O'Dowd,
　　　　　　　Queen's University Belfast

9.30-11.00am   **SESSION F**

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11-11.30am   **TEA/COFFEE BREAK**

11.30am -1.00pm

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Ronit Lentin, Trinity College Dublin
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CONFERENCE CLOSE

ABSTRACTS

Oktay Aktan, University of Potsdam
The Transnational Character of "Turkish" Football Clubs in Berlin

This abstract includes a part of a qualitative PhD research project conducted in Berlin, which offers a phenomenological analysis of everyday life-world - *alltägliche Lebenswelt* of amateur football players of Turkish origin. Many qualitative and quantitative research were conducted -both at macro and micro level- to study the social impacts of migration. However, very few of them investigate into the future plans of the second generation of immigrants of Turkish origin.

Group discussion was used as the method for data collection in order to encourage the participants to tell more and to openly discuss their everyday football life with each other. This paper includes a hermeneutic interpretation of selected group discussions.

The collected empirical data show that most of the football players plan their professional football career in Turkey rather than in Germany. Professional football life in Germany is often represented as being "more challenging" than in Turkey. Additionally, a football career in Turkish leagues has been interpreted as an alternative career path to amateur players in Berlin. The participant group in this paper is composed of players who were born in Berlin and have played football there for a long time. Having been transferred to football clubs in Turkey from the "Turkish" Clubs in Berlin, they played football in Turkey for some time, but returned to Berlin mainly due to a lack of social integration to the Turkish team.

This paper analyses the role of the football clubs as migrant organizations which enable the transnational mobility of second generation migrants of Turkish origin. The experiences of the transferred players will be reconstructed to investigate the comparative description of social relations in Turkey and in Berlin. Additionally, the common perception of "Turkey as homeland" among second generation migrants will be reconstructed as a social phenomenon that has undergone significant transitions compared to previous migrant generations.

Anaheed Al-Hardan, Trinity College Dublin
The Sociology of Memory: Palestine and Postmemory

When memories are shared through oral narratives by an individual, they are fundamentally predicated on a historicity, a truth-value attached to a definite past event, in other words, historical authenticity. The extent to which they are 'real' is entirely irrelevant insofar the memories of an individual or the individual's group inherent truth-value or lack thereof does not affect the extent to which these memories can shed light on the value-systems or worldview of these individuals and their groups. Thus, the perception that these memories are 'real', coupled with the reason for and the way in which this perception manifests itself vis-à-vis the individual and their group, is what underpins this theoretical exploration whose parameters are restricted to memories made public through oral narratives.

To this end, I will first define memory, in sociological terms, and map its confluences as well as divergences with concepts such as historical memory as well as oral history. After establishing the scope as well as parameters of what can be loosely brought around the 'sociology of memory', I will then assess key concepts within this interdisciplinary nascent field of 'memory studies'. I will explore notions such as collective, social, cultural and postmemory, teasing out their various layers and nuances. Finally, I will engage with this theoretical argument in relation to my interview-based doctoral ethnographic fieldwork, through which I carried out an investigation of practices of memory and remembrance of the 1948 Catastrophe (*Nakba*) amongst second- and third generation Palestinian refugees in Syria. Palestinian memory, I argue, provides a particularly poignant case study as well as new theoretical grounds for the sociology of memory owing to the nature of the Palestinian experience after the collective uprooting of 1948.

Cliona Barnes, University of Limerick
Relational masculinities, social class and the verbal construction of the 'other'

This paper offers critical insight into the ways in which two groups of young Irish men, aged 15 and 16, describe and narrate their own classed and gendered identities through the verbal construction and creation of an 'other' or 'un-ideal' masculinity. Throughout a series of school-based, participant-led discussion groups, documented here, the young men seek to describe and to explain their own masculinities to the researcher. In order to do this, both groups immediately set out to define themselves in opposition to, and as more 'properly' masculine than, young men from different social class backgrounds to their own.

This 'othered' or 'un-ideal' masculinity is, I argue here, powerfully illustrative of the way in which young middle-class and young working-class men typically view each other with suspicion, caution and dislike, attitudes supported and encouraged by media representations of young, particularly working-class masculinities. The findings documented here echo the work of Frosh et al (2002) in reporting that young middle-class men construct and describe their working-class peers as 'dangerous' and as aggressively masculine. Alongside this, working-class young men construct middle-class young men as 'soft', snobbish and nerdish. Although the participants in this study never use the terms working-class or middle-class they attach their own descriptive phrases such as 'knacker' or 'scobe' to denote poor or working-class young men while the phrase 'pure posh' is used repeatedly to refer to certain middle-class areas, schools and pastimes in Limerick.

This paper engages critically with the theoretical concept of social class in the context of the study of masculinities. The key question explores the impact of social class on young men's understandings and perceptions of what constitutes a 'properly' masculine identity both in the immediate local context, and for their future. In doing this the paper draws on recently completed empirical research conducted as a small-scale, qualitative study. Fieldwork, including participant-led discussion groups and a photo-elicitation project was carried out in two suburban Limerick schools - St Pious and Forthill. The schools serve two very differently positioned communities with St Pious located in an area of extreme and long-term social and economic disadvantage, while Forthill draws its cohort from a number of comfortable, middle-class neighbourhoods. The larger research seeks to offer a comparative exploration of the relationship between social class, local identities, and public representation in the construction of young Irish masculinities.

Emma Barnes, NUI Maynooth
The Endurance of Emotional Distress and the Persistence of Stigma
In the Irish context, the study of the relationship between mental health including emotional distress, identity, self-harm and stigma and social well-being including social support and social negativity among young adults remains under-developed. The concept of stigma is a social construction which takes the forms of a discrediting social label that is often applied to individuals who fail to live up to 'normal' expectations. Goffman (1961), through his examination of stigma has provided a significant account of understanding the problems individuals face in society when they are deemed to have an 'invalid' body. This paper explores the association of stigma with the experience of emotional distress among thirty two young adults aged 18-30 years. For those who experience emotional distress, this aspect of their identity can remain hidden and not disclosed to others. This is largely because emotional distress rarely constitutes a visible form of invalidation. Nevertheless, for young adults who experience emotional distress, what role does continued stigma around mental health problems play in their mental health journey? Are young adults active in working to conceal their emotional distress and if so in what way? These questions are addressed through the examination of qualitative data collected through in-depth interviews. These interviews were completed in two stages which consisted of two in-depth interviews carried out six months apart. This longitudinal approach was adopted to identify change (if any) in the mental health journey and social well-being among this group of young adults. The findings suggest that despite changing attitudes and the increased awareness of mental health problems, these young adults engage in ways to manage how others perceive them. This is largely done through the development of a social persona. This is a projection of a part of their identity which they feel is more acceptable and more pleasing than a depression related identity.

Mary Basquel-Fahy, University College Dublin
Work environment as a Social Construct

This paper seeks to explore respondents' perception to bullying in their work environment. The paper will concentrate on the micro world of the employees. It will analyse how social interaction occurs within the work environment and how sometimes this interaction is interrupted by negative behaviour. It will investigate the causes and consequences of negative interaction and how such tensions are managed. In all interactions one of the functions of the individual is to maintain a definition of the situation. In the work environment, this definition can be threatened by the employees' knowledge of the situation and the official knowledge which can cause uncertainty on that situation.

The work environment is a very complex social system. Given this complexity, for solidarity to exist between employees cooperation between the relevant parties is necessary. Secure bonds in the workplace can lead to a positive environment where employees behave responsibly, while insecure bonds lead to alienation. Relationships within the work environment is make up of a myrid of social interactions between different roles and functions. For an interaction to take place someone has to engage in a relationship which involves another, with the expectation of a reciprocal response. 'The direct social relationship involves persons sharing space and time, aware of each other, as persons, as particular individuals' (Psathas & Waksler 2000: 11).

Micro-politics influences the work process within the organisational structure and particularly the work relationships. Many managers' value systems are in conflict with their employees. There are many employees, whose opinions and value systems are at odds with their manager. The outcome of such shapes and influences the organisation setting. The manifestation of conflicts and cliques within the workforce is inevitable if such interplay is not managed properly.

This paper draws on Scheff & Retzinger (1991) in relation to social structure and how emotions and communications are interconnected. It will explore how this relates to the work environment as a social construct.

Aimie Brennan, University College Cork
Irish Children's experiences of surveillance

This paper presents a cross-class comparison of the transformation in Irish children's experiences of surveillance. The issue of childhood surveillance has arisen in some large-scale research projects internationally; America, Britain and Amsterdam since the 1980's (Lareau, 2000; Valentine & McKendrick, 1997; Karsten, 2005) Studies have found that there has been a decrease in child mobility and an increase in surveillance; parental, community and remote surveillance. No existing study has provided a detailed examination of the surveillance of children's leisure time in Ireland, not least the socio-economic variations in surveillance.

Socio-economic class has been identified by Alder & Alder (1994) as a major determinant of children's distinct social, economic and cultural experiences of space and these factors generate class-based forms of surveillance (Hillman *et al* 1990; Qvortrup, 1994, O'Brien *et al*, 2000). In the British context, Valentine (1997) argues that due to parents' desire for increased surveillance, middle class children have become part of 'the backseat generation' being 'chauffeured' from activity to activity, with locations spanning significant distances. She also highlighted the experiences of 'indoor child' (also middle class) who, because of surveillance constraints, are less likely to engage in on-street activities and more likely to engage in home based activities (Hillman *et al,* 1990; Hofferth, 2003).

In contrast International literature on childhood surveillance suggests that children from more marginalised socio-economic communities are characterised as having more access to on-street activities (Valentine & McKendrick, 1997). Less formalised outdoor activities form a significant proportion of their leisure hours compared to middle class children (Anderson, 2002). This research also suggests that disadvantaged children are subject to a less formalised system of community surveillance (Polatnick, 2002).

Six socio-economic communities (Haase, 2009) have been chosen as units of analysis. A series of Child, Parent and Community questionnaires will be distributed and will be analysed using Framework analysis which identifies specific themes within the narrative. (Ritchie & Spencer, 1994).

This paper seeks to explore the extent to which these international findings apply to the various socio-economic realities in the Irish context. Key issues in childhood surveillance, e.g.

variations linked to children's socio-economic position (Hillman et al 1990), and Children's ability to negotiate constructed risks (Backett-Millburn, 2004; Polatnick, 2002) will be discussed.

Catherine Browne, University of Limerick
So what is normal? Findings from a Study on Survivor Experience of Traumatic Brain Injury
Discourse on cognitive impairment is characterised by loss and deficit and influenced by public, as well as professional, ignorance and apathy towards disability and brain injured people (Berry and Jones, 1991; French, 1994).

      The aim of rehabilitation is to enhance the quality of life of clients affected by illness or impairment. However, rehabilitation because of its alliance with biomedicine, has endeavoured to address the consequences of impairment, while almost ignoring the effect of stigma, cultural norms and notions of social worth for the individual's sense of self (Bury, 1991).

      This paper suggests that current rehabilitation practice is grounded in an ideology of normality and social conformity. Rehabilitation imposes 'a version of normalcy that pressures disabled people to fit in by appearing and functioning as much like non-disabled persons as possible' (Kielhofner. 2004:241).

      Abberley (1995); Johnson (1993) argue that rather than providing clients with the knowledge and tools to resist the marginal status to which social norms strive to confine them, professionals use tactics to adjust client's expectations downwards (Hammell, 2006). This process of 'getting real' (Hammell, 2006:123) is designed to enable them to 'accept' or 'adapt to' their new lowly status and its diminished opportunities and privileges (Hammell, 2006: 124).

      The paper explores these issues with relevance to survivors of Traumatic Brain Injury. The study was based on qualitative data with survivors and family members. These cases were drawn from patient records at Cork University Hospital and Beaumont Hospital, Dublin.

Martina Byrne, Trinity College Dublin
'There's a pecking order': Exploring the intersection of race and class: Irish professionals talk about immigrants
This paper draws on preliminary results from the first in-depth exploration of the attitudes of the Irish professional social class towards immigrants in contemporary Ireland. My experiences as an Irish professional suggested, and my preliminary findings confirm, a diverse range of attitudes, ranging from positive, through ambivalent, to negative.

      Available attitudinal research on immigrants in Ireland includes large-scale quantitative European studies such as Eurobarometer and European Social Surveys and small qualitative studies amongst minorities or those in the lower socio-economic groups living in areas with high levels of population diversity. Throughout Europe, however, the intersection of the professional social class and immigrants is under-researched by comparison to studies on other social classes and immigrants and no in-depth attitudinal studies have been undertaken in Ireland on relations between the professional social class and immigrants. My research addresses this gap and problematises the 'common-sense' acceptance that those in the professional social class have, by virtue of their social class position and education, positive attitudes towards immigrants. This research therefore contributes to the literature on a small yet influential section of the Irish population whose relative advantages include workplace decision making, political power, and access to social networks such as the media.

      Secondly, this research explores what/who informs the attitudes of this social class towards immigrants and if/how this social class construct discourses of racialised Irish and immigrant/other identities.

Finally, as fieldwork began before, and continues during, a significant global recession, this study is uniquely positioned to examine theories on the impact of economic change on the attitudes of the indigenous majority towards immigrants.

      A predominant theme of these findings is that the work, social and family lives of the majority of interviewees do not intersect with those whom they classify as 'immigrants'. They do not compete for work, homes, and school or hospital places with immigrants and there is no expectation this will change. This may be, in part, because those perceived to be in same social class as the

interviewee (i.e. professional social class) are generally not categorised as 'immigrants' regardless of race, ethnicity, and nationality.

Both class and race are contested concepts and the relationship between the two has been theorised in a number of ways. In situating my findings within the fields of race, ethnicity and class theory I find the work of Anthias and Yuval-Davis (1992), and Gilroy (2002) on the existence of a mutual relation and interconnection between class, race, ethnicity, and nationalism most useful.

Nicola Carr and John Pinkerton, Queen's University Belfast
Moving on…leaving care and transitions in identity.
The transition of young people from state care has been the subject of research and policy attention in a number of jurisdictions in recent years (Stein & Munro, 2008). Research findings have consistently highlighted differential outcomes for young people leaving care (Stein, 2005) with a significant proportion of care leavers experiencing increased risks of social exclusion, evidenced by poor educational attainment, unemployment, higher rates of homelessness involvement in the criminal justice system and elevated levels of substance misuse (Kelleher et al, 2000; Dixon & Stein, 2005; Pinkerton and McCrea, 1999).

Much of the research in this area has tended to focus on such specific indices of social exclusion, with less attention being paid to the subjective nature of young people's experiences as care leavers informed by contemporary debate about youth transitions (Arnett, 1997; Catan 2004;Henderson et al 2007). The question of 'identity' or 'self-perception' for young people leaving care has not garnered as much research, policy or practice attention, despite a focus on 'identity' at the point of entry into care (Fahlberg, 2004). How then do young peoples' perceptions of their care experience and their sense of their own identity interplay when they make their transition from care to adulthood?

This presentation aims to outline the ways identity might shape how young people leaving care cope with this transition to adulthood and makes the case for greater attention to be given to issues of identity in future service design, policy and research.

Catherine Conlon, University College Dublin
Coming to Know 'Concealed Pregnancy'
Reflexivity is a core premise of feminist epistemology whereby the feminist researcher takes into account the various ways in which their own social locations, their interests and values, are constitutive of the research process and of the understanding it produces. In 2006 I embarked on research commissioned by the Crisis Pregnancy Agency exploring women's 'concealed pregnancy' experiences. By the time I came to this research I had been involved for over ten years in commissioned research relating to 'crisis pregnancy' during which I had met, conducted interviews with and/or read the accounts of almost 200 women in the midst of a 'crisis pregnancy'. On listening to women's accounts of their 'concealed pregnancy', I noted both dissonance and consonance between them and the emerging 'crisis pregnancy' discourse framing the policy context I encountered over that ten year period. This impelled me to re-engage reflexively with the women's accounts drawing on insights generated across all of that research as well as my own (reproductive) biography and political and ontological perspective.

A critique of the epistemological issues raised in the approach taken to the concealed pregnancy research asks what can be known. This raised the question of how 'subjectivity' can be known and turned me in the direction of narrative interpretive methods as a means to broaden the interpretive lens so as to (reflexively) come to know the multi-layered subject in terms of perceptions of self, self-in-relation to others and self as structurally located in power relations and dominant ideologies. This paper will chart the turn to narrative and present extracts from my analysis of women's concealed pregnancy narratives following an emerging interpretative approach entitled the Voice Centred Relational Method (VCR).

Brian Conway, NUI Maynooth
The Sociology of Commemoration: A Review
Over ten years ago Jeffrey Olick and Joyce Robbins carried out a review of the literature on the sociology of memory in the *Annual Review of Sociology*. They began by tracing the early lineages of

the field and they also noted the relatively recent proliferation of studies across different national contexts of various memory projects. Drawing on a wide range of research from across disciplinary boundaries they put forward change, contestation and identity as the key organising themes in it. Somewhat controversially, they went on to characterise the field as one in search of a centre, describing it as a fundamentally 'centreless entreprise'.

This paper attempts to chart how far the field has come since this first systematic review, to propose a classification of memory research, to identify key debates and developments within it, and to outline some promising directions for future inquiry.

Based on a review of research over the last decade I argue that the field has imported concepts and ideas from other sub-fields more than it has developed concepts and theoretical perspectives of its own that have been subsequently appropriated by others. This is apparent in the attention research gives to human agency, understanding change over time, and mapping out features of the institutional environment shaping memory projects.

Memory research is characterised by a diversity of methodological approaches ranging from the statistical use of large-scale social surveys about macro-level representations of the past to in-depth, micro-level qualitative ethnographies examining how people mobilise the past in their everyday lives but to date surprisingly few studies have involved the use of mixed-method designs. Qualitative studies tend to be more common than quantitative analyses and within qualitative inquiries comparative historical research is not well represented.

Substantively, students of memory have turned their attention to a diverse range of mnemonic tools from memorials and monuments to photographs and websites but the analysis of "successful" remembrance continues to be the main vehicle through which sociologists attempt to understand the conditions under which commemoration takes place or not and much less emphasis has been placed on the investigation of negative cases of unsuccessful commemoration.

Overall, notable progress has been made towards institutionalising the sub-field but the identification of a clear programme for advancing the field at a theoretical, methodological and substantive level has yet to be articulated. Basic disagreements across disciplines about the use of working terminology and the nature of mnemonic processes hinder this project.

Mary P. Corcoran, Mary Benson and Jaqueline Hayes, NUI Maynooth
Cultivating a public realm: the role of the allotment in urban space
Public space represents a significant element of the city, and its transformation indicates how urban life is changing. Banjeree (2001) points out that there has been a steady decline in the public realm. As the traditional role and fiscal capacity of the state has shrunk, the role of the private has increased. The growth of consumerism and commodification, more generally, are thought to have weakened the public sphere. Secondly, Banjeree notes that the restructuring of the global economy has implications for the local level. The opposition between local and global interests frequently results in the public interest being made subservient to the needs of global capital. Finally, new information technologies may expand the range and remit of individual communication and interaction but potentially at the expense of traditional notions of place, community and belonging. The cultivation of allotments within the city has the potential to challenge the drift toward the privatization of the public realm: allotments embrace local landscapes and resources, they are not constituted through formal property relations, they enable an integrated form of production and consumption, they encourage the sharing of local knowledge and skills and they facilitate face to face interaction. This paper argues that allotments can be seen to constitute a form of public space in the city, although there are contradictions inherent in their publicness. We explore the potential of the allotment to animate the urban public realm creating a 'third space' and to re-appropriate the 'public' in cities at a time when wider forces are undermining access to and usage of public space. The paper draws on data collected on allotments in the Greater Dublin area in the Summer of 2009.

Aline Courtois, University College Dublin / Paris 1 Pantheon-Sorbonne
The role of fee-paying schools in the training of the Irish elites
The image of the Irish elites, as it is conveyed by the media, is disconnected from notions of inherited power and privilege. Thus, it is commonly believed that there is no particular mechanism of elite

formation or reproduction in Ireland. The notions of inheritance and reproduction, and even the terms elites, upper class or bourgeoisie, are associated by contrast to the former colonial elite, namely the Anglo-Irish Ascendancy. Does this mean that the closure and reproduction mechanisms attributed to the ex-ascendancy have disappeared with the decline of this group? Has the legitimacy derived from the nationalist heritage undermined the power of ancestry and the symbolic domination of the Protestant religion and associated aristocratic values? Did the replacement of the former elite come with a rejection of the domination mechanisms it exerted?

Through a study of the most prestigious secondary schools, the aim of my project is to define the closure and reproduction mechanisms chosen by contemporary Irish elites, in order to address these questions. Firstly, what are the characteristics of the reproduction model inherited from the ex-ascendancy, and how has it survived to this day? Then, how did a rival national and Catholic system emerge, and what are its values? What part do schools from these two traditions play in the training of the Irish elites today? Finally, from the promotion of the traditional boarding school model characterized by military discipline and isolation, to a focus on children's personal fulfilment and happiness, how have schools from these two traditions maintained their reputation as elite schools while adapting to the changing demands of their markets?

Based on my fieldwork to date, this paper will focus on a sample of Protestant and Catholic fee-paying schools and examine the part they play in the social reproduction of the Irish elites. It will explore the mechanisms by which these schools - from the admission process to career guidance, from the classroom to the rugby pitch - ensure that students receive the adequate education, but also the social and networking skills, and above all the self-confidence and sense of entitlement required to achieve positions of leadership.

Yvonne Cunningham, Dublin City University
The influence of television on scientific citizenship
This research attempts to show how the meanings that users make of science content on television contribute to their scientific citizenship.

The concept of the scientific citizen is the idea that citizens can engage with and participate in informed debate over complex ethical, legal, economic or health issues brought about by scientific and technological development. The scientific citizen can contribute to science and technology policy-making.

Many factors influence the shaping of the scientific citizen, for example, education, workplace experience, personal circumstances or political views. This research investigates how science content viewed on television contributes to the formation of the scientific citizen.

This paper goes on to describe research carried out with two focus groups, recruited in Dublin and Donegal, who were both shown the same episode of RTE's The Investigators (about nanotechnology) as a stimulus for discussion about science content on television and the place of science in their lives.

Jean Cushen, Queen's University, Belfast
The Angry Hardworking Professional
A central aim of Irish economic policy in recent decades has been to transform from an industrial to a knowledge economy. Indeed the years of economic growth saw an increase in the number graduating with third level qualifications. Much of the growth in employment for these graduates came from the multinational sector. Workplaces in this sector are largely characterised by 'soft' people management practices and prescribed normative ideologies centred on a caring rhetoric of unitarism, consensus and employees being the organisations greatest asset.

However the economic climate has sharply declined and many 'knowledge workers' are experiencing, for the first time, the harsh consequences of cost cutting. This paper explores how one Irish based subsidiary of a high-technology, multi-national organisation went about reducing their labour costs through redundancies, outsourcing and centralisation. This paper discusses how senior management implemented such initiatives and the mechanisms they employed to reconcile these harsh decisions with the prescribed unitary, optimistic management rhetoric.

This is contrasted with the employee perspective. Employees were tasked with undertaking their work and applying their skills amidst high levels of insecurity, work intensification and work

process ambiguity all caused by cost cutting and continuous structural upheaval. The data highlights the emergence of the angry and insecure knowledge worker whose subjective orientation to the organisation is shaped by both the consequences of management decisions and the contradictions between management rhetoric and a harsher reality. Senior management cling to empty optimistic rhetoric in an attempt to minimise negative employee perceptions of management decisions.

The paper also shows how, amidst high levels of hierarchically driven insecurity, work itself emerged as the only avenue available to employees to inject a sense of meaning and self worth into their daily employment experience. Ultimately high employee performance was sustained by a desire to maintain a sense of worth through a self narrative of professionalism. So employees continued to contribute whilst demonstrating a negative subjective orientation to the organisation; in other words, the work was all they had.

Data is provided from seventy-five interviews incorporating directors, managers, employees and HR. Observations from meetings attended and corporate documentation are also provided.

Hilary Darcy, NUI Maynooth
Policing political protest in contemporary Ireland
This paper draws on the study of social movements and of the policing of protest in particular to examine a series of recent attempts by police in the Republic of Ireland to
define new forms of peaceful, but disruptive, protest as disorderly. It looks not only at the policing strategy and tactics used, but also at media strategy and outcomes, and at events within the court system.

Following the 2002 'mayday reclaim the streets party', the use of force against demonstrators failed to meet with the support of the media or the political establishment, and there were serious repercussions for An Garda *Síochána*, leading to the introduction of new tactics but also new media strategies. During the 2004 EU summit protest, a concerted media campaign focused on defining the protests as potentially violent; this strategy was successful in gaining the ear of the tabloid media, but produced a backlash from broadsheet journalists and probably boosted the numbers of protestors. In Erris, Co. Mayo where Shell have also invested heavily in PR, the use of force against Shell to Sea protestors has been much more successfully legitimised, and there have been a series of disturbing developments in this regard.

This paper asks about the conditions which make it possible for the police to justify the use of force against protestors in the 21st century, and the political context within which their attempts to do so take place. In particular, it argues that the war in Northern Ireland had led to a sharp divide between "good" and "bad" protests; the former essentially self-policing and the latter subject to massive police presences. With the truce in Northern Ireland, a new space opened up for "non-violent direct action", whose legitimacy was a direct challenge to this policing model, and the history of the attempts to criminalise these three protest situations reflects an attempt to re-impose a particular definition of legitimate protest.

Drawing on social movement studies and comparative studies of policing in other European countries and elsewhere, this paper explores a range of issues underpinning the decision to attempt the criminalization of protest, and its attempts at success or failure. Such issues include the class background of protestors, social movements' media strategies, their perceived relationship to "subversion", the degree of elite solidarity or tensions around the issues in question, and the globalising of policing, in particular with the rise of the "global justice movement". It also discusses briefly the effect on political debate of police attempts - successful or not - at criminalising social movements, in closing off discussion of issues such as Dublin traffic, EU policy or the ownership of natural resources and the reassertion of the legitimacy of state violence.

Patrick Delaney, Waterford Institute of Technology
The Frenzy of Social Networking: An Ethnographic Investigation into the use of the Social Networking Site Bebo
In an increasingly digitized age, social networking sites are slowly augmenting the means in which adolescents interact and communicate with one another.

Previous research conducted on social networking sites have tended to use conventional methods (i.e. questionnaire or digital program survey). Research using an ethnographic base however,

remains largely unused. This investigation digitally ethnographically reviewed adolescent's day-to-day use of the social networking site Bebo and in doing so, actively observed their daily use of the site, the image that they portrayed online, how they communicated with friends and the public information that they portrayed. Prior to commencing the ethnographic survey, a small questionnaire was utilised in order to gather specific details to help locate the participants personal social network page.

The initial research sample consisted of 108 participants drawn from transition year classes in three secondary schools in the South East of Ireland. The schools selected consisted of one single sex male, one single sex female, and one mixed school respectively. Upon completion and analysis of the questionnaire results, those who had a public Bebo page were identified ($n = 49$) and selected to be included in the ethnographic study. While a larger sample of students did possess a Bebo page ($n = 80$), only those with public pages were included for ethical reasons.

Social derision represented nearly a tenth of the overall commentary observed on the sites. The derision which was taking place seemed not to act as a method of despondency among adolescents, but more so as a means of bonding. Phonetic language also featured extensively with many adolescents rarely spelling every word in a sentence correctly, opting instead to go for the shortened or phonetic word. Females posted a significantly higher amount of pictures on their sites ($p = 0.048$) and were more likely to look at other people's photos ($p = 0.000$). Furthermore, the nature and content of pictures posted differed by gender and were sometimes of a self-posing or sexually provocative nature among females. Adolescents actively provided information concerning their hometown (78%), school attended (49%), personal facts (61%), birthday (33%), and relationship status (78%).

The results draw attention to the changing nature of social interaction amongst adolescents and their peers. Moreover, they underline the growing influence which social networking sites are having on adolescents lives and highlight the likelihood of adolescents communicating with strangers and publishing personal information online.

Stefano de Paoli and Aphra Kerr, NUI Maynooth
Cheating in online games: a research in the sociology of deviance
Massive Multiplayer Online Role-Playing Games (MMORPGs) are a highly successful sub-sector of the digital games industry whereby players participate in a virtual world (Bell, 2009). MMORPGs are both highly sophisticated technological systems and 'deeply social' worlds (Castronova, 2005; Acterbosch et al., 2008) in which millions of players chat, co-operate, interact, compete and trade with each other online through their avatars.

The complex social and technical nature of these virtual worlds makes them subject to a range of social disruptive practices, including fraud, harassment, or social conflicts. In our research we are particularly concerned with one of such disruptive social practice: *cheating* in MMORPGs and in virtual environments more generally. Cheating in games is indeed often just described as a practice which is detrimental to the spirit of fair play and which provides unfair advantages to cheaters. A mainstream definition of cheating comes, for example, from Yan and Choi (2002) and states that cheating is "*Any behaviour that a player may use to get an unfair advantage, or achieve a target that he is not supposed to*" (p. 126).

In this paper we explore the social dimensions of cheating in MMORPGs as they relate to the *Sociology of Deviance*. Sociology of Deviance is the field of sociology that investigates actions or behaviours that violate social established rules and norms and that includes also the investigation of the enforcement of such rules and norms.

We characterize cheating in MMORPGs as the violation of shared rules embodied in Games' legal documents (such as the End User License Agreements) and other technologies (such as the computer code) and also investigate the enforcement of these rules as it is pursued by Games developers and publishers. In order to do so, we present a case study of the Tibia (http://www.tibia.com) game, and an ongoing anti-cheating campaign pursued by the game developer and publisher. The data in this paper draws upon a virtual ethnography (Hine, 2000) of the game *Tibia* and the official *Tibia* Internet forums.

In this paper we present some preliminary results of a Grounded Theory (GT) data analysis that we are conducting on the data collected so far in the Tibia case study. The GT is an approach that

seeks to build social theories on the basis of recursive and inductive coding and analysis between data and concepts. In our GT of the Tibia case study we use some concepts taken from the book *Outsiders* by Becker (1963). We consider this book a useful source of concepts that have helped us with the systematization of large portions of data. In particular, we found interesting the conceptualization of *deviance* as the breakdown of social control and the concept of *moral enterprises* as the actors in charge of enforcing social rules.

Peter Doran, Queens University Belfast

Zen and a New Materialism : Is there a role for contemporary practices of askēsis in supporting a transition to sustainable consumption after Copenhagen?

Introduction: Intention is the first signal of design

In this paper I will draw on recent Foucauldian scholarship and Michel Foucault's writings on askēsis to explore the emerging role of contemporary mindfulness practices and associated teachings in advancing our understanding of consumerism and promoting sustainable consumption, as lifestyle change is forced up the international policy agenda by climate change (IPCC AR4, 2007). Mindfulness training is associated with practices such as Zen meditation and, in therapeutic or advanced research settings, mindfulness-based cognitive behaviour therapy (MCBT) and studies in neuroscience. Studies of practices pursued by individuals and communities engaged in mindfulness training can contribute new insights to our debates on the relationship between consumerism and well being, because they not only call attention to the role of subjective states and their importance for articulating new measures of quality of life (Layard, 2005; Alkire, 2009), they also demonstrate that practitioners can significantly *influence* their subjective states and, thereby, their way of knowing and relating to the material world. A central character in the article is Michel Foucault, who took a practical interest in Zen, a contemporary practice of askēsis, and wrote extensively on ancient Greek and Christian practices, concluding that 'care of the self' can be a form of resistance to forms of biopolitical power, which have come to structure ways of perceiving space and time, bodies and minds.

Specifically, I want to initiate a conversation between two aspects of Foucault's work on governmental technologies as forms of subjectivity. The first, 'technologies of the self' (askēsis) (Part Three) concentrates on processes of self-guidance or 'care of the self' and the ways in which subjects relate to themselves as ethical beings; the second (Part Two), 'political technologies of individuals', refer to the ways by which individuals have been led to recognize themselves as a society, as part of a social entity (Lemke 2007:8), latterly as consumers. A key consideration in this conversation is the role played by the psychological sciences ('psy sciences') in bridging and translating these processes or technologies of subjectivity, notably in the transition to mass consumption as biopolitics in the post WWII era and the culmination of an era in which biopower has taken over the activity of 'care of the self' (McGushin 2007:238).

Foucault and Zen

Foucault encountered Zen both in his reading and during a brief stay in a Zen monastery practicing the life of a Zen monk. In the spring of 1978 (Davisson 2002), Foucault travelled to Japan to visit a number of Zen centres and was invited by Zen master Omori Sogen, head of the Seionji temple in Uenohara, to spend several days living as a monastic and practicing Zazen. In discussion with his teacher at the temple, Foucault expresses his interest in Zen, its practices, its exercises, and rules…observing:

> For I believe that a totally different mentality to our own is formed through the practice and exercises of a Zen temple.(Foucault, 1999:110)

As lifestyles are already being reshaped in preparation for a low-carbon future (Lipschutz 2009:3), it is imperative that we keep the door open to research and insights that not only direct our attention to alternative governmentalities in pursuit of sustainable development, renewable energy services and green products, but direct our *attention to the quality of attention itself* and the prospect of a new materialism. This prospect is tied to a significant premise of this article, which is a view I share with Davisson (2002): Foucault's engagement with Greek and Christian antiquity and askēsis ('gymnastics of the mind') was not designed merely to call us back to a 'golden age' but (as evidenced by his passing but significant engagement with Zen practice) was bound up with his desire to destabilize deeply engrained contemporary concepts of self, identity and ways of knowing; and an understanding

that an important dimension of our *resistance to political power is established in the relation of the self to itself.* Foucault's approach to askésis has a subtle and contemporaneous ring to it in this 'Century of the Self' (Curtis 2002), and age of limits.

Ricca Edmondson, NUI Galway
Introduction to the Sociology of Wisdom
Both the sociology of knowledge and treatments of knowledge in other forms of sociology - not least, political sociology - tend to present a picture of social influences on thought which is pessimistic – or sceptical at best. It is clearly significant to explore, for example, connections between social structures or practices and the types of 'knowledge' associated with them, links between forms of knowledge and power, or influences which various knowledge-types exert on socially-accepted values. But should these studies be taken to entail that in general human beings are the dupes of their social settings? A pervading theme in modernity is that social influences *distort* thinking and argument. According to Bauman, from Marx to contemporary 'standpoint' theories of truth it is taken that cognition will only be reliable when, at some time in the perhaps distant future, society itself has been transformed so as to generate correct cognitions. Despite the fact that there are important reasons for rejecting the image of accurate thought implied by this position, one of its results is to encourage sociological neglect of attempts in society to reason *well*. People's attempts to infer reliably, convince each other of important claims, or contribute to constructive forms of social meaning may be analysed in passing, insofar as they belong to discourses which are of interest for other reasons, but as a topic in themselves they are little considered.

In contrast, a sociology of wisdom would draw attention to fields of human activity occluded by contemporary approaches. Building on and modifying work in the sociology of knowledge, the sociology of argument, and the social study of rhetoric, it would explore and explicate attempts in different social settings to argue, reason and order life well. This would cast light on activities which are crucial to human individuals as they confront decisions and construct their life-courses; it would also make significant further contributions to sociological debate.

This paper contrasts some different types of (sometimes positive) relation between attempts to live wisely and their social settings. It uses ethnographic data on interaction in 'semi-traditional' rural life, as well as ethnographic interviews with people trying to construct meaningful life-courses while negotiating varied cultural contexts. This material casts light on questions which a sociology of wisdom would explore, and suggests implications for the sociality of thought, some roles of the tacit in discourse, and the question of agency.

Iris Elliott, NUI Galway
Progressing Women's Human Rights in Ireland: how feminist activists engage with the UN system
Successive Irish Governments have constructed a hegemonic discourse of human rights as external (Reilly 2005), both global and north of the border. This paper reports on a study that draws on the perspectives of civil society activists in order to explore how the Governments' global performance as human rights advocates transfers to the domestic stage.

Data collection took place during of the current economic (social, political, and cultural) crisis in Ireland. Therefore, the study has been contextualized by the Irish government's opportunistic decision to eviscerate the human rights, equality and community sectors under the guise of fiscal necessity.

The study uses the 'window' of the Women's Human Rights Alliance, a feminist civil society entity of differently situated human rights and intersectoral women's organizations in the south of Ireland that was established in 2000; the Alliance is currently preparing a shadow report on Article 12 (the Right to Health) to the Convention on Economic, Social and Cultural Rights Committee. It reflects on the Irish women's movement's (IWM) strategic decision in the 1990s to use U.N. Treaty monitoring systems to progress women's rights as human rights *within* Ireland.
This paper describes the constructions, understandings and critiques of international human rights by a range of differently situated Irish feminists. In so doing, it reviews the repertoires of contention used by their organizations in different national, regional and global human rights arenas in order to try to realize State commitments. It discusses how human rights are negotiated and developed through relationships between: activists; activists and the State; and activists, State and supra-national

institutions. The processes of counter-hegemonic formulation are tracked as activists make meaning through the cultural re-signification of international human rights instruments within domestic contexts.

Using an emancipatory design, located in feminist socio-legal and social movement theoretical frameworks, this paper uses observation, interview, and documentary data collected as part of a doctoral study to inquire into the role and significance of human rights treaties and their review processes as pieces of international law and sets of local / global, political / deliberative processes within which domestic and global civil society critically engages and evolves.

Stina Engstrom, NUI Maynooth
The relationship between parental policies and choices around work and care.
My research explores the intended and unintended impact of maternity and paternity policies upon the framing and making of cultural, social and emotional choices in relation to work and care. I am doing this through a comparative analysis of Irish and Swedish mothers and fathers own understanding and lived experiences of such policies and how they these are mediated or differentiated by gender, class, age and ethnicity.

My research aims to develop a deeper understanding of what impact family care policy has on decisions Irish and Swedish men and women make in their lived reality of work and care. The intention is to produce a theoretically sound discussion for any influence family care policy may have on work and care choices in Ireland and Sweden, with key concerns being that of a more informed understanding of the processes at play in relation to choices made in conjunction with social policy.

Kerry Gallagher, NUI Maynooth
Compatible Catholic: Polish migrants merging into Irish society through religious practices
The Celtic Tiger boom coupled with the expansion of the European Union Ireland witnessed unprecedented growth in migration figures. There is a lack of research regarding the actual integration process of the ethnic minority groups into Irish society. As shown by Levitt (2003) transnational religious identities are crucial to diaspora communities in the process of immigration. The role of religion in this process of 'assimilation' (Portes & Rambaut 2001) or integration could, to a convincing degree, highlight the successful integration process from the initial entry of an individual into Ireland to their establishment in society.

Integration as a concept has developed in both the areas of policy and academia. Given Irelands recent immigration boom, defining and refining the concept of 'integration', is of the utmost importance. First, it is vital in policy and legislation in order to establish the best way forward for the Irish government and institutions to facilitate migrant's adaptation to society. Second, researchers need to fully comprehend the concept of 'integration' before embarking on research regarding migrants, their migratory event and integration into Irish society. This term has been loosely utilized, which is not surprising, given the need for this term to encompass both political and social cohesion.

Given the current climate surrounding immigrants in Ireland I will address the extent of the role that the Catholic Church plays in the integration of Polish migrants into Irish society. Immigrant's religion and social integration is a significant approach in which to obtain a deeper understanding of what 'integration' actually means for an immigrant and what 'successful integration' actually entails.

Religion is the substantive factor in integration and yet little is understood about the role religion plays in integration. The in-depth analysis of this substantive research focus addresses numerous questions surrounding the religion-immigration nexus. These questions include; to what extent does the Catholic Church 'facilitate' or 'assist' the Polish immigrant's integration process into mainstream Irish society? Does the Catholic Church need to adopt such a role? Is it a reflection that the state is weakly multicultural in Ireland or does the Polish immigrants simply identify and seek assistance from the familiar (bearing in mind Poland is a predominantly catholic country)? Why is religion important in migration? Is there a link between national identity, religious identity, ethnic identity and perhaps even transnational identity? Does the church positively influence integration or actually hinder the integration process.

Gladys Ganiel, Trinity College Dublin
Whatever Happened to Religion in Ireland? Analysing the Surveys of 21st Century Faith
This paper will analyse data from two large-scale surveys of faith in Ireland, with a view to understanding how faith leaders (clergy, pastors, ministers, leaders of other religions, etc) and laypeople understand their faith in the contemporary period. The data, collected during 2009 by the author and a research assistant, reveals that both Catholic and Protestant laypeople (north and south of the border) conceive of their faith in individualistic terms and downplay the influence of religious leaders in their lives. The surveys also reveal that leaders and laypeople identify a range of challenges for the Christian churches, from dealing with abuse scandals in the Catholic Church, combating capitalist materialism, fending off criticism from a secular media, negotiating new religious and ethnic diversity, and dealing with the legacies of the island's historic Catholic/Protestant divisions.

The surveys themselves are part of a wider research project concerned with people of all faiths and their conceptions about diversity, reconciliation and ecumenism. The paper will also analyse responses to questions about these topics, revealing if (or how) people of all faiths are responding to challenges associated with these themes. For example, the data raise questions about the usefulness of the term 'ecumenism' and to what extent it extends beyond Christianity. It also reveals a great deal of ambivalence among both leaders and laypeople about promoting reconciliation between various groups. The paper will conclude by asking – in the light of recent developments in Irish religion – what issues leaders and laypeople are prioritising and what this may mean for the role of religion in public life. It will argue that there is a credibility gap between leaders and laypeople (especially in the Catholic Church), and that there is a risk that faith communities could turn in on themselves, thus neglecting social justice issues about which they could be expected to make a contribution to public debate.
(The empirical data for this project was collected by the author and a research assistant, Ms. Therese Cullen, via an online/postal survey. Data collected conformed to the SAI's ethical guidelines. It is stored at the Belfast campus of Trinity College Dublin.)

Brendan Halpin, University of Limerick
A Decade of Change: Gender in Higher Education
Higher education is the site of some of the most dramatic change in gender behaviour and outcomes in recent years. Numerically, HE is becoming female dominated, and on many measures female students are performing significantly better than male.

Using extensive student record data from the University of Limerick, this paper characterises change in gender and higher education over a ten-year period. Along with levels of participation, female performance has outstripped male, even in very "male" disciplines, such that at the end of the period females do better than males in practical every subject. Much more resistant to change, however, are patterns of gender segregation, and this has important consequences for the experience and performance of male and female students.

Sarah Hannaford, Queens University Belfast
Conceptualising Risk Calculation: Developing typologies of 'risk takers'
Participation in risk activities is sometimes seen as an irrational, uneducated decision by inexperienced youth. In response to this many initiatives have been put in place to educate young people about the dangers associated with 'risky' activities. This paper addresses the misconception between education and prevention and examines the societal, cultural and individual factors that influence the process of risk calculation. A critical examination of theories from Beck, Douglas and Foucault have been used to develop a typology of 'risk taker' which examines young people's attidutes toward risk, their risk aversion or risk seeking behaviour and the means by which they calculate this risk within the unique cultural, societal and personal discourses in which they fall.
Aim. This paper aims to exploare the patterns of risk calculation of young people living in Belfast through an examination of the social, cultural and personal factors that influence risk aversion or risk seeking behaviour and the patterns of behaviour that follow. The use of typologies to explore risk taking behaviour is also explored.
Method. A sample of young people aged 16+ living in Belfast and who were attending youth clubs, religious groups and sporting organisations participated in the study. Qualitative methods were used

and included fifteen focus groups which were supplemented by one on one follow-up interviews with a sample of young people.

Results. The findings of this study report the experiences of young people aged 16 to 24 living in Belfast and how they calculate 'risk'. It was found that the concept of 'risk', whether actual or perceived, was dependent on many cultural, socieital and personal infludences. By applying the theoretical perspecitves of Beck, Douglas and Foucault a typology is being developed to create a spectrum of 'risk takers' with varying influences between society, culture and personal controls. The development of this typology will be explored furrther in this presentation.

Conclusions. The findings provide insights into how young people calculate risk and inform prevention policy and practice initiatives for young people in relation to 'risky' activities.

Carmel Hannan, University of Limerick

Why marry? The relationship between marriage and fertility decisions in Ireland

Within Ireland, the investigation of marriage and fertility decisions has been a relatively neglected area of research. Once a hot topic of debate, little is known about the factors influencing recent patterns of Irish family formation.

This paper returns to an issue first proposed by Malthus two centuries ago (Malthus 1803). He argued that preventive checks bring about decreasing fertility through the operation of 'moral restraint'. In the Irish case, this implied that late marriage would result in a fertility decline assuming little or no extra-marital sex. Of particular importance was the analysis of social group differentials in marriage as Malthus proposed that this preventive check of 'moral restraint' would operate strongest among the working class and poorer social groups (see Geary 1936).

Using data from the *Living in Ireland* panel survey and various census records, this paper provides an empirical test of the role of fertility considerations in marriage decisions. First, it explores the hypothesis that high rates of marital fertility acted as a marriage deterrent that is, that the groups with the highest fertility levels were also the social groups with the lowest levels of nuptiality.

With increasing rates of non-marital fertility and the availability of more effective birth control, Malthus' views on the relationship between marriage and fertility decisions must be re-addressed. Census 2006 reintroduced a question on fertility that was previously asked of married women in 1981 and earlier censuses. This time round however, the question was asked of all women, regardless of their marital status, requesting that they state the number of children (born alive) they had given birth to. Analysis of this data suggests a strong link between the desire to have children and marriage as the preferred form of partnership for doing so.

Amanda Haynes, Martin J.Power and Eoin Devereux, University of Limerick
Constraint & Resistance: Shaping Media Producers Constructions of an Irish Housing Estate
Since 2007, Moyross, a public housing estate on the outskirts of Limerick City, has been the subject of an attempt at regeneration by the Irish state. In our contribution to the 2009 Sociological Association of Ireland annual conference, we demonstrated that media coverage of Moyross is primarily stigmatising. Negative media portrayals of local authority estates and their residents have contributed significantly to the poor image of these areas and have stymied attempts to regenerate these areas in social and economic terms. Indeed, Gourlay (2007, p.1) holds that "…stigma should be approached as a distinct entity rather than as one of many neighbourhood problems and that placing stigma as a central focus of regeneration activity is beneficial for maintaining the quality of residential life and the long-term vitality of stigmatised urban neighbourhoods".

In this paper, we focus on the importance of understanding the production context within which media representations of housing estates are constructed. Specifically, we present the results of our research with media professionals engaged in such construction. Our findings highlight the structural forces within the production context that serve to produce and reproduce stereotypes and stigmatising images. We argue that the largely negative depiction of Moyross in the mass media can be best understood within the context of the commercial realities, which progressively impact upon media production, increasing the pressure to absorb rather than just inform and reducing the time available to media professionals to directly connect with the people and places upon which they report. However, we also evidence that pathologising and stigmatising media discourses are not an inevitability and that media professionals can and do create spaces for resistance through active engagement in critical self reflection, as part of organisational rather than individual practice.

The data on which these conclusions are based consist of semi-structured interviews undertaken with five media professionals who work in the print and broadcast media sectors. One of our interviewees works as a reporter with a provincial newspaper. Their brief is primarily as a crime and court reporter, but they also have a secondary broader remit. The second interviewee works for national broadcast media. The third interviewee works in the local broadcast media. The fourth interviewee is a regional reporter for a broadsheet newspaper and has also reported on Moyross for a provincial title. The final interviewee is a freelance journalist, and supplies copy to tabloid and broadsheets as well as occasionally reporting for national radio on Limerick issues.

Katy Hayward and Cathal McCall, Queen's University Belfast
Cross-border co-operation and reconciliation
This paper presents a sociological critique of the role of cross-border co-operation in relation to the 'goal' of reconciliation in post-Agreement Northern Ireland. It is written with reference to a burgeoning sociological interest in post-conflict societies, most particularly the transition towards and debate surrounding 'reconciliation' (such as Brewer 2010; Finlay 2010; Smithey 2009; Little, 2008; Schapp 2008). Central to our analysis are the community-level activities sponsored in this area by the European Union's Special Programme for Peace and Reconciliation, which identified co-operation across the Irish border as a crucial element of peace building in Northern Ireland. We begin by briefly tracing the genesis and development of the cross-border priority of the Peace Programme since 1995. The paper then assesses the impact of the Peace Programme in four areas: (a) how reconciliation was defined, (b) the difficulties faced cross-border Peace projects, (c) the unique contribution they have made to peace building, and (d) the sustainability of this work as EU funding is reduced.

The assumptions about the relationship between cross-border co-operation and reconciliation inherent to the Peace Programme offer insight into the approach taken by the European Union to the conflict as a whole. Moreover, the ambiguity in the definition of 'peace and reconciliation' applied in the first two Peace Programmes is in itself significant. This paper uncovers some of the controversies, contradictions and, crucially, opportunities that this ambiguity allowed. The third Peace Operational Programme (2007-2013) has attempted to address this issue, having been influenced by the work of Hamber and Kelly (2004) on the meaning of 'reconciliation'. We will assess whether this definition has proved to be useful when applied to the specific theme of peace building through cross-border co-operation.

The second part of the paper will consider the actual work of funded cross-border community projects that have a keen focus on reconciliation. We will determine the contribution of these projects

to peace building given the challenges they have encountered, not least in dealing with the bureaucracy entailed in Peace funding. We will ask whether such projects have been as productive and sustainable as is necessary for the bottom-up consolidation of the peace process. With 'Reconciling Communities' being one of two key priorities in Peace III, and cross-border co-operation a major cross-cutting priority, this is an opportune time to take stock of progress in these areas and to integrate them into a wider sociological critique of the transition to peace on the island.

Ross Higgins, Trinity College Dublin
State of Fear – Gay Youth, Homophobia and Violence in Ireland.
This paper will explore the social regulation of homosexuality in contemporary Ireland. This paper looks at the experiences of young gay men and how they negotiate expressions of homophobia and the threat of violence. International research highlights the threat of homophobia as a major factor affecting the behaviour of gay men in social situations. Gay men express significant discomfort when placed in social context that they would define as heterosexual. This discomfort is absent in homosexual contexts. The examples used focus primarily on public houses and nightclubs. Do these findings however apply in an Irish context? The most recent quantitative research exploring the attitudes of Irish gay men to a range of issues, found that gay men between the ages of eighteen and twenty-five cited the threat of homophobic violence as their most urgent concern. The findings of this paper are draw from a series of qualitative interviews with young Irish gay men aged between nineteen and twenty-four living in Dublin conducted by the author as part of his Ph.D. research. This data confirms the international research while developing the notion that the fear of homophobic violence, rather than actual experience of violence, is one of the key elements in the regulation of homosexuality in contemporary Ireland.

Jean Hogarty, NUI Maynooth
The Soundtrack of Our Lives: Remediating Popular Music through Digital Formats
This project explores how young people between 12 and 16 years of age use and interpret popular music in everyday life. This will involve examining their use of MP3 players, music streaming websites and the associated practices of downloading, shuffling and creating playlists. The project explores how these practices may shape their personal and collective interpretation of music and memory of music's cultural and historical context.

Data will be produced using semi-structured interviews, diary keeping methods and an analysis of the discourse used by the producers of the relevant MP3 players and music streaming websites. Data will be analysed using a cultural studies and political economy framework.

Tom Inglis, University College Dublin
Belonging without believing? Salvation Beliefs among Catholics in Contemporary Ireland
There is widespread evidence to suggest that Catholic Ireland is becoming Protestant, if not secular. Research findings suggest that while the level of religious belief remains high, the level of practice is declining. Survey results show that the majority of Irish people believe in God, in life after death and, in particular, heaven (but not so much in hell). This fits in with what Grace Davie has termed 'believing without belonging'. This also links in with the decline of institutional religion in Europe and the rise of religious individualism and pluralism. In other words, this suggests that in Ireland while Catholics still believe in God and life after death, they are no longer dependent on the institutional Church as the means to salvation.

In this paper, I examine the findings of 100 in-depth qualitative interviews conducted around Ireland during 2008–2009. The findings suggest that there is a much more nuanced understanding of God and life after death and, in particular, how salvation is attained. There are considerable differences among Catholics about the existence of personal God who can and does directly intervene

in this life. However, there is definite evidence that, for Catholics, the Church is less seen as the primary means towards attaining salvation.

In interpreting the findings, I argue that rather than understanding contemporary Ireland as a shift from belonging and believing to believing and not belonging, it is better to see Catholics as belonging to what Hervieu-Léger has termed a 'religious chain of memory' in which orthodox salvation beliefs and practices are fragmenting and dissipating. This suggests that while Catholics see and understand themselves as Catholics, being Catholic is part of who they are, they not only do not see Church teachings and practices as a means to salvation, but they do not accept many of its fundamental beliefs. In other words, they belong without believing.

Olga Kapelko, Russian Academy of the State Service under the President of RF
Approaches to effective management of the social processes on the example of the spread of AIDS on the territory of the Russian Federation
It is recognized that the social processes are changing in a modern society with the new scales of social interaction are becoming more and more common in a century of globalization. With the increasing number of people being involved in and affected by the new forms of social interaction, the changing social processed demand especial attention and require a greater understanding. In a modern society social epidemics spread more and more widely. They can be considered as quintessence of a social problematic. The research with the specific focus on better understanding and management of the social epidemic processes deserves specific attention in such a context. For example, the spread of AIDS in the Russian Federation has recently acquired all features of the social epidemic, as the disease is connected with a number of complex destructive social processes, which themselves are caused, for example, by the decline in living standards. Thus, management of the destructive socially-epidemiological processes, especially a situation with AIDS epidemic – is now one of the priority problems at the government level for Russia. It is recognized that among the foremost and fundamental conditions of the prevention of further epidemic spread in the first place, is the control of spread of the disease among the groups of people who are considered to be at a higher risk of getting the infection.

As such, this paper will examine i) the ways in which the behavior of the at risks groups are connected with the spread of the infection, ii) the probability of the healthy population acquiring the infection, iii) the association of a variety of forms of social behavior with the acquisition of the disease and the death rate, and iv) the ways of the prevention of the spread of the epidemic processes as well as their decrease and reduction of probability of the infection of healthy population. Finally, the paper highlights the following factors which deemed to be significant in the spread of the infection:
i) groups of people with asocial behaviour, such as the drug addicts and the persons rendering sex services. Less influence on the spread of the infection will exhibit the group which includes people with a so-called a nonconventional sexual behavior.
b) social workers, who are involved in carrying out preventive measures at country level. This group may also include some government officials.
The paper also discusses some models of the social behavior developed on the basis of the research and which can be also used for better understanding of the spread of HIV/AIDS.

The paper argues that the preventive measures which aim to lessen the spread of the disease, should be focused on a formation of a variety of social strategies and conditions for at risk groups and a number of administrative measures. A system approach is needed which involves all stakeholders interested in the solving and monitoring of the spread of the epidemic in the interests of the public health and safety. But at present we can conclude that we see a continuation of the not only the spread of HIV/AIDS in Russia, but rather the growth of the social epidemic, simply because the disease is connected with a wider array of complex of social processes. Among these are the increase in the number of drug addicts, alcohol dependency, the increase of the number of people involved in prostitution and the decline in living standards to mention a few. All these require that the urgent social measures are taken to prevent further spread of the epidemic.

Christina Kelly, University College Dublin
From Moralistic Doctrine to Empirical Science: Shifts in Irish Sociology during the 1950s
The institutionalization of sociology in Ireland occurred during the 1930s and 1940s. The emerging Irish clerical sociologists defined sociology as that which embraced catholic social teaching and principles. The dominant sociological discourse was one of moralistic doctrine. By 1955, however, Rev Jeremiah Newman [professor of sociology at St Patrick's College and editor of *Christus Rex*] argued that there was more to the study of society than the application of social ethics and ethical principles. In order to have a greater understanding of Irish society he called for an empirical approach to sociology.

In this paper I examine the ideological and methodological shifts in *Christus Rex* the Irish journal of sociology, and explore debates between sociologists and economists, within the context of a changing economic and social environment. At the time of institutionalization, sociology in Ireland emerged within an insular social, political and economic landscape. During the 1950s, however, Irish political and economic policies aimed at ending insularity accompanied by increased spending on the welfare state. This paper also examines the type of empirical research proposed by Newman and its influence on the formation of Irish sociology during institutional expansion in the following decades.

Aphra Kerr and Asia Rutowska, NUI Maynooth
Transnational living and the remediation of the local. Polish migrant encounters with the media in Ireland
Since May 2004 the Polish community in Ireland has grown to become the second largest immigrant group in the country, after UK immigrants. Reports based on the 2006 census estimated that there were a total of 63,276 Poles in the country that year (2008:28). The size of this community has meant that national, community and minority media outlets have competed to develop new programmes, new products and new services for them and have attempted to develop diversity programming policies. Most of the policies and new forms of content developed by mainstream media are based on little knowledge of, or engagement with, the Polish or other migrant audiences. However, they are based on a belief that the media have a role to play in terms of integration and social cohesion.

This paper examines new and traditional media use by Polish migrants in both urban and rural Ireland and is based on the analysis and findings from 7 focus groups conducted with a total of 45 Poles between March 2008 and February 2009. The focus is on their varied experiences of media production and consumption, their engagement with transnational and other forms of media and their perception of how the Polish community and cultural diversity more generally are represented in the media. The dynamism of their media use sheds new light on the role of the media in migrant lives both in terms of settling in and living transnational lives. Further, the findings complicate our understanding of the local, the national and the transnational as constructed by and through the media. The research on which this paper is based was funded by the Broadcasting Commission of Ireland, now the Broadcasting Authority of Ireland, and is part of a larger project entitled 'Mapping and Visioning Cultural Diversity in Irish Media' which also examines the media experiences of Chinese and Nigerian migrants living in Ireland.

Su-Ming Khoo, NUI Galway and **Mary Murphy,** NUI Maynooth
Reimagining the public in the current crisis – giving public goods and public scholarship their due
A puzzling feature of Ireland's current crisis is the frequent attack of all manner of things public in public discourse. This paper argues that current debates about crisis and responses have been based on a thin conception of publicness, despite public accountability and public reform being recurrent themes. In the short term, this has focused on assigning blame and reducing public expenditure. Longer term institutional and regulatory reforms have sought greater public accountability and transparency. However, we contend here that both government and society have adopted a narrow view of public accountability, with too little attention given to political culture and public values. A richer debate is needed beyond the fatalistic acceptance economic determinism, which perhaps reflects the weakness of the public sphere as a democratic space for debating public choices. We argue that one of the serious consequences of the current crisis and response is a crisis of "publicness" itself. The crisis also presents the public with opportunities to question the default model of society-as-economy, and to explore alternatives to the highly inegalitarian, atomized conceptions of the social

that are inherent in bubble capitalism, driven by economism, consumerism and the socialization of risk. The economy can be put 'back in its place', if public choice is understood not as rational choice, but as 'democratic choice' that can lead to the foregrounding of social and humanistic values over economic rationality' (Aries 2007, Cheynet 2007 cited in Fournier 2008:533).

We aim to address this weakness and contribute a more substantive understanding of what "public" means. Three aspects of publicness are distinguished; a) debates about civil society and the public sphere in Ireland b) how that relates to notions of public goods and the public sector c) how the public are involved in the wider political economy of crisis and response.

The paper calls for a fundamental re-imagination of public goods and public sector. It presents a 'new public goods' approach (adapting Kaul 2001, 2006) that enables public goods and services to be understood in ways that support solidarity and equality, being inclusive in their delivery, participatory in their decision making and fair and just in their consumption. This approach offers humanistic principles of solidarity, equality, participation as counterpoints for public values and public policy. We suggest that a 'decolonisation of the imagination' (Fournier 2008:534) is needed, as well as spaces for the economics of the gift and the ethics of care. We conclude that Public Scholarship has a role in leading and informing the re-imagination of publicness and we explore the idea of the 'second republic' as a political space that offers narratives and visions of change that can excite public imagination and invigorate both participative and representative politics.

Rebecca King-O'Riain, NUI Maynooth
Grá Gheal No More? : International Couples in Ireland
As Ireland matures as a nation of immigrants and emigrants in the post Celtic Tiger era, the rising population diversity (10% of the population is now not born in Ireland) has meant increased ties between Irish and non-Irish people both in Ireland and abroad. I examine this growing intercultural contact and global orientation by analyzing the dynamics of international couples in Ireland where one partner is from the Republic or Northern Ireland and one is not. Through semi-structured interviews, the paper explores the socially and culturally constructed notions of 'love' that circulate in these relationships, the gendered nature of such understandings of love and how these understandings are constrained by the Irish state through citizenship laws. The paper also examines love as a force shaping migration patterns through Irish/non-Irish couples and the forging of new transnational ties through inter-familial, inter-faith and inter- communal connections.

Torben Krings, Trinity College Dublin
'Poles are all going home' or do they? The (changing) demand for migrant labour in an economic downturn
While there is no single coherent theory on migration, there is increasingly agreement that migration is a multi-faceted process, based on a combination of supply-push and demand-pull factors that are mediated by social networks. In many aspects, however, demand for migrant labour is crucial in starting migration flows. To put it simply, if there were no demand for the labour of migrants, the latter would not arrive as they could not support themselves at the destination.

During the boom years of the Celtic Tiger, considerable labour shortages triggered large-scale immigration in particular from the new EU member states. As many Irish people moved into better-paid jobs, there was a particular demand for additional labour at the bottom of the occupational hierarchy. At the same time, migrant employment was not confined to low-skilled jobs at the bottom but also included skilled and higher-skilled positions.

However, now that Ireland has moved from 'boom to bust', it remains unclear whether there is a continuous demand for migrant labour. One of the most interesting insights of recent debates in relation to demand for migrant labour is that labour shortages are often *socially constituted* (e.g. Anderson/Ruhs 2008). To put it simply, quite often there is a demand for migrant labour because locals are unwilling to take up jobs that are poorly paid and confer low social status. The interesting question now is whether this social status of what might have been regarded as a 'migrant job' during the boom years changes in times of a crisis and increased unemployment among the native population.

To explore this, this paper draws on empirical research carried out since Ireland has been hit by the recession. In particular it draws on qualitative interviews with employers and migrant workers in two employment sectors, hospitality and construction. It shows that there is increasing competition for jobs even at the bottom of the labour market. To some extent, Irish people have moved back into jobs that previously would have been regarded as 'migrant jobs'. However, this does not mean that the role of migrant labour has become redundant in the Irish economy. Employers continue to employ migrant workers for a variety of reasons, including positive work experience and a continuous belief in the 'good attitude' of migrant workers.

David Landy, Trinity College Dublin
Bourdieu and social movements: Can social movement actors effect field transformation?
This paper investigates whether Pierre Bourdieu's model of social action can be used to explain how change occurs and how social movements can bring about this change. Bourdieu, despite his opposition to neo-liberalism was famously sceptical of the potential of social movements to achieve change. More generally, he has been criticised as being a theorist of stasis, in that his model of habitus and field so successfully explains how the status quo maintains and reproduces itself that he allows no possibility for the dominated in a field to affect change. I ask if we can use Bourdieu against Bourdieu as it were, and apply his model to explain change from below.

I first discuss the strengths and weaknesses of Nick Crossley's idea of 'radical habitus', the idea that habitus need not tend to reproduce the dominant order, but that habitus produced in conflict and change can lead to an ongoing social movement actor tendency towards social contention.

I next turn to fields, drawing on another critique of Bourdieu – his failure to delineate ways that fields interact with each other beyond dominant fields patterning dominated ones. Yet field interaction is more complex, external fields are constantly bought into local fields on a multiplicity of levels. By proposing a more complex mode of field interaction, the paper advances a view of social movement actors as translators and interpreters of the habitus of external fields into the local field. I argue that this explains how disruption of the local field doxa from below can and does happen.

As an example, I use the case of Israel-critical British Jewish activists. I argue that their successful disruption of the doxa of the local British Jewish field can be seen as both the patterning of this field by the dominant British political field, and a case of successful importation of discourse from the distant Palestinian field. In conclusion, I ask if this model is especially appropriate for solidarity and distant issue movements or if can be applied more widely to explain social change

Ronit Lentin, Department of Sociology / Trinity Immigration Initiative
'There is no movement…' – a historical analysis of migrant-led organisations in Ireland
Since the mid-1990s Ireland stood at several crossroads in relation to immigration, making it an emblematic location for antiracism and migration studies scholars.

Rather than dealing with state responses to migration (e.g. Lentin and McVeigh 2006; Fanning, 2007) or integration (e.g. Lenihan, 2008), this paper discusses migrants' own responses to settlement and integration in their new Irish destination. One response has been the creation of migrant-led organisations and networks, the subject of the Trinity Immigration Initiative Migrant Networks Project (www.tcd.ie/immigration/networks/). This paper critically evaluates the short history of migrant-led networks in the Irish context by examining several such organisations theoretically and empirically.

In their work on migrant women's networks, De Tona and Lentin (forthcoming 2010) analyse migrant networks along three developmental phases. In phase one, most migrant networks in Ireland are set up as a response to the vagaries of migration. In the second phase, in order to ensure the long term existence of the network, networks become increasingly institutionalised, seeking funding and recognition. At this stage organisations often develop frameworks of service provision and provide training for both migrants and Irish statutory bodies and civil society organisations, often also conducting research into problems experienced by migrants in relation, inter alia, to asylum, employment, and discrimination. In phase three – when network members assume a degree of permanence through achieving refugee status, residency, citizenship and / or work permits, networks are consolidated by constructing themselves as registered charities or companies so as to secure funding and integrate into Irish society through a repertoire of activities, from celebratory

multicultural events, to formalised training programmes and service provision. It is at this stage that networks are forced to comply with state and local authority integrationist policies as the only way of securing core funding. Throughout, they engage in ongoing networking processes with state and civil society bodies and with other migrant organisations and NGOs in Ireland, Europe and in their countries of origin.

Following this three-pronged trajectory, this paper historicises the development of migrant-led organisations in Ireland along three developmental stages, albeit differently from the analysis offered in relation to migrant women's networks. The analysis parallels the transformation of Ireland's migration regime, suggesting that while the first stage in the development of migrant-led associations denotes the spontaneous establishment of networks and organisations in response to the vagaries of migration, the second stage is one of cooptation and inclusion in what Lentin and McVeigh (2006) call Ireland's 'intercultural industry', in which the state and the NGO sector united in supporting, but also appropriating migrants' independent voices. As state discourse moved from the antiracism of the 1997 European Year Against Racism, to interculturalism, with the establishment of the government-supported National Consultative Committee on Racism and Interculturalism (NCCRI), to integration, with the establishment of the Office of the Minister of Integration, migrant organisations consolidated through establishing themselves as registered charities or companies, gained state or philanthropic funding, hired personnel and provided services. The first two stages were supported by Ireland's economic boom when funding was plentiful and, although the state's immigration regime was far from generous towards migrants deemed not economically necessary, a 'politics of recognition' regime provided migrants with a platform on which to enact their independent voices.

The paper begins with a theoretical discussion of migrant-led organisations, representation and resistance, building on Fanon's notion of 'lived experience' as the basis for antiracism. It then looks at the history of migrant-led organisations in Ireland, using four examples of migrant-led organisations and campaigns, ARASI – the Association of Refugees and Asylum Seekers in Ireland, the Irish Association of Minority Ethnic Women (IAMEW), AkiDwA – the African and Migrant Women's Network, and the Coalition against Deportation of Irish Children (CADIC). With the recession, the third stage in the development of migrant-led organisations in Ireland – competing for scarce funding with Irish NGOs – are discovering that, as Kensika Monshengwo expressed it, Irish migrant support NGOs are reverting to a colonial charity model of 'I know better than you what you want' resulting in the demise of a migrant-led antiracism movement, as the conclusion of this paper demonstrates.

In the wake of the demise of Celtic capitalism, the future of migrant-led organisations hangs in the balance which makes this discussion crucial.

Madeleine Leonard, Queen's University Belfast
'Us and Them': Teenagers' Constructions of National Identity in Cyprus

The purpose of this paper is to explore children's constructions of national identity in Cyprus. The paper is based on focus group discussions with 20 Greek-speaking and 20 Turkish-speaking children between 13-15 years of age, drawn from two schools in the divided capital city of Nicosia. The paper outlines a number of contradictions held by Turkish speaking and Greek speaking young people regarding their national identity. In particular, the paper examines whether children subscribe to an overarching Cypriot identity or whether they regard Turkish Cypriot or Greek Cypriot identification as more appropriate and the implications of these positions for creating a more inclusive Cypriot society.

Liam Leonard and Paula Kenny, Sligo Institute of Technology
The Restorative Justice Movement in Ireland
The paper will examine the mobilization, framing processes and influence of the restorative justice in Ireland. The paper will focus on the Republic of Ireland, but will also examine restorative conferencing in Northern Ireland. The paper will be divided into a number of sections reflecting the emergence of a social movement dedicated to the promotion of restorative justice as a vehicle for a holistic form of community-based justice in Ireland.

The paper will examine the international background to restorative justice, and its theoretical understandings, with a focus on key theorists such as Braithwaite and Liebmann, amongst others. The paper will look at the introduction of restorative justice in Ireland through state backed initiatives for community cautioning and victim-offender mediation.

The paper will outline an understanding of restorative justice as a process whereby the victim of a crime and the offender participate actively in resolution of matters arising from the crime. The processes whereby restorative justice then takes place with the help of an impartial third party from the community will also be examined.

The paper will go on to examine the main arguments made by advocates of the restorative justice movement, which in the main hold that sentences should move away from punishment of the offender towards restitution and reparation, aimed at restoring the harm done to the victim and to the wider community.

The key philosophies of restorative justice which embrace a wide range of outcomes will then be analyzed, including individual and community healing, forgiveness processes, mediation, reconciliation and application of appropriate sanctions. The paper will argue that the restorative justice movement has had a significant impact on justice and reconciliation processes across Ireland, and that the movement has a role to play in future initiatives in the area of community-based justice.

Christopher Lowe, NUI Maynooth
Constructing the tourist gaze through intertextuality the case of Chapelizod.
In my paper I will discuss fan pilgrimages in relation to intertextuality and the tourist gaze, in order to do so I will provide an historical and semiotic analysis of a single case. Fan pilgrimages are described by Matt Hills as being where a fan's affective experience of a text is mapped onto that space itself. In 1927 Montague Rhodes James, a medieval scholar, took time out from lecturing to visit the setting of a favourite novel of his – House by the Churchyard by the Anglo-Irish writer Joseph Sheridan LeFanu. This novel and a series of short vignettes also by LeFanu were set in Chapelizod, the house itself being 34 Martin's Row, an abandoned but protected building adjacent to the Phoenix Park. The house along with several other nearby sites within Chapelizod, LeFanu's texts, and M.R. James's own pilgrimage to Chapelizod have been presented as the subject of modern fan tourism by a recent guidebook.

This paper draws upon a combination of historical documents relating to M.R. James being an early twentieth century fan of LeFanu with an emphasise being placed on his pilgrimage to Chapelizod. The paper will then go on to discuss the representation of this space in guidebooks, this is in order to show the intertextuality between the space and the original texts as mediated through the guidebooks and how these acting like Barthes's blue guides direct the fan's gaze to observe some elements and expects them to ignore. This paper will attempt to show that while the guidebook does direct the gaze towards elements of the streetscape relating to the object of fandom, it also recontextualises other elements in order to relate them to the text. This will be accomplished through a semiotic analysis of the relevant spaces in Chapelizod and its environs, these spaces include 34 Martin's Row, St Laurence Churchyard, and the Park Lane entrance to the Phoenix Park.

The research for this paper was carried out as part of my PhD research into fan tourism in Ireland concentrating on Irish Gothic texts and the fans who visit locations associated with them. As stated above it will incorporate both documents (historical and current) and visual analysis.

Andrew Loxley, Trinity College Dublin
Making Space for Space? Exploring Aesthetics and Academic Professional Identity through Reflexive Photo-participation
Although there is a relatively substantial body of work focusing on the lifeworlds of academics per se (see for example Clarke, 1974; Kogan, 2000; Halsey, 1995; Deem, 2007; Harris, 2005; Lucas, 2006, Baker and Brown, 2007; etc), there is little which relates to their embodiedness in relation to place and space/time. The focus of this paper is to draw on some of the data generated by a study exploring how academic professional values and identities are articulated through their use (tacit or otherwise) of the physical space(s) in which they work.

More specifcally the paper is comprised of three strands. The first will provide a brief discussion on the changing (and changed) nature of academic work and institutions more generally.

This is critical as it would be impossible (as well as disingenuous) to try and explore the lifeworlds of academics without setting it in the broader (and narrower) context of the shifting terrain of higher education (HE). The second strand will provide an overview around the notions of space, place and academic work and identity. Specifically I will attempt to draw together the work of Henri Lefberve (1974) on the triadic production of space, Thomas Markus (1993) on architecture and power, and the more recent literature around what is termed 'organisational aesthetics'. Using for example the work of Felsted et al (2004), the concept of organsational aesthetics extends beyond the more orthodox defintion around ideas of 'truth and beauty, values and sensory pleasure'. Rather it takes on a much broader resonance (as well as a subjective valuation and a sensory component), which they argue comprise all social relationships in which values, beliefs, norms and knowledge are communicated through embodied sensual experiences, principally of sight, sound and touch'. To this end there are two linked dimensions to aesthetics: 1) the material (buildings, artefacts [technological, décor, furniture, clothing, signage etc] and 2) the non-material [symbolic interactions etc etc]. Hence the aesthetic in this conceptualisation is about how we empirically engage in the world (i.e. identify and interact with objects and subjects of judgement) and the subsequent judgements (valuations) we make of them.

The third strand, will then consider the empirical data generated through the construction of researcher and participant created images in the form of cultural inventories. The study included 15 academics from both the University and IOT sectors who volunteered to take and allow me to take images of their office space. The intention was to use two ostensibly complementary sets of images of the same space(s) to form the basis of a dialogical interaction between researcher and participant. Analysis of the data was approached from two perspectives: firstly via the use of visual semiotic techniques and secondly, the more coventional interview analysis procedures. The data was generated following the School of Education's ethical guidelines.

Mairtin Mac an Ghaill, University of Birmingham
Young White Working Class Men: Diasporian Space, Identity Formation and Cultural Belonging
This paper is grounded in the diaspora studies that emerged during the 1990s. The substantive focus is a critical ethnographic exploration of white working class young men's inhabiting diasporian space within the city of Birmingham (Brah, 1996). Within the context of the British state's recomposition of the working classes, we can trace a classificatory shift; across popular culture, academic discourses and political rhetoric, young white working class men are moving from a primary economic to a racial classification. At the same time, young black men are seen to have moved from a racial to a postcolonial ethnic classification; within geographies of popular cultural spaces, young black men are ascribed the top ethnic masculinity. This involves a spacial shift from *workplace* (industrial era) as a primary arena in forging industrial masculinities/femininities to *media representations* (late modern era), as the key site of the cultural production and circulation of the figure of young white working class men. This is located within the context of the changing circulation of the concept of class from that of operating as a dynamic signifier of early modernity to the liminal aesthetic status of (dis) location outside of late modernity (Haylett, 2000). Identifying the contemporary intensified social surveillance, disciplining and cultural exclusion of young white working class men, the paper explores their narratives of identity production and cultural belonging located within the local post-colonial city-based multi-culture. This is a social world in which they must negotiate with multi-national peoples and communities, in a period, as Paul Gilroy (2004) suggests, *After Empire*. Theoretically, the larger project seeks a synthesis between post-colonialism, late modernity theory and a revised class analysis. Methodologically, the project addresses the current explosion of new knowledges around diaspora studies that are accompanied by under-theorized old methodological techniques.

Orla McGarry, NUI Galway
Blogging' as Youth Oriented Research Method
The past fifteen years have seen an increase in investigations of the social experiences of younger people. However, as a result of traditional views of children as unreliable research respondents, the methodological approaches to youth research are considerably less developed than adult oriented methodologies. Established qualitative methodologies fail to engage with younger research participants (Hill, 2005: 34; Hendrick, 2004). There is therefore, a growing need for the development

of specifically youth oriented methodologies which enable younger participants to engage in self-expression and to take ownership of the research.

The central role that the internet has come to play in the daily experiences of younger people is exemplified by the recent surge in popularity of social networking sites such as *Facebook* and *Bebo*. The author's ongoing research project on identification among adolescent immigrant community members offers an example of how use of a blog site, as a research method can offer considerable insight into the experiences and opinions of younger research participants. The research sample for this project consists of 50 participants aged between thirteen and eighteen. On a specially designed blog site, participants actively construct online accounts of their experiences, their opinions and of their ethnic identities. The blog site provides a forum for participants to upload photographs, creating a visual autobiographical narrative, and for online discussion of issues relating to ethnic identity among research participants.

The many ethical issues arising from media based research with younger participants constitute a challenge to researchers. The use of a blog site as a youth research method involves placing personal information about minors in the public domain of the internet. Issues such as security, access, anonymity, consent and copyright, in particular must be addressed in the interests of participant safety (Wiles *et al*, 2006). However, these ethical issues have to-date received little attention in the social sciences. This paper outlines the ethical implications of facilitating younger research participants in self expression through the internet and discusses how these challenges can be addressed with careful planning and monitoring of the research process.

The potential for self-expression in internet based methodologies allows for engagement of younger participants in social research in a manner not possible with traditional methodologies. It is hoped that development of internet based research methodologies and increased discussion of the ethical implications of this research will lead to more widespread use in participant centred social research.

Jessica Mannion, Sligo Institute of Technology
Using an emancipatory methodology: Process, constrains and recommendations
When using an emancipatory method in disability research, the social relations between the participants and researcher are very different to other methods. The disabled people are the experts; they own the research and are involved in the whole research process. The disabled people decide what research topic needs to be studied, how this is done and consent to the final write up of the research. The researcher's role is one in which they offer their knowledge and skills to what are known as the co-researchers. This method can be used in research in order to not only hear the voices of the experts but for these experts to be able to empower themselves and bring about social change.

The co-researchers in this study are a group of young disabled people aged 12 – 25 in Sligo. These young people have been facilitated to form a consultation group in order to get together and discover the commonalities shared between them in which they experience oppression. Together the young people decide to empower themselves and together they decide how they are going to remove any existing disabling barriers. These barriers are then removed by the group where possible, or brought to notice of those with decision-making power.

As with all methods there are constraints. Method constraints include the concern of whether it is the researchers or co-researchers voice that is predominating, the fact that this method includes a large amount of work compared to other methods and the issue that the motives of the researcher may be misunderstood by those that do not fully understand the process. Research constraints include the result of lack of funding and resources, a limited timeframe means that there are limited outcomes, a small sample size may prove less credibility and because of the homogenous group composition may mean the process is oppressive in itself. Process constraints include reasons such that it is a new process so others may not see its credibility, gaining consent from those that are of adult age may be oppressive and if social change is slow the co-researchers may lose interest. It is difficult to be an activist and a researcher at the same time and the researcher using this method may be accused of being biased.

The biggest challenges faced in this methodology are the concerns of do the co-researchers fully understand research and whether or not the end result will be emancipatory. What must be noted is that this method should be seen as a process, one of self-emancipation.

Ruth McAreavy and Jenny Muir, Queens University Belfast
Playing ethics: A new game for social researchers?
The rise of research governance structures in universities has created huge disquiet amongst academic researchers, yet these widely expressed concerns have not been translated into change. For social researchers, the unquestioning adoption of a medical model of ethical review based upon positivist methodological assumptions has created for many a mismatch between their own ongoing ethical research practice and the process of obtaining clearance from Research Ethics Committees.

This paper considers the issues encountered by applicants and REC members within the ethical review process, drawing on the literature and on the authors' experiences as members of a School level REC in a UK university. Issues such as the unsuitability of the medical model, problems with qualitative research and action research methodologies, the exclusion of research participants, and the struggle for ownership of ethical practice in universities, are situated within the wider context of professional ethical conduct and ethical research practice by social researchers. Three principles for a collaborative approach to ethical research practice are proposed: ethical research practice should be integrated into the research culture; research ethics committees should recognise both the expertise of applicants and their own limitations; and research ethics committees should behave ethically. It is suggested that the alternative to change will be the increasing alienation of social researchers from anything to do with 'ethics', thus detaching ethical research practice from the rest of academic research culture, with potentially serious consequences for the ethical standards of social research.

Orla McDonnell, University of Limerick
A Sociological comment on the traditional orthodoxies of mental health research
A recent empirical study published in the *Journal of Social Psychiatry and Psychiatric Epidemiology* on patients' perceptions of involuntary admission in an Irish psychiatric hospital claims to demonstrate an association between patients' insight into their mental illness and their perception that their involuntary admission was necessary (O'Donoghue *et al*., 2009). The salience of this research is that it is set against the context of the Mental Health Act (2001) and, in particular, the 2007 implementation of Part 2 of the Act, which established independent Mental Health Tribunals to review the legal status of detention orders with a view to protecting the fundamental rights of psychiatric patients. Involuntary detention and forced treatment are the most ethically controversial issues that cast a long shadow over the current movement for reform, particularly in the light of an emergent service user movement and policy emphasis on service user participation.

This paper seeks to contribute to the understanding of this controversial issue through a sociological critique of the fundamental assumptions underlying the key finding presented by O'Donoghue *et al*'s (2009) study. Given that most research in the mental health field is dominated by clinical concerns, the inclusion of service users' perspectives is to be welcomed. However, to the extent that this research makes statements about the capacity of involuntary patients as a social group, it enters into the realm of service users' experiences and the politics of the survivor movement in contesting aspects of mental health policy and practice. Research that involves service users' perspectives may fail in crucial respects to address questions of value to service users themselves. For empirical evidence to have any kind of explanatory power requires that it must also be explicit about its conceptual framework. The explanation that differences in patients' perceptions of the necessity of their detention are based on their insight into their illness should invite some circumspection. The paper explores the reasons for scepticism about what the authors describe as a 'clinically intuitive' association between insight and patients' perception of the necessity of involuntary detention. Following Kuhn, the paper argues that what counts as empirical evidence is determined by the scientific paradigm adopted. In this respect, the paper is also a commentary on whether the 'new orthodoxy' of including service users' perspectives does in fact challenge the more traditional approaches that have excluded service users' voices. In this respect, the discussion is widened out to address the positivist epistemology found in the conventional language of statistics and, in the light of the implications of O'Donogue *et al*'s finding for mental health practice, the need to broaden the mental health research agenda beyond traditional orthodoxies.

Marie McGloin, Sligo Institute of Technology
Higher Education and Training Needs of Migrants in Ireland
Up until eighteen months ago, Ireland had been unable to meet Irish labour market demands without the additional labour input of migrant workers. Ireland rapidly moved from a country of emigration to a country of inward migration as a result of the aptly named 'Celtic Tiger'. A rapid downturn in the economy ensued which has resulted in large numbers of people facing unemployment while others including migrants have responded by emigrating.

At the same time, migratory patterns reveal that a certain percentage of migrants now regard Ireland as their current 'home' because of favourable social and economic opportunities. Therefore in contemporary Ireland, there are numerous different cultures, and that's the reality. As exogenous migration is a relatively new phenomenon, migrants are a group of individuals whose needs are not well understood and this is an area that may give rise to difficulties in Irish society. There is for example an onus on 'integration' but 'integration' is a 'loaded' concept in that there are many different arguments around this term. How does one' integrate' into the host society? Or even, does one need to 'integrate' into the host society? Is 'integration' attained through acquiring the host country's language? All these questions have been bandied about, but the concept of 'integration', that I intend to examine for this paper is the fact that education has a major role to play in 'integration'. This includes providing access of opportunities in English language provision, and further training and education in upgrading one's skills and knowledge. However, recent research shows that migrants are encountering barriers to education.

This paper combines two sources of research on migrants; recent research (2008) and current research (2009). The initial research (2008) was undertaken concurrently on a nationwide scale, funded by the Strategy Innovation Fund and involved a working partnership group of seven Institutes of Technology and two Universities chaired by Dr John Pender, Institute of Technology, Sligo. This research resulted in the publication of *Migrants and Higher Education in Ireland* compiled by Linehan and Hogan (2008).

The current 2009 research is a continuation of the 2008 research but with a particular focus on the northwest region, as part of my PhD. For this paper I am going to discuss the experience of a number of migrant students currently attending courses in the Institute of Technology Sligo, from the (2008) research DVDs, but also examining some of the policies and practices of key education stakeholder's experiences and expertise of the 2009 research, in the light of the current economic climate.

Pauline Murphy, *Queens University Belfast*
Exploring parental perceptions and understandings of childhood obesity in Ireland
The aim of this PhD study is to explore parental perceptions and understanding of childhood obesity in Ireland.

Current Public Health Policy in both Northern Ireland and the Republic of Ireland emphasises the need to address and reduce rising levels of childhood obesity and has identified parents as playing an important role in achieving this objective. Existing literature into childhood obesity tends to focus on identifying medically and socially defined risk factors which predispose children to an increased risk of obesity. Whilst health policy and health promotion interventions focus on health behaviour change as being key to improving health, they fail to take into account the socially embedded nature of health and lifestyles and how people 'theorise' and make sense of health and health risks and this oversight renders some interventions inefficient. I am therefore interested in exploring parents' understanding of childhood obesity and how they make sense of this risk of obesity in their children within the everyday context of their lives by employing exclusively qualitative methods, namely focus groups and in-depth interviews with parents in Northern Ireland and ROI. I intend to begin my fieldwork at end of Jan 2010.

Genevieve Murray
Teacher-on-teacher workplace bullying: An in depth study in post primary schools in Ireland.
"Humanity has always been beset by bullying and until recently, society has tacitly accepted the practice, however as the horrific consequences of abuse now emerge, such resolute consent is now being questioned." (Field.1996: xxii)

Bullying in the workplace has become a social and legal issue in society today. Workplace bullying of adults by adults has created enormous emotional and psychological pain for individuals. Any person in society irrespective of their profession, gender or status can be bullied at work. Bullying knows no boundaries of age, gender, level of education, socio-economic status, types or status of job, whether in the private or public sectors (O'Moore et al. 2001). Workplace bullying can occur in isolation with no witnesses Rayner (1997) therefore it is very subtle and destructive and leaves the victim in a very vulnerable and powerless position. Adults feel inadequate and childish when having to admit to being bullied. Bullying has been a 'taboo' subject for so long and many of the reasons why adults are nervous and shy about admitting to being bullied include: embarrassment, fear, ignorance, secrecy (Field. 1996). When the problem of bullying in schools in Ireland is mentioned one associates it with pupil-on-pupil bullying. However, in the last decade findings of research surveys carried out by the INSWB, (2000) and TFPWB (2001) identified the education sector as having a high incident rate of workplace bullying, with the most recent findings of the ESRI (2007) where the education sector had the highest incident rate (14%) of workplace bullying in Ireland.

Objective: ESRI (2007) identified the education sector as having the highest incidence of workplace bullying in Ireland. This study exams the nature, incidences and experiences of workplace bullying among teachers in the post primary school sector. The research explores whether this behaviour is horizontal or vertical or a combination among teachers.

Methods: A mixed methods approach, in-depth interviews, questionnaires, focus groups is utilised to gain a broad understanding of this issue.

Results: Data collection is ongoing and the present paper presents the rationale for the study and preliminary results from the field work.

Conclusion: A preliminary pilot study indicated bullying among teachers was a real issue and worth exploring to examine the factors that give rise to bullying incidents and those that are associated with stopping the bullying behaviours.

Rachel Naylor, University of Ulster
When it comes to the "Credit Crunch": Public Attitudes towards homelessness in Northern Ireland
This paper reports on pilot research looking at current attitudes towards homelessness in the case study city of Derry in the context of recent mediated representations of the phenomenon.

The paper begins by reviewing the academic debate concerning the social construction of "homelessness". It looks at analysis of dominant representations of homelessness including amongst homeless people, in the media, policy and amongst different types of agencies. It considers variation and similarities in representations according to national, temporal and economic context. The paper notes the relative lack of social attitude survey data on homelessness.

The paper goes on to present and analyse new data from a 2009 pilot survey carried out in Londonderry which attempts to gauge current public attitudes, comparing it with recent findings from the small number of comparative studies available such as from the Scottish Social Attitudes Survey and Eurobarometer. It discusses variation in views on homelessness according to socio-economic characteristics of respondents. It goes on to ask how far the survey results can be interpreted to argue that perceptions of current economic hard times might be a stronger influence on social attitudes than mediated homelessness discourse(s) *per se*.

Patricia Neville, University of Limerick
The gift of self-knowledge: Giving self-help books as gifts
Feminist and media research into self-help books has given us an interesting vantage point on the use and function of self-help books by self-help readers. One of the principal findings of this research has been the persistence of the motif of the self-help book as gift from regular self-help readers to their friends, acquaintances and even partners. This paper will explore this underreported aspect of self-help book culture and argues that the usage and circulation of self-help books among friends reveals not only the depth to which self-help books are held in high esteem by their readers but also how out of such reader connections with these texts gift relations can emerge strengthening the bonds of friendship as a result. This paper will explore the giving of self-help books as gifts between regular self-help readers and their friends through the methodological prism of ethnographic audience

research. Overall, it is hoped that this research will invigorate scholarship around self-help books and self-help culture.

Patricia Neville, Cliona Barnes, Martin Power, Amanda Haynes *and Patrick Fitzpatrick,* University of Limerick
Socheolas: Critical reflections on the establishment of a Student Sociology Journal

On 23rd April 2009 a new peer-reviewed journal entitled '*Socheolas: Limerick Student Journal of Sociology'* was officially launched. The journal, now in its 3rd issue, is produced, edited and managed by a small team from the Department of Sociology at the University of Limerick. The key purpose of the journal is to showcase the high-quality sociological writings authored by undergraduate and postgraduate students. The journal offers undergraduate and first-year postgraduate students in the Department of Sociology an opportunity to improve their writing and sociological skills, both as authors and as readers of sociological research. It allows students to have first-hand experience of the process of editing and rewriting for publication in a supportive and constructive environment, while giving them the opportunity to see their work published online.

This paper will document the establishment of *Socheolas* from its origin as part of a drive to increase the profile of sociology among both the faculty and student body in UL, to its position as a central element in the active teaching and learning culture of the department. Critical reflections of the editorial team are presented, offering key insights into the practical and theoretical challenges encountered as well as the contribution and benefits arising from the journal's evolution and development. These practical insights are supplemented by the findings from a series of small focus groups conducted with a number of student authors. Findings illuminate the students' experiences of the journal as well as offering insight into the value and importance placed by them on the process of writing for publication. Together, these staff and student reflections inform an overall evaluation of and critical engagement with *Socheolas* as it prepares to move onto the next stage of its development

John O'Brien, Waterford Institute of Technology
Drinking and Crashing: Irish Drinking Culture in the Celtic Tiger 1995 – 2007 and Economic Crisis 2007 – 2009.

During the Celtic Tiger years there was something of a moral panic around Irish drinking culture. There was a solid foundation to this concern because of the sharp increase in the level of consumption. Of more significance was a deeper and more troubling scene of the deregulation of drinking culture. Hence, while there has been a considerable decrease in overall alcohol consumption in line with economic circumstances, this is not necessarily a cause for celebration, as overall levels of consumption are not related to damaging modes of consumption in any simple fashion.

The central thesis of this paper is that the culture of everyday life, of which drinking culture is an aspect, is profoundly stamped by the broader social context in the form of an overall social figuration that has developed over time. Consequently the story of Irish drinking culture follows closely the story of the wider Irish society: material advance accompanied by a social decline, characterised chiefly by a deregulation of conduct.

There is a sense that there is something wrong with Irish drinking culture. Some of this has the character of a moral panic, as 'respectable' drinkers are considered relatively unproblematic with the public focus primarily on 'outsiders'. Other dimensions are very real, with these rooted in the anomic, deregulated character of society at large. There has been an increase in problems stemming from explosive, uncontrolled consumption, such as the high rate of young men committing suicide, alcohol poisoning, and shockingly barbaric acts. This is the tip of the iceberg and below this lays the increasing level of more moderate problems. Hence, the public sphere has been flooded with discussion of the nature of these problems and ways to regulate them. However, characteristic of an anomic culture the emphasis is consistently on 'external controls', with little reflection on the far more important 'internal controls', or in other words, effective cultural frameworks. Responses too are frequently damaging and counterproductive, as the absence of a celebration of functional drinking and the persistent decrying of consumption in general feeds the ambivalent Irish culture that nurtures problematic outcomes. The state also seeks to distance itself from the maintenance of the economy and society while also persistently regulating and deregulating the lifeworld eroding cultural competencies and learning processes.

Mary O'Donoghue, University of Limerick
Money matters: imagining the economic habitus: mothers economic habitus, social class and schooling.

The demands of schooling impact enormously on the home/family and demand various and consistent investment. Mothers typically undertake this complex work, our understanding of which, and how it is articulated to wider social relations in a dialectic fashion is limited. How we explain the complex processes that mediate between home and school is limited and can typically be located in two bodies of theory, those that focus on cultural factors in the home and the organisation of schooling itself.

In this we have focused a specific lens on schools themselves, problematised the home but only recently have we begun to try and understand how wider social relations shape the way families actually 'are' and will and can be in the future. Bourdieu's conceptual arsenal including field, habitus and the forms of capital together offer the possibilities of understanding how the family is in society and also how society is in the family. In particular this paper focuses on trying to unpack the 'economic habitus', that is the array of dispositions that we both inherit and acquire over time as a result of experiential 'learning' linked to money stretching back to early childhood. It is premised on a central recognition that in documenting the ordinary everyday practices of mothers in meeting the demands of their children's education we see power relations being made over and over again. It reminds us once again that the ordinary, the personal is always politically charged and constitutes a site of enormous potential in getting at both the subjective and the intersection of the public and the subjective. . The data are based on ongoing in-depth interviews (five working class mothers, five middle class) and focus-group interviews with a group of working-class women (15-20).

The significance of the economic in their daily lives is explored. I review and document how economic necessity is woven into their pasts, I look at their economic realities, at how structure is internalized over time and made evident in complex ways.

Of course this is a heuristic device as the economic habitus operates within the habitus per se, what it does is to encourage a re examination of the importance of the economic in the construction of identity and to caution against regulating the economic to the margins. Understanding the familial habitus mediated through the mother that is 'brought' to the school gate offers an enormous potential in understanding these processes.

Liam O'Dowd and Milena Komarova, Queens University Belfast
Contending Narratives of Capital, Place and Identity in 'Post-Conflict' Belfast
Drawing on photographs, historical accounts, contemporary documentary stories and a series of interviews with key informants and stakeholders, the paper identifies four contending narratives in 'post-conflict' Belfast: (i) the new capitalist city; (2) the shared city; (3) the 'world we have lost' and (4) the contested city. It argues that none of these narratives are hegemonic and that they have emerged in wake of the long disintegration of an overarching historical and hegemonic narrative (mid 19th century – 1970s which represented Belfast as an imperial, industrial, British, unionist (and protestant) capital. The paper suggests that the contemporary narratives are asymmetrical in terms of their material base, mobilising power, internal contradictions and the degree to which they engage with other narratives. Informed by the theoretical approaches of David Harvey, Henri Lefebvre and Derek Gregory, the paper concludes by examining the extent to which the 'contested city' narrative has been marginalised in post-Agreement Belfast.

Margaret O'Keeffe, Cork Institute of Technology
Exclusions of culture and community: class, gender and sexuality
This paper explores the nexus of culture and community and its potentially exclusionary force in the context of the Kerry sexual assault court case in December 2009. This case appeared to reveal some robust support among some members of the local community for the convicted man, whom a judge accused of seeking to "demean and denigrate" the victim via "revolting assertions and odious language" during his evidence. This apparent support was manifested by a queue which formed in the courtroom to sympathise with the convicted man, prior to sentencing. I contend that intersections of class, gender and sexuality are also salient to this sexual violence case.

In terms of its theoretical and analytical framework, the paper considers how conceptualizations of 'community' and 'communal' identity have the potential to both include and exclude. In the specific context of this sexual assault case, the paper draws extensively on the relevant literature to show how intersections of class, gender and sexuality (when embedded in an incomplete framing of 'community' and 'solidarity') can produce the female, sexualised 'Other'. I explore this theme in terms of some its key implications for gender equality and specifically in the context of its possible implications for contemporary debates on violence against women in 21st century Ireland.

Emmanuel Okigbo, University College Dublin
Africans in Irish politics: A transfer of political culture
My paper investigates the nature and dynamics of African immigrant political activism in twenty-first century Ireland within the context and discourse of immigration, integration, political participation and how these are shaped by a transfer of political culture from the margin to the centre. As new migrant communities in Ireland strive to grapple with the internal, institutional and structural forces in Irish society that shape and determine their lives and experiences, they seek ways of articulating their belonging to and achieving full representation in the polity.

Relying mainly on a recent survey conducted by me with more than 70% Africans that contested the June 2009 local elections in Ireland, my paper will ascribe the new political activism among members of the African community in Ireland to a political culture internalized from their original country and being transferred to their new country as a result of almost similar historical and political developments, including colonialism, marginalization and subjugation which Ireland and most African countries have experienced. It will look at the role issues like racism, pre-migratory political culture, country of origin, gender, educational qualification etc played in the election. My presentation will analyze the reasons for the drop in number of Africans elected in 2009, despite an increase in activism and contestants.

Immigrants in Ireland presently constitute more than 10% of the total Irish population, and the African community is the second largest immigrant community in Ireland, second only to the Polish community. My paper will argue that the African community in Ireland has become more politically active than most immigrant communities, including the Chinese community, the Traveller community with almost the same population in Ireland. This is borne out by the election of two Africans as councillors in the 2004 local council elections; the ultimate appointment of one them, Councillor Rotimi Adebari, as mayor of the town of Portlaoise; the high number of Africans who contested in the last June 2009 local elections (18); the increasing number of registered African voters; and the channelling of energy and resources by African civic activists and community organisations to impart political enlightenment in their people. This increasing political consciousness among African immigrants indeed embodies their collective dream of achieving equality, social justice and full recognition as corporate members of the expanding Irish body politic.

Sean O'Riain, NUI Maynooth
Liberalism and the Crisis: Foundations, Opportunities and Dilemmas
This paper explores the relationship between economic liberalism and three main phases of capitalist development in Ireland's recent economic history – the Celtic Tiger era, the changes in the development model of the 2000s and the post-crisis conjuncture. It argues that conceptualizing economic liberalism as a disembedded, unitary, structural force weakens our ability to understand the successes, failures and transformational possibilities within liberal economies such as Ireland. Instead it advances a view of economic liberalism as variable in the forms it takes, the institutional and political coalitions that underpin these different forms and the different kinds of development these processes produce. The paper also explores some of the difficulties for political coalitions seeking a transformation of the current Irish political economy.

The paper argues that the growth of the 1990s was driven by a form of economic liberalism that was coordinated, contesting the distinction made by the 'varieties of capitalism' literature between market and coordination economies. The 'Celtic Tiger' years were driven in significant part by the emergence of a new socio-political and institutional set of actors that coordinated a particular form of liberalism in technology-based export sectors and, for a period, competed successfully with

the forms of capitalism that emphasized land as a source of wealth. However, in the 2000s, this land-based growth machine was driven forward by what Carruthers and Stinchcombe call a 'social structure of liquidity' rooted in specific banking and investment practices but also in broader institutional, political and social conditions. The dominance of this speculative economy over a rapidly marginalized productive economy intensified the effects of the international crisis of 2008.

While the crisis of 2008 has resulted in outrage against bankers, developers and government in Ireland, it has produced little in terms of political transformation. Indeed, the position of unions and the state has been weakened. This is true not only in Ireland but also internationally – and particularly in the liberal political economies that have been hardest hit by the crisis. This paper explores the potential and challenges posed by liberalism itself for its own transformation in the wake of the crisis.

In contrast to the popular imagery, the paper argues that it is liberal economies that rely most heavily upon apparently 'progressive' policies such as Keynesian macroeconomic management, union market power and redistributionist taxes – creating wages earner welfare states (Huber and Stephens).This institutional and policy repertoire makes it difficult for actors within liberal economies to move the political economy towards more universalist, egalitarian, investment-oriented models such as those of social democracies. The gap between trade union and political consciousness and strategy tends to be greatest in liberal political economies. The dilemmas for political transformation in the current Irish conjuncture are explored.

Sara O'Sullivan, University College Dublin
Using the Scholarship of Teaching and Learning to Enhance the First Year Experience in Sociology: Mission Impossible?
This paper focuses on an enhancement project undertaken in 2008 at the UCD School of Sociology. Like other universities in Ireland and internationally, the experience of sociology students and educators at UCD has been altered by the massification of the Third Level sector. The challenges that have been created by increases in numbers, particularly over the past 10 years, are considerable. The current under-funding of the Irish university sector and the lack of value placed on undergraduate teaching mean that it is very unlikely that sociology departments will attract additional resources to support this key activity in the near future. This is the less than optimal context in which the teaching and learning of sociology takes place in Ireland. Working from this starting point the aim of this enhancement project was to design resource neutral enhancements that could be implemented relatively easily, and to investigate their effectiveness. The key question that will be considered is whether it is possible to improve student engagement and enhance the student experience without additional resources?

This project was informed by the scholarship of teaching and learning literature (see for example McKinney 2007). It took a holistic and problem-solving approach (see O'Sullivan 2007) and was informed by ongoing discussions about the first years with colleagues. It also drew on the findings of an interdisciplinary team project I have been involved in on the first year experience at UCD which aims to improve student engagement (see http://www.ucd.ie/fellows/fye.html). As part of this research we surveyed students both at the start (N=1227) and the end of first year (N=831) to understand their motivations, expectations and experience (see Gibney et al 2008, Moore et al 2008). A central aim was to develop a sound evidence-base to contribute both to academic policy and future enhancements.

The focus of the paper will be the enhancement project. A number of changes to the first semester of first year sociology at UCD, and findings from student evaluations undertaken at the end of the first semester 2008 will be discussed (N=298). The impact of the project on student learning will be examined. The challenges of engaging students in large classes where a range of different orientations to learning co-exist will be addressed. The paper will conclude by arguing that although this has not historically been a research area in Irish sociology, sociologists have much to contribute to the scholarship of teaching and learning.

Peter Ozonyia
Second Chance Adult Educators' Perception of Lifelong Learning
My presentation is an ongoing investigation critically analysing institutional and structural challenges and dynamics surrounding the effective development and inculcation of key competences of lifelong learning (LLL) by specifically examining how adult educators conceptualise and understand the notion of lifelong learning commitment. In particular, my research articulates how adult educators within the second chance sector of adult education in Ireland conceptualise the rhetoric or reality of lifelong learning ideology; and how this may translate to their educational practice with adult learners. Against this background, my paper seeks to understand how 'second chance' participants who may or may not be educationally disadvantaged be encouraged and supported in the development of quintessential prerequisites for effective lifelong learning commitment. It will examine the challenges of the policy and discourse of lifelong learning within the context of second chance opportunity in terms of its experiential and behavioral dimensions. Very importantly, it will explicate emerging themes and issues using a sociological framework that incorporates the concepts of 'participation', 'empowerment', 'support' and 'encouragement' through a focus group discussion with relevant informants.

The passion and rationale for this study has been influenced by the author's own lived experience of lifelong learning, and interestingly, from an 'insider' perspective as second chance participant in adult and continuing education. His storied-life represents one of several epitomes suggesting what it may mean and entail to develop effective lifelong learning behavior. Reviewing the literatures also influenced the design of this current research, especially its research question(s) and how they have been framed. This reading of literatures revealed some gaps in issue of lifelong learning. For example, Conford (2002) found that teaching explicitly 'learning-to-learn skills' remain fundamental to the development of effective lifelong learning behaviour in adult learners. From his reading of the literatures on lifelong learning he found that issue of teaching learning-to-learn skills has been absent from any discussion and policy development of lifelong learning (see Cornford, 2002).

In my own study, it emerged that teachers of all level are ideologically believed to be lifelong learners. This in my opinion is a potential gap in inculcating effective lifelong learning in adult learners. This paper attempts to investigate this core issue regarding educators in the second chance sector of adult education in Ireland.

Sinead Pembroke, University College Dublin
'I would liken it to a house built with no foundation. Eventually the house was falling in on itself, the foundations not being there, the walls would eventually just collapse inside.' Life inside an Industrial school in Ireland.
This paper will both expose and explore the institutional world of children sentenced to Industrial schools, run by the religious orders in Ireland. Life inside these institutions was kept a secret for decades. Using the qualitative interviews that I have finished conducting, I shall provide an insight into various aspects of the children's time behind these very high walls that surrounded these Industrial schools. This includes their daily routine, their conditions, education, the brutality both physically and sexually, and the lack of warmth, care and compassion shown by the staff whether lay or religious.

This will be followed by a close analysis of their experience inside and how it links to the experience of Irish society whilst these institutions existed. Foucault's work, on incarceration (1977), in conjunction with Becker's work on 'outsiders' will be used to analyse how their experiences inside these institutions are linked to the outside world. The use of both these theorist's work will reveal how life inside was used in the process of identity formation in Ireland and in engineering a conformed Irish society. Not only were these children sentenced for being 'morally deviant' but they were also taught to conform to the Irish identity, which included an emphasis on religion, knowledge in Gaelic, and the ability to play Gaelic games. Total institutions were used as a tool to aid the formation of the Irish identity for those who were born as 'outsiders', as well as those who were not. The majority of children sentenced were either illegitimate or born into families who found it difficult to provide for them financially. Both these were not acceptable to the Irish identity that was being fostered in post civil war Ireland.

By exposing the experiences of children inside these Industrial schools, my paper will go further than Foucault and provide a much more detailed outlook into life inside and the harsh regime used to ensure the children lived in fear and conformed. It also provides a greater insight into the way in which Industrial schools became a key tool in the formation of the Irish identity in post-independence and Civil War Ireland.

Martin Power, University of Limerick
A knowledge economy but for whom? Analysing the potential of the back to education Allowance to support access to third level education for lone parents.
Internationally, there is substantial empirical support for investing in the education of welfare recipients (see Deprez and Butler 2001; Polakow et al. 2004; Christopher 2005; Zhan et al. 2004). Furthermore, a large body of Irish literature identifies a correlation between low levels of educational attainment, the development of socially and economically marginalized communities and the maintenance of social inequalities (see Action Group on Access 2001; Lynch 2007; O'Connell et al. 2006).

Such links were among the factors which first prompted the Department of Social & Family Affairs (DSFA) to offer people in receipt of certain social welfare payments an opportunity to avail of education programmes as a stepping stone to employment. The Back to Education Allowance (BTEA) is the DSFA's flagship welfare to education programme. It is a non-means tested standard payment, which unemployed individuals, lone parents, and people with disabilities may apply for in order to access approved educational programmes. While recognising the importance of eventually removing the need for alternative routes into 3rd level education by addressing the inequities that exist from preschool through to the senior cycle of 2nd level education, until such a transformation occurs we must rely on programmes such as the BTEA.

While the financing of the Irish welfare state has become a huge problem in the recent past, I argue there is a continuing need to properly support the access of welfare recipients to 3rd level education. Access to educational opportunities is limited for lone parents in particular, and the relatively low educational attainment of the group is continuously compounded (McCormack 2005). The Minister for Social & Family Affairs recently announced that as part of social policy discussions we should "allow" lone parents to get "up-skilled or training or some education" (Hanafin 2009). To this end a critical analysis of any alterations made to the BTEA eligibility criteria and entitlements is of paramount importance. The paper will argue that the changed economic environment, and the governments' neoliberal ideology, will have a profoundly detrimental impact on initiatives such as the BTEA.

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

Bill Rolston, University of Ulster
'Children of the revolution': the legacy of political involvement
As the Northern Ireland conflict wends its way painstakingly towards what most people hope to be its final conclusion, there are many issues from the past which continue to throw a shadow over progress. One such issue which has been the focus of very little attention, academic, journalistic or otherwise, is that of the 'children of the revolution', those whose fathers (and in some cases mothers) were militarily active and who paid for that activism through death, long terms of imprisonment, or protracted periods away from home 'on the run'.

This paper seeks to begin to fill that gap by asking a range of these people to tell their own stories. Those stories which I have recorded to date speak of a range of emotions: of pride in the altruism of the parent, of sadness on missing out on intimate relations with the parent, and of anger that the parent seemed to prefer the abstraction of 'country' or 'cause' over the needs of their growing children.

There is some evidence from political conflicts elsewhere that Northern Ireland is not unique in this regard. 'He was a father to the world, but he was not my father,' said Maki Mandela on her father's release from prison. From Africa to the Americas, the children of revolutionary activists have lost out on their relationship to a parent who has been absent as a result of political involvement.

Many feel resentment, but resentment is only one of a range of reactions – from a generalised sense of loss to something approaching hero worship.

The purpose of this paper is to explore this range of emotions in the Irish context. On the basis of in-depth interviews with the adult sons and daughters of republican and loyalist activists in Northern Ireland, the paper will explore the way in which the parent's activism impacted on the child, what they thought of that when they were children and what they think now.

Henrike Rau, NUI Galway
Towards the Sustainable Consumption of Distance? Mobility and Transport Policy in the Republic of Ireland
Recent sustainability debates in the Republic of Ireland have identified carbon-dependent transport and mobility patterns and the increasing 'consumption of distance' by individuals, households and organisations as a key area of concern. Proposals for 'smarter' travel initiatives and low-carbon mobility choices have shaped transport policy developments of late. Meanwhile much transport infrastructure development continues to favour carbon-intensive modes such as driving and flying, which produces a mismatch between policy and practice. More importantly, the consequences of transport policy for social structures and cultural practices, in particular those that underpin society-environment interactions, urgently require social-scientific investigation. For example, land use and transport policy decisions made since the inception of the Irish state in 1922 have produced specific patterns of socio-spatial (dis)advantage that prevent many rural and urban households without a car from accessing employment and services.

This paper offers a sociological analysis of transport policy in the Republic of Ireland. It argues that the rise in individualised automobility and the increasing spatial mobilisation of social life are inextricably linked to Ireland's transformation into a consumerist society with a considerable ecological footprint. However, the material and structural causes and consequences of this mobilisation for people and the environment remain poorly understood. Policy makers, planning practitioners and some social scientists have started to highlight the robust appeal of the personalised mobility afforded by the car, which promotes the consumption of distance and which tends to block more sustainable mobility options.

Following the recent economic downturn, calls abound for the radical restructuring of the global economy to build a more sustainable and just world society. This paper argues that a fundamental reorganisation of physical (and social) mobility patterns is central to addressing existing socio-spatial inequalities in Ireland and elsewhere. Here international policy efforts to reduce the 'consumption of distance' and to re-distribute mobility capital can guide the restructuring of local and national transport systems and policies. At the same time, the paper suggests that a 'mobility turn' in Irish public policy would reduce present divisions between different policy areas such as housing, energy, transport and land use, all of which produce complex, interrelated socio-spatial mobility patterns. In addition, the paper asks to what extent recent proposals for innovative low-carbon mobility solutions could both transform unsustainable society-environment interactions and help mitigate the worst effects of social exclusion.

Caillin Reynolds, Mary Immaculate College, Limerick
Has there been a culture shift in Ireland? Individualisation, Secularisation and Value Change, 1981-2008
This paper presents an empirical analysis of value change in Ireland from 1981 to 2008. The paper presents a descriptive account the changes that have occurred across a number of value dimensions, particularly those 'traditional' value orientations that are thought to be in decline in the modern or postmodern world. To do this, the paper draws on four waves of the European Values Study (1981, 1990, 1999 and 2008), a large-scale, cross-national, and longitudinal survey research program on basic human values. The paper presents an investigation of specific hypotheses related to value change over this thirty year period. It has become commonplace over the last three decades to speak of traditional value priorities being undermined and replaced by new, modern, or postmodern values. The most well-known theorist of this 'culture shift', Ronald Inglehart, has proposed in his well-known thesis that successive generations in advanced industrial societies become more 'postmaterialist' due to the existential security found in conditions of material safety. Other theorists

of these cultural changes place the emphasis of processes such as individualisation, whereby individuals' values are less subject to the prescriptions of institutional authority, but instead are more diffuse and chosen. The model most frequently referred to is secularisation, a multidimensional concept, that can be briefly defined as declining significance of religion in social life. While it does not treat each of these theories as entirely separate or at odds with each other, the paper critically engages with these theories, and asks what relevance they have in explaining the patterns of value change that have taken place in Ireland over the last three decades. The reputed decline of the Catholic Church's 'moral monopoly' over the hearts and minds of Irish people, coupled with the country's recent rapid modernisation make Ireland an exceptionally interesting and critical case for testing hypotheses related to value change. Particular attention is paid towards the differences between different age cohorts, with the aim of understanding whether value change is the result of generational replacement or period effects. Comparative analyses of other European countries are discussed in order to bring both context and generalisability to the findings.

Antje Roeder, Trinity College Dublin
Gender gap? - A multi-level analysis of gender role attitudes of immigrant men and women
Attitudes and practices on gender and sexuality are some of the most fundamental parts of a society's normative system, and have been shown to differ vastly across the globe. Hence it is not surprising that debates around the integration of immigrants in their countries of residence are often linked to gender-related issues, particularly in relation to the increasing numbers of Muslim migrants living in Europe. This is epitomised by the ongoing discussions in various European countries around the wearing of the hijab. Yet, little empirical work analyses whether the attitudes of immigrants actually differ from those of the native population, in how far they are influenced by the origin country context, and whether attitudes change over time. In this paper I investigate these questions by comparing the attitudes of male and female migrants towards gender equality. In particular I aim to find out whether a gender gap emerges between men and women from less gender egalitarian backgrounds when they live in comparatively more egalitarian societies. Previous qualitative work on the experience of some immigrants groups indeed found a gap in gender attitudes between migrant men and women. By utilising data from a large-scale cross-national data set, I wish to test the following hypothesis. Women are likely to adopt beliefs that favour their position relatively rapidly, although this process may be mediated by a variety of factors. For men, change is expected to occur at a much slower pace, as they may perceive their relative position threatened.

This study uses multiple origin and destination data extracted from rounds 2 and 4 of the European Social Survey. The data is modelled in a multi-level regression model to account for its nested structure and to allow the inclusion of country and group level effects. In doing so it aims to make an original contribution to the current research in this area that is mainly dominated by small-scale qualitative studies and country-specific surveys.

Perry Share, Sligo Institute of Technology and *Michelle Share,* Trinity College Dublin
Community food projects: a sustainable strategy for reconnection with food or a new expression of dominant health discourses?
This paper is based on a series of process and outcome evaluations carried out by the authors in conjunction with others over the period 2004-2008. It reports on findings of analyses of three community-based food projects in rural and urban areas of Ireland. It seeks to place the outcomes of these contracted social research projects within a broader critical framework and so to ask some key questions in relation to the rationale, implications and sustainability of such initiatives.

Recent concerns in relation to food, eating and diet have led to an increased governmental interest in matters of food consumption, especially amongst 'marginalised' groups. Partly as a response to emergent social movements related to food and eating (eg Slow Food, organics) Irish government agencies such as SafeFood, the Health Service Executive, the Combat Poverty Agency and a variety of other statutory and voluntary agencies have expressed an interest in 'community-based' and 'community-led' food projects. A stronger governmental interest has been demonstrated in countries such as Australia and the UK. Such projects are typically local, small scale and seek to actively engage participants and to draw on indigenous knowledge. Yet they are also positioned

within a range of 'expert' knowledges that may serve to negate or challenge local expression and interest.

Similarly, the projects occupy a position between established community development practices and the institutional structures of health promotion and community dietetics. Inasmuch as they seek to address structural issues of food choice and consumption, as well as broader issues of everyday life, they may represent a means of health care 'on the cheap', as community participants are mobilised in conjunction with or even in the place of costly professional practitioners. This raises questions as to the rationale, implications and sustainability of such initiatives.

The paper introduces the concept of 'community food project', placing this within a national and international perspective. It outlines the challenges of evaluating such projects, especially within a context dominated by a medico-nutritionist discourse. It briefly describes key features of the three projects under discussion, drawing attention to ways that the projects rapidly spilled out of the narrow medico-nutritionist framework within which they were initially positioned. The paper asks questions about the strategic positioning of such projects within broader questions of food and health, and questions their sustainability within the contemporary industrial food landscape.

Amanda Slevin, University College Dublin
The Corrib Gas project: A case of accumulation by dispossession?
This paper seeks to explore the Corrib Gas project in light of David Harvey's theory of 'accumulation by dispossession.' Harvey suggests that 'the new mantra of the neoliberal movement' with its focus on privatisation and liberalisation of the market has led to a 'new round of enclosure of the commons', as an objective of state policies (2003, p. 158). This paper will explore the hypothesis that the Irish state has effectively enclosed the commons of Irish hydrocarbons, utilising methods of coercion and consent-formation to facilitate the accumulation of capital whilst dispossessing those affected.

'Accumulation by dispossession' is a term frequently associated with 'primitive accumulation' and the 'enclosure of the commons' in which peasant populations were forcibly removed from common land, hence, removed from their means of production. In pre-capitalist societies this process benefited a ruling class and created the conditions for the rise of capitalism, leading to the establishment of private property and property rights, which in turn were protected by the state. Dispossessed groups 'freed' from toiling the land, were then reduced to selling their labour in order to live, with this labour-power enabling further accumulation by a ruling class.

The paper will examine decision making by the government around Irish gas and oil, questioning whether this is an example of the enclosure of the commons of hydrocarbons and a strategy of a neoliberal state. In outlining changes to, and the consequences of, policies and practices relating to Irish hydrocarbons from 1975 to present, this paper will consider how these changes benefit corporations to the detriment of the Irish people.

The concept of 'accumulation by dispossession' will then be applied to the Corrib Gas project, making reference to mechanisms such as departmental practices, and policy and legislative changes through which accumulation is facilitated. Attention will be paid to the possibility of a state-supported accumulation of capitals by corporations through pro-corporation decisions relating to this specific project, including the granting of permissions for the refinery and pipeline in the face of significant opposition and established environmental, health and safety risks.

Modes of dispossession, for example different forms of coercion employed in response to opposition, will also be discussed in this paper. In short, this paper will provide an overview of the Corrib gas project through the lens of 'accumulation by dispossession', raising questions around the state's agenda and management of Irish gas and oil.

Mike Tomlinson, Queens University Belfast
War, Peace and Suicide: the use and abuse of Durkheim
Although 'suicidology' is largely dominated by psychological, physiological and psychiatric perspectives, there remains a current of work in which sociology – specifically, Durkheim's seminal work – remains influential. In particular, Durkheim's ideas about the impact of war and peace on rates of homicide and suicide can be found in many contemporary papers. Some of this work applies Durkheim to historical situations such as the Second World War, or Vietnam. But other studies look

at wars and conflicts that are quite different in character from those that concerned Durkheim – the Balkans, Sri Lanka and Northern Ireland, for instance.

Over the last ten years of peace, the suicide rate in Northern Ireland has doubled. In contrast, the earliest years of the conflict were marked by a sharp decline in suicides. What is the sociological explanation of these trends? This paper explores the statistical evidence on suicides and accidental deaths. It examines the changing age and gender profiles of suicides, and raises questions about trends in methods of suicide. It argues that Durkheim's propositions on war and suicide have been inappropriately applied to Northern Ireland, though his conception of social change does have a bearing on suicide trends.

The paper concludes by examining if and how a sociology of suicide can save lives. Does the sociological analysis of suicide inevitably culminate in broad reflections on the state of contemporary society? Or can it make a meaningful contribution to suicide prevention strategies and other policies that shape the nature and extent of suicide?

Iarfhlaith Watson, University College Dublin
TV use in the ISSP Leisure Time and Sports survey
This paper is an initial investigation of the data from the International Social Survey Programme module on Leisure Time and Sports, which was fielded in Ireland, and in 33 other countries from around the world, in 2007. The survey is basically about what activities people engage in during leisure time and why they engage in those activities. In this paper the focus will be on television use, looking particularly for patterns in the amount of television viewing, for example, looking for reasons why some people watch more television than others and looking for differences between those who watch a lot of and those who watch little television. International comparisons will be included in the research to see if patterns discovered in the Irish data are event in the data from other countries.

Christopher Whelan, University College Dublin and *Bernard Maitre,* ESRI
Welfare Regime and Social Class Variation in Poverty and Economic Vulnerability in Europe: An Analysis of EU-SILC
In this paper we address a set of interrelated issues. These comprise increasing concerns about reliance on nationally based income poverty measures in the context of EU-enlargement, the relative merits of one dimensional versus multidimensional approaches to poverty and social exclusion and the continuing relevance of class based explanations of life chances. Identifying economically vulnerable groups we find that, contrary to the situation with national income poverty measures, levels of vulnerability vary systematically across welfare regimes. The multidimensional profile of the economically vulnerable sharply differentiates them from the remainder of the population. While they are also characterised by distinctively higher levels of multiple deprivation, a substantial majority of the economically vulnerable are not exposed to such deprivation. Unlike the national relative income approach, the focus on economic vulnerability reveals a pattern of class differentiation that is not dominated by the contrast between the self-employed and all others. In contrast to a European-wide relative income approach, it also simultaneously captures the fact that *absolute* levels of vulnerability are distinctively higher among the lower social classes in the less comprehensive and generous welfare regimes while class *relativities* are significantly sharper at the other end of the spectrum.

Teresa Whitaker, Independent researcher
Exploring ideological differences between prostitution and sex work in Irish service provision.
Whores, hookers, rent boys! Is there any group in Irish society which is so frowned upon than those who sell sexual services? Mac Gréil's study (1996) of prejudice amongst Irish people (n=1,005) in 1989 revealed how certain groups including prostitutes and drug users are stigmatized and are considered 'out groups'. Some of this stigma may arise from beliefs that prostitution is exploitation of women. However, does prostitution always involve the exploitation of women or can it be seen as work?

Those who regard prostitution as exploitation and violence against women, wish to have prostitution abolished and to have the law changed so that men who pay for the services of prostitutes are criminalised. Those who view prostitution as sex work seek to promote the right to self determination of female, male and transgender sex workers and to promote acceptance of sex work as

a form of labour where consenting adults are involved; implicit in this is the right to organise and to form unions etc.

The National Advisory Committee on Drugs (NACD) provides advice to the government in relation to the prevalence, prevention, treatment/rehabilitation and consequences of problem drug use in Ireland based on its analyses of research findings and information. Action 98 of the National Drugs Strategy required the NACD to carry out research on drug misuse among at-risk groups, including prostitutes/sex workers. In response, the NACD undertook a study to explore female and male problematic drug-using sex workers' lived experience of risk, and how the 'risk environment' (Rhodes, 2002) can mediate the individual's capacity to reduce the risk of harm (Cox & Whitaker 2009). Ethical permission was granted by the Drugs Treatment Board in Dublin.

Using data from 35 in depth interviews with sex workers and 40 interviews with service providers, this paper explores how those exchanging money for sexual services perceive what they do and also how service providers (homeless, health and welfare) perceive this client group. The data suggest that prostitutes view themselves as workers; however some service providers see them as victims in need of rescuing. It is argued that such attitudes increase risk and add to the stigmatization of this group.