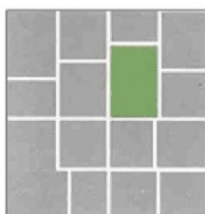


# Connecting Sociologies

Sociological Association of Ireland  
Annual Conference 2019



**Sociological  
Association of  
Ireland**



**NUI Galway  
OÉ Gaillimh**



# Welcome



## **We are delighted to welcome you to NUI Galway for the 46<sup>th</sup> Annual Conference of the Sociological Association of Ireland.**

Irish society can be said to be globally ‘connected’ in many ways – technologically, economically, culturally and historically, but how connected is the Irish sociological imagination? Undoubtedly, migration, diaspora and more millennial narratives of ‘global Irishness’ are all central themes, but there are many more ways to think about ‘connection’.

The 2019 Annual Conference will open up opportunities to debate, think through and share research, reflections, commitments and concerns about the content of sociology and its connectedness or disconnectedness, but also the types of connections that sociology makes to other disciplines and practices, to different social realities, experiences, communities, persons, narratives and practices. This annual meeting will offer stimulating opportunities to engage in conversations concerning what sociology is for and who it is about, and to find ways to articulate and speak about the state of sociology and the currently very challenging wider contexts of higher education, research, teaching transformations, the political and policy contexts and engagement with different publics.

Many thanks to our hosts at the School of Political Science and Sociology at NUI Galway for their hospitality and organisation of this year’s conference. A special thank you to Su-Ming Khoo for her passion and commitment to this event.

On behalf of the Executive Committee, it is our great pleasure to have served our membership this year and to have engaged locally, nationally and internationally with the discipline of Sociology and the interests of our members and colleagues. We hope that you will join us at the AGM on Friday to support our work and elect our new Executive Committee for 2019-20.

Dr Lucy Michael  
President, 2017-2019.

## Contents

Welcome	1
Venue Information	3
Irish Journal of Sociology	4
Keynote & Plenaries	5
AGM Agenda	7
Quick view agenda	8
Abstracts	15
Keyword index	53
Participants List	55
Wifi, Parking, Social Media	58

# Venue Information



## Alice Perry Engineering Building

Foyer  
Registration Desk  
Coffee  
Wine Reception



## Aras Cairnes/ Cairnes Building

### CA101



### CA111



### CA116a



CA101, CA116a, CA108: Use Aras Cairnes Front Door of the old white building at the top of the steps.

CA111 (old chapel): use the side entrance to the right of Cairnes Front Door, just under glass walkway – it is the old Franciscan chapel just inside the side door and to the right.

# Irish Journal of Sociology

*Journal of the Sociological Association of Ireland*

## The UCD Editorial Team: our vision

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



## Submit your work to the Irish Journal of Sociology

➔ **CALL FOR SUBMISSIONS** ➔

The Editorial Team is delighted to issue a call for submissions to all parts of the Irish Journal of Sociology.

The journal reviews contributions that address an important topic in the sociological study of Irish society or that address theoretical, substantive, or methodological topics not related to Ireland.

We  invite submissions in a range of formats including original research articles, book reviews,

archives, databases, debates, overviews, trends, and research notes.

## About the Journal

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



Although the journal's readership is primarily sociologists, it also seeks to appeal to – and welcomes submissions from – scholars in other social science disciplines including anthropology, geography, politics, social policy, social work, and social care. The journal seeks to publish quantitative and qualitative or mixed-method work. The journal is particularly interested in attracting comparative papers having to do with other small societies, but which need not necessarily be related to Ireland.

**All SAI members receive printed copies of new editions and digital access to the full archive.**

**Happy to help.** If you have questions, please contact the Editorial Team at [irishjsoc@ucd.ie](mailto:irishjsoc@ucd.ie)

## Keynote

### Connecting Sociologies

**Professor Gurminder Bhambra, School of Global Studies, University of Sussex**  
**Author of *Connected Sociologies* (Bloomsbury, 2014)**



In her groundbreaking book, *Connected Sociologies*, Gurminder K. Bhambra re-thinks the classical concerns of sociology and social theory through an engagement with postcolonial studies and decoloniality. Bhambra offers a critical diagnosis of the fragmented condition of sociology and challenges the hegemonically Western focus of sociology as a discipline.

Somewhat counter to Burawoy's optimistic view of a sociology engaged with broad and dissident publics, Bhambra critiques a core of sociology that remains generally indifferent to dissident and peripheral perspectives. The concerns with 'connections' set out a more inclusive version of global intellectual history and the place of sociology in global social science. The concerns of this book are also inseparable from the consideration of the contemporary context of transformations in the higher education research and teaching landscape. The book offers a defence of the public university as a site for contesting current transformations, and sets sociology at the centre of processes of opening up and democratizing knowledge production.

---

## Plenary

### Professor Linda Connolly, Maynooth University

#### ***Developing a historical sociology of the intractability of silence, power and inequality in Irish women's lives***

Professor Linda Connolly joined the Maynooth University Social Sciences Institute as Director in July 2016, giving her inaugural lecture as Professor of Sociology in 2018. Her research interests are in the arenas of Irish society, Irish Studies, migration, gender, feminist theory, family, gender, sexualities and social movements. Her books include *The 'Irish' Family*, *Documenting Irish Feminisms* and *Social Movements and Ireland*. In recent work, she has explored the practice of 'remembering' the past through the lens of women's lives and the tension between tradition and modernity that infuses contemporary Ireland, in particular how the commemoration of votes for women poses critical questions about gender issues, equal citizenship and the kind of society Ireland is and has become.



---

## Plenary

**Professor Maggie O'Neill, University College Cork**

### *Methods on the Move: Walking Stories and Participatory Theatre*

Recently appointed to the School of Sociology at UCC, and previously Chair at York University and Professor at Durham University, Maggie O'Neill will address the theme of methodological innovation, drawing on her own work with participatory action research in the study of borders, risk and belonging.



Drawing upon research funded by the Leverhulme Trust on borders, risk, and belonging, and collaborative research (with Umut Erel, Erene Kapatani and Tracey Reynolds) funded by the ESRC/NCRM using participatory theatre and walking methods, the paper asks :what does it mean to be a woman and a mother in these precarious times, 'at the borders of humanity'? Where are the spaces for resistance and how might we as artists and researchers – across the social sciences, arts and humanities – contribute and activate? I want to suggest that ethno-mimetic, arts based methods open a space for dialogue, listening and understanding, in sensory and multi-modal and creative ways, can highlight the intersecting oppressions in migrant women's lives, and develop interventions in research, practice and policy.

---

## Plenary

**Professor Ross MacMillan, University of Limerick**

### *Women's empowerment and the social structure of child mortality in modern society*

Professor Ross Macmillan is the recently appointed Chair in Sociology at the University of Limerick, Ireland, formerly of Bocconi University, Milan. His work focuses on the uneven patterning of social and economic development with a specific emphasis on empowerment and marginality of subpopulations (e.g., the poor, women, children, the elderly, people with disabilities) and its implications for population health.



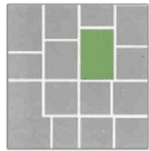
## **ANNUAL GENERAL MEETING**

**The AGM of the Sociological Association of Ireland will take place on Friday 10 May 2019 at 3pm at NUI Galway.**

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

### **Agenda**

1. Minutes of the 2018 meeting
2. Constitution
3. Chair's report
4. Financial Report
5. Elections for any vacancies arising
6. Irish Journal of Sociology report
7. Motions submitted by Members
8. Any other business



Sociological  
Association of  
Ireland



NUI Galway  
OÉ Gaillimh

# Sociological Association of Ireland

## Annual Conference 2019

10-11 May

School of Political Science and Sociology, NUI Galway

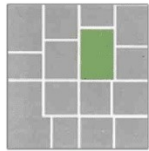
### FRIDAY 10 MAY

- 9.30 onwards Registration - *Foyer, Alice Perry Engineering Building*
- 10.30 Welcome from NUI Galway & SAI President – *CA111*
- 10.45-11.45 Session 1 – 60 mins  
 Roundtable: Connecting open research, the sociology of knowledge and citizen science (Chair: Su-Ming Khoo) - *CA101*  
 Stream:  
 A. Connecting Sociology and place - *CA111*  
 B. Narratives of time and progress - *CA118*
- 11.45-1.15 Session 2 – 90 mins  
 Panel: Dis/connecting sociology from/with the neo-liberal university? Entanglement, De-colonisation, Voice, and Democracy (Chair: Liam Farrell) - *CA116a*  
 Stream:  
 C. Decolonization, place belonging and connectedness – *CA111*  
 D. Connecting Sociological presents, pasts and futures - *CA101*
- 1.15-2.00 LUNCH
- 2.00-3.00 Session 3  
 Plenary 1: Professor Maggie O’Neill - *CA111*
- 3.00-3.45 Annual General Meeting *CA111*
- 3.45-4.15 COFFEE
- 4.15-5.15 Session 4 60 mins  
 Roundtable: Educating for Global Justice: Connecting Sociology to the Pluriverse (Chair: Eburn Joseph) - *CA116a*  
 Roundtable: ‘Sociologists who count’: what does it mean, where are we going and what do we do? (Chair: Carmel Hannan) – *CA108*  
 Stream: E. Connecting Sociology and policy - *CA118*  
*Heads of Schools meeting –CA101*
- 5.30-7.00 Session 5  
 Keynote Professor Gurminder Bhambra - *CA111*
- 7.00 Wine reception – *Foyer, Alice Perry Engineering Building*

## Streams – Friday

Session title	Papers and Authors
<p><b>A</b> <b>Connecting Sociology and place</b></p>	<ul style="list-style-type: none"> <li>• To have and to hold: Exploring the farmer-farm attachment in later life through the lens of ‘Insideness’  Shane Francis Conway, John McDonagh, Maura Farrell (Geography NUI Galway), Anne Kinsella (Teagasc)</li> <li>• Casual Market Traders, Power and Negotiating Control in a local Market  Tony Varley and Mike Hynes (Political Science and Sociology, NUI Galway)</li> <li>• Occupational Identity in Irish Fishing Villages: In Their Blood  Jill O’Mahony (Applied Arts, Waterford IT)</li> </ul>
<p><b>B</b> <b>Narratives of time and progress</b></p>	<ul style="list-style-type: none"> <li>• Crafting Weight Stigma in Slimming Classes: a Case Study in Ireland  Jacqueline O’Toole (Social Sciences, Sligo IT)</li> <li>• How Time and Space connects Societies  Judith O’Connell (Political Science and Sociology, NUI Galway)</li> </ul>
<p><b>C</b> <b>Decolonization, place belonging and connectedness</b></p>	<ul style="list-style-type: none"> <li>• Exploring experiences of connection and disconnection in Brexiting Britain: the case of Italian and Bulgarian migrants in the UK  Elena Genova and Elisabetta Zontini (School of Sociology and Social Policy, University of Nottingham UK)</li> <li>• Northerners in London: Decolonising the English North-South divide  Saskia Papadakis (Royal Holloway, University of London)</li> <li>• Recalibrating Scale, Rupturing Coloniality: On the Epistemic Salience of Relational Ethnography for a Postcolonial Sociology  Darragh McGee (Faculty of Humanities and Social Sciences, University of Bath, UK)</li> </ul>

<p><b>D</b>  <b>Connecting Sociological presents, pasts and futures</b></p>	<ul style="list-style-type: none"> <li>• Climate breakdown: A call for socio-ecological imagination and change  Amanda Slevin (School of Social Sciences, Education and Social Work, Queen’s University Belfast)</li> <li>• Star Gazing: The Nexus and Disparity between the Media, Tourism and Cultural Heritage in Ireland  Aine Mc Adam (Department of Sociology, Maynooth University)</li> <li>• Identity, Language and Nationality  Iarfhlaithe Watson (UCD School of Sociology)</li> <li>• Polish Migrants to Ireland and Religion: Between traditional Catholic culture and individualized religiosity  Wojciech Sadlon (Institute for Catholic Church Statistics, Poland)</li> </ul>
<p><b>E</b>  <b>Connecting Sociology and policy</b></p>	<ul style="list-style-type: none"> <li>• Process and problems with the Insolvency Service of Ireland  Zach Roche (Sociology, University of Limerick)</li> <li>• “Methadone Maintenance-It ain’t what it used to be”  Richard Healy (Sociology, Maynooth University)</li> </ul>



Sociological  
Association of  
Ireland



NUI Galway  
OÉ Gaillimh

# Sociological Association of Ireland

## Annual Conference 2019

10-11 May

School of Political Science and Sociology, NUI Galway

### SATURDAY 11 MAY

- 10.15-11.45    Session 6 – 90 mins  
Panel: Methodologies at the Intersections of Art & Research: Aest-Ethical Challenges for a Decolonial Sociology (Chair: Alice Feldman) - Room CA101  
Stream:  
    F. Connecting Sociology and politics – CA116a  
    G. Connecting sociology and work – CA111
- 11.45-12.00    COFFEE
- 12.00-1.00     Session 7 - 60 mins  
Roundtable: Critical Connections: Sociologies of Transformation and University Studies (Chair: Andre Keet) - ENG 3035  
Stream:  
    H. Connection, wellbeing and resilience – CA116a  
    I. Connecting Sociology with its publics – CA111  
    J. Social, economic and cultural infrastructures of connection – CA101
- 1.00-1.45     LUNCH
- 1.45-2.45     Session 8  
Plenary 2: Professor Ross MacMillan - CA111  
Women's empowerment and the social structure of child mortality in modern society
- 2.45-3.00     COFFEE
- 3.00-4.30     Session 9 - 90 mins  
Panel: Political Socialisation of Youth, The Role of Education (Chair: Grainne McKeever) – CA111  
Roundtable: Experience meets Theory. Adapting Collective Memory-Work for Sociology as a Political Project. (Chair: Robert Hamm) – CA101  
Stream: K. Connecting Sociology and allied disciplines and practices – CA116a
- 4.30-5.30     Session 10  
Plenary 3: Professor Linda Connolly – CA111
- 5.30            CLOSE

## Streams – Saturday

Session title	Papers
<p><b>F</b> <b>Connecting Sociology and politics</b></p>	<ul style="list-style-type: none"> <li>• Examining the ‘Welfare Cheats, Cheat Us All’ Campaign Eoin Devereux, Martin Power (Sociology, University of Limerick)</li>   <li>• Emotion as Power: Capital, Strategy, and the New Emotional Logical of the Political Field  Jonathan G. Heaney (School of Social Sciences, Education and Social Work, Queen’s University Belfast)</li>   <li>• Hong Kong Police Force and its Representations in Social Media Era  Wayne W. L. CHAN (School of Arts and Social Sciences, The Open University of Hong Kong)</li>   <li>• Ireland’s Diversities and Diasporas  Gerard Boucher (UCD School of Sociology)</li> </ul>
<p><b>G</b> <b>Connecting sociology and work</b></p>	<ul style="list-style-type: none"> <li>• Is precarious as bad as it gets? Unacceptable forms of work Amy Healy (Mary Immaculate College)</li>   <li>• Technical Competence, Knowledge and Innovation Within a Portfolio of Capitals: How Tax Workers Value Their Own Expertise  Martin Laheen, Ruth Lynch, Sheila Killian, Philip O’ Regan (Dept. of Accounting &amp; Finance / Kemmy Business School, University of Limerick)</li>   <li>• True believers and basket weavers: higher education and the formation of Irish military professional identity since the 1960s  Andrew G. Gibson (Trinity College Dublin)</li>   <li>• Boundary making, emotional labour management and human/non-human relationships: an exploratory study of the work practices and emotions of veterinarians in Ireland and the UK  Lisa Moran and Lorraine Green (Department of Social Sciences, Edge Hill University, UK)</li> </ul>

<p><b>H</b> <b>Connection, wellbeing and resilience</b></p>	<ul style="list-style-type: none"> <li>• The addicted Habitus in Cork City.  Shane O’Mahony (University of Manchester)</li> <li>• Social connections and social resilience: an Irish midland area in boom and bust  Jane Gray (Department of Sociology, Maynooth University)</li> <li>• Connecting material, relational and subjective aspects of wellbeing: what can we learn from 11 year-olds?  Eluska Fernandez, Deirdre Horgan, Karl Kitching (School of Applied Social Studies, University College Cork)</li> </ul>
<p><b>I</b> <b>Connecting Sociology with its publics</b></p>	<ul style="list-style-type: none"> <li>• Experiencing racism in public spaces: narrowing the gap between observer and target through narrative intervention  Lucy Michael (School of Applied Social and Policy Sciences, Ulster University)</li> <li>• Rap and Political Participation: Using Rap as a Creative Method in Research with Children and Young People  Lorcan Byrne (Applied Social Sciences, Limerick Institute of Technology), Siobhan O’Sullivan (UCC), Cathal O’Connell, (UCC)</li> <li>• Mental Health and Travellers in Ireland: A Sociological Perspective  Vesna Malesevic (School of Political Science and Sociology, NUI Galway)</li> </ul>

<p>J</p> <p><b>Social, economic and cultural infrastructures of connection</b></p>	<ul style="list-style-type: none"> <li>• Exploring Connections between Touch, Silence and Residential Child Care: ambiguity, ambivalence and intersectional power dynamics</li> </ul> <p>Lorraine Green (Department of Social Sciences, Edge Hill University) Lisa Warwick (Department of Law and Social Sciences, University of Nottingham) and Lisa Moran, (Department of Social Sciences, Edge Hill University)</p> <ul style="list-style-type: none"> <li>• Reclaiming fatherhood: Men’s use of ‘emotional reflexivity’ to meet the demands of 21st century fatherhood</li> </ul> <p>Barbara Moore (School of Sociology, University College Dublin)</p> <ul style="list-style-type: none"> <li>• The decline in religiosity among Polish immigrants living in Ireland</li> </ul> <p>Marcin Lisak (Institute for Catholic Church Statistics, Warsaw)</p>
<p>K</p> <p><b>Connecting Sociology and allied disciplines and practices</b></p>	<ul style="list-style-type: none"> <li>• Exploring Student Engagement with Sociology in Initial Teacher Education</li> </ul> <p>Aimie Brennan and Angela Canny (Mary Immaculate College)</p> <ul style="list-style-type: none"> <li>• Tracing illiteracy in the Irish archives</li> </ul> <p>Maighread Tobin (Department of Sociology, Maynooth University)</p> <ul style="list-style-type: none"> <li>• Boundaries and connections: Young children’s explorations of race in local and global spaces</li> </ul> <p>Susan McDonnell (IT Sligo)</p> <ul style="list-style-type: none"> <li>• The Monto, McDaid’s and Temple Bar: Dublin, Drinking Scenes, and Creativity</li> </ul> <p>John O’Brien (Waterford Institute of Technology)</p>

# ABSTRACTS

Friday 10.45-11.45  
Session 1

### **Roundtable**

#### **Connecting open research, the sociology of knowledge and citizen science**

(Chair: Su-Ming Khoo)

This roundtable connects current sociology of knowledge debates with open education, science, research and knowledge co-production, focusing on themes of contested knowledge, citizen participation and knowledge regulation.

The convenor poses central questions, contextualising the contested state of scientific knowledge within calls (Bhambra 2014; Bhambra and Santos 2017) for connected, global sociology responsive to demands for academic/ scientific decolonization and 'epistemic freedom' (Newsinger 2016; Ndlovu-Gatsheni, 2018). Mobilizations of scientific forums to support ethnonationalist politics (Rajani 2019; AFP 2019) compel a reconsideration of the connections between epistemology, methodology, social science and publics (Burawoy 2005; Bhambra 2014; Keim 2016).

Rónán Kennedy, NUIG School of Law and Ciara McMahon, EPA Programme Manager (Air Quality & Emergency Preparedness, responsible for citizen science), will discuss collaborative research involving citizen participation in environmental regulation. Catherine Cronin, Strategic Education Developer, National Forum for the Enhancement of Teaching and Learning in Higher Education, co-chair of Open Educational Resources (OER) 2019 Conference will contribute a perspective from the current state of open education /open research. Sharon Flynn, Assistant Director of the Centre for Excellence in Learning and Teaching and member of Wikimedia Community Ireland, will share recent initiatives to promote public participation in contributing to Wikipedia and the Irish language Vicipéid, particularly by, and for, women.

#### Central questions for discussion:

- What drives connected, 'open' and participatory science?
- What practical examples are there connecting open research and participatory science?
- What different understandings exist about the objectives and methods of open, participatory, citizen and connected knowledge?
- How does inter/trans/disciplinarity work in open and participatory science?
- How might these currents influence the conduct of sociological research and teaching?
- How does this approach potentially influence how different publics engage e.g. through non/formal education, activism and social mobilization, law and policy?
- Can citizen science meet the standards of proof required for regulatory and court processes?

Su-ming Khoo, School of Political Science and Sociology NUIG; [suming.khoo@nuigalway.ie](mailto:suming.khoo@nuigalway.ie)

Kennedy, Rónán, School of Law, NUIG; [ronan.m.kennedy@nuigalway.ie](mailto:ronan.m.kennedy@nuigalway.ie);

Sharon Flynn, Centre for Excellence in Learning and Teaching, NUIG;

[sharon.flynn@nuigalway.ie](mailto:sharon.flynn@nuigalway.ie)

Catherine Cronin, National Forum for the Enhancement of Teaching and Learning in Higher Education; [Catherine.Cronin@teachingandlearning.ie](mailto:Catherine.Cronin@teachingandlearning.ie)

*Sociology of knowledge; Citizen science; participation; regulation*

## A - Connecting Sociology and place

Shane Francis Conway 1, John McDonagh 1, Maura Farrell 1, Anne Kinsella 2

1 Discipline of Geography, National University of Ireland, Galway, University Road, Galway, Ireland, 2 Teagasc Agricultural Economics and Farms Surveys Department, Mellows Campus, Athenry, Co. Galway, Ireland  
[shane.conway@nuigalway.ie](mailto:shane.conway@nuigalway.ie)

[To have and to hold: Exploring the farmer-farm attachment in later life through the lens of 'Insideness'](#)

The senior generation's unwillingness to relinquish managerial duties and retire is a globally recognized characteristic of intergenerational farm transfer. This is despite the array of financial incentives put in place to stimulate and entice the process. Applying Rowles' concept of 'insideness' as a theoretical framework, this paper brings into focus the suitability and appropriateness of previous and existing farm transfer policy strategies, by presenting an insightful, nuanced analysis of the deeply embedded attachment older farmers have with their farms, and how such a bond can stifle the necessary hand over of the farm business to the next generation. This research employs a multi-method triangulation design, consisting of a self-administered questionnaire and an Irish adaptation of the International FARMTRANSFERS Survey, in conjunction with complimentary Problem-Centred Interviews, to generate a comprehensive insight into the intricate, multi-level farmer-farm relationship in later life. The prominent themes to emerge from the empirical data are farmer's inherent desire to stay rooted in place in later life and also to maintain legitimate connectedness within the farming community by remaining active and productive on the farm. Additionally, there is a strong sense of nostalgia attributed to the farm, as it is found to represent a mosaic of the farmer's achievements as well as being a landscape of memories. The so-called 'soft issues' identified in this study, i.e. the emotional and social dimensions involved, are the issues that dominate and distort the older generation's decisions on the future trajectory of the farm. These issues have resulted in intractable challenges for succession and retirement policy over the past fifty years, consequently making them very much the 'hard issues'. The paper concludes by suggesting that a greater focus on the farmer-farm relationship has the potential to finally unite generational renewal in agriculture policy efforts with the mind-set of its targeted audience, after decades of disconnect.

*Family Farming, Insideness, Succession, Retirement*

Dr Tony Varley and Dr Mike Hynes (corresponding author)

School of Political Science & Sociology, National University of Ireland Galway

[Casual Market Traders, Power and Negotiating Control in a local Market](#)

City and town weekly markets have undergone considerable expansion, both in number and in size, in contemporary Ireland. Certain aspects of the 'control' dimension of the work experience of casual traders in a west of Ireland weekly market will be considered in this paper. While issues relating to control of the labour process will be touched on in our discussion, our primary focus will fall on how the traders themselves perceive, and seek to negotiate, their relationship with a local authority whose statutory responsibilities include regulating casual trading conditions in the weekly market. The first of the two research questions we pose considers how the traders themselves perceive the manner the relevant local authority exercises its regulatory responsibilities. The challenge here will be to uncover the senses in which the traders perceive the practice of regulation to be either enabling or constraining of their abilities – both individually and collectively - to

build a capacity for control over the specifically state-related trading conditions on which their livelihoods either wholly or partly depend. Using the power literature's distinction between 'power to' and 'power over', we will then go on to explore the senses in which the casual traders perceive themselves as having sufficient power to negotiate the existing regulatory regime more to their own advantage.

*Market Traders, Negotiating Market Conditions, Building Power to Capacities*

Dr Jill O'Mahony, Waterford Institute of Technology,  
jmomahony@wit.ie

[Occupational Identity in Irish Fishing Villages: In Their Blood](#)

The poorer state of the Irish fishing industry when compared to the Scottish, the failure of government post-independence to rectify this inequity, and the gradual decline of the fishing industry from the 1970's onwards led to the similar decline of a defined sense of occupational and thus social identity within many previously active Irish fishing communities. Fishing communities are unique in how a decline within that industry will impact upon them due to the disproportionate amount of people tied to one industry and occupation within them. For example, in the 1911 census, in 80% of households in one community, at least one person was named as working in sea related professions. Fast forward to today's society – the unemployment rate is higher and the brain drain more consequential – in many of these communities there is little industry simply because there are no entrepreneurial minds to drive it forward. While unemployment rates across the country are continually improving, unemployment rates in the South East are still the highest with this being concentrated within many of these fishing communities. In addition to this, we see evidence of low job quality. For example, the returns for taxes on work (PAYE, USC, and self-employed taxes) in Waterford are 58% of what one would expect based on population share (South East Economic Monitor, 2017). Organic ties within the community are either no longer there, or are being built up in more artificial ways through community action groups (some more active than others). Occupational and social identity have been intertwined for such a long time that the negative consequences of large scale changes in the fishing industry have been concentrated. Interviews reveal people who feel like they have observed the disintegration of their occupation and thus their group membership and social identity on a personal, social and cultural level. The impact of this change in context on identity maintenance for them has been marked and long lasting. This paper explores the lived reality of one of these communities where people still call themselves fisher-folk but never take to the sea.

## B - Narratives of time and progress

Jacqueline O'Toole

Department of Social Sciences, Institute of Technology, Sligo

[otoole.jacqueline@itsligo.ie](mailto:otoole.jacqueline@itsligo.ie)

### Crafting Weight Stigma in Slimming Classes: a Case Study in Ireland

Since the 1960s, commercial group slimming classes have emerged as popular spaces where people gather to attempt to lose weight. Such classes operate from the premise that sustained weight loss is best achieved and sustained through processes of group identification. In Ireland, the first commercial organisation to endorse this approach to weight loss was established in 1972. This paper is framed by the promulgation of the 'obesity as epidemic' thesis, and the widespread pathologising and stigmatising of fat and fatness. Informed by the work of Erving Goffman and Michel Foucault and based on the findings from a one-year narrative ethnography of slimming classes in Ireland, and narrative interviews with 14 women engaged in the weight loss programme, it asserts that the crafting and narrating of weight stigma is central to the dominant weight loss story-line constituted in the classes, itself underpinned by an explicit fat oppression narrative. Through the careful use of narrative devices, the slimming classes articulate weight loss as a 'quest' involving a linear, progressive temporality generated in the classes via a narrative arc of weight loss. However, I argue that this produces a set of limited narrative resources embedded in discourses of health, appearance and responsible citizenship. Concluding the paper with vignettes from the personal narratives of the women participants, I illustrate the significance of deploying narrative inquiry to reveal the profound implications of weight stigma in women's everyday lives.

### *Stigma; Narrative Inquiry; Narrative Ethnography*

Dr. Judith O'Connell

Political Science and Sociology, NUI Galway

[Judith.oconnell@nuigalway.ie](mailto:Judith.oconnell@nuigalway.ie)

### How Time and Space connects Societies

Time and Space are what inform us of when and where we are. It forms part of our national identity and thus provides us with knowledge of the 'here' and 'now' and our relationship with the planet. These factors also inform us of our nation's place in the world, helping to define national territory and indeed territorial disputes. To ensure a cohesive national 'imagining' then time and place must be defined and agreed upon within the context of the nation. The people must belong at the same time and place to ensure solidarity and the creation of a unified population in contrast to those in other spaces and time zones. This is a creation of a national population as defined by Ernest Gellner (1986) as a social construct. It is the beginning point of learning of our 'Imagined community' (Anderson, 1991), as such it is deserving of further examination. Accordingly this paper will discuss time zones and maps as they define and connect us, both globally and locally. Under the title of Time and Space the following topics will be assessed: the standardization of time, International Time Zones and Maps.

*Time, Maps, Nationalism, Construct.*

Friday 11.45-1.15  
Session 2

### Panel

#### **Dis\connecting sociology from/with the neo-liberal university? Entanglement, De-colonisation, Voice, and Democracy**

(Chair: Liam Farrell)

The present neoliberal moment has been characterised – or rather caricatured – by Slavoj Žižek as ‘chocolate laxative’, i.e. a situation whereby ‘the same structure – the thing itself is the remedy against the threat it poses’ (2008, 21). Otherwise put, inequality is not something that neoliberal capitalism causes, but something it has not yet resolved. Moreover, it is the philanthro-capitalist gesture, exemplified by the Giving Pledge\* initiated by Bill and Melinda Gates, and Warren Buffett in 2010, that is tasked with resolving ‘society’s most pressing problems’. Philanthro-capitalism is like a hamster’s wheel built from the Mobius strip of chocolate laxative, and it is powered by the transformation of life into capital. To what extent, then, is higher education in general, and sociology in particular, implicated in perpetuating this situation whereby we learn to relate to each other – as argued by Wendy Brown (2015, 38) – as ‘competing capitals’? The central question explored in this panel is whether, and to what extent, sociology as *practice* generates, sustains, reconfigures, or ruptures what might be thematised as neoliberal relationality.

#### **Public Sociology or Educating for Democracy?**

Su-ming Khoo, School of Political science and Sociology, National University of Ireland, Galway. ([suming.khoo@nuigalway.ie](mailto:suming.khoo@nuigalway.ie))

This paper engages with the possibility of an Other sociology, exploring tensions between public sociology and sociological education. Public sociology demands a connection to publics that are possibly antagonistic to neoliberalism (Burawoy 2006). **Teaching** sociology is oriented towards the development of thinking, imagining subjects, via experiences of sociological education that refuse neoliberal-managerial attempts to ‘fix’ and ‘learnify’ higher education. This perspective engages a ‘non-egological’, de-centred (‘eccentric’) education, as an alternative to learner-centred or curriculum centred perspectives. ‘Education’ is different from ‘learning’, by being concerned with peoples’ entanglement with reality and the facilitation of ‘world-centred’ democracy (Biesta 2016a).

I discuss the potential of ‘decolonizing’ sociology curriculum, as **something** that offers ‘world-centred’ ways of meeting the world and meeting ourselves in relation to the world (Khoo 2017, Bhambra 2014). We can understand sociological education as democratic work towards transforming individual desires into what is collectively desirable (Andreotti 2016). Freed from the compulsion of learning, education is recovered as ‘a special place that is not the same as society’, that is out of place, and ‘free’ time - the time we give to the next generation to practice and figure out what it means to live in the world.

## **The challenge of cultural translation in the context of epistemic injustice**

Hasret Çetinkaya, Irish Centre for Human Rights, School of Law, National University of Ireland, Galway. ([h.cetinkaya1@nuigalway.ie](mailto:h.cetinkaya1@nuigalway.ie))

This paper examines a rather straightforward yet deeply challenging question: how can we imagine a politics of cultural translation in the context of deep-rooted epistemic injustice? I am concerned with thinking about how we understand one another, and particularly those with which we share no culture, language, or religion. Within the internationalising university, those deemed “Other” are granted visibility, but experience it’s limits through a mono-cultural mode of thought, and the reality of epistemic deafness. Consequently, violent social structures are maintained, and the hegemony of Eurocentrism sustained. Looking to experiences of Black and Muslim students in the class room, and the affective and stultifying encounters with violent structures in supposedly educational spaces they experience is discussed in order to problematise how cultural translation both fails and opens up to ruptural encounters and potentially understanding. Such a task, however, cannot be imagined without a collective moving away from systemic and unconscious racism, when it comes to the reception of those who voice “complaints” and struggle with and against symbolic violence.

## **Sociology and signature between *logos* and *bios***

Kevin Ryan, School of Political science and Sociology, National University of Ireland, Galway. ([kevin.ryan@nuigalway.ie](mailto:kevin.ryan@nuigalway.ie))

In her analysis of how *logos* became devocalized, Cavarero suggests that ‘the term oscillates between “discourse” and “reason”, between the realm of speech and the realm of thought. It comprehends and confuses them both’. This paper attempts to draw out the *logos* that inhabits the discipline as well as the varied histories of sociological practice, taking an exploratory approach by deriving lessons from aesthetic practices that trouble the art/life relation. This relation shares certain characteristics with the *logos/bios* relation in the field of sociology, which seeks to simultaneously engage with, while also taking critical distance from, the (neoliberalised) forms of life in which it is entangled. Among the issues I want to consider – and this requires tracking *logos* back to voice – is whether a dis/connected sociology is staged through monologue or dialogue, whether it is practised through collaboration and co-production, orchestrated through scripted participation, or whether it operates as a mode of spectatorship. The core issue examined in the paper is whether and to what extent the *logos* of sociology creates the equivalent of artefacts in the form of research subjects and objects, which in turn becomes a type of currency that bestows value on the author-as-producer of knowledge.

## **Dis-identifying with the sociology curriculum: the political demand of de-colonisation**

Liam Farrell, School of Political science and Sociology, National University of Ireland, Galway. ([l.farrell7@nuigalway.ie](mailto:l.farrell7@nuigalway.ie))

Any conceptualisation of politics, sociologically or philosophically, necessarily presupposes an axiom of equality. This equality however, is never manifest within a social order. Social orders are always orders of inequality. As a result sociology as a descriptive discipline can never understand the political dimension of demands made

against institutions, precisely due to its understanding of equality as a sociological possibility. This is an (im)possible criticism of the discipline, to which its response will never be satisfactory to those who articulate demands against it, or the prevailing social order. The demands 'to de-colonise' the university are urgent and laudable, but have nonetheless fallen on deaf ears, and caused something of a moral panic about "European values". They are demands which draw upon this axiom of equality, and exceed demands for accommodation within the hegemonic order. I argue that: *the conditions of (im)possibility by which the contemporary University can imagine its own de-colonisation are precisely those established through the advancing neo-liberalisation of that same University.* In this short intervention, I want to undertake a quasi-transcendental critique of the emergence of the demand to de-colonise both the institution and curriculum, and the conditions under which the University can accommodate such a democratic claim.

*neo-liberalism; voice/logos; entanglement; de-colonisation; epistemic (in)justice; democracy; pedagogy.*

## C -Decolonization, place belonging and connectedness

Dr Elena Genova\* and Dr Elisabetta Zontini  
School of Sociology and Social Policy, University of Nottingham UK  
[Elena.genova@nottingham.ac.uk](mailto:Elena.genova@nottingham.ac.uk) \*  
[Elisabetta.zontini@nottingham.ac.uk](mailto:Elisabetta.zontini@nottingham.ac.uk)

[Exploring experiences of connection and disconnection in Brexiting Britain: the case of Italian and Bulgarian migrants in the UK](#)

The process of European integration has been arguably as much about ‘connection’, as it has been about ‘disconnection’, lodged between the tensions created by both nationalism and cosmopolitanism, which, to paraphrase Appadurai (1990) often ‘cannibalise each other’. Britain’s decision to leave the EU illustrates these tensions very clearly and enables us to examine how connection and disconnection not only operate simultaneously but also reinforce each other. This is particularly reflected in the migratory stories of European citizens currently residing in the UK.

Respectively, a growing body of research has started to explore the ways in which Brexit has ‘unsettled’ and repositioned different groups of Europeans in the UK, transforming ‘EU citizens’ into ‘migrants’ (see Lulle 2017, McGhee 2017; Special issue of *Population, Space and Place* 2018). However, little is known about how these processes of connection and disconnection operate simultaneously, affecting the everyday practices of European migrants. Therefore, this paper explores this particular aspect comparatively by drawing on empirical data gathered from interviews and participant observation with both ‘old’ (Italian) and relatively ‘new’ (Bulgarian) European. As most of our participants reside in the ‘Leave’ area of the East Midlands, we are thus able to look at how othering and belonging operate simultaneously in an unsettling and uncertain context.

*Brexit, migration, Bulgarians, Italians*

Saskia Papadakis  
Royal Holloway, University of London  
[Saskia.papadakis.2017@live.rhul.ac.uk](mailto:Saskia.papadakis.2017@live.rhul.ac.uk)

[Northerners in London: Decolonising the English North-South divide](#)

In this paper, I use Gurminder Bhambra’s (2014) call for connected sociologies to propose a reimagining of the English North-South divide. In conventional popular and scholarly accounts of the split between North and South, London and the South-East has long been figured as the seat of national power; of wealth, aristocracy, finance and government. In contrast, the North is portrayed as ‘the Land of the Working Class’, associated with industry, manufacturing and unionisation. Even for a capital city, London enjoys unusual political and cultural dominance within the nation, at the expense of the North, which has suffered from deindustrialisation and decline periodically throughout the twentieth century and consistently since Thatcher’s first electoral victory in 1979. Whilst state-led deindustrialisation has certainly led to the immiseration of former industrial centres in the North of England as well as elsewhere in the UK, such accounts position existing spatial and social inequalities between English regions as internally generated, that is, produced by economic, political and socio-cultural conditions that have arisen within England as a hermetically sealed nation. However, English industrialism and finance was not and is not possible without

the colonisation, enslavement, dispossession and appropriation upon which the British imperial project is based. London's status as a 'global city' and imaginings of the North as a 'peripheral' region within the nation disavow both the interconnectedness of North and South in the production of empire and the interconnectedness of England with its former colonial possessions. Drawing on my research on life histories of people from the North of England who live in London, I aim to reconnect Englishness with its imperial legacies, and in doing so challenge dichotomous and nationally-bounded understandings of the North-South divide.

*Englishness, North-South divide, post/decolonialism*

Dr Darragh McGee  
Faculty of Humanities and Social Sciences, University of Bath, UK  
[D.McGee@bath.ac.uk](mailto:D.McGee@bath.ac.uk)

[Recalibrating Scale, Rupturing Coloniality: On the Epistemic Saliency of Relational Ethnography for a Postcolonial Sociology](#)

Taking as a point of departure extant concerns about the Eurocentric nature of global knowledge economies, and the marginalising of race, power and coloniality as objects of methodological scrutiny, this article examines the epistemic saliency of relational ethnography for a postcolonial sociology. First, it traces the critical coordinates of a relational turn in ethnography, endorsing how a recalibration of scale, and a commitment to crafting sociological analyses that interrogate relational encounters across difference, holds much unexplored promise for postcolonial theorising of cultural connectedness and the reproduction of global inequalities. The reflexive exposition that follows invokes my own experiences conducting fieldwork in Ghana, West Africa, to consider the ethical and epistemic dilemmas of 'doing' relational ethnography *in* postcolonial contexts and *across* intersecting lines of difference. Herein, I deconstruct the geopolitical and racialized *friction* which not only animates such relational entanglements *in situ*, but opens up alternative, 'ex-centric' angles of vision from which to theorise across the hemispheric lines of Global North and South. Finally, in opening novel theoretical and methodological directions for social scientific inquiry, I argue that a relational ethnographic praxis (re)animated by postcolonial theory holds the potential to rupture the distortions and indignities which have long characterised stigmatizing representations of people, places and cultures across the Global South.

*Relationality, Ethnography, Postcolonialism, Inequality*

## D – Connecting sociological presents, pasts and futures

Dr Amanda Slevin

School of Social Sciences, Education and Social Work, Queen's University Belfast

[a.slevin@qub.ac.uk](mailto:a.slevin@qub.ac.uk)

[Climate breakdown: A call for socio-ecological imagination and change](#)

Climate change - no other phenomena exemplifies the global interconnectedness of societies. Arguably the most pressing and complex challenge facing our world (Slevin, 2018), climate change or, more accurately, climate breakdown (Monbiot, 2013) is the culmination of multifaceted socio-economic and environmental relations and complex ecological changes at macro, meso and micro levels (Buttel and Taylor, 1994).

This paper examines drivers of anthropogenic climate change which range from patterns of production and consumption responsible for climate-altering greenhouse gas emissions to dominant ideologies and powerful interest groups concerned with maintaining the status quo despite socio-ecological consequences. Projected impacts of climate breakdown include increased temperatures, risks of flooding, extreme weather events, water shortages and other wide-ranging threats to human and non-human species (EPA, 2013). Climate risks also deepen inequalities between countries in the Global North and South and within societies, for example, the UK Government (2017) acknowledges that 'climate risks will affect people differently, depending on their social, economic and cultural environment ... low-income households are particularly susceptible to climate change impacts.'

Connecting sociological presents, pasts and futures in the context of climate breakdown, this paper prompts contemplation of 'unsupportable [environmental] burdens for the planet' created by industrialisation (Cahill, 2007) and the 'ecological rift' between humans and the earth upon which we depend (Bellamy Foster *et al.*, 2010). Globally, societies are experiencing a climate emergency, resulting from internal conflicts and contradictions (*ibid.*; Goodman, 2018) which transcend territorial borders, and this paper urges consideration of 'rapid and far-reaching transitions in land, energy, industry, buildings, transport and cities' needed by 2030 to limit global warming to 1.5°C (IPCC, 2018). This paper calls for a 'socio-ecological imagination' to deepen understandings of intersections between social relations and climate breakdown, empirically and theoretically, and advocates far-reaching changes which are necessary for ecologically sustainable communities and societies (Barry, 2012).

*Anthropogenic climate change, Climate breakdown, Socio-ecological imagination, Sustainability*

Aine Mc Adam.

Department of Sociology, Maynooth University

[Aine.mcadam@mu.ie](mailto:Aine.mcadam@mu.ie)

[Star Gazing: The Nexus and Disparity between the Media, Tourism and Cultural Heritage in Ireland.](#)

Without question tourism has, and continues to require media coverage for promotion, and under contemporary media driven consumer society, cultural heritage is generally reliant on tourism for sustainability. Given that, it is unsurprising that tourism depends heavily on the visual, or the 'gaze' to use Urry's apropos phrase (1990). From a Foucauldian perspective, that 'gaze' can have a powerful effect on the tourist

experience when enhanced or constructed by the media. Tourists arrive at a destination with preconceived expectations of pleasure and experiences that are distinctly different from their everyday life. These out of the ordinary preconceived experiences have already been disseminated to them by the mass media through carefully constructed, crafted, and 'endlessly reproduced' objectification of tourist imagery (Urry, 1990, p. 3). Using Ireland as a case study, the interconnectedness and disconnectedness between the media, tourism and cultural heritage will be examined. The Irish tourist industry is evolving and while fandom or fan tourism is not a novel concept, it has only been over the past number of years that Ireland has become a pilgrimage destination for fan cultures. This can be attributed to the country being selected for the filming of major franchises and TV series, most predominantly *Star Wars* and *Games of Thrones*.

Arguably, Ireland is home to some of the most picturesque landscapes, and as Howells and Negreiros (2012, p. 1) so aptly phrase it 'we live in a visual world' pointing out that in the age of social media the use of visual imagery has become increasingly important as a form of self-expression, identity and belonging. In the world of fan tourism this visual imagery is used to place the fan in the same place as their heroes and demonstrate their dedication to other fans. This mediatization can blur the boundaries between the physical and imaginary places (Jensen & Waade, 2009), as Jensen contends 'media not only reproduce reality....they produce events of their own....it is becoming increasingly difficult to distinguish between actual and mediated experiences (Jensen, 2010).

*Heritage, visual, fandom, mediatisation.*

Iarfhlaith Watson  
UCD School of Sociology  
[iarfhlaith.watson@ucd.ie](mailto:iarfhlaith.watson@ucd.ie)

#### Identity, Language and Nationality

Identity, language and nationality are supporting aspects of a nation-state. Around the world the legitimization of the state depends, in most cases, on a collective identity. Frequently, a national language is a key characteristic. In Ireland the Irish language has been a vital cultural component in the creation and maintenance of an Irish nationality and identity, before and after independence. Over the century state support for the language has passed through several stages in which there has been increasingly less focus on national integration. In the coming years the role of the Irish language with regard to nationality and identity may be related to the position of the Irish state in the wider global economy.

Drawing on literature from the field of nations and nationalism and from the more recent developments in everyday nationhood and cosmopolitanism, this chapter will contain a discussion of the Irish language, nationality and identity since the nineteenth century, particularly 2006-17, and outline some conclusions for the coming decade. Since the late nineteenth century, characteristics such as Gaelic sports, Catholicism and the Irish language have been used to differentiate the Irish nation from its nearest neighbours and to justify political autonomy. After independence the state reinforced these characteristics as part of its nation-building project. Within a few decades this project had stalled. Although the Irish language was accepted as a central element of national identity and entrenched in the education, the radio etc., it was not widely spoken. During the second half of the twentieth century the characteristics which had

been used to differentiate the Irish nation from others have been de-emphasised and individualised e.g., the reversal of several policies of compulsory Irish. Nonetheless, in recent years increasing numbers of parents have sent their children to all-Irish school. It will be interesting to see how this symbol of the Irish nation develops in an increasingly globalized world and the role of the education system as well as changes in the class and race in relation to the Irish language.

*Irish language; national identity; cosmopolitanism*

Wojciech Sadlon  
Institute for Catholic Church Statistics  
[w.sadlon@iskk.pl](mailto:w.sadlon@iskk.pl)

*Polish Migrants to Ireland and Religion: Between traditional Catholic culture and individualized religiosity.*

When migrants are defined as staying for at least one year in the in a country other than the one in which he or she was born, Poland is 7<sup>th</sup> biggest country of Christian migrants in the world with 2,9 million migrants (Pew 2012). At the end of 2016 according to Polish Central Statistical Office 2,515,000 Polish citizens stayed for more than 3 months outside Poland, most of them – 2,214,000 in Europe and 2,096,000 in European Union. Polish citizens have migrated especially from Eastern and North regions and from Opolszczyzna (Śleszyński 2014). According to Irish national census from 2016, there are more than 160 000 Polish citizens in Ireland.

Culture of Poland as a sending country could be characterized as traditionally Catholic. The level of religiosity was relatively high and transcendental order (Archer 2004) was deeply intertwined with social order, not only at the level of national identity but also in local communities (Koseła 2003, Sadłóń 2019). However strong religious individualization is observed in Poland (EVS 2017) which could be associated with the development of growing subjective and objective well-being (Czapiński 2016). Post EU-accession Polish migration represents to some extent a manifestation of social and economic transformation in Poland (White at. al. 2018).

From such perspective I study religion among Polish migrants to Ireland. I characterize religiosity of Polish migrants to Ireland in the perspective of reflexivity formulated by Margaret Archer. I demonstrate that Polish migrants represent special form of 'consumerist' Catholicism based on religious concerns which are not integrated with social order. It is so, because Catholicism for them is rather associated with social norms which they tend to escape and liberate from. Generally subjective and 'agentional' religious experience plays rather no role in migratory concerns and biographies. However migration shapes religiosity by stimulating for new modus vivendi and new configuration between religious, social and performative order. My presentation includes results from Random Driven Sample quantitative and qualitative methods research grant conducted in Ireland by Institute for Catholic Church Statistics and founded by Polish National Science Centre.

*migration, religiosity, individualization, reflexivity*

Friday 4.15-5.15  
Session 4

### **Roundtable**

#### **Educating for Global Justice: Connecting Sociology to the Pluriverse**

(Chair: Ebum Joseph)

This roundtable is convened by the editors and authors involved in the forthcoming book, *Critical Approaches to Global Justice Education: Challenging the Dominant Discourse*, which originated as collaboration between O'Toole & Nyaluke. It arose from attempts to develop educational interventions grounded in critical pedagogy that highlight how global capitalism, through contemporary trade arrangements, strips the 'value added' of production from African countries to the North. This, in turn, has served to maintain power imbalances, perpetuate economic colonialism, and construct a 'received' educational discourse about the South that reinforces deficit and racialised thinking, specifically in relation to Africa.

They are joined by Joseph and Feldman, whose work draws on the activist-academic scholarship of critical race theory and decolonial paradigms, actively centre the dynamics and politics of race, colonialism and whiteness in their pedagogies. Considering the Western-euro-centric bases of sociology/social sciences, the challenges of developing educational practices/interventions that operate to both disrupt received western, Eurocentric knowledges; alongside providing opportunities for students to contribute to knowledge work that begins from a foundation of what they don't (and may never fully be able to) 'know,' and proceeds through critical interrogation of their own positionalities and experiences, and opportunities to learn to seek, receive and engage more 'justly' with other knowledges.

Each participant will share a brief 'genealogy' of the evolution of their practice and scholarship. Initial discussion will focus on the possibilities and difficulties of creating pedagogical spaces and encounters that link contemporary justice movements, colonial histories, and education in ways that illuminate the necessity for a paradigm of 'pluriversal' knowledges - those arising from a multitude of ways of knowing and being from a multitude of centres. Cross-cutting issues from these interventions with particular relevance to the Irish context will form the basis of discussion with the audience.

Dr Alice Feldman, UCD School of Sociology [alice.feldman@ucd.ie](mailto:alice.feldman@ucd.ie)

Dr Barbara O'Toole, MIE School of Education, [barbara.otoole@mie.ie](mailto:barbara.otoole@mie.ie)

Dr David Oyaluke, UCD College of Business, [david.nyaluke@ucd.ie](mailto:david.nyaluke@ucd.ie)

Dr Ebum Joseph, UCD School of Education, [ebun.joseph@ucd.ie](mailto:ebun.joseph@ucd.ie)

*Eurocentric knowledge, Global justice, pluriverse, Troubling Intercultural Education*

## Roundtable

### 'Sociologists who count': what does it mean, where are we going and what do we do?

(Chair: Carmel Hannan)

The roundtable represents the first meeting of Irish based quantitative researchers. As such, the roundtable is to facilitate discussion around the group's role.

The discussion will be based around some key issues facing researchers in this area:

- Funding opportunities
- Data sources/opportunities esp. in relation to the CSO consultation
- Stata and data visualisation
- A showcase of new research
- Teaching discussion: SPSS or Stata?

Delma Byne, NUIM Sociology

Brendan Halpin, UL Sociology

Carmel Hannan, UL Sociology

Amy Healy, MIC

Mathew Creighton, UCD Sociology

Philip O'Connell, Geary Institute, UCD

Daniel Capistrano, Geary Institute, UCD

Micheal Collins, School of Social Policy, Social Work and Social Justice, UCD

## E - Connecting Sociology and policy

Richard Healy

Maynooth University

[Richard.healy.2015@mumail.ie](mailto:Richard.healy.2015@mumail.ie)

*"Methadone Maintenance-It ain't what it used to be".*

In 1976, Doctor Bob Newman, a key advocate and pioneer of methadone maintenance as a rehabilitation modality, published a paper entitled "Methadone Maintenance: It ain't what it used to be". Following a decade of success in treating opiate users with methadone, with re-integration the lens through which success was gauged, the nascent model's struggles with the epistemic power of biopolitics and The New Public Health gaze (Peterson and Lupton 1996) were beginning to emerge.

This presentation is a genealogical analysis of Methadone Maintenance Treatment (MMT), explicating the emergence and descent of rhetoric and dispositions which encapsulated the discourse of methadone treatment, with particular attention to Ireland.

MMT is now the normative response to opioid addiction in Ireland, with over 11,000 service users now availing of the medication, (Delargy, Crowley and Van Hout 2019). However, the hegemony of the modality is not made manifest in quality of service provision and services' willingness to follow evidence based practice or international evidence, (Farrell and Barry 2010). As such, MMT is now underpinned by a penal culture of control, buttressed by testing and statistics, to the detriment of rehabilitation and

social re-integration, (Mayock, Butler and Hoey 2018). It is these struggles of MMT to transcend the liminal space between the carceral and self-management responses, (Mugford 1993), indicative of epistemic transition, coalescing with the biopolitical, panoptic gaze that Newman cogently discussed, which this presentation explores. This paper, drawn from the narratives of over two-hundred service users, excavates how they continue to inhibit rehabilitation.

*Methadone, human rights, genealogy, subjugated knowledge*

Dr. Zach Roche  
University of Limerick  
[Zach.roche@ul.ie](mailto:Zach.roche@ul.ie)

[Process and problems with the Insolvency Service of Ireland](#)

In the context of a rising cost of living on one side and a lack of social housing on the other, Ireland is continuing to struggle with debts both old and new. The Insolvency Service of Ireland (ISI) was established in 2013 to respond to a crisis of household debt and mortgage arrears. The ISI's strategy has been to teach budgeting skills to insolvent debtors, combined with up to 6 years of financial supervision, after which some debt is written off. 6 years after opening the ISI remains critically underused, with only 5,342 arrangements being approved despite 64,510 mortgages remaining in arrears and a further 113,871 being restructured by creditors.

This research provides a qualitatively driven sociological explanation for why the ISI has had so few applicants. This centres on a critical examination of the applications process a debtor has to go through in order to acquire debt relief from the ISI. In doing so this research locates the problems of the ISI as dispersed within this applications process, from difficulties in understanding how the ISI works to opposition by creditors who are permitted to veto arrangements. These issues are theoretically located in a Foucauldian governmentality paradigm, which calls attention to the asymmetries of power that exist between debtors and the Personal Insolvency Practitioners (PIP's) who implement the ISI's debt arrangements. These experts emphasise discourses of normalization and responsabilisation in their judgements, encouraging debtors to individualize their problems, ignoring the considerable structural elements of debt. This research thus critiques the nexus between social policy and sociology by arguing that debt programmes should be reduced in length, that the applications process should be simplified and that the ISI should be better embedded within existing debt policy.

*Debt; Insolvency; Processes; Governmentality*

## SATURDAY 11 MAY

10.15-11.45

Session 6

### Panel

#### **Methodologies at the Intersections of Art & Research: Aest-Ethical Challenges for a Decolonial Sociology**

(Chair: Alice Feldman)

The increasing confluences of art and research have many implications within and across their respective fields. The 'social turn' in art has introduced new ethical challenges to the assumed autonomy of the artist; the aesthetic dynamics of the 'arts turn' in social research have revitalised methodological potentials for engaging an ever-greater range of human expression and creativity. For the presenters on this panel whose work has evolved in dialogue with decolonial studies, the notion of 'aest-ethics' coined by artist Tania Bruguera creates spaces to introduce onto-epistemological imperatives relating to the issue of relationality – not simply in terms of the practitioner's self-reflexivity around process, but as implicated in the decolonial geopolitics of knowledge. This means that our relationships with knowledge sources, materialities and politics, and the forms of engagement through which we encounter them demand profound and fundamental recalibration of our knowledge projects and the western, Anglo-European 'canons' de/legitimise them. The panellists have been involved in a growing community of practice including artists, students, staff and activists drawn together through collaborations between the UCD Parity Studios Artists in Residence Programme and the Sociology MA in Race, Migration and Decolonial Studies. During this panel they will collectively reflect on the nature and implications of their attempts to mobilise central precepts of decoloniality through the cultivation of 'methodologies otherwise' before engaging attendees in a collaborative dialogue.

#### **Lost in Transcription???: Reflexivity, Representation and Active Participation**

Michael McLoughlin, School of Sociology, UCD; [Michael.mcloughlin@ucdconnect.ie](mailto:Michael.mcloughlin@ucdconnect.ie)

In this paper I examine the relationships between researcher reflexivity, the representation of research participants and developing methods that respond to these inherent responsibilities I will do so by looking at an example of this intersection in my sociological research and art practice, through the combined lenses of: methods of presenting conversation for analysis, ethnomethodological interpretations of 'context' (Lynch, 1992) and the Charter for Decolonial Research Ethics (Decolonising Europe, 2013)..

The approach I have taken to art-making and the focus of this paper is the observed context of conversational interaction: the representation, first, of the context through spatial audio recording; second, of the recording in the gallery-based sound installation,; and, more recently, the representation of the recordings in a time-coded 'transcription array' (McLoughlin, 2018). The 'transcription array' is a methodological tool; a system of visually presenting group conversation in preparation for analysis. It is both cognisant of the spatial nature of group interaction and the potentials for misrepresenting this interaction depending on how the data is prepared for analysis. This method of transcription preparation is developed through both sociological and sculptural understandings of context. It is a practice that takes

an ethnomethodological approach to the observation of social interaction and a decolonial approach to the representation of participants' contribution in the presented outcomes.

### **Temporal displacement(s), Spatial Re-existence(s): Decolonising Ireland's Relationship to Place Through Native Woodlands and Pre-Christian Sacred Places**

Jimmy Billings, School of Sociology, UCD; [jimmy.billings@ucdconnect.ie](mailto:jimmy.billings@ucdconnect.ie)

This research seeks to locate pre-Christian Irish worldviews and modes of being in and relating to the Land in order to purpose this knowledge for re-imagining an existence in contemporary Ireland that is not governed by the (il)logics of coloniality. This reflects a common view throughout many Indigenous cultures that one's ancestors and the past are 'ahead' of oneself rather than 'behind', thus guiding one's actions in the future-present. In line with longstanding traditions of Indigenous cultural knowledge work, activism, and art; this project takes precedent from the politics and methods of remembering, excavating, and reclaiming what were once everyday living knowledges of societies more sustainable than our sociopolitical present. These cosmologies were interrupted, subjugated, and subsequently 'written out' of the historical record by the arrival of Christianity, and continued subsequently by British colonialism and the Catholic Church. This knowledge continues to be devalued and dismissed as irretrievable or superstition when taking seriously oral/folk accounts.

I draw heavily on Indigenous scholarship such as Simpson's (2014) concept of 'Land as Pedagogy', that rather than striving for land-based pedagogies, "the land must become pedagogy." This presents obvious, if not irreconcilable, contradictions in doing sociological research: how/do I engage with entities such as tombs, carvings, stones, trees, wells as knowledge sources in their own right? For me to embody the knowledge that I wish to bring to contemporary Ireland requires it consistently interacts with the research itself, and to take up myself what I advocate through the research. Does it then follow that transformation of myself and how I live as a result of the research process be seen as indications of 'learning', 'analysing', or 'generating' knowledge?

### **The Challenges of Visibilizing Women's Silenced Struggles for Autonomy: An India-Ireland Comparison**

Dyuti Chakravarty, School of Sociology, UCD; [dyuti.chakravarty@ucdconnect.ie](mailto:dyuti.chakravarty@ucdconnect.ie)

Much feminist scholarship has explored the connection between the nation and the female body, and how anti-/post-colonial nationalisms in India and Ireland activated cultural resistance to British colonialism by constructing 'Indian Womanhood' and 'Irish Womanhood' as emblems of national culture itself. My comparative study of "Pinjra Tod" (Break the Cage) and "Repeal the Eighth" campaigns in India and Ireland respectively explores the ways women currently involved in campaigns for bodily autonomy negotiate, resist and seek to transform longstanding discourses of 'respectability' and 'desire' that continue to shape post-colonial contexts. However, because traditional archives have acted as 'technologies of control' authorizing some histories at the cost of erasing others (Basu and de Jong 2008), existing records relevant to such work are illusive and problematic. In developing a postcolonial archival method, I have taken much inspiration from archival art which is valued for the opportunities it provides to not only alter or revise existing archival

representations, but actually generate 'fictive' materials in order to expose and visibilise voices and experiences missing in the official archive (Breakwell 2008). Yet as I am developing my research design, I'm struggling with the tensions between oft-conflicting ethics and 'canons' across both art and research fields.

### **Re/Entangling Colonial Encounters Through an Archive-Assemblage Praxis: The Method-il-logical Imperatives of Decolonial Aesthetics**

Alice Feldman, School of Sociology, UCD; [alice.feldman@ucd.ie](mailto:alice.feldman@ucd.ie)

In this paper I discuss the practice of 'genealogical re/entanglement' developed in the contexts of a project about the ways colonial amnesias obscure the connections between the histories of Anglo-European colonialities and the crisis of contemporary migrations. This methodology appropriates archival and assemblage art making practices to make visible and 'familiarise' the prior encounters of Irish and Nigerian diasporans that remain unknown in Ireland, towards reshaping the grounds of present and future relations. The centrality of the politics around embodied knowledges in decolonial scholarship creates an imperative of not only grounding theoretical work in the materialities of lived experiences, but confronting the colonial inheritances that underpin the methods employed to engage them. As such, in the contexts of the present project, the development of the methodology became a project in itself. Inspired by Fanon's (1967) observation that 'methods eventually digest themselves' and Gordon's (2011) that (decolonially) assessing methods requires 'the suspension of methodology', I reflect on the outcomes of my decolonial interrogations and subsequent method-il-logical transfigurations of the western art and research traditions that I engaged as a response to these challenges and through which this research evolved.

*Decoloniality, Art, Research, Aest-Ethics*

## F - Connecting Sociology and politics

Dr Jonathan G. Heaney

School of Social Sciences, Education and Social Work, Queen's University Belfast

[j.heaney@qub.ac.uk](mailto:j.heaney@qub.ac.uk)

Emotion as Power: Capital, Strategy, and the New Emotional Logical of the Political Field

Recent work across the social sciences have converged on the emotions. In the vanguard of these advances has been the sociology of emotions, broadly defined, which, in various guises – structural, cultural, critical, social psychological, positivist and so on – has made a significant contribution to our understanding of the emotional dimensions of social life, and the central role that emotion plays in formation, maintenance, transformation, and destruction of a wide array of social bonds, and at different levels. In this paper, and building on previous work (Heaney, 2011; forthcoming), I wish to make a contribution to an increasingly important interdisciplinary sub-field – the *political* sociology of emotion – and to reconsider and explain the increasingly important role of embodied emotional *practice*, understood as the strategic deployment of emotional capital, in contemporary party politics. Assessing and contributing to contemporary issues and debates, the overall argument of the paper that is that emotions themselves have become a key form and source of political power in the 21<sup>st</sup> century.

*Emotion, Power, Politics, Bourdieu*

Dr. Wayne W. L. CHAN

School of Arts and Social Sciences, The Open University of Hong Kong

[wwlchan@ouhk.edu.hk](mailto:wwlchan@ouhk.edu.hk)

Hong Kong Police Force and its Representations in Social Media Era

The media representations of the police are concerned about the inherently political nature of policing. The literature on police studies suggested that the portrayal of the police force in traditional media often served to promote the apolitical role of the police as crime fighter, thus concealing the fact that the police force operated as an instrument of the political system by nature (Manning, 2010). However, the new media, especially the social media with its interactive functions of numerous reflections and viral videos, started positioning the police force in the centre of overt political controversy. For instance, the “new visibility” function (Thompson, 2005) of social media could not only lead the policing activities to be more visible to the general public, but also make the police force to be more vulnerable to negative comments, suspicious sentiments and politicized perceptions. In Hong Kong, the police force had been acclaimed as the Asia's finest police organization after Hong Kong's sovereignty was transferred from Britain to China in 1997. Hong Kong Police was generally perceived as an apolitical model of professional law enforcer and efficient service provider. However, given the exponential growth of social media in Hong Kong in recent years, this paper attempts to argue that it is difficult for the post-colonial police force to effectively manage an apolitical appearance, particularly when the policing demands for handling the public order and politically sensitive events are increasing.

*Policing; Politicization; Media Representations; Public Perceptions*

Eoin Devereux, University of Limerick, [eoin.devereux@ul.ie](mailto:eoin.devereux@ul.ie)

Martin Power, University of Limerick, [Martin.j.power@ul.ie](mailto:Martin.j.power@ul.ie)

Examining the 'Welfare Cheats, Cheat Us All' Campaign

Using qualitative content analysis, informed by a Critical Discourse Analysis (CDA) approach, this presentation examines the production, content and reception of print and online media discourses concerning the 2017 'Welfare Cheats, Cheat Us All' campaign in the Republic of Ireland. The presentation is situated in the context of recent debates concerning the media's role in articulating 'disgust' discourses focused on 'welfare fraud', poverty and unemployment. Central to these processes is the social construction of those who are deemed to be the 'deserving poor' or the 'undeserving poor'. Our corpus includes records of in-house debate within the Department of Social Protection; the campaign's documentation; print media and on-line media coverage of the campaign. The presentation demonstrates the ways in which welfare 'fraud' was mis-represented by the state and media. It also evidences ways in which such hegemonic discourses can be challenged in traditional and 'new' media settings.

*Welfare Cheats; 'Deserving Poor'; Neo-Liberalism, Moral Underclass Discourse'*

Gerard Boucher

UCD School of Sociology

[gerard.boucher@ucd.ie](mailto:gerard.boucher@ucd.ie)

Ireland's Diversities and Diasporas

This paper argues that official treatment of diversities in Ireland is framed more in terms of intercultural and migrant integration policies, while diasporas are more narrowly treated as a continuation of a traditional, ethno-nationalist focus on Irish emigration and the Irish diaspora, instead of recognising that multiple, non-Irish diasporas are an integral part of the socio-cultural diversities that stem from immigration to Ireland.

From the mid-1990s to the mid-2010s, Ireland rapidly shifted to an increasingly multi-national, racial, ethnic, religious and linguistic society. This increasing socio-cultural diversification was almost wholly due to the impact of immigration during the Celtic Tiger. This diversification process continued during austerity, as more immigrants arrived and many of those who stayed began to settle, raise children with hyphenated identities, and become citizens. By 2016, according to the census, over one in nine people were non-Irish nationals from two hundred nations around the world, with these new diversities becoming more embedded in Irish society and culture.

There has also been a renewed official interest in the Irish diaspora, evident, for example, in the Global Irish Economic forums beginning in 2009, and Gathering Ireland 2013. The latter focused almost solely wealthier members of the diaspora, particularly from North America, excluding less successful members of the diaspora, and ignoring the over half a million immigrants in Ireland and their families and social networks in their diasporas. This apparent lack of concern for the immigrant

diasporic un-gathered is also shown by the government's restrictive policies on family reunification, ranking thirty-sixth out of thirty-eight in the 2015 MIPEx report. This seemingly official notion that the only real diaspora is a selected version of the Irish diaspora, and the lack of recognition of the multiple diasporas in and beyond Ireland, is at odds with the repeated official acceptance of Ireland's multiplying diversities.

*Ireland, Immigration, Diversity, Diaspora*

## **G – Connecting sociology and work**

Dr. Amy Healy  
Mary Immaculate College  
[Amy.Healy@mic.ul.ie](mailto:Amy.Healy@mic.ul.ie)

Is precarious as bad as it gets? Unacceptable forms of work

The European Commission has prioritised the production of better jobs since 2001. As such, job quality has been a constant and somewhat contested focus of research. What is a good job? What is a bad job? Much recent literature has equated bad work with precarious work (for instance, Kalleberg and Vallas, 2018; Kalleberg, 2018; Standing 2011). While precarious work can have many meanings as well, there seems to be a consensus that it means somewhat more than just temporary work and can include multiple types of insecurities such as economic insecurity, job insecurity and employment insecurity. However, while important, security – even in its many forms – is part of job quality along with other aspects such as work-life balance, autonomy, and work organisation that are also important to a worker's experiences of work. The International Labour Organisation (ILO) has been trying to assess the level of decent work in countries internationally since 2008. In establishing the indicators that measure these aspects of decent work, the ILO has also developed a model for what might be considered "unacceptable forms of work" (UFW), though it has never actually tried to model UFW or assess to what extent jobs like this actually exist internationally, suggesting instead that UFW varies, probably looking different cross-nationally depending on country context and political economy, (Fudge and McCann, 2015).

With data from the European Working Conditions Survey (2015), this research uses latent class analysis and indicators representing adequate earnings; learning opportunities; decent hours; work-life balance; security of work; equal opportunity and treatment in employment; safe work; work organisation; and social dialogue to determine the extent and the nature of decent work/bad jobs across Europe. The findings clearly indicate that while there is quite a bit of decent work across Europe, there is also precarious work, dangerous work and "unacceptable" work, experienced most predominantly in Southern Europe, in workers with lower levels of education, at the lower end of the occupational ladder, those working without representation, and sectors such as personal services, construction, and transportation.

*Job quality; Unacceptable forms of work; European Working Conditions Survey*

**Martin Laheen, Ruth Lynch, Sheila Killian, Philip O' Regan**

Dept. of Accounting & Finance / Kemmy Business School, University of Limerick.

[martin.j.laheen@ul.ie](mailto:martin.j.laheen@ul.ie)

Technical Competence, Knowledge and Innovation Within a Portfolio of Capitals: How Tax Workers Value Their Own Expertise.

In this paper, we look at the value that tax experts subjectively put on different facets of expertise in the context of their day-to-day tax work. Drawing on Bourdieusian concepts, we suggest that among a range of competing capitals, expertise is valued as a form of objectified capital, and is influential in terms of inclusion into 'capital portfolios' as described by (Spence *et al.* 2016). For this paper, expertise encompasses being knowledgeable, technically competent, and innovative. Additionally, we explore if and how this expertise might influence the tax professional to take an innovative or an aggressive tax decision. At an organisational level, the literature suggests these facets of expertise carry an objectified 'value', which give the holder an organisationally recognised status and a strategically competitive professional advantage. Data for this research was gathered from a survey of over eleven hundred tax experts worldwide (N=1040). Tax professionals were asked to subjectively rate the importance of the aforementioned facets to their everyday tax work. We find that the subjective value allocated to different facets of expertise is influenced by factors such as age, career stage, gender, and employment sector. While prior work in this area of research has mainly focused on professional service firms, our 'field' incorporates tax experts working in a broader than usual range of environments. This has allowed us to build on a body of existing research on how domain knowledge, technical competence and innovation are constructed and labelled across a diverse range of tax expert environments.

*Professional Identity, Expertise, Bourdieu, Capitals.*

Andrew G. Gibson

Trinity College Dublin

[gibsona@tcd.ie](mailto:gibsona@tcd.ie)

True believers and basket weavers: higher education and the formation of Irish military professional identity since the 1960s.

The 1960s saw a signal development in role of the Irish Defence Forces, with greater involvement internationally starting with the United Nations Operation in the Congo (ONUC) in 1960, as well as deteriorating internal security situation with start of "The Troubles" in Northern Ireland. In this same period, the general staff of the Irish Army decided to send officer cadets to civilian university during their officer training, at a time when ever greater demands were being put on the army to prepare young officers for immediate deployment. Since then the Defence Forces has maintained a policy of sending officers to civilian higher education.

Military training and education as theorised in the literature is a relatively clear-cut example of secondary socialisation whereby the military organisation sets out explicitly to turn civilians into military professionals. By sending officer cadets to university, in Ireland this military socialisation process was interrupted, with role ambiguity in the formation of a professional military identity, and "corrective" processes brought to bear on and by the individual.

This paper explores how military identity is formed and what higher education is “for” by examining three points of contact between officer training and socialisation, and attending university: choice of course, commissioning and graduation, and returning to military life from university.

To explore this, data was generated as part of a broader study of higher education and the Irish Defence Forces since the 1960s. 45 semi-structured interviews with both serving and retired officers were carried out along with 5 interviews with academic staff.

Using concepts from the sociology of the military, social constructionism, and role theory, tensions between concurrent forms of socialisation are explored, and the formation of military identity is shown to be more complex than is often allowed for.

*Professionalism, military sociology, identity, socialisation*

Dr Lisa Moran\* and Dr Lorraine Green  
Department of Social Sciences, Edge Hill University  
[lisa.moran@edgehill.ac.uk](mailto:lisa.moran@edgehill.ac.uk)

[Boundary making, emotional labour management and human/non-human relationships: an exploratory study of the work practices and emotions of veterinarians in Ireland and the UK](#)

This paper will present and discuss some preliminary findings from a sociological study of practicing veterinarians and veterinary specialists in the UK and Ireland; their relationships with farmers, pet owners and animals. Drawing on Arlie Hochschild’s (2003) work on emotional labour, this study focuses on ‘emotion work’ and ‘emotion management’ (Hochschild 2003: 7), exploring veterinarians’ emotional attachments and how they manage and express feelings in professional and personal domains. As Hochschild (2003: 7) argues, emotional labour is ‘the management of feeling’; it is linked to self-governance and intentional self-regulation and refers to the external presentation and management of feeling to remain congruent with or fulfil one’s expected occupational or professional role and therefore involves both suppressing felt emotions and expressing unexpressed emotions. Veterinarians’ professional relationships with human and non-human clients are deeply emotive. However, there is sparse sociological research on veterinarians’ emotions, their relationships with animals and humans in their everyday encounters, and how they create emotional boundaries between their professional and personal lives, and with animals and humans to manage relationships with family, colleagues, farmers, pet owners and non-humans. These boundaries are grounded in tacit and explicit knowledge and affect how vets cope with work pressures, animal diseases and deaths. The prevalence of mental health issues and incidence of suicide within veterinary communities is well documented internationally (see Stoewen 2015). However, few studies focus on if and/or how this might be connected to everyday work practices, emotional management and relationships. Drawing on interviews with veterinarians in Ireland and the UK from phase one of a qualitative study, this paper explores some of these issues.

*Emotional labour, veterinarians, boundary making, sustainability*

Saturday 12.00 – 1.00  
Session 7

### **Roundtable**

#### **Critical Connections: Sociologies of Transformation and University Studies**

(Chair: Andre Keet)

Universities, as social institutions and social systems, individually and collectively, are of key interest to sociology. Not simply because of the global challenges facing the ‘global social’ to which universities are required to respond, but for the reason that sociology has an epistemic stake in transforming itself whilst contributing to transformative practices within higher education. This concern encompasses the political economy of universities; the social structure of the academy; the mapping of social space and academic status; the distribution of recognitions, reward and sanctions; the ‘streaming’ of students and staff; institutional cultures; the neoliberal revolution; and so on. In essence, sociologies of higher education transformation attempt at providing novel interpretive schemes for renewing our cultural traditions and practices in socially just directions.

This roundtable explores the connections between sociologies of transformation and the emerging field of critical university studies as ways of building networks, collaborations and solidarities across various intellectual, disciplinary, socio-cultural and geographical contexts to bring different efforts to retreat the university in conversation with one another.

Su-ming Khoo responds to Keet’s challenges – to sociology’s ‘epistemic stake in transforming itself, whilst contributing to transformative practices’. The transformative demand as addressed to sociological research is a demand for solidarity through epistemic pluralization, simultaneously parochializing/de-parochializing research, questioning and unsettling the epistemological and ethical bases of ‘research’, ‘theory’, ‘data’ and ‘partnerships’ (Ndlovu-Gatsheni 2018; Bhambra 2014).

Dr Dina Belluigi responds to the exchange by exploring ways to connect and possibilities for all-Ireland-South Africa connection around Critical Higher Education Studies. We have been making different connections between scholars and practitioners who share similar concern and drive and the intention of the roundtable is to use the space towards establishing strong links for critical studies in the transformation of higher education, and what this means for solidarity, justice, social formations and knowledge formations.

Professor André Keet

Chair of Critical Studies in Higher Education Transformation, Nelson Mandela University, South Africa [Andre.Keet@mandela.ac.za](mailto:Andre.Keet@mandela.ac.za)

Su-ming Khoo

School of Political Science and Sociology, NUI Galway [suming.khoo@nuigalway.ie](mailto:suming.khoo@nuigalway.ie)

Dina Belluigi, Higher Education Studies, School of Social Sciences, Education and Social Work, The Queen’s University of Belfast [d.belluigi@qub.ac.uk](mailto:d.belluigi@qub.ac.uk)

*Critical Higher Education Studies, transformation, Ireland, South Africa*

## H - Connection, wellbeing and resilience

Shane O'Mahony  
University of Manchester  
[shane.omahony@manchester.ac.uk](mailto:shane.omahony@manchester.ac.uk)  
The addicted Habitus in Cork City

The aim of this paper is to demonstrate how the “addicted habitus” is realised at the level of the socially, culturally, and historically embodied individual. Drawing on thirteen in-depth interviews conducted with problem drug users in Cork city, Ireland, the processes through which addiction understandings are negotiated, resisted, enacted, and incorporated into participants sense of self will be delineated. This will be achieved by drawing on the concepts of social suffering and symbolic violence (Bourdieu, 1989) to demonstrate such processes of embodiment. Finally, Geertz' (1973) symbolic system, which he calls “webs of significance”, will be utilised to attend to the lack of attention to meaning-making among the aforementioned theorists.

In short, the argument will proceed in five stages: (1) The conditions of social suffering which impinge upon and constrain participants prior to and during their drug use will be outlined and analysed, (2) Their attempts to form “webs of significance” within this structural context through interaction with, and participation in, the fields of family, peers, community, and society at large, will be analysed; (3) The event/events which dramatically or accumulatively shattered their webs of significance will be discussed in terms of how they led to, or significantly exacerbated, their suffering and hopelessness; (4) It will be shown how drug use within this context becomes problematic; and finally (5) the mechanisms of symbolic violence which first serve to individualise their suffering and hopelessness ; and secondly lead to drug use and addiction being implicated as the near sole causative force underpinning it, will be elucidated. Ultimately, it will be argued that the addict subjectivity is a system of embodied dispositions, tendencies, and perceptions that organise the ways in which individuals perceive the social world around them, react to it, and participate in reformulating it (i.e. it is a type of habitus).

*Addiction, embodiment, habitus, historical.*

Jane Gray  
Department of Sociology, Maynooth University  
[Jane.gray@mu.ie](mailto:Jane.gray@mu.ie)

*Social connections and social resilience: an Irish midland area in boom and bust*

This paper examines how people use connections to ‘get by,’ ‘bounce back’ and ‘get on’ in the contexts of economic boom and recession. The analysis compares findings from an FP7 project on experiences of recession (RESCuE) with earlier research conducted in the same study area, during the preceding ‘Celtic Tiger’ boom (New Urban Living). The New Urban Living Study showed that residents of this Irish midland area tended to have dense, kin-oriented networks of social support and comparatively weak levels of engagement in associational and civic life, describing themselves as ‘clannish.’ However, in the context of the ‘great recession,’ research participants expressed feelings of ambivalence and guilt associated with calling on

extended kin for help. Those participants who were able to draw on social connections based in organizational and institutional forms of engagement exhibited greater resilience to adversity. These findings have implications for the scholarly literature on social capital and social resilience and suggest the importance of fostering local associational life.

*Social capital, social resilience, recession*

Eluska Fernandez ([e.fernandez@ucc.ie](mailto:e.fernandez@ucc.ie))

Deirdre Horgan ([d.horgan@ucc.ie](mailto:d.horgan@ucc.ie))

Karl Kitching ([k.kitching@ucc.ie](mailto:k.kitching@ucc.ie))

University College Cork

Connecting material, relational and subjective aspects of wellbeing: what can we learn from 11 year-olds?

Children's wellbeing research has tended to be quantitative in nature, drawing on indicators that are often developed by adults and seek to measure wellbeing objectively. These dominant approaches have made important contributions to placing children's issues on the policy agenda. However, focusing upon indicators alone does not capture the complex nature of children's lives and wellbeing, and can often erase child knowledges and community histories that do not fit prevailing middle class ideas about wellbeing. Drawing on White's (2008) conceptualization of wellbeing as a dynamic process with three inter-connected aspects (material and environmental circumstances, relational aspects and subjective aspects), our presentation explores what we can learn about wellbeing from listening to what 11 year-old girls tell us about their lives.

Our paper will discuss findings from a study undertaken in an all-girls primary school in a disadvantaged neighbourhood of a city in Ireland. It will reveal findings from a number of creative and participatory research exercises undertaken with 5<sup>th</sup> class students, including: focus groups where students 'speak back' to a wellbeing questionnaire; a support balloon exercise where students celebrate and reflect on the relevance of relationships in their lives; and the creation of a community map by students, which helps connect questions of wellbeing to material and structural factors. Findings reveal the relevance of adopting a child-centred approach and gaining the perspectives of children and young people in wellbeing research. Their stories challenge individualizing classed narratives of wellbeing, echo the 'we-being' of collective sense of home and raise questions about how we could bridge home and official and school literacies concerning the promotion of wellbeing.

*Wellbeing; Child knowledges; Community mapping*

## I - Connecting Sociology with its publics

Lucy Michael  
Ulster University  
[l.michael@ulster.ac.uk](mailto:l.michael@ulster.ac.uk)

Experiencing racism in public spaces: narrowing the gap between observer and target through narrative intervention

It has become common to describe witnesses to hate crimes, of all kinds, as bystanders. The academic literature on bystander intervention focuses on the deterrents to action which permits violence, harassment and discrimination to be perpetrated unhindered. There is, at the heart of this literature, an assumption that there is little understanding between witnesses and the targeted person(s), and that low empathy underpins failures to intervene.

This paper describes a narrative analysis of accounts by witnesses and targeted person(s) of incidents of racist violence, harassment and discrimination in public spaces which centres the experiences of both types of participants in these incidents. The data drawn on has been collected through iReport.ie, an Irish independent civil society racist incident reporting system, between 2013 and 2018, using a self-report survey which is used both by those targeted by and witness to incidents.

In common, both targeted person(s) and witnesses are unwilling and surprised participants, both are aware and seek to avoid the escalation of these incidents, and both are incapable of predicting the others' reactions to the event. The key difference, of course, is the identity of the targeted person(s) and the significance of the event for them. However it is clear that incidents which are perpetrated in public spaces are really directed at the public in general, and seek to normalise the dehumanisation and exclusion of minorities in those spaces. Paying attention to that audience is, arguably, an important and undertheorised task. The assertions of Self and Other which underpin current bystander intervention theories fail to engage with the development of anti-racist solidarity and the defence of diversity in public spaces and discourses.

*Violence; discrimination; racism; power; solidarity*

Dr Lorcan Byrne\*, Limerick Institute of Technology,  
[Lorcan.byrne@lit.ie](mailto:Lorcan.byrne@lit.ie)  
Dr Siobhan O'Sullivan, UCC & Professor Cathal O'Connell, UCC

Rap and Political Participation: Using Rap as a Creative Method in Research with Children and Young People.

This article explores how rap music workshops can be an effective method when researching neighbourhood regeneration and refurbishment with children and young people, especially in disadvantaged communities. The article draws on research with 78 children and young people in a large social housing estate which is undergoing regeneration and refurbishment in Cork City in the South of Ireland. The focus of this article is on a sub-group of 6 teenagers who participated in a rap workshop. The research demonstrates that rap music workshops are an insightful data collection method, particularly in contexts where rap music is already an

embedded part of the local youth culture. This research also reveals how children and young people have the imaginative capacity to make informed analysis of their communities and that they hold a strong desire to influence the decision making process. This article will be of interest to researchers concerned with creative methodologies designed to elicit and understand children and young people's experiences and perspectives.

*Regeneration, Young People, Creative Methods.*

Vesna Malesevic  
NUI Galway  
[Vesna.Malesevic@nuigalway.ie](mailto:Vesna.Malesevic@nuigalway.ie)

#### *Mental Health and Travellers in Ireland: A Sociological Perspective*

Previous published studies and reports highlight several factors as crucial underlying causes of poor mental health and suicide among Travellers: alcohol or substance abuse; exposure to and/or involvement in violent behaviour; a history of self-harm or suicide attempts; suicide due to a death of someone close; suicide following disclosure of an alleged criminal act or awaiting trial for a criminal act; and increased risk among Travellers living in trailers.

In this pilot study, the aim was to understand the extent to which Travellers themselves find these factors realistic explanations for a much higher prevalence of suicide and poor mental health to general population. We hoped to gain some insight into other factors that Travellers may find as possible causes of suicide and poor mental health (such as sexual orientation and pressures of heteronormativity, disability, Travellers social and political marginalisation, and/or pressures of conformity to cultural traditions of Traveller community that might make different life-style choices very difficult to accommodate). Since all groups in society and all individuals within groups learn through socialisation what is desirable behaviour, it is of crucial importance to reflect on social factors that make us conform but also how we, as members of particular groups and as individuals, can negotiate this conformism. These insights are crucial not only for policy makers and service providers but more importantly for Traveller community and its own prevention and response strategies.

*Travellers, mental health, Ireland*

## J- Social, economic and cultural infrastructures of connection

Dr Lorraine Green\*, Department of Social Sciences, Edge Hill University

[greenl@edgehill.ac.uk](mailto:greenl@edgehill.ac.uk)

Dr Lisa Warwick, Department of Law and Social Sciences, University of Nottingham

Dr Lisa Moran, Department of Social Sciences, Edge Hill University

[Exploring Connections between Touch, Silence and Residential Child Care: ambiguity, ambivalence and intersectional power dynamics](#)

This paper explores the relationships between touch, silence and children in residential care, drawing on ethnographic research conducted by two of the authors (Green and Warwick) at almost twenty years apart. Both touch and silence are under-researched and overlooked in most disciplines. In contrast, discussions about and theorisation of children and childhood are common and have led in the last decades to epistemological and methodological shifts and the linked emergence of ‘the new social studies of childhood’. Studies of residential child care exist but few focus on touch or silence or involve ethnographic research. Initially, silence as communication or non-communication is explored, alongside the different reasons for and consequences of silence. Following this, extant social science literature on touch will be summarised, together with exploring what forms of touch are linked to silence. We then connect these conceptual building blocks – silence, touch, children – in respect of residential care together, thereby illuminating an in-depth understanding of the often unclear and potentially multiply interpreted intersections between touch, silence and children. Currently the most obvious situation that links touch, silence and children is child sexual abuse. This analysis extends the situation of child sexual abuse in residential care further by showing how residential workers, as well as child victims/survivors, are often intimidated and silenced by the perpetrators. Other situations are also analysed, where touch, children and silence are juxtaposed and where this may represent a positive, negative or unclear and confusing experience for those involved. Intersectional power divisions, the temporal context and the nature of the relationship between people are critical for better understanding these nuanced, multifaceted and complex situations.

*Silence, touch, children residential child care*

Barbara Moore

University College Dublin

[barbara.moore@ucd.ie](mailto:barbara.moore@ucd.ie)

[‘Reclaiming fatherhood: Men’s use of ‘emotional reflexivity’ to meet the demands of 21<sup>st</sup> century fatherhood.’](#)

Contemporary parenting is being carried out in an era of rapid and transformative social change in family structure and practices in Ireland. Yet, family-related discourse has remained primarily matri-central, with fathers often consigned to an invisible norm in family life and their contribution to family life categorized according to more traditional gendered criteria. This large yet mainly theoretically invisible group of men are the focus for this study. Based on a qualitative study of nineteen resident co-parenting fathers, this paper explores transitions in fatherhood at the interactional level of family life. Research has indicated that this is a dynamic site of flexibility and change, a critical space for re-imagining fatherhood. Specifically, this

study argues that the construction and performance of fathering, has been impacted by deliberate resistance to previous patriarchal models and draws on a more individualised approach. It suggests that in the light of broad social change in institutions such as family, men are drawing on emotionally reflexive practices, to respond to contemporary demands on fathers and to construct their fathering approach. In the absence of models and precedents for emotionally connected fathering, these men are developing meaningful relationships with their children in opposition to the traditional, emotionally distant, relations they experienced with their own fathers. Men are prioritizing emotional connection and are developing ways of consolidating this by actively interpreting and responding to their own and their family members' emotional needs. These emotional reflexive practices promote the development of resilient, close relationships with children and enable negotiation of unstable social and personal environments. Allowing the men to become the fathers they want to be. The study proposes that these emotionally reflective processes are 'undoing' gender difference in parenting. Challenging the resilience and normalisation of gender-specific, dichotomized approaches to care in the family. Undermining essentialist notions around the performance of emotions in parenting roles. In turn, this emerging model of fatherhood has significant implications for gender dynamics in family life and in particular for social institutions who are trying to respond to contemporary demands on working parents and their caring responsibilities.

*Emotional reflexivity, reclaiming fatherhood*

Marcin Lisak  
Institute for Catholic Church Statistics, Warsaw (Poland)  
[marcinlisak@yahoo.com](mailto:marcinlisak@yahoo.com)

[The decline in religiosity among Polish immigrants living in Ireland](#)

This quantitative research examines the transformation in religiosity of Polish immigrants living in the Republic of Ireland. Empirical results are based on respondent-driven sampling (RDS) that allows to survey across hard-to-reach Polish immigrants. RDS sample of 510 respondents retains the data equal to a random sample of Polish subpopulation (over 122 thousand) [Census 2016] which is the largest group of immigrants living in the Republic of Ireland. This quantitative method is triangulated with qualitative ones: focus group interviews and in-depth interviews. The outcomes support the hypothesis of secularization accordingly to its modified form that based on the safety axiom (economic welfare) and the cultural traditions axiom [Norris, Inglehart 2004]. The analysis lead to define what is a link between migration experience and immigrants' religion [Massey, Espinoza Higgins 2010; Garcia-Munoz, Neuman 2014; Lisak 2015].

*religion, migration, secularization, Polish immigrants*

Saturday 3.00 – 4.30  
Session 9

### Panel

#### **Political Socialisation of Youth, The Role of Education**

(Chair: Grainne McKeever)

The process of political socialisation of youth is important terms of understanding how and why young people are alienated from or engaged with the civic sphere. The role of post primary schooling as an agent of political socialisation in Ireland is examined by the three speakers on this panel.

The first paper offer offers an insight into the new civics course, *Politics and Society* and presents an ethnography of the rolling out and teaching of such a course from a teaching and administrative perspective.

The second paper focuses on the outcomes of the same course for the students , drawing on survey data from approximately 1000 sixth year student this paper presents an analysis of how the course has impacted the political development of those who have taken part in the pilot study, compared to those students who have not.

The final paper on this panel examines Sex-based difference in sense of political efficacy for young citizens, exploring the link between socialisation experiences in educational environs, sense of political competence, and gender political role expectations. Analysis for this paper is based on a mixed-method survey of post-primary students aged 16-18

Gráinne McKeever, UCD, [Grainne.mc-keever@ucdconnect.ie](mailto:Grainne.mc-keever@ucdconnect.ie)

#### Social capital, Schooling and the Political Socialization of youth

The term political socialisation can sometimes be contentious; often associated with the inculcation of political values. However, the phrase also refers to the process of learning how to think, act and engage politically, making it an important, yet under researched field of sociology and political science. Political socialisation is a crucial element of human socialisation, as it develops our ability as political actors, to access power and influence change within society. Yet without appropriate access to information, experience and space with in which to develop the necessary skills to partake in political life, the political socialisation of the individual is liable to be underdeveloped or delayed.

Putnam's theory suggests that social capital, networks and associations are a key component in building and maintaining democracy. This research employs Putnam's conception of Social Capital to examine the role that post primary schooling in Ireland plays in the political socialisation of young Irish citizens. Taking five coeducational post primary schools, across five socioeconomic strata who piloted the *Politics and Society* course for Leaving Certificate, and five twin schools which did not, this study examines the potential of the course in preparing young people for active civic engagement and political participation, through the lens of social capital.

Based on approximately 1000 surveys with sixth year students, this research presents evidence to suggest that Putnam's theory on the link between social capital and political engagement holds true in the case of Irish Post Primary schooling.

**Political socialisation; A study of sex and sense of political competence in the Republic of Ireland.**

Dr. Philip Murphy, UCC, [Philip.murphy@ucc.ie](mailto:Philip.murphy@ucc.ie)

Traditional sex-based differences in voting turnout have decreased in Western democracies in recent decades. They remain in many modes of electoral (candidacy, partisanship) and non-electoral (protest, social movements) participation (Inglehart and Norris, 2003; Metzger and Smetana, 2009). Supply- and demand-side explanations have been posited to explain these differences (Norris, 2007). Within supply-side explanations divergent resources, skills, and participatory norms are prominent lines of discussion. The latter comes from a cultural paradigm and emphasises the importance of political socialisation in early life stages (Gordon, 2008). Studies have found that sex-based differences in participatory habits in pre-adulthood (Hooghe and Stolle, 2004; Malin et al, 2015). Political efficacy, the self-appraisal of political competence, is considered influential in explaining participation. Sex-based difference in sense of political efficacy at citizen and elite level continue to be observed elsewhere (Mayer and Schmidt, 2004; Pruyssers and Blais, 2014). Cultural changes in Ireland in recent decades have reframed the context of political socialisation, such as; professional role expectations, the expanse of post-primary political education, and the introduction of party candidate gender quotas. In this context, this paper considers the distribution of political efficacy among adolescent males and females on the verge of political adulthood. It explores the link between socialisation experiences in educational and associational environs, sense of political competence, and gender political role expectations. Analysis for this paper is based on a mixed-method survey of post-primary students aged 16-18 (n 850) in Cork city and county.

### **Teacher Experiences of the Rollout of Leaving Certificate a Politics and Society**

Dr. Jerome Devitt, TCD PASTAI, [Jeromedevitt@gmail.com](mailto:Jeromedevitt@gmail.com)

This paper proposes to give an interim report on the progress of the new Leaving Certificate subject, "Politics and Society", from the classroom teacher's perspective. It will present a brief overview of the subject specification before offering a critical evaluation of the progress of the implementation of the subject as it moves to the completion of Phase One of the Nationwide rollout. The discussion will focus upon the following areas: teacher experience of CPD, Administrative Challenges within schools, difficulties associated with Assessment criteria, and teacher-led initiatives to address challenges faced at the 'chalk face' and some of the ethical considerations around the subject. It will conclude by offering a brief overview of the prospective challenges as the subject expands to include the 67 new schools who are joining the subject for the Leaving Certificate class of 2020.

The paper will draw upon a limited amount of primary quantitative investigation of the experiences of P&S teachers, but makes no claims to offer a comprehensive analysis of the wide-ranging experiences of teachers in different Socio-Economic scenarios. Instead it aims to provide a qualitative 'snap shot' of teacher experience in the first 24 months of the subject's development. It will also briefly address the experience of the students and their response to the first terminal examination of the subject in June 2018, and look ahead to developments being undertaken by PASTAI, the Politics and Society Teachers' Association of Ireland.

## **Roundtable**

### **Experience meets Theory. Adapting Collective Memory-Work for Sociology as a Political Project.**

(Chair: Robert Hamm)

Experience meets theory. Sociology as a political project? What is it for and who is it about? The case of Collective Memory-Work and its adaptations.

Collective Memory-Work is a method of inquiry developed by a group of women around the sociologist Frigga Haug at the intersection of Feminism and Marxist theory. From the outset it was an interventionist method intended to produce a shift in the social sciences by overcoming the researcher-researched-divide.

Central to CMW are short self-generated texts depicting memories of participants (including the researcher/s) in a research project. In the original approach these memories are subjected to a scrupulous critical analysis with the aim of tracing the interconnectedness of self-constructions and social conditions.

Since its development in the 1980s the method has migrated across disciplinary boundaries, from sociology to, eg., psychology, gender studies, cultural studies, education, business studies, health studies, sport and leisure, tourism studies. In this process it has been adapted to fit local circumstances, institutional frameworks, and various disciplinary backgrounds.

The roundtable will bring together perspectives on the use of CMW as an interventionist method with a declared emancipatory intention within the realms of academic research and teaching.

Guiding questions:

- What adaptations of CMW have been developed for which purposes?
- What is gained, what is lost, and what connections across disciplinary boundaries are made in the adaptation processes?
- How do these adaptations relate to the current state of affairs in sociological research and teaching?
- What is the potential of CMW for connecting sociological research and teaching to social movements, and adult education in a manner that supports emancipatory learning processes and social progress?

On this basis the roundtable will offer exactly what is aimed at in the conference: “stimulating opportunities to engage in conversations concerning what sociology is for and who it is about, the state of sociology and the currently very challenging wider contexts of higher education, research, teaching transformations, the political and policy contexts and engagement with different publics.”

Robert Hamm, Maynooth University  
robert.hamm@mu.ie

Rachel Thomson, University of Sussex  
R.Thomson@sussex.ac.uk

Maria Vlachou, Institute for Research on Migration, Ethnicity and Society (REMESO),  
Linköping, Sweden  
vlachou.maria23@gmail.com  
*Collective Memory Work, Interventionist Research, Experience Based Inquiry*

## K - Connecting Sociology and allied disciplines and practices

Dr. Aimie Brennan\* and Dr. Angela Canny

Mary Immaculate College

[aimie.brennan@mic.ul.ie](mailto:aimie.brennan@mic.ul.ie)

[Exploring Student Engagement with Sociology in Initial Teacher Education](#)

The connection between Sociology and Education has continued to be valued in Ireland throughout numerous educational reforms since the 1970s (Coolahan, 2013). The Sociology of Education is incorporated as one of the core Foundation Studies disciplines in initial teacher education (ITE) programmes around the country on the basis of the Teaching Council (2017) requirements for teacher education. Despite the seemingly positive connectedness between Sociology and Education in policy, as teacher educators, we have experienced significant disengagement of student-teachers when studying Sociology. The theoretical basis of many Sociological concepts seems to jar with student teachers' practice-oriented perception of education.

This paper will present new findings from a mixed-method study involving more than 200 students of ITE. Analysed using a phenomenological lens, the data gathered from questionnaires and focus groups explores: student-teachers' engagement with the sociology of education during ITE; their perspectives on the relevance of sociology to issues in primary education; and their perspectives on the relevance of sociology to their role as primary-level teachers. Qualitative and quantitative data will be used to explore student-teachers' engagement with Sociology and will raise questions for teacher educators concerned with preparing student-teachers to become flexible, equalitarian professionals who think critically and link theory to practice.

*Sociology of Education, Teacher Education, Student Engagement*

Maighread Tobin

Department of Sociology, Maynooth University

[Maighread.tobin@mu.ie](mailto:Maighread.tobin@mu.ie)

[Tracing illiteracy in the Irish archives](#)

The 1911 Census returns show that 12% of the adult Irish population were designated as *illiterate*. The International Adult Literacy Survey of 1998 (OECD 2000) concluded that 25% of Irish adults had little or no literacy. A similar survey in 2013 (OECD 2013) found that 18% of Irish adults had limited literacy. These figures point to the presence of poor literacy as a feature of the Irish social world. The capacity of literacy status to be used as a basis for exclusion provides an impetus for my recent research study, which explores how *the illiterate person* was constructed in twentieth-century Irish society. Although located within Sociology, the study also forges connections with literacy research from the disciplines of Education and History.

An illiterate population cannot produce first-hand written accounts. This gives rise to the methodological challenge of seeking data about a group who leave no written traces. However, illiterate Irish adults were originally children, who were required to engage with compulsory schooling in some way. The education system is one of the arenas where membership of a society intersects with formal record-keeping practices. Compulsory mass education provides the main vector for literacy in the modern state, so reports from the education system tend to include observations on literacy and illiteracy. This led me to the Irish Department of Education archives. These and other archives became the key sources of data for my study. This

presentation reflects on the paradox of using written archives for a research project on illiteracy. It discusses the ethical and methodological aspects of approaching and engaging with the Irish archives, and the dilemmas involved in reporting unanticipated findings from these archives.

*Literacy, Exclusion, Archives*

Susan McDonnell  
IT Sligo  
[mcdonnell.susan@itsligo.ie](mailto:mcdonnell.susan@itsligo.ie)

[Boundaries and connections: Young children's explorations of race in local and global spaces](#)

Drawing on arts-based research with children from migrant and non-migrant backgrounds in Irish primary schools, this paper brings focus to younger children's intersubjective meaning-making processes around race, which are situated in local settings but overlapped by broader texts of global media, spatial regulation, cultural symbolism, and normative whiteness. Unsettling assumptions of homogeneous Irish childhoods and of children's passivity in relation to their social worlds, the paper explores children's negotiations of belonging to national communities. It illuminates processes of production and contestation of normative and raced Irish childhoods through practices that were spatial, institutional and mediated but were also reproduced by children themselves. It suggests that exclusionary currents were corroborated by conceptualisations of migration and asylum, embedded in narratives of nation, that categorised some children as 'out of place'. Children's contestations of such binary discourses occurred in two key ways. Firstly, the paper considers the productive potential of children's, especially minoritised children's, marginal positioning as a site for questioning or transgressing definitional boundaries. Secondly, it focuses on practices which forged and maintained connection. While problematizing assumptions of migrant children's passivity in raced settings, the paper also acknowledges the necessity for broader commitments by adults in order to operationalize children's agency in this regard. As such, the paper suggests that interrupting exclusionary raced identities in Irish primary schools requires engagement with children's world-making practices and the multiple resources that inform their lives.

*Childhood, migrant, race, place*

John O'Brien  
Waterford Institute of Technology  
[jfobrien@wit.ie](mailto:jfobrien@wit.ie)

[The Monto, McDaid's and Temple Bar: Dublin, Drinking Scenes, and Creativity](#)

The paper will examine the link between artistic creativity and place, through examining the relationship of creative activity and spaces in which there is a liquefaction of structure, through association with the night, commerce, alcohol,

intoxication, sex, and crucially the 'connection' to and 'disconnection' from other places as means of opening up imaginative possibility. The concrete focus will be on Dublin, and three ages of its night-time economy. The first is the early 20<sup>th</sup> Century red light district of Dublin, the 'Monto', the second is the post-WWII drinking scene of Brendan Behan and JP Donleavy, and the third is the contemporary core of night-time activity: Temple Bar. They represent layers of imagination upon which the succeeding eras are formed, and are part of an invention of tradition in which place is conjured through a construction of heritage, through disconnection from one place and connection to another. The Monto is immortalised in cultural memory through its depiction in the *Circe* episode of Joyce's *Ulysses*, and through the 1966 Dubliner's recording of *Take her up to Monto*, and more obliquely in Roisín Murphy's 2016 album of the same name, variously refracted through the 'disconnection' from Ireland and 'connection' to other scenes and markets. The drinking scene of Donleavy and company is crystallised in his novel *The Gingerman*, refracted through the connection to the exotic American 'other'. Finally, it will be shown how Temple Bar and its night-time economy is a product of global interconnection, through the imitation of creative-city thinking, where the promotion of licence becomes official policy, unlike in the uneasy tolerance of the earlier eras. However, the connection of this latest scene of intoxication to the creative scenes of the past will be questioned.

*Alcohol, Creative Cities, The Monto*

## Keyword index

- activist-academic, 27
- Addiction, 40
- Aest-Ethics, 32
- Alcohol, 51
- allied disciplines and practices, 49
- archival method, 32
- Archives, 50
- Art, 30, 32
- boundary making, 38
- Bourdieu, 33, 36, 40
- Brexit, 22
- Capacities, 17
- capitals, 19, 22, 33, 36, 41, 46
- Capitals, 11, 36
- Catholic, 26
- Childhood, 50
- children, 5, 13, 26, 34, 41, 42, 44, 45, 50
- Children, 42
- Citizen science, 15
- climate change, 24
- Colonial Encounters, 32
- communities, 17
- community action groups, 17
- cosmopolitanism, 26
- Creative Cities, 51
- creativity, 30
- Critical Higher Education Studies, 39
- cultural translation, 20
- Debt, 29
- Decolonisation, 19, 32
- Decolonisation, 31
- Deserving Poor, 34
- diasporas, 32
- Diasporas, 34
- disciplinary boundaries, 48
- Discourse, 27
- discrimination, 42
- Diversity, 34
- drugs, 28
- economic insecurity, 35
- economy, 40
  - recession, 41
- Education, 9, 10, 11, 13, 15, 19, 24, 27, 33, 39, 46, 49, 50
- embodiment, 40
- Emotion, 33
- Emotional labour, 38
- Englishness, 23
- Ethnography, 18, 23
- Eurocentric knowledge, 27
- Exclusion, 50
- Expertise, 36
- family, 35
  - fatherhood, 45
  - parenting, 44
- Family, 16
- Farming, 16
- Fishing, 17
- Geertz, 40
- Governmentality, 29
- Habitus, 40
- Heritage, 25
- historical, 40
- History, 49
- human rights, 29
- Identity, 25
- illiteracy, 49
- immigration, 45
- Immigration, 35
- India, 31
- individualization, 26
- Inequality, 23
- injustice, 20
- Insideness, 16
- Insolvency, 29
- institutional care, 44
- Intercultural Education, 27
- Ireland, 35, 39
- Justice
  - Global Justice, 27
- knowledge
  - Child knowledges, 41
  - subjugated knowledge, 29
- Language, 25
- Literacy, 50
- logos/bios, 20
- Maps, 18
- Market Traders, 17
- mediatisation, 25
- Mediatisation, 34
- methods
  - archival research, 50
  - Collective Memory-Work, 48
  - Community mapping, 41
  - Creative Methods, 43
  - mixed methods, 46, 49
  - quantitative methods, 45
  - self-report survey, 42
- Midlands, 40
- migrant, 50
- migration, 22, 26, 45
- MIPEX, 35

military, 37  
 Monto, 51  
 Moral Underclass, 34  
 music, 42  
 narrative, 42  
 Narrative Inquiry, 18  
 national culture, 31  
 Nationalism, 18  
 Nationality, 25  
 Negotiating Market Conditions, 17  
 neo-liberalism  
     neo-liberal university, 19  
 Neo-Liberalism, 34  
 Occupational Identity, 17  
 participation, 15  
 pedagogy, 21  
     pedagogical spaces, 27  
 penal culture, 29  
 place, 50  
 place belonging, 22  
 Policing, 34  
 policy, 28  
 Political Participation, 42  
 Political Socialization, 46  
 Politics, 33  
 post/decolonialism, 23  
 power, 12, 17, 22, 23, 27, 28, 29, 33, 34, 42, 44, 46  
 Power, 33  
 Professional identity, 37  
 Professional Identity, 36  
 Public Perceptions, 34  
 quantitative methods, 28  
 race, 50  
 racism, 42  
 reflexivity, 26  
     Emotional reflexivity, 45  
 Reflexivity, 30  
 regeneration, 42  
 regulation, 15  
 Relationality, 23  
 religion, 45  
 Religion, 26  
 religiosity, 26, 45  
 Representation, 30, 33  
 resilience, 40  
 Retirement, 16  
 Sacred Places, 31  
 secularization, 45  
 Silence, 44  
 Social connections, 40  
 Socio-ecological imagination, 24  
 sociologies of higher education, 39  
 Sociology and its publics, 42  
 Sociology of knowledge, 15  
 solidarities, 39, 42  
 South Africa, 39  
 Stigma, 18  
 Succession, 16  
 suicide, 38, 43  
 sustainability, 38  
 Sustainability, 24  
 Teaching sociology, 19  
 Teaching Sociology, 28  
     teacher experiences, 47  
 Time, 18  
 touch, 44  
 Transcription, 30  
 Transformation, 39  
 Travellers, 43  
 Treatment, 28  
 Universities, 39  
 violence, 20, 40, 42  
 visual, 25  
 Voice, 19  
 Welfare Cheats, 34  
 wellbeing, 41  
 Wellbeing  
     Mental Health, 12, 43  
 Women's Struggle, 31  
 work, 17, 35  
     Job quality, 36  
 work-life balance, 36

## Conference Participants

Ann	Averill	National University of Ireland
Dina	Bellugi	Queen's University Belfast
Jimmy	Billings	University College Dublin
Gerard	Boucher	University College Dublin
Matt	Bowden	Technological University Dublin
Andrew	Bray	Technological University Dublin
Aimie	Brennan	Mary Immaculate College
Lorcan	Byrne	Limerick IT
Delma	Byrne	Maynooth University
James	Carr	University of Limerick
Brittinae	Casteen	Maynooth University
Hasret	Cetinkaya	ICHR - NUIG
Dyuti	Chakravarty	University College Dublin
Wayne	Chan	Open University Hong Kong
Shane	Conway	NUI Galway
Mat	Creighton	University College Dublin
Catherine	Cronin	NFETLHE
Eoin	Devereux	University of Limerick
Eoin	Devereux	University of Limerick
Jerome	Devitt	TCD PASTAI
Peter	Doak	University of Leeds
Kirsty	Doyle	Waterford Institute of Technology
Kayti	Everette	NUI Galway
Liam	Farrell	NUI Galway
Alice	Feldman	University College Dublin
Eluska	Fernandez	University College Cork
Eoin	Flaherty	Queen's University Belfast
Sharon	Flynn	NUI Galway
Emmet	Fox	SOA
Andrew	Galvin	Institute of Technology Sligo
Elena	Genova	University of Nottingham
Andrew	Gibson	Trinity College Dublin
Jane	Gray	Maynooth University
Lorraine	Green	Edge Hill University
Ecle	Gusciute	TCD/UCD
Brendan	Halpin	University of Limerick
Robert	Hamm	Maynooth University
Carmel	Hannan	University of Limerick
Mark	Haugaard	NUI Galway
Amy	Healy	Mary Immaculate College
Richard	Healy	Maynooth University

Jonathan	Heaney	Queen's University Belfast
Mike	Hynes	NUI Galway
Ebun	Joseph	University College Dublin
Andre	Keet	Nelson Mandela University
Lydia	Kelly	NUI Galway
Ronan	Kennedy	NUI Galway
Kieran	Keohane	University College Cork
Su-ming	Khoo	NUI Galway
Zania	Koppe	NUI Galway
Tanja	Kovacic	NUI Galway
Martin	Laheen	University of Limerick
Theo	Leschevin	Maynooth University EHESS
Marcin	Lisak	Institute for Catholic Church Statistics, Warsaw
Ruth	Lynch	University of Limerick
Vesna	Malesevic	NUI Galway
Rui	Marques Pinto	Integration Council
Aine	McAdam	Maynooth University
Niamh	McCrea	Institute of Technology Carlow
Susan	McDonnell	Institute of Technology Sligo
Darragh	McGee	University of Bath
Declan	McGovern	Maynooth University
Brian	McGrath	NUI Galway
Grainne	McKeever	University College Dublin
Michael	McLoughlin	University College Dublin
Paula	Meaney	University College Cork
Lucy	Michael	Ulster University
Michelle	Millar	NUI Galway
Barbara	Moore	University College Dublin
Lisa	Moran	Edge Hill University
Philip	Murphy	University College Cork
Suzanne	O Keeffe	Maynooth University
Judith	O'Connell	NUI Galway
David	Olayuke	University College Dublin
Shane	OMahony	University of Manchester
Shane	O'Mahony	University of Manchester
Jill	O'Mahony	Waterford Institute of Technology
Sean	O'Riain	Maynooth University
Padraig	O'Sabhain	NUI Galway
Sara	O'Sullivan	University College Dublin
Jacqueline	O'Toole	Institute of Technology Sligo
Barbara	O'Toole	Marino Institute of Education
Dipak	Panchal	
Saskia	Papadakis	Royal Holloway London

Martin	Power	University of Limerick
Zach	Roche	University of Limerick
Paul	Ryan	Maynooth University
Kevin	Ryan	NUI Galway
Wojciech	Sadlon	Institute for Catholic Church Statistics, Warsaw
Amanda	Slevin	Queen's University Belfast
Lorraine	Tansey	NUI Galway
Rachel	Thomson	University of Sussex
Maighread	Tobin	Maynooth University
Tony	Varley	NUI Galway
Maria	Vlachou	REMESO, Sweden
Lisa	Warwick	University of Nottingham
Iarfhlaith	Watson	University College Dublin
Elisabetta	Zontini	University of Nottingham

## Connect to Wifi

NUI Galway uses Eduroam. You may already be connected if your home university uses eduroam.

*To configure your device*

The eduroam installer tool (CAT) configures your device to securely connect to this service. The eduroam installer is available at <https://cat.eduroam.org>

**Note:** You must be connected to the Internet to complete this task, if you are on campus you can connect to [NUIGWifi](#).

Full instructions for all device types are at <https://www.nuigalway.ie/information-solutions-services/servicesforstaff/wifi/eduroam/>

## Parking

Pay and Display parking is available on campus. Pay By Phone is recommended.

See <http://www.nuigalway.ie/buildings/service-helpdesk/get-to-around/> for details of payment online, rates and available parking places.

## Walking/Public Transport/Cycling

From Train & Bus Station:

10 mins by taxi

Walking 27 mins

<https://goo.gl/maps/KUji3zeeSNy8ab98A>

## Social Media

Please use social media respectfully towards other conference participants.

We will be using the hashtag #SAICon2019 on Twitter and Facebook

You can connect to us on Twitter at [@soc\\_assoc\\_ire](#) and on Facebook at [www.facebook.com/SociologyIreland](http://www.facebook.com/SociologyIreland)





NUI Galway  
OÉ Gaillimh

# Léarscáil den Champas Campus Map

