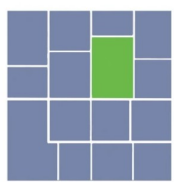Sociological Association of Ireland
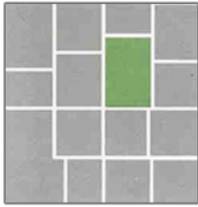Annual Conference

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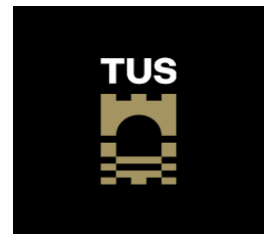Association of
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TUS

May 13 - 14 2022
Technological University of the Shannon

Book of Abstracts

SAI Annual Conference Programme

Technological University of the Shannon, Moylish Park, Limerick.

Friday May 13th and Saturday May 14th, 2022.

Contents

1. Abayomi Ogunsanya (Independent Scholar)

Transforming Precarity in Ilé Adúró: Place-/home-making Practices and Performative Strategies of Nigerian Asylum Seekers in Ireland's Direct Provision Centres

This study proposes an alternative analysis of Ireland's direct provision system using the ethnic terms Ilé Adúró and Adúró as analytical categories and with specific focus on Nigerian asylum seekers in DP centres. In Yoruba, Ilé is generally used to describe a house (a physical dwelling) or a home (the phenomenological category which embodies structures of feeling and "the location where human experience and consciousness take on material and spatial form" (Seth M. Low & Denis Lawrence-Zuniga 2003: 3). Adúró refers to one who is waiting or one who is in a situation of expectation, of transition. The idea of 'home' is crucial to the discursive construction of Ilé Adúró as an analytical tool. If a home is defined, among other considerations, by a sense of its being the locus of (positive) sentiment and phenomenological attachment, direct provision centres do not appear to fit this description, but how do asylum seekers living in nubibus able to transcend—or transform—their precarious condition while in DP? What sort of 'alternative home' emerges from transforming the living spaces and conditions of life in DP? In my analysis, I draw attention to their place-/home-making practices and to performativity—to the complex interplay between agency and structure, between the migrant (read asylum seeker) (as a creative, strategizing subject in combat with those forces that shape, constrain, and even constitute their subjectivity) and the social condition of precarity which living in DP imposes. The analysis relies on autoethnographic account and on a series of qualitative secondary data using the Qualitative Secondary Analysis approach.

2. Aidan O'Sullivan (BCU)

Abstract-Both sides of the Irish Sea

This paper will present the author's co-authored research with Dr. Zaki Nahaboo (attendance to be confirmed) on how Britain-based members of the Irish and Northern Irish Diaspora view the future of Northern Ireland post Brexit. It is based on primary data generated via an online photo survey that asks respondents to select the photos that best describe the constitutional future of Northern Ireland and explain their choices. We will discuss our emerging findings including: An emerging Irish Republicanism that dissociates from traditional parties like Sinn Féin and instead views a shared constitutional future between a Unified Ireland and the EU -Binary descriptions of Brexit/DUP positions as opposed to Remain/Republican identities. A view of this United Ireland within the EU as an ideal site for the protection of civil rights, particularly around reproductive and gay marriage rights that potentially marginalises incongruous experiences to this narrative such as refugees in Direct Provision. This fits in well with the concept of home and how the

diasporas that live in Britain draw off their experience of living in, or having deep connections to, two polities to shape predictions on what the future of Ireland and Northern Ireland could look like.

3. Aidan Settman (MU)

Pregnant People Who Inject Illicit Drugs: Stigmatization From Emergency Room Nurses In Western North Carolina

Frontline care providers such as emergency nurses often interface with socially stigmatized individuals in need of medical care. Negative attitudes toward marginalized categories of patients, such as those who use illicit intravenous drugs while pregnant, may significantly affect the quality of healthcare patients receive. This study builds on existing knowledge of healthcare professionals' attitudes regarding pregnancy and drug use. In the Southeastern U.S., Western North Carolina, an anonymous survey was administered to a convenience sample of emergency room nurses (n=102) using a mix of online and paper-based methods. Survey questions addressed nurses' attitudes on multiple attitudinal dimensions, including but not limited to punishment, interactions with pregnant people who use illicit intravenous drugs, and assumptions about pregnant peoples' judgment. Results indicated respondents demonstrate mostly negative, punitive attitudes towards pregnant people who use illicit intravenous drugs. Participating emergency room nurses' negative and punitive attitudes suggest the potential for negative interactions with pregnant people who use illicit intravenous drugs, which may cause this at-risk population to avoid hospitals due to the potential of stigmatization.

4. Alexander Stingl (NUIG).

Inhabiting, occupying, living, or dwelling in the so-called Bioeconomy: Toward a sociology of sustainability and resilience for human and non-human worlds.

In response to the Anthropocene, the Global Political Economy is transformed into the Bioeconomy. This new governance master-narrative has existed for the past decade and a half as both a discourse and as a transnational policy network. Chasing this emerging Bioeconomy agenda through multiple capillaries and partial connections as a holistic global ensemble is an immense effort that social research seems slow to begin. In this paper, I elaborate the justification of Bioeconomy as a research field for sociology that is contributing to a particular line of inquiry: (How) Is intersectional environmental justice possible? The Bioeconomy addresses the Anthropocene but does follow in the footsteps of the Global Northern, carbon-infrastructural, "extractive" rationality that caused it. It replicates and simultaneously reinforces existing inequalities as well as creates new forms of inequalities. The Bioeconomy narrative re-tells and re-matters the story of the world we live in – past, present, and future. This goes beyond human/social relations and involves how we inhabit and dwell in this world together with non-human agents. The realization of bioeconomic goals of sustainability

and resilience – all-too often constructed, articulated, and gatekept in "Western"/"Euromodern" technocratic devices and indices – must, in order to truly allow a more just future where the Earth has not turned into a hostile planet but remains our home, do both: integrate input from a critical sociological imagination while allowing a reimagining of that very sociology to include lively and stubbornly agentic non-human worlds and relations, which indigenous (socio)cosmologies have for the longest time tried to teach us.

5. Alizee Delpierrre & Didiier Demaziere (both Sciences PO)

Activate and... What else? A critical analysis of EU activation policies for the unemployed

The so-called activation of the unemployed is widespread in Europe, invading public policies, steering of institutions, management systems, technical instruments. The activation of the unemployed consists in the implementation of a set of measures that (more or less) strongly encourage or coerce the unemployed to find a job, and to take it quickly whatever its qualities. So, in many European countries, a governance of the unemployed has more and more shaped the experiences of joblessness. But what are the concrete effects on the labor market and the unemployed 'lives? What job market and, more broadly, what social model, are these activation policies shaping for the future of EU countries? To answer these questions, we first draw the landscape of activation policies in public employment services (PES), identifying the main tendances from the vast international and comparative literature existing on Active Labour Market Policies (ALMP). Secondly, we study, from various fieldworks conducted inside the PES, and close to unemployed, counselors and trade unionists, the material, collective and individual effects of these policies on their everyday work, lives, and perception. Finally, we open a discussion around the threats ALMP pose to the global labor market structure, and more generally, on the values shaping the EU social models. Activation, and profiling tools supporting them, can be described, in the wake of Foucault's work, as "governmentality" or government of the experiences and conducts, because the aim is to socialize and mould individuals into compliance with normative requirements, according to a "strategic programming of an individual's activity" (Foucault, 2008: 223). What does this phenomenon reveal on the meaning and definition European societies give to the welfare state?

6. Amin Sharifi Isaloo (UCC)

Statelessness and the right to have rights

Modern walls/fences in borders increase statelessness and ignore the rights that belong to every person by virtue of existence. The main promises of modernity such as protection, equality, equity, dignity for the weak and poor, security and social justice are now considered only for those who came to be regarded as true members of the nation. Statelessness, which is both legal and human problem,

is the condition of not having rights and nationality. It is about living without the protection of the state and is interconnected with identity and exclusionary problems. In other words, it is nationality or citizenship that determines who has the right to be included and to be protected by the state. Drawing on Hannah Arendt's most quoted and often interpreted phrase 'the right to have rights' this paper will illustrate how inherited colonial borders and building walls/fences, which are a continuous source of tension, undermine human values and rights and provoke an aggressive manner and behaviour towards the stateless people, 'others' and 'outsiders'

7. Anna Kennedy (Ulster University).

Labour within the home: To be in control of family life is to be a 'good mother'.

This paper explores mothers' perceptions of both the visible and invisible labours associated with the home and family life. Despite the increased involvement of fathers in recent decades, mothers remain largely responsible for domestic, emotional, and mental labour within the home. Through qualitative interviews and written follow up responses, the experiences of fifteen mothers of children in the middle childhood years living in Northern Ireland were explored. Data analysis closely aligned with constructivist grounded theory revealed a variety of experience and feelings towards domestic responsibilities. Stay-at-home mothers expressed contentment for this aspect of their chosen role. However, some working mothers experienced their domestic reality as a burden, having given up trying to gain support, while others worked to maintain a measure of equality in their homes. All mothers, however, controlled domestic life whether they wanted to or not. Interestingly, feelings towards the responsibility and completion of invisible labours differed. Even when these labours were experienced as overwhelming, a want to complete emotional and mental labour were dominant expressions, with the need to be in "control" stated by several mothers. This paper suggests that being in control of the physical, emotional and organisational aspects of family life is perceived as a key aspect of the 'good mother' and the internalised image of the maternal ideal.

9. Antoinette Jordan, Dr Zeta Dooly, Dr Ray Griffin (All SETU).

Data in welfare: biopolitics of algorithmic welfare and the (in)dividual

The home has become a site of interaction with public employment services (PES) in many countries as digital services and creeping digital-by-default models of service delivery were introduced. Further, statistical profiling models are used to categorise unemployed jobseekers in one third of OECD countries (OECD, 2018). Resistance to this datafication of welfare mainly emerged from caseworkers, with several digital-by-default and profiling systems shut down (Riipinen, 2011; Allhutter *et al.*, 2020; Matty, 2013). However, the national employment services strategy in Ireland reinforces a commitment to both digital delivery and profiling (Government of Ireland, 2021). In exploring the

datafication of welfare we look to data in welfare. Foucault (1978) debates supervising populations through biopower, using "an entire series of interventions and regulatory controls". Deleuze (1992) explores the role of computers in societies of control, assigning codes to (in) dividuals to potentially single out "subjects at risk". This datafication of welfare encompasses the collection of data and the statistical measurement of (unemployed) populations of interest. Using ethnographic fieldwork, interviews and documentary analysis, we investigate how this data is collected, by who and why. Early analysis indicates elements of the datafication of welfare rebranded as a personalised service, backed up by significant state investment in service delivery modernisation.

10. Aoife Titley (MU)

'Deferred, denied and dying dreams': The continuum of barriers to initial teacher education for young people from minoritized ethnic backgrounds

Notwithstanding efforts to increase higher education participation in Ireland, there remains inadequate representation from groups such as lower socio-economic, minority ethnic and individuals with a disability (HEA, 2016). This is particularly the case for primary initial teacher education (ITE) in Ireland, where despite the diversification of teaching emerging as somewhat of a policy priority in recent years (DES, 2018), student teachers remain overwhelming White, female, settled, middle-class and Catholic (Keane & Heinz, 2016). Students from under-represented and racialised groups face a myriad of cultural complexities, institutional limitations and economic constraints to becoming a primary teacher. These barriers span the continuum of access and admissions, post-entry to ITE and transition to teaching. At a pre-entry level, barriers can include the comparatively lower learning outcomes of students from minoritized backgrounds during their school careers; lack of financial resources; specific criteria and requirements of entry to ITE, lack of confidence and awareness to opt for a teaching career; prior negative or discriminatory experiences in school and the denominational nature of the Irish education system. At post-entry level, problems of access can often be replaced with other issues such as a lack of cultural support groups, an ethnocentric teacher education curriculum and systemic discrimination experienced by minoritized students within the wider educational system. Unfortunately, the picture is no brighter at a practicing teacher level, where minoritized teachers are constructed, first and foremost, as ethnic and racialised teacher-subjects (Santoro, 2013), often essentialised as cultural brokers and burdened with additional expectations in comparison to their White peers. Using the tool of counter-storytelling (Delgado, 1989; 1995), within a critical race theory framework, this presentation will reveal findings from a PhotoVoice research project with minoritized ethnic young people interested in pursuing a career in primary teaching. Through image-narratives, counter stories will be shared relating to identity and belonging, the centrality of racism and exclusion in the educational experience of the young people, and their

emotional responses to the persistent inequalities and injustices they have faced in pursuit of their teaching dream.

11. Bríd Ni Chonaill (TUD)

Antiracism and experiences of policy and professional education

This presentation argues for the need to centre race in the Irish higher education policy context in order to challenge racism at individual, institutional and structural levels in the sector. Inclusion constitutes one of the six strategic goals of the Department of Further and Higher Education, Research, Innovation and Science (2021) but without visibility in terms of policy, how can the sector in general and individual HEIs guarantee they are indeed 'beacons of inclusion welcoming all' (DFHERIS, 2021: 11). 'All' includes the increasing numbers of Black students being educated within systems or structures that were not created for their success. The lack of data on ethnicity means an inability to recognise and respond to the structural impact of race. Universities comprise 'white spaces' (Garner, 2017; Johnson & Joseph-Salisbury, 2018) where whiteness engenders advantages and disadvantages (Joseph 2020). Given the link the research has shown between academic success and belonging (Loke, 2018), it is also necessary to hear if Black students feel 'at home' in these spaces. The recognition of the significance of race and the advantage of being white in an Irish HEI within higher education policy are key components to dismantling racism within the institutional structures, policy, and practice.

12. Caitriona Mc Mahon (TUS)

When home feels a million miles away: Multidimensional poverty through a sociological lens

In 2019 the Central Statistics Office indicated that 190,000 children residing in Irish households were experiencing poverty (Social justice, 2021, p.5). Research from Georgia Tech Shatakshee Dhongde demonstrates that there are several components of poverty that more accurately describe a households economic condition rather than solely financial (Dhongde & Haveman 2016). In Ireland the statistics focus predominantly on financial poverty meaning that other aspects of deprivation remain ignored inflicting detrimental consequences on Irish children. This presentation will focus on one specific theme extracted from a research focus group conducted by the researcher as part of their master's research study. The focus group comprising of five purposely selected international experts working across an array of multidisciplinary fields globally met for one hour. Data was analyzed using a process of thematic analysis (Braun and Clarke 2006 p. 10). Findings demonstrated that often the very services created to assist individuals may feel like a sharp-edged weapon or are hard to access; it further highlighted how social structures or those in power continue to keep families suffering intergenerationally then punish them for the situation. Often for those experiencing deprivation home can feel like the unreachable. Home representing safety, warmth, security and positive relationships.

13. Caitríona Ní Laoire (UCC) and Mastoureh Fathi (UCD).

Home, bordering and everyday life: young male migrants in Cork city negotiate the structural im/possibilities of home.

In this paper, we explore the role of borders in the everyday negotiation of home among young male migrants in Cork city. Drawing on in-depth qualitative research with two groups of young male migrants – refugees and international students – we juxtapose the experiences of these seemingly distinct migrant groups in order to lay bare the ways in which borders pervade migrants' everyday lives and more specifically, their understanding of home. Exploring homemaking practices and processes in the city and in domestic spaces among migrants who experience provisionality and transience, but in different ways, this paper highlights the power of bordering practices to permeate everyday life. Although the data we present focuses on the seemingly mundane and everyday acts of homemaking and feelings surrounding home, our analysis explores the power relations that make those practices and feelings possible, understandable, reproduceable and transmittable, or not. We pay particular attention to the ways in which immigration and citizenship regimes circumscribe the contexts in which home is imagined and practiced and the ways in which our participants navigate and resist the everyday bordering processes that are reproduced in this way.

14. Carmel Hannan (UL)

School effects and the uptake of Science Subjects

This presentation focuses on "School effects and the uptake of Science Subjects" (Hannan and Smyth). Smyth and Hannan (2007) highlighted the ways in which schools can constrain or facilitate particular subject choices. This paper updates this work using longitudinal data from the Growing up in Ireland, Child Cohort study on 6000 leaving certificate students in over 100 schools. The paper explores both the school and student factors shaping both the provision and take-up of Physics and Chemistry in the leaving certificate. The analyses draw on the life-course perspective to highlight how attitudes, experiences and performance in primary school shape future subject choices. Schools do matter, even controlling for important student factors like gender and class. Of particular interest is the effects of Transition Year on leaving certificate subject choices.

15. Carmel Hennigan (TUS)

The Quest – Stories of Challenges Overcome: A Narrative Identity Study of the Experiences of Immigrants in Direct Provision Arrangements in Ireland

'Nothing about us without us' (Mustafa, 2018)

The global migration crisis, estimated to effect in excess of 272m migrants internationally, according to the World Migration Report (2000), is well documented (Castelli, 2018). Closer to home, the literature on Ireland's Direct Provision (DP) system is vast. A temporary accommodation system introduced in 2000, as of April 2020, it is currently 'home' to approximately 7,400 residents (Thomas, 2021). Obliged to spend an undetermined length of time in state provided, hostel type accommodation (O'Raghallaigh, M, & Foreman, 2015), the challenges are described as financial and domestic together with limited access to education and work. The health and wellbeing of those seeking protection is negatively impacted, resulting in fear, insecurity, invisibility and, ultimately, exclusion (Moran et al., 2019; Mcginnity et al., 2020; Zwet et al., 2020) Research focusing specifically on individual asylum-seekers, however, seems under-explored. The 'voice' of those seeking sanctuary from war torn countries and oppressive regimes with minor exceptions, seems absent. These are the people for whom DP has become home. Using the Life Story Interview, this research aims to gather the stories that asylum seekers in DP tell, about themselves, to themselves and to others. McAdams (2012) suggests that the Narrative Identity approach facilitates the merging of the therapeutic and theoretical, integrating the reconstructed past and imagined future. Thus, it provides life with some degree of unity and purpose (McAdams D.P., McLean K.C., 2013).

16. Caroline Coyle & Delores Crerar (Both TUS)

Creating a Sense of Home through Creative Art Mediums within the Digital Communitas Context: A Pandemic Case Study of the work undertaken by Athlone Family Resource Centre.

In early 2020, a novel coronavirus (SARS -CoV-2) began to meander its way through our global society, resulting in a pandemic not seen since 1918. The way in which we began to see the world became a little more fragile. While industries and educational institutions adapted and transitioned to online business and teaching models; communities, specifically older people, retreated to isolate. Family Resource Centres nationwide remained opened. Our perspective of home sharpened in focus and we were challenged to find new ways of being, connecting and engaging with the most vulnerable within society. Novel means for connecting began to emerge through the working practice. Athlone Family Resource Centre began to connect with a broad cross section of society through two online community development projects. The first was originally envisioned as a local project developed through the medium of Facebook. Creating a sense of online communitas from the comfort of their own home, over 160 people stitched individual pieces that would eventually be interwoven to create 5 Community Wellness Blankets. These blankets became a tangible representation of how a community came together during a time of crisis. The second was the Lughnasah Literature, Laughs and Lyrics festival, which developed a sense of creative home between the local community, artists, writers, poets and musicians. Both online projects provided a sense of belonging for the community, a space

to discuss loneliness and fear and also embrace security and homeliness. Within this virtual space, 'a home from home' was created. This presentation will discuss both projects and provide insightful learning as to how a sense of home can indeed be developed through digital means and how such digital spaces can offer a sense of respite and resilience during profound societal change.

17. Catherine Carty (TUS)

What do we have if we don't have stories? That's who we are" – Exploring the contested concept of Belonging in Young People's Residential Care

Young people in care are required to negotiate living between the two worlds of home and care and perhaps feeling they belong in neither (Gilligan, 2006:29). The feelings of belonging, are multi-faceted and are concerned with a) the place's physical setting, b) its activities, situations and events and c) the individual and group meanings created through people's experiences and intentions in relation to that place', with 'time, place and activity intertwined' (Relph, 1976:44-45). Having a sense of place engenders a feeling of security for young people in that they have a familiar place to which they belong and can identify with (Torronen, 2006), thereby holding important symbolic significance for the formation of identify (Carter et al., 1993). However, in the case of young people in care, a place may also generate negative feelings or an internal tension; they develop a sense of belonging to somewhere that they may not have wanted to become linked to or identified with (Torronen, 2006). Because of this they face the risk of what Gilligan calls 'double exile' - facing a future 'in which they feel no sense of belonging to either world' of home or care (Gilligan, 2006:29).

18. Catherine Conlon, Kate Antosik-Parsons and Eadaoin Butler (All TCD).

When Home is Where the Abortion Is.

Ireland liberalised provision of abortion care considerably in 2019 and implemented a model of care reliant principally on self-administered early medical abortion overseen by GPs and doctors in community settings for abortions under 12 weeks gestation. In a qualitative study with 50 women accessing care in Ireland between 2019-2021 women narrated their experiences of self-managing their abortions. This paper discusses some conceptual issues raised in women's talk including how this model displaces abortion care from clinical settings to home and how embodiment and materiality present in particular ways when home is where the abortion takes place. Finally, the way the model of care assumes everyone has a comfortable and appropriate 'home' setting in which to have their abortion safely and acceptably is highlighted in the paper.

Creating Resilient Towns through Community Planning.

The reshaping of the Irish economy over recent decades has threatened the resilience of small Irish towns. In seeking to address such issues of rural decline, a model of collaborative planning called Integrated Area Planning (IAP) was developed and applied in a number of Irish rural towns over the period 2001-2019 by staff from the former Tipperary Institute (now TUS-MM). IAP had a deliberatively normative agenda, proposing that collaborative planning has the potential to prepare communities for innovation and ultimately for transformation. This paper explores how the process of IAP assisted in developing community resilience through considering four key characteristics attributed to a resilient town. These are as follows: the town has implemented a development plan; the community has strong leadership; it displays a high degree of social capital; and it has the capacity to develop the local economy. In other words, the town possesses transformative capacity that allows it to invent new structure, enabling it to thrive in an unpredictable and changeable environment. Data presented ranges over the period 2001-19 from qualitative, quantitative and documentary sources and was collected in parallel with the IAP, giving a rare longitudinal insight into this process as it operated in one community.

20. Cathy Jones (TUS)

When Prison is your Home: exploring well-being within an Irish Prison in development.

"Do prisons damage or repair? Under what circumstances, and by what mechanisms? …No single theory has been able to adequately conceptualize what happens inside the "black box" of imprisonment." (Auty and Liebling 2019:358). Liebling (2011:530) suggests that some prisons are 'more survivable' than others and differences in the moral and social quality of prisons can be directly linked to the personal growth, well-being, and levels of distress experienced by men and women in custodial care. There is also mounting evidence that the built environment of the prison could have a significant bearing upon behaviour, rehabilitation and wellbeing (Shepherd and Lenton 2016, Jewkes 2018). However, these insights are rarely reflected in the way prisons are commissioned, designed or upgraded. Over the last 20 years, UK and Irish prisons have been seeking to re-orient themselves from being places of punishment towards more rehabilitative environments (Costelloe, 2014). However, the role that prison plays in rehabilitation is failing to meet expectations of this current reform ideology (Karthaus et al, 2019). "With nearly half of adult prisoners reoffending within a year of release, the cost of not tackling the root causes of crime has never been higher" (Shepherd and Lenton 2016:1). However, as Auty and Liebling (2019) note, re-offending rates have inherent problems when it comes to recording. They instead suggest prisons have the capability of either facilitating or

damaging "emergent personhood". This presentation will be asking the question 'how does the prison environment influence feelings of wellbeing for men and women in a Prison context?' The presenter will refer to her PhD study which will explore these factors in an Irish Prison context in development.

21. Conor Cashman (UCC)

Home Ownership, Financialisation, and Bridging the Affordability Gap: The (Re)Framing of Risk and Debt within Irish Housing and Financial Regulatory Policy.

In 2015, as part of macroprudential measures adopted after the financial crisis, Ireland's financial regulator introduced home mortgage lending limits for financial institutions. However, as property prices increased and affordability concerns grew, these lending limits jarred with the underlying nature of Irish housing policy – a policy incorporating financialised, marketised 'solutions' to housing provision (Byrne and Norris, 2018; Hearne, 2017; Norris, 2016) and heavily reliant on citizens' access to debt to secure their housing needs. Against this backdrop, through analysis of recent macroprudential reports and housing 'affordability' schemes, this paper contextualises the (re)framing of risk and debt within Irish housing and financial regulatory policy. New, yet familiar, 'financialised affordability' solutions to home ownership have emerged as the State confronts macroprudential concerns about debt categorisation and risk. The home mortgage affordability gap and related lending limits are circumvented by State schemes that seek to reposition risk and debt ownership between the State, homeowners, and financial institutions. The paper offers theoretical perspectives on such 'solutions', with insight on the nature of financialisation in Ireland. The paper further argues that recent regulatory publications signal an unwinding of postfinancial crisis lending limits, accommodating and perpetuating the State's role as a financial intermediary in housing delivery.

22. Cliona Rooney (ATU) &: Lisa Moran (SETU)

Conceptualising Irish Rural Housing Crisis through the Lens of Histories: Colonialism, Hyper-Commodification and Discourses.

This paper offers a critical commentary of Irish rural housing analysed through the lens of historicity and Foucault's Histories of the Present. In Ireland, rural housing underwent significant transformations during the Celtic Tiger and the subsequent recession period, which shaped the Irish landscape and patterns of rural sociability. While there are broad parallels between the Irish experience and other European countries, these transformations to rural housing are novel in Ireland, partially effecting the contemporary housing crisis. Substantial growth in property prices since 2013 in private rental and first-time ownership effectively prevent many people from having their own home, which is a fundamental human right. Simultaneously, Irish government policy and media fuels discourses of hyper-commodification of rural resources, promoting unsustainable growth and

unbalanced development. This paper, which is work-in-progress, analyses these discourses through sociological lenses (e.g. Foucault, Heidegger), illuminating the multidimensionality of contemporary framings of the crisis which interconnect to colonial legacies and historical antecedents. We assess how different sociological approaches to history and dwelling potentially reveal nuanced dimensions of the housing crisis as lived experience and discourses, examining their importance for policy and practice.

23. Daryl Mahon (NUIM)

A Systematic Scoping Review of Interventions Delivered by Peers to Support the Resettlement of Refugees and Asylum Seekers

The aim of this scoping review is to conduct a systematic search of the literature as it pertains to interventions delivered by peers to refugees and asylum seekers during the resettlement process. A PRISMA-compliant scoping review based on Arskey and O'Malley's (2006) five steps was used. Four databases, Scopus, Embase, Ebsco, and ScienceDirect were searched for peer-reviewed articles published in English from 2000-2021. Studies were included if they reported on interventions, outcomes or the training received by adult peers to support refugees and asylum seekers during the resettlement process. Of an initial 632 journal articles retrieved, 11 met the inclusion criteria for this review. All included studies were conducted in Western high-income countries. Studies were heterogeneous in terms of the nationalities of peers and those receiving peer interventions; the outcomes reported on; the content of interventions, and the methodologies used. Peer interventions seem to be effective in addressing many of the challenges faced by refugees and asylum seekers. When such interventions are co-produced in participatory research involving refugees, asylum seekers and the civil society organisations that support this population, they are naturally culturally responsive and can therefore address issues relative to different ethnic needs during the resettlement process. This is the first scoping review to be conducted in this area and adds to what is a very limited body of research

24. David Nyaluke (IABS/UCD).

Pan Africanism, BLM and black diaspora/heritage 'in the middle' of belonging

It is fairly recent that the Irish Census since the founding of the state has had interest to ask people their ethnic and cultural backgrounds during censuses. The question was first introduced in the 2000 Irish Census asking someone to state whether they were Traveller or not. Since 2006 census it notable that the state introduced a full-fledged question with a number of category choices for respondents to choose and state their ethnic and cultural backgrounds. This paper establishes a critical historical analysis of the introduction of the question arguing the Irish state is facing a dilemma of either

adopting its own Irish, 21st Century relevant category frameworks or following the Euro-Anglo-American colonial and neo-colonial framework which imposes a racial ordering of people by colours as used in the USA, UK and a few other countries. The paper also argues for the presence of opportunities for citizens in Ireland to actively negotiate and influence the framing of these questions and their categories as the Traveller community has done so far through submissions to the state.

25. Ebun Joseph (IABS)

White privilege without white supremacy: The case of Ireland

Despite the Irish experience of white-on-white racism, can any predominantly white country in the global North be free of white supremacy? It has been argued (Ignative, 1995), that the Irish became white. What was the cost of becoming White? What does Ireland endorse in accepting this construct of whiteness? This article attempts to answer these questions by juxtaposing a historical and contemporary analysis of the wages of whiteness in Ireland. It argues that the re-categorization of the Irish as White and the subsequent change in positioning on the racial ladder came at a price of subscribing to white supremacy. It presents white supremacy as the unacknowledged, everyday positioning of white superiority as opposed to white extremism. Based on the Irish case, this article makes the following arguments; that, whiteness comes with white supremacy; accepting whiteness involves defending white supremacy; that whiteness is being employed as a determinant of Irishness. Denial of racism is fundamental to obscuring white supremacy. This is harmful to non-Whites and racial progress. This article ends by arguing that history can either reify or debunk white supremacy and calls for a decolonized narrative in Ireland.

26. Egle Gusciute (UCD)

Ethnic and religious discrimination in the Irish rental housing market

Access to housing is recognised as a fundamental human right (UN 1948). Discrimination in accessing housing is prohibited by international bodies and national legislation. In the Irish context ethnic/racial and religious discrimination in accessing housing is outlawed by the Equal Status Acts 2000-2018. However, despite this there is consistent evidence of ethnic/racial discrimination against ethnic minorities in the housing market across Europe (Flage 2018; Auspurg et al., 2019) and in Ireland (McGinnity and Lunn, 2011, Gusciute et al., 2020). This paper presents results from the first field experiment in the Irish context which considers both ethnic and religious discrimination. The experimental design involved creating fictitious applicants with Irish only, Irish Arabic and Arabic only names. These applicants applied for vacant rental apartments advertised online. The rate of discrimination is measured by the responses received and invitations to view an apartment by each applicant. Through this experiment I examine the extent of discrimination towards ethnic and religious

minority applicants as well as test for intergroup bias and 'taste based' discrimination. The implications of ethnic and religious discrimination are discussed in the wider social integration context.

27. Egle Gusciute (UCD) and Fionnuala Murphy (UCD)

Who will pay? Irish attitudes towards renewable energy

Climate change is one of the main challenges facing the global population. To reduce the risks of global warming a transition to sustainable societies and low-carbon economies is required. With fossil fuels responsible for a considerable proportion of GHG emissions from energy use, one of the most effective ways to mitigate climate change is for societies to move away from fossil-fuel based energy sources towards renewable energy systems such as wind energy, solar energy and biomass. Under the EU Renewable Energy Directive, Ireland had a binding target for 16% of energy to come from renewables by 2020. Recent figures for 2020 have shown that Ireland has missed this target. Using data from the European Social Surveys, this paper focusses on the relationship between attitudes towards climate change and renewable energy and implementation of renewables in Ireland. The analysis shows that the public are positive towards renewables and the use of public money to support their implementation, however they are less likely to favour implementation of carbon taxes. The paper discusses the implications of this for addressing climate change and consider how it may further exacerbate environmental problems in Ireland, particularly in relation to energy use and set international targets.

28. El/Len Reid-Buckley (UL).

Home is a Four-Letter Word?: Exploring Bisexual+ Identity Negotiation within Family Homes in Post-Marriage Equality Ireland.

This paper explores the complexity of bisexual+ identity negotiation within family home. 34 participants who identify with bisexualities were interviewed about their experiences in different spatial contexts in post-marriage equality Ireland. The analysis finds that most participants had difficulty disclosing and expressing their sexual identities within familial spaces. Furthermore, almost one-third of the research participants expressed that their mothers had negative attitudes towards bisexualities. This is contrary to global research, which has found women – specifically, mothers – to be more tolerant of bisexual+ people (e.g., Scherrer, Kayzak and Schmitz 2015). However, in Ireland, poor reactions from mothers to their children's disclosure of bisexuality have been reported (e.g., Maycock et al. 2009), yet underexamined. This paper thus teases out the complex relationship between bisexual+ individuals and their mothers. It traces the legal, social, and cultural positions of mothers in Ireland to reveal a destabilised boundary between public and private and demonstrates

how public discourses can affect private acceptance of non-normative sexual identities. Overall, this paper argues that bisexual+ identity expression within family home is not just compromised by mothers. Rather, it asserts that wider patriarchal ideologies affect both bisexual+ individuals and their mothers' understandings of the home as incompatible with bisexualities.

29. Elham Amini, (Uni of Liverpool)

'Spit on your own face': Gendered Practices at Home

In this paper, by linking home to unheard voices, I bring spatial studies of home from gender inequality perspectives into closer focus and emphasise the role of gendered relationships on marginalising voices of women in the home. I subsequently discern how biographical research gives voice to unheard women. In this paper, "home" is considered as a social space in which power is negotiated and mediated to create new gendered identities in the everyday cultural practices of older Iranian Muslim women. Conducting 30 biographical interviews with older Iranian Muslim women, I explore "Home" and its role on shaping unheard voices from two aspects. Firstly "Home" represents the private sphere where domestic labour and intimate relationships take place behind closed doors and out of the view of others and is closely linked to the concept of Namus (honour) and the "sanctity" of family life (home) which makes it difficult for women to speak out about what happens inside the home. Secondly, in this research, home, also represents a "women only space" for religious women, a place to hold their religious classes. But I will discuss how the policy of the public sphere regulates private spaces (homes) and frequently silences women even in their "women only spaces". Then, I will explain how biographical approaches, in this research, provided a space for the women to speak up and give voice to the invisible group of women. This shaped their participation in this research as an active political practice.

30. Emmet Fox (WIT)

Home, Climate Change, and Practices.

Environmental degradation provided new theoretical urgencies that challenged sociology's social emphasis which downplayed materiality. This has led to reconfigured emphasis of 'society-in-nature', the reapplication of old theories, or the resurrection of forgotten concepts like 'metabolic rift'. This paper concentrates on how 'Practice Theory', similarly emerging to make sense of high carbon normality and everyday materiality, lends new meaning to the 'home' and how such a perspective compares to the more fragmented understanding of the 'home' implicit in Irish Climate Change policy. Having moved beyond analysis of single practices to analysis of multi-practices that interlock, share time and space, co-evolve and/or displace, Practice Theory provides the conceptual arsenal to relocate the home as a nexus of practices. Here the practices of high energy normality, intersect through

sequences, synchronisation, materiality, competence and meaning and, with reference to broader practice dimensions of infrastructure and systems of provision, are composed, reproduced, and potentially re-configured. This repositioning transcends the dichotomous idea of the home as a secluded private space. The home as nexus of practices also offers some means to tackle Practice Theory limitations on inequality and power through acknowledging effects of social differentiation and uneven development through diverse homes.

31. Frances McGinnity, Merike Darmody & Emer Smyth (All ESRI)
Post-school expectations and transitions of migrant-origin young people in Ireland

International evidence suggests that children of migrant parents tend to have lower grades and test scores, and yet are highly motivated regarding their aspirations, which they may not achieve - resulting in the 'aspirations-achievement' paradox. This paper examines immigrant students' post-school expectations at 17 and their actual participation in third-level education at age 20 using a representative, longitudinal sample of young people from the '98 cohort of Growing Up in Ireland. Distinguishing migrant-origin young people by English language background, we find that post-school expectations and rates of progression to higher education are high for both English-speaking and non-English speaking migrant-origin groups and their Irish peers, and expectations and progression rates do not differ between the three groups. This challenges previous research on the 'aspirations-achievement' paradox for migrant-origin students. In terms of field of study at post-secondary level, we find that non-English speaking migrants are more likely to pursue STEM courses, consistent with their higher performance in mathematics and science relative to English reading during secondary education and with some international findings indicating that migrant students pursue STEM courses that may serve as 'safer' options regarding future career and earning potential.

32. Frances McGinnity, Elish Kelly, Sarah Curristan & James Laurence (All ESRI).

The Migrant Wage Gap in Ireland: Differences across Country of Origin, Gender, and Time

International research demonstrates that migrants earn less, on average, than non-migrants; otherwise known as the 'migrant wage gap'. This paper advances our understanding of the migrant wage gap in Ireland via two key innovations. Firstly, we draw on a unique data set linking the 2011-18 Irish Labour Force Survey (LFS) to administrative earnings data, avoiding bias from self-reported wages. Secondly, we explore differences in the migrant wage gap by migrants' country of origin, avoiding homogenising the experiences of all migrants. Findings show that, on average, non-Irish nationals in Ireland earn less than Irish nationals. However, this gap differs significantly by migrants' country of origin. Nationals from the 'UK' and from 'North America, Australia and Oceania' do not earn significantly less than Irish nationals. Migrants from 'EU-West' countries, 'EU-East' countries, 'the Rest of Europe', 'Africa', 'Asia', and 'the Rest of the World' however earn less than Irish nationals. The largest penalty is experienced by 'EU-East' nationals: in 2016-2018, they earned 23 per cent less than Irish nationals. Part of these gaps are accounted for by compositional differences in socio-demographics and job characteristics between migrants and non-migrants, but for many groups a significant gap persists. However, the gap for most groups was lower in the recovery-period (2016-2018) than the early recession-period (2011-2013). Initial findings suggest wage penalties for migrant women are greater than for migrant men, and that these gender-gaps may have worsened over time.

33. Franka Zlatic, (University of Nottingham)

Lockdown, locality and dwelling: Migrants' home-making in a COVID-19 world

In the context of COVID-19 pandemic, it is important to understand the challenges brought by the migrants' home making in the country of settlement. The paper expands the topic with exploring the way first generation individual migrants adjust their homes in the UK, but also their positionalities in a lockdown world. This empirical research is part of my doctoral project titled "Liminal Identities: A study on the bicultural experience and identity positioning of first-generation individual migrants". Methodology of this project relies on ethnographic approach and methods used were semi-structured interviews, participant observation, photo-elicitation method, and counter mapping. All methods were conducted online. This paper will focus on how the concepts of place, identity, home-making and transnational settlement practices relate to COVID-19 imposed changes, but more specifically how migrants' relationship to their home away from home changed. The analysis and findings are based on narratives gathered from 28 voluntary individual migrants in the UK, of various national backgrounds and countries of origin. The fieldwork was conducted online between December 2020 and September 2021. The paper will discuss preliminary data and locate the problematics of COVID-19 influence on individual migrants' lives within a bigger picture of transnational spaces.

34. Gayle Letherby (University of Greenwich and University of Plymouth)

In Isolation? Solitude, Loneliness, Network Capital and the (Person-al) Importance of Seagulls.

Until March 2020 my academic life had always involved travel. As an undergraduate I lived two train rides away from my place of study, as an academic trains (and planes and buses and taxis) were also a significant part of many of my days, not only as vehicles to get me from A-to-B but also as places and spaces to think, read and write (see Letherby and Reynolds 2005). Additionally, alongside other interests in reproductive and non/parental identities; gender, health and wellbeing; loss and bereavement, gender and identity within institutions and research methodology (including creative auto/biography) I have also researched and written on travel and transport mobility. Along with so many others COVID-19 changed my working practices and my home (which had always been one of the spaces within which I worked) became my only office, a classroom, a place where supervision, interviews, conferences and more took place. In this auto/biographical paper I reflect on my own changing experience of 'network capital' (Urry, 2007) and on how my personal (as a widowed, childless, orphaned woman who lives alone), as well as academic experience, over the past two years has led to an increased interest in solitude and loneliness and the relationship and differences between them. My personal story of self since I started staying home more includes much reference to the kindnesses of others, and, perhaps more surprisingly, the importance of seagulls. Using my own fiction writing as well as more traditional academic sources I consider here the significance, or not, of isolation, to mine and to others' experience.

35. Geraldine Maughan (TUS)

Home is where the "Self" Is.

In this paper, I consider the home as a metaphor for the "self". Bringing our psychological, emotional and spiritual "self" back home is of immense importance to our personal and professional "self". This importance revolves around taking charge of our own wellbeing. Our sense of wellbeing is intricately immersed with self-care, a primary focus of this paper. Self-care has a direct effect on self-awareness (Hamilton & Jackson, 1998) and well-being (Lustyk et al., 2004) and lessens the chances of burning out. Unmanaged stress can instigate feelings of burnout (Abenavoli et al., 2013; Garner et al., 2018; Harmsen et al., 2019; Haydon et al., 2018; Schussler et al., 2016). Schaufeli and Salanova (2007) identify emotional exhaustion and depersonalisation as major instigators of burnout. Emerson et al. (2017) and Frank et al. (2016) believe self-efficacy can protect against stress and potential burnout. This paper will include the numerous ways in which we can bring the "self" back home through the use of the metaphor of the home as a safe place for "self" to dwell and what it is about the home that can ensure we welcome the "self" to that secure base, our home and augment self-efficacy.

The reconfiguration of the 'home' as a financial commodity in Irish policy discourse.

Ireland is currently experiencing a 'crisis' in homeownership. Since 2013 there seems to have been a major shift in how policy makers have viewed the 'home' and the role it fulfils in society. This has been an acceleration of the long-term process of commodification and fiancialisation in the sector. Much of the discourse around housing production is currently being focused on economic principles such as 'supply and demand', discourses against regulation, and other market focused solutions.   The discourse around housing is contested and while it is unsurprising that discourses around orthodox neo-liberal economic policy, such as market assumptions around supply and demand are dominant, there is also evidence of counter hegemonic discourse around housing policy, including nascent movements on the issue. The focus of this paper is to examine the discursive processes that are involved in this policy driven reconfiguration of housing. Using media interviews, newspaper articles, and the 'Housing for All' policy document we will examine the language used in promoting current state housing policy and assess the epistemological basis for its promotion. We will then investigate how this policy is debated and reproduced in the mass media and enters public consciousness.

37. Jamie Gorman (MU)

'Rear-guard resistance' revisited: Populism, radical pluralism and inclusive visions of home in Irish anti-fracking movement.

Racist and exclusionary populism is on the rise across Europe, defining questions of home and belonging in exclusionary ethno-nationalistic terms. In Ireland today, far right organising may well fit with wider continental trends. But in parts of rural Ireland, the seeds of a radical pluralist populism are germinating in the communities resisting mining, fracking and extractivism. Tovey's (1993) seminal study of the Irish environmental movement suggests how, amid the industrialisation of the economy, a 'cultural politics of national identity' was being played out in populist environmental struggles. Varley and Curtain (2002) theorised these populist mobilisations as 'rear-guard resistance' by communities which collectivised to contest imposed interpretations of development and modernity by the state and transnational capital. In this paper, I present an activist ethnography and case study of a community group in the anti-fracking movement (2011-2017). My research finds that anti-fracking activists, like earlier populist campaigns, mobilised through traditional communitarian discourse rooted in Irish cultural narratives. However unlike populist mobilisations in the 80s and 90s, translocal networks of exchange and solidarity located the campaign with global discourses and networks of resistance to environmental injustice. This has contributed to a global-minded, justice-orientated pluralistic form of populist mobilisation emerging from grassroots community resistance to

extractivism on the island of Ireland. This community-based movement, on the rural periphery of the state, offers a radical pluralist vision of home that is rooted care for others and care for the earth.

38. Jason Quinn & Dr Matt Bowden (TUD).

Manufacturing a Desire for Home Security.

The advent and adoption of neoliberalism during the latter part of the 20th century irrevocably altered the constituent components of society and security was not to be spared. The ensuing expansion of rampant individualism, the fracturing of the social collective, feelings of isolation and insecurity has dogged the developed world (Lazzarato, 2009). These feelings have been harnessed by both the state and commercial security producers as they seek to engender a desire to secure ones home against an array of threats both real and phantasmal. As the social collective liquefied, Bauman (2007) saw this moment as an opportunity for capital by turning fear into profit. Exploring the attempts by commercial security producers to nudge households to secure their homes, this paper examines their actions as semiotic responsibilisation strategies. The research in this study utilised a Critical Discourse Analysis (CDA) on the methods used by a leading commercial security producer within the Irish security field. CDA has merit as its critique centres on language, discourse and speech (Blommaert and Bulcaen, 2000) and is deployed in this paper as a means of deciphering messages and themes that enrol consumers in the warding off of the 'spectre of fragility' (Baudrillard, 1997).

39. Jefrey Shumba (CDI).

"Over the fence:" Perspectives and experiences of the housing crisis in Tallaght

The number of families and children living in emergency accommodation or who are homeless continues to rise in Ireland. This qualitative study explored perspectives and experiences of the housing crisis in Tallaght and its impact on the wellbeing of children and family. Seventeen parents, all living in Tallaght, who had at least one child below 18 years of age participated in two focus group discussions on perspectives and experiences of the housing crisis in Tallaght. Twenty service providers, all directly working with children and families in Tallaght, shared their perspectives of the housing crisis in Tallaght through two focus group discussions. Participants described the housing crisis in Tallaght as deepening and was characterised with creation of "ghettos", bureaucratic processes, unaffordable rent and overcrowding. The housing crisis in Tallaght negatively impacts the socio-emotional well-being of children. Young families and those parenting alone are key groups on the receiving end of the housing crisis. Children and families need to be guaranteed of timely access to housing. While more efforts are implemented to address the supply of housing in Ireland, it is critical to ensure the process of accessing housing supports is responsive to the needs of children and families.

A Home for Death: Making Space for the Sociology of Death and Grief in Irish Third Level Education

Courses on death and dying can be found in most universities in the United States and the trend is similar in other countries across Europe along with Canada, Australia and the United Kingdom. Many of these courses are offered as part of nursing, allied health, counselling, religious studies, psychology, social work or specific interdisciplinary programmes and can be taken as electives by students enrolled in the study of almost any field. In contrast, higher education in Ireland offers few chances for students to learn formally about death, even in programmes that train those professionals who care for and support the dying, bereaved and grieving. Where there is attention paid to death and grief, it is often limited to examining the psychological responses of and to the individual griever. While this approach is both helpful and important, expanding the teaching to include sociological perspectives is vital. A sociological view allows students to develop a well-rounded understanding of the impacts of loss and grief stemming from bereavement and non-death related events across the lifespan. The lenses of culture, gender, sexuality, race, ethnicity, technology, ethics, politics and social justice all impact on how death and bereavement are experienced and managed; individual psychological models are arguably insufficient to truly expand what we know about death and grief. This presentation will argue that a sociological lens in Irish death education is essential, and that decolonising the academic space around death and grief for the contemporary Irish third level student is imperative.

Soundness & Society: Towards a Sociology of Being Sound

At the end of June of, 2020, as Ireland began to tentatively emerge from the first wave of the Covid-19 pandemic (and the longest lockdown in Europe) pubs serving food and other hospitality services reopened for the first time since March. To coincide with this reopening, the drinks industry lobby group Drinks Ireland relaunched a media and social media campaign to encourage customers returning to hospitality to #besound. While there was a certain degree of fanfare and excitement surrounding the launch, and more so, the societal reopening that it heralded (for some, for a while), what the injunction to 'be sound' might mean was apparently clear, self-evident, and unambiguous. Everyone, in Ireland at least, should know what this ubiquitous cultural category of 'being sound' signified. But what is 'soundness'? Recent work in sociology has argued for a renewed look at some old concepts long thought to be passé, as well as reinvigorating the analysis of everyday life and the categories of everyday experience. This includes work on the notion of character by Andrew Sayer and others (Sayer, 2020; Shilling & Mellor, 2020), along with an emerging sociology of kindness (Brownlee & Anderson, 2017). Drawing on this and linking it with relational sociology, gender, and the sociology

of emotions, in this paper I aim to develop a sociological conception of 'soundness', shifting it from a folk category of everyday practice to a category of analysis, conceived as a form of social, embodied, relational, and culturally (and emotionally) competent practice.

42. Kate Cooley (MTU) and Margaret Linehan (MTU).

All Grown Up and No Home to Go To

The Child and Family Agency (Tusla) has stated that there are currently more than 6,000 children in care in Ireland, with approximately 5,502 in foster care and 396 in residential care. Every year, approximately five hundred young people leave foster care in Ireland. This paper examines the challenges faced by children leaving care at the age of eighteen and highlights the increased risk of homelessness for these young people. In-depth interviews were conducted with care leavers and professionals working in this area. The findings of the research illustrate that these young people worried about accommodation, particularly, if they are not progressing to third-level education. They also spoke of the difficulties they experienced 'transitioning from house to house', and living in 'someone else's home', and realizing that 'nothing is permanent, and learning to expect nothing from anyone, and nothing is forever'. Finally, the participants believed they were perceived by many as being 'different' because of their precarious living situations, which reinforced loneliness and isolation, and very often not having one good adult in their lives to support them during this difficult transition.

43. Kathleen Lynch (UCD)

Care and Politics: Resisting Capitalocentrism

Under neoliberalism the world of care provisioning and nurturing is divested of a place in language. Though care is central to making people up as humans, it is discursively absent from political debates and from much academic consciousness. But this is not inevitable. This paper examines the many cares of home, community and society, including the care and abuse of non-human animals. This paper makes a case for redefining social justice in a way that recognises the affective care relationality of social life, and for resisting the deep carelessness that is endemic to neoliberal capitalism, and capitalocentric ways of thinking based on an epistemology of naïve autonomy. It builds on previous empirical and theoretical work by the author on Affective Equality (2009) and New Managerialism (2012), and a new book, Care and Capitalism (2022). Given that inter/dependency is endemic to the human condition, not only in its relationship to other humans, but also in relation to non-human animals and the environment, theories of equality and social justice need to align rights-based thinking with needs-care-based thinking. The paper closes with a discussion of privileged ignorance in the academy, not only classed, aged and geopolitical ignorance, like that underpinning the spread of

Covid19, but the equally powerful affectively privileged ignorance that underlies indifference to the labour that makes people up in their humanity as affectively engaged caring/cared-for persons. It explores why epistemic resistances to the dominant epistemologies of capitalocentric thinking about social justice and social change matter, including within sociology itself.

44. Katie Liston (Ulster University) & Joe Maguire (Loughborough Uni).
'Home' denotes more than buildings and dwellings.

'Home' denotes more than buildings and dwellings. When absent, under threat or in question, it comes most clearly into view, sparking expressions of meaning, identities, social practices, affective dimensions and belonging (Kusenbach and Paulsen, 2013). The 'Irish question' - the question of sportive home - has roots in empire, the internationalisation of sport and the legacy of partition. It is formalised in the wording and operation of the political boundary rule adopted by the International Olympic Committee and the Interntional Amateur Athletics Federation in the 1930s. This has led to regulatory and ideological battles over legitimation (the right of athletes to represent a real or imagined 'home') and jurisdiction (the right to govern over home territory). Yet ongoing, many questions arise. What role does sport play in the nature and meaning of home on the island of Ireland? What is its symbolic significance in a potentially 'new home' - a shared Ireland? What might we learn from compromises, milestones and pitfalls in the twentieth century? And in what ways are stakeholders willing and able to engage in new possibilities of home? This paper draws on extensive socio-historical research as well as semi-structured interviews with stakeholders who hold/have held leading governance roles in sport, north and south. These reveal a paradoxical role for sport in the construction, expression and protection of home. Implications also arise regarding a home for sport in the sociology of home.

45. Katie Sheehan (Paul Partnership)
Constructing Home: The case of direct provision

This paper draws on the findings of a needs assessment for a direct provision centre in rural Clare, asking questions about the construction of home and community. Data collection took place from December 2020 through January 2021. Methods consisted of phone and online interviews as well as online questionnaires, and participants included centre residents and local practitioners. This study found a robust social support system in place with a range of volunteers and professional practitioners engaged with the residents, while also communicating regularly with each other and centre management. Nevertheless, the residents' integration into the community was limited by systemic failures exacerbated by the pandemic, including lack of transport, inadequate mental health services, and a lack of privacy. This paper views the data through the lens of the neo-institutional theory of

organisations and draws on insights from Ife's work on needs versus rights in social services. It considers the opportunities and constraints that arise when "home" is co-constructed between an individual, state policy, and social support practitioners.

46. Kieran Keohane (UCC)

Positive mimesis: good models, good neighbours, and good houses of a New Deal.

We live in dark times, for sure, but it is hardly helpful anymore to list them -climate breakdown; democratic breakdown; psychic breakdown. Rene Girard's mimetic theory gives us a powerful analysis of the concatenation of crises in terms of accelerating and intensifying spirals of mimetic contagions of envy, scapegoating, sacrificial violence, and destruction, but we need to reach out beyond the spiralling catastrophe and the contagious social pathologies of contemporary civilization towards horizons of hope and joy, beauty, truth, and the good life. For this we are in need of positive mimesis of good models that can be cultivated and propagated. Homelessness, as the condition of acute liminality wherein the social construction and reproduction of personhood and citizenship as socio-psycho-embodied sense of coherence (and so salutogenesis) is disrupted, and relations of respectful recognition (Honneth) reciprocal gift exchange (Mauss) and horizontal, diagonal, and vertical resonance (Rossa) are all confounded and rendered impossible. Systematically deprived of house & home the person becomes radically alienated, precariatized and de-humanized. Neoliberal housing strategy premised on the fiction of homo oeconomicus creates a generation of de-humanized homo sacer -children abandoned and exposed, thrown in the fire to Moloch, god of the divine Market. Against the pernicious model of homo oeconomicus and for the sake a future generation of homo sacer we need to resurrect the human subject as homines curans (Lynch, 2022) as a good model that may be mimetically promoted. This paper tries to recover the foundations of the dream home of homines curans from the ashes of the ideas of some of the 'founding fathers' -Wittgenstein, Heidegger, Bachelard, Sorokin, amongst others, and amongst the surviving monumental ruins of the work of some 'founding mothers' including Florence Kelley, Margaret Mead, Eleanor Roosevelt, and Francis Perkins.

47. Laura Acosta (Northwestern Uni).

The Symbolic Third and Civil War Reoccurrence in Mid-Twentieth Century Colombia.

Research on civil war duration and reoccurrence typically studies either macroeconomic and macrosocial variables that influence the likelihood of civil war or individual-level motivations for engaging in violence. What is often overlooked, however, is the public domain where news reporting assigns meaning to the civil war by providing a continuous record of violent events and giving visibility to the claims of actors. Studying the escalation and de-escalation of both political violence and political

claims making in mid-twentieth century Colombia, the author argues that a symbolic third emerges when actors originating a political conflict direct their criticisms to a third party that rarely or never engages in political violence. While the symbolic third is significant purely in terms of what it represents or implies to others, it can later materialize in a bounded group or organization that reignites the conflict. The author relies upon Colombian newspapers, books, and official statistics for the period between 1948 and 1965 as well as network analysis to recreate two social networks connecting (1) victims with perpetrators (violence network), and (2) actors making political claims with their objects of criticism (political-claims-making network). A mismatch between these two networks indicates the presence of a symbolic third.

48. Laura Moran (TUS)

At Home in your Body; Can Trauma Informed Yoga Help to Reduce Emotional Eating?

Emotional Eating can be categorised as eating triggered by emotions in the absence of physiological hunger (Arnow, Kenardy, & Agras, 1995). With emerging literature suggesting that emotional eating is on the rise (Al-Musharaf, S., 2020) and is predicted by a higher level of anxiety and depression (Ateş Özcan et al., 2020), there are still no available statistics from the HSE as to the reality of emotional eating in Ireland. Research indicates that Mindfulness meditation may be a potential tool to help regulate emotional eating with some studies also correlating this with a reduction in depressive systems (Höppener, 2019). Yoga has also shown its potential to reduce stress and anxiety (Lundt, A., & Jentschke, E., 2019) and whilst it has not been studied directly in connection to emotional eating, has shown great promise in the study of eating disorders (Brennan et al., 2020). Trauma Informed Yoga differs from a typical yoga class in its focus on invitational language, providing options for each pose, emphasising safety and encouraging bodily autonomy (Emerson, 2015). From a neurological perspective, the class aims to encourage interoception, or inward awareness, through the use of exploratory invitations and mindfulness (Van der Kolk, 2014). This presentation will discuss the development of a six-week trauma informed yoga course designed as a direct response to surveys and interviews with self-identified emotional eaters in Ireland.

49. Leona Forde (EHU), Mark McGovern (EHU) & Lisa Moran (WIT).

Home Away from Home? Exploring Biographies of Home Making and Place Making in Interviews with Refugee Resettlement Support Workers in Merseyside, Lancashire

This paper explores biographies of home making and place making among new arrival refugees which emerged from qualitative interviews with resettlement workers in Merseyside, UK. The interviews took place in 2019; the final year of the Syrian Vulnerable Persons Resettlement Scheme (VPRS) in the UK which sought to provide resettlement support to new arrival refugees. Significantly, these

interviews uncovered nuanced reflections of resettlement workers regarding the experiences of refugees in new communities and the factors that influence better outcomes. The data shows that resettlement and associated processes of home making and place making is not linear, despite assumptions about community building and place making that frequently appear in policy which often suggest that these processes are largely straightforward. Importantly, these interviews provide useful insights into how resettlement workers perceive the multifarious social and cultural challenges that refugees face which can negatively affect their sense of belonging, resulting in feelings of exclusion and disillusionment in their search for safety. Overall, this work provides important insights into how resettlement workers conceptualise the successes and challenges to new arrival refugees, their experiences of home and belonging during the first year of resettlement and offers multiple insights for policy, practice and research.

50. Lisa Moran (WIT)

Introduction: Traversing Time-Space Boundaries and Re-experiencing emotional dynamics of home: reflections on experiences of five researchers.

This introduction provides a theoretical and conceptual framework for this panel session on home, illuminating critical insights from interactions of five researchers speaking at this panel, whose experiences and conceptualisations of home demonstrate both confluence and convergence. Four presenters in this panel are/have been migrants, relocating overseas to seek new employment and career opportunities and for personal relationships. This panel has been preceded by group meetings which resonated deeply with Lisa on how she interprets home as a return migrant and as a single woman living in the West of Ireland. In this panel, we speak about our plans for collaboration, methodological innovations and sharing, and how the notion of home speaks to us personally and professionally both in and across times and spaces.

51. Lorenzo Posocco, (UCD) & Iarfhlaith Watson (UCD).

#WeAreIrish: Perspectives and Challenges in Organizing an Inclusive and Multicultural Ireland

This article looks at the #WeAreIrish hashtag twitted by Úna-Minh Kavanagh in 2017. The tweet, which had an important following and fell under the spotlight, was born as a protest against the lack of representativeness of minorities in Ireland's media and stereotypes of Irishness. The goal here is to investigate the way digital platforms facilitated Úna-Minh's protest to reach a wider audience, how the latter attracted traditional media that subsequently covered her protest, but also how it gave rise to oppositions that polarized part of the Irish society around issues of ethnicity. This study claims that Úna-Minh protest through the #WeAreIrish hashtag might be seen as the expression of a new Ireland emerging from the 21st globalized world and using new technology to establish a new canon of

Irishness: colorblind, cosmopolitan, inclusive, and democratic. Social media facilitated the protest by providing tools for a decentralized bottom-up action, greater visibility and symbolic power. However, problems arise from a decentralized approach to issues of national identity. Decentralization's core strength lies in speed, democratic inclusion, and lack of hierarchy. However, if connections to formal centralized organization aren't strong, decentralized organizing fades quickly and it's easily subject to distortion and hijacking that creates confusion about what the initiative initially demanded.

52. Lucia Vazquez Mendoza (DCU).

Food Poverty in Ireland and its relationship with Housing Instability

The Economics of Belonging project led by the DCU Centre for Religion, Human Values, and International Relations has identified two urgent and interrelated policy issues in Ireland: food poverty and housing instability. At the beginning of 2021, the centre started researching both subjects. This paper provides research findings on food poverty in Ireland, specifically food poverty in children and households with children, and connects it with housing instability. Even before the Covid19 pandemic, many socioeconomically disadvantaged people and families with children struggled to access enough food for all family members to live healthy lives. Living in unstable households, high living costs, poor housing quality and even homelessness have aggravated the problem. The effects of food poverty on people and children are multiple, including hunger and social exclusion. Highlighting a relationship between food poverty and housing is essential to help those families. Designing programs and interventions to tackle both issues simultaneously is critical

53. Maggie O'Neill, (UCC)

Walking, Belonging and Place-Making

Walking Publics/Walking Arts is a COVID-19 Rapid Response project funded by the Arts and Humanities Research Council, led by Dee Heddon, exploring the potential of the arts to sustain, encourage and more equitably support walking during and recovering from a pandemic. We have explored how people experienced walking during COVID-19 and how artists have used walking in their creative practice. The project has also commissioned a series of artworks in which artists respond and contribute to the project. In the walking interviews/conversations participants walked along a route of their choice. One emerging theme across a number of walking interviews is the relationship between walking, belonging/unbelonging and place-making for migrant groups, both newly arrived and long-term citizens. This paper examines in participatory and collaborative ways, the sense of belonging attained through walking practices, closely connected to biography, as participants tell their story of 'why walking,' the experiences and meanings of walking, and their walking during Covid-19. It also introduces Henna Asikainen's commissioned project, a collaboration with refugees and asylum

seekers in Newcastle, that involves the development of three curated walks to explore the city and facilitate a sense of belonging and wellbeing. Henna's project seeks to "challenge exclusionary cultural practices that impress a sense of homelessness and not belonging".

54. Maighread Tobin (MU)

Membership of the Nation / Citizenship of the State.

Habermas contends that emotive concepts of the ancient nation receive more popular attention and are disseminated more easily than abstract notions of the state (2012:285). Official nationalism often uses myths to confer legitimacy on the nation-state. Ancient events can inform contemporary actions, such as using mythical 'natural frontiers' to justify their recovery in the present (Foucault 2003:123). When the nation-state's legitimacy draws from the ancient nation, membership of the nation confers higher status than citizenship of the state. Foucault argues that activities originally designed to repel external enemies remain embedded in a nation-state (2003:51). They are redirected toward removing those considered dangerous, to ensure the 'purity' of the nation. The activities of segregation, displacement, incarceration, and internal exile that surrounded committal to residential institutions in Ireland resemble what Bauman terms the anthropoemic 'cleansing' activities of a dominant ethnic group seeking to purify 'their' nation (2001:216). Using documentary data relating to the Reformatory and Industrial Schools, my presentation explores how Irish citizens were excluded from full membership of the Irish nation in the twentieth century. I argue that the distinction made between citizenship and membership of the nation provides a way to understand exclusionary processes in present-day Ireland.

55. Maija Krūmiņa (Uni of Latvia).

Home and Sense of Belonging in the Life Stories of Latvian Exiles

In 1944-1945, approximately 180 thousand people left Latvia in order to escape the advancing battlefront and second Soviet occupation. After the war they found refuge in different host countries, defining themselves as an exile community. When Latvia regained its independence in 1991, exile Latvians finally had the opportunity to return home. However, most often it turned out that the occupation period has been too long and people are too entrenched in their host countries to return. In addition, the question arose: What is the place that these people considered their home? Is it a specific geographical location/country or ideal image that cannot be returned to? The paper will explore these issues by analysing life-story interviews of exile Latvians gathered at the Latvian National Oral History archive which highlight the clash between the imagined home(land) and the reality, but at the same time reflects the fact that for some exiles, despite the long years spent abroad, Latvia still embodied the only and real home.

"Home is wherever Hongkongers are": Narratives of emigration and exile by pro-democracy Hongkongers.

Hong Kong has seen a huge wave of emigration in recent months due to the ongoing regime repression in the city since the 2019 mass protests. As an indication, by September, 2021, 88,000 Hongkongers have submitted resettlement applications to the UK Foreign Office through the BNO visa scheme that was launched on 1st January, 2021. In this paper, I will explore narratives by members of the Hong Kong community found online in the public domain that speaks to their views and experiences of having to leave Hong Kong as their home and resettle elsewhere. Translating the original texts from Cantonese to English where necessary and using narrative analysis, I will examine how these online story-telling of emigration and exile raise potential questions of trauma, resilience, solidarity, and resistance, and how these inform Hong Kongers' emerging identity as a distinct diasporic ethnic community. As the work on this doctoral project is very newly started, the analysis will be performed on a small sample of exemplar texts collated from different media platforms, including through the medium of protest art, as a way to compare and contrast how story-telling in different formats may influence narrative structures and thematic meanings.

57. Margeret Buckley (UCC)

Pathways towards Stable Housing for Parents and Children Exiting Residential Services.

This research explores the extent and implications of the lack of housing options available to infants, children and parents exiting tertiary services. The Bessborough Centre provides multidisciplinary assessments of parenting capacity within a residential setting and its framework is underpinned by Infant Mental Health and Parenting Development. Parents and children live on site for sixteen weeks, before transitioning back into the community. The lack of appropriate housing results in many parents being discharged to homeless services either alone or with their children. The lack of access to suitable accommodation places parents and children at significant risk, both in the short-term and long-term. Appropriate accommodation is essential to support families to progress and to solidify the progress made while at the Bessborough Centre. This research documents the current housing policy position, at a local and national level, for parents and infants exiting residential services for families. It hopes to identify a viable and practical model for successful transition from residential services to living in the community. It also evaluates the economic feasibility of providing pathways to more stable accommodation for those exiting tertiary services for families, using an economic analysis of housing-led approaches as a modelling tool

Coming home to the body: embodiment and culture in the yoga experience

In the experience of yoga practitioners 'coming home to the body' is a lived metaphor. Through a sustained engagement with yoga, practitioners go from experiencing their body in a practical and pragmatic way to a 'sensing from within' (Behnke 1984); from the idea that they have a body, to the experience that they are a body. This heighten sensitivity leads to a spontaneous and sustained openness to one's embodied, emotional and relational dispositions. Such transformation of bodily perception is often described as a 'coming back home': an intimate and safe space to return to and dwell in. But how the home-body is made sense of is simultaneously an intimate and personal experience, and a social and cultural one. These home-bodies are carnal and yet meaningfully constructed through a process of social interaction and cultural frameworks (Monaghan 2006). In this paper I will discuss how, in the act of interpreting one's embodied experience, the intimacy of the home meets the public realm of cultural frameworks and social interactions. Practitioners' interpretation of their experience is elaborated in and emerges from their embodiment, the yoga setting, their networks of social interactions, and the diverse cultural knowledges and understandings available to them.

The Mystery of Dublin": Housing and Post-Fordism in XXI Century Ireland.

This paper places Dublin's ongoing housing crisis within long-term trends in the transformation of Europe's socio-economic structure, and indeed the structure of European capitalism. Using Gramsci's observations on "the so-called mystery of Naples" in Americanism and Fordism as a starting point, the paper argues that secular stagnation in Europe's productive economy is, in certain cases, being offset (for those able to profit from it) by a return to agrarian style practices of rent extraction. Dublin's position as a clearing house for global capital has seen it attract, in a relatively short period of time, a large population of mobile workers in the knowledge and service economies. The presence of this large category of residents, who mostly lack "voice" - i.e., the democratic rights and entitlements of citizenship – has created the opportunity for a new class of "accidental" landlord to organically emerge, able to extract a substantial surplus from these mobile workers. The paper investigates the development of this phenomenon, the organic constitution of the two new classes ("accidental" landlords, voiceless tenants), the ways in which government policy normalises this process (as well as shields those groups with "voice"), and the implications for future socio-economic development.

60. Maruta Pranka & Ginta Elksne (University of Latvia).

The Idea of Home in Life stories: Latvian Experience

Focus on home offers a fruitful perspective to study the narrative construction of identity in a globalized world, where people move between numerous positions and relate to different localities at the same time. Rather than explaining away ambivalences, home allows us to see the question of identity as inherent in the experiences and words of those under study. This is particularly the case in studying identity construction in a post-migration context. Latvia's population is one of the most mobile nations in Europe, a typical 'sending country'. For migrants and their descendants especially, their own 'home' is often far from self-evident, while at the same time the image of home as 'something self-evident' does persist (Stock 2017). Therefore authors aim to research home, homeland, and identity in the context of mobile living situations of Latvians. The fundamental notions of self and belonging, movement and home can best be articulated in personal narratives and elicited through in-depth interviewing. Research is based on biographical interviews with representatives of various socio-economic and age groups, both in Latvia and in diaspora collected in the Latvian National Oral History archive. The collection consists of audio interviews, mainly conducted as life stories. Over the course of the research, the National Oral History collection has recorded more than 4700 memory stories.

61. Mathew Creighton (UCD) & Helen Russel (ESRI)

ESS & GUI data collection

Mat on the European Social Survey (ESS) and the ESRI (Helen) on Growing Up in Ireland data collection. The panels will feature presentation on future plans for data collection in large scale surveys followed by a discussion of lessons learned from the use of online covid surveys, the future of face-to-face interviews, increasing costs of data collection, ethics and social responsibility, and evolving innovative methodologies.

62. Melissa Meyer (UCC)

Untethered and Undermined: Capturing the liminal condition of young adults in Ireland and its consequences

Anxiety, depression, and suicide ideation have become so commonplace amongst young adults in Ireland that it is barely still considered pathological, instead, it is just considered a symptom of the times. This paper examines the contemporary young adult in Ireland today from a bio, psych, socio – approach and draws on the perspectives of Irish counsellors. What emerges is a redesigned individual in a world they don't fit into and running a race they're not equipped for best summarized in three

parts: that young people today are 1) more untethered than ever before, 2) on a more unstable stage than ever before, and 3) performing without a script. This seems to be the root underlying much of the high rates of depression and normalised anxiety and suicidal ideation, as well as self-harm and eating disorders we're seeing.

63. Mike Hynes (NUIG)

Virtual Danger: The Growing Environmental Harm from Digitalisation

While we live in an era of unprecedented technological and scientific developments, the risks to the global community from the climate emergency are increasing. New digital Information Communications Technologies (ICTs) have been lauded for their potential to dematerialise many features of contemporary society but the reality is that digitalisation is now putting additional pressure on the planet from several directions. The consumption of electronics is growing at an immense rate while recycling of the precious and scarce minerals and materials that go into making these devices is minimal. As digital technology becomes more commonplace, the need for additional energy to run our every increasing number of gadgets and services must also keep pace. And despite their public persona as progressives, tech companies are partnering with oil companies to render oil and gas extraction more profitable. They are also allowing their platforms to be used as podiums for misinformation and falsehoods against the scientific consensus of manmade climate change, abdicating their social responsibilities and washing their hands of the dire consequences. This paper explores the growing ecological threat from new technologies and the dominant tech companies, one that will only grow with our insatiable appetite for digital tech services and products.

64. Monica O'Mullane (UCC)

The Academy as a Home for All? Reflections on the Role of the Athena SWAN Charter in Institutionalising Gender Equality in Irish Higher Education

If home is understood as being located within the settings of our lives, then higher education institutions as contexts of scholarship and employment are included within this conceptualisation of home. Understanding home as a resource which is prone to scarcity through exclusion and monopolisation is a very fitting conceptual frame when exploring the role of an accredited charter programme in embedding gender equality in Ireland. This paper presents research which is examining the process of the Athena SWAN Charter's implementation through a critical feminist lens, in order to examine the space between the objectively bold national policies, university strategies and action plans, and the subjective lived experience of the people responsible for driving and actioning the Charter's implementation process. Three universities in Ireland have been purposively selected as case studies within the research design. The key institutional Athena SWAN actors in each case have been

interviewed; at the time of writing, 32 interviews have taken place. This paper will reflect on the potential and possibilities presented by the Athena SWAN Charter, as a complex intervention espousing performative equality, or an opportunity for facilitating institutional change through contextualised transformative strategies.

65. Monika da Silva Pedroso (UCD)

Minority Languages, Bilingualism and Educational Stratification in Post-Colonial Ireland

National identities are often developed with basis on social cohesion: while nation is imagined through the collective community experience, its members experience a sense of identity and belonging. Their maintenance is affected by factors opposing established social cohesion ideals such as cultural/ethnic diversity. Because identity and belonging are frequently associated with constructs of what constitutes home, ethnic minorities often experience exclusion and marginalisation. Since its independence in 1921, Ireland has attempted a language revival mainly through the intermediation of education and the adoption of Irish as the mean of instruction in some schools as a way of prompting Irishness and resisting England's external impositions. Additionally, the Celtic Tiger era marked Ireland's transition from a traditionally sending society to a host society, with immigration further contributing to linguistic diversity of an already bilingual state. In this context, the examination of educational outcomes of Ireland's diverse linguistic communities comprehensively accounts for mechanisms promoting either inclusion or exclusion. Using Growing Up in Ireland data, I examine whether being a non-native English-speaker is related to lower levels of educational achievement in English-medium schools as well as whether a bilingual education could narrow the native English-speaker/non-native English-speaker achievement gap by comparing performance of native Irish-speakers with and without language support (Irish-speaking vs. English-speaking schools).

66. Niamh McGuirk (DCU)

Anti-racism education in primary schools - disrupting whiteness?

In Ireland, the overwhelming majority of primary teachers are white and from the dominant ethnic group (Bryan, 2010; Devine, 2011; Keane & Heinz, 2015). In contrast, Irish schools and classrooms are becoming increasingly racially and ethnically diverse (Drudy, 2009). Research has detailed that racism is prevalent in Irish schools (Devine, 2013; Garratt 2019; OCO, 2020; Tormey & Gleeson, 2012). Teachers have a role to play in responding to racism, to educating the young citizens of Ireland about racism and anti-racism, and to enable them to challenge and resist racism in Irish society. While white teachers have the potential to replicate and sustain dominant patterns of white supremacy (Yoon, 2012; Forrest, Lean & Dunn, 2015; Vass, 2018), they also have the potential to support children, in an age-appropriate way, to begin to understand racisms as endemic in Irish society. This presentation

stems from a doctoral research study on anti-racism education that employed critical race theory and critical whiteness studies within its conceptual framework. The research entailed one-to-one interviews and classroom observations with a sample of practicing teachers working in Educate Together primary schools. The presentation discusses findings that show that the use of a pedagogy of discomfort within anti-racism education creates opportunities to unsettle the invisibility of whiteness.

67. Patricia Prieto Blanco (Lancaster University) and Tanja Kovačič (NUIG)

Remembered, immediate and as-pired home: travelogue through objects

Home is a dynamic multidimensional concept that gained importance in migrant and diaspora studies (Pechurina, 2020: 670). Boccagni and Kusenbach (2020: 595) claim that the notion needs to consider "the interdependence between relational, cultural and structural aspects of the home as a distinctive social experience". This approach proves to be promising as it captures the complex relationships between individuals or social groups, social settings and material cultures. Home is a process that brings matters of homing, longing, aspiration, and belonging to the fore. In this paper, two researchers moving from their respective countries to Ireland and the UK will discuss how objects contribute to their personal and professional understandings of the notion of "home". Three types of objects (i.e. photos, letters and an autograph book) will be introduced to consider the roles these objects have in conveying the meaning of home in a specific place and time. Four vignettes revolving around the mentioned objects will bring to the fore the presenters' personal and research experiences to discuss the (changing) meaning of home as a spatial, temporal, relational, and cultural category. The paper pays attention to the role of objects in home-making, and in extending home beyond and across houses and landscapes (Watters, 2011). Their personal experiences will consider the meaning of home and the links between actual and aspired home. Referring to Andrews (2006), they reflect upon the idea of going back home which does not mean a return to the known. As the presenters come from different countries, they will explore the importance of home through their linguistic and cultural lenses, thereby reflecting the growing "family-based multiculturalism" in Ireland (Chiyoko King-O'Riain, 2015: 161–191).

68. Patrick Gallagher & Ray Griffin (Both SETU)

(in) Accuracy in Statistical Profiling of the Unemployed - An exploratory review of reporting standards.

Public Employment Services (PES) increasingly use automated statistical profiling algorithms (ASPAs) to predict unemployed jobseekers that are at risk of becoming long term unemployed (LTU). However, each of the thirteen countries that employ ASPAs uses entirely different systems-statistically and

administratively; no two are alike. Strikingly, despite the critical role played by ASPAs in the operation of public policy, we know very little about how the technology works. In particular, it is unclear how accurately ASPAs predict the likelihood of an individual becoming long-term unemployed. As a vital first step in assessing the operational effectiveness and social impact of ASPAs we review the method of reporting accuracy. For data, we assemble the reported accuracy rates from across the OECD with all the available secondary data relating to the accuracy of ASPAs- including empirical testing of the technology. Drawing on methodological insight from data and medical science, we assess the current method of reporting accuracy and show two things. First, we demonstrate that the current method of reporting a single measure for accuracy (usually a percentage) is misleading because predictive modelling generates multiple results, including – true positives- false positives- true negatives- false negatives. Second, we show that providing multiple metrics for accuracy, including error rates, is a crucial first step to establishing the operational effectiveness and social impact of ASPAs. In particular, we show how reporting a single accuracy rate obfuscates a high number of errors, mainly false positives, and gives an inflated sense of the technologies ability to predict the likelihood of LTU. Based on our findings, we argue that the current method of reporting accuracy comes across as a manoeuvre to appear accurate whilst obfuscating a high level of error in a technology that is not functioning as envisaged.

69. Phil Mullen (TCD).

Being at home in your own skin - mixed race in 'residential homes'

Critical Feminist theorists employing residence metaphors have developed the idea of the home as haven and its centrality to constructions of racial selves. Maria Lugones describes those marginalised as Other as learning to be "at home" among the dominant group in order to survive, while the late bell hooks has argued the importance of the safety of home as a site of protection from and resistance to racialisation. Proceeding from this understanding of the home as haven, this paper presents findings from an auto-ethnographic study of women of African-Irish descent, who grew up in Irish industrial schools or 'homes' as they were commonly called. The Fanonian epidermalisation of inferiority of these women was framed within the tension of a culturally-white space, accumulating neglect, and a brutalising total institutionalisation. Nevertheless, some of the women found their institutional home to be their sole safe haven in 20th century Ireland due to the presence of similar children who were detained there with them in a cluster, and which afforded them some respite from the pathologisation and exoticisation of their blackness outside the homes. This results in an ambivalence on the part of some survivors in relation to how these total institutions were constituted as home.

A home away from home: the role of place and place-making among Brazilian migrants in rural Ireland.

Gort, a small town in the West of Ireland, has gained considerable attention since the 90's as 'Ireland's Little Brazil'. The migration of Brazilian migrants to Ireland's countryside, most of whom are specifically from the city of Anápolis, Goiás, has its origins in the recruitment by Irish meat plants of a group of workers from a closing plant in Brazil. Over the years, the number of Brazilians in Gort increased considerably. Why has Gort become, as some research participants have called it, 'the mother of Brazilians in Ireland'? This study relied on a year and a half of qualitative ethnographic research, including participant observation and interviews, to understand the everyday experiences of Brazilian migrants with life and work in the countryside of Ireland. Theoretically, this study employed the double absence theory (Sayad 2004) and place theory (Agnew 2005; Tuan 1977; Relph 1976; Gieryn 2000) to understand the Brazilians' experience as precarious migrant workers in rural Ireland and how they mitigate the effects of precarity. The research revealed that place matters for migrants. A key finding from the study was that by attributing intangible meaning and value to Gort, Brazilian migrants have transformed this small rural town into a place which they can deal with precarity and their everyday hardships. Gort has developed a symbolic, communal dimension for them as a piece of Brazil in Ireland, providing Brazilian migrants with the comfort of home away from home and helping them mitigate their everyday experience with precarious life in Ireland.

71. Ray Griffin (SETU)

That's your bloody GDP: the making of a city-region's economy

This paper takes literally the meaning of 'the economy' — attending to the management of the home (the okios and oikonomia) to consider contemporary Irish practices of making a city-region economy. Such a way of thinking about place and economy have grown central to our way of thinking of cities since the 1970s (with the 1st books in the field emerging then: Mills (1972), Grieson (1973), and Rasmussen (1973) to name a few). Within this discursive practice, the economy can be said to be made, often out of real things such as motorways, arts centres and industrial parks, more recently supplemented by new instruments and objects of political and economic vitality such as footpaths, cycleways, bus corridors, electrical grids and trees. This paper introduces new empirics from an STS-inspired ethnographic study of a 2011 city-region regeneration conference and the subsequent 'lost decade' for that place, grasping at the slippery fish of what we think we are talking about when we talk about the economy. What emerges is the sense that the economy here, is a form of politics and collectivity, where the city-region takes on a socio-technical character of perpetually forming urban

assemblages (Farías and Blok 2017)—hospitals, schools, parks, roads and cultural institutions that must be endlessly fought for, so as to exist. For protagonists in the discursive practice, the economy is, therefore, a material practice, politics and poesis of collective sociability.

72. Richard Hayes (SETU)

At Home in Waterford: "Home" in Spatial Practice

This paper seeks to examine and theorize the production of "home" in national, regional and urban development policy, with a focus on the city of Waterford as a case study. The paper will review the national development plan, Ireland 2040, the regional development plan that applies to the South East of Ireland, the Southern Region's Regional Spatial and Economic Strategy, and the draft Waterford City and County Development Plan for clues to how "home" is thought of in public policy. I will examine how hidden understandings of home now shape national, regional and local investment strategies and, especially, urban planning and the construction of urban spaces. The paper will test the "right to the city" as it is refracted through the variety of spatial practices associated with "home" as described by David Harvey in The Condition of Post-modernity: material spatial practices; representations of space; spaces of representation. A spatial typology, drawing on Waterford examples, will contribute to the ongoing theorizing of "home" and its relationship with especially questions of political economy.

73. Robert Egan (TCD)

Rediscovering Ireland: An Exploration of Domestic Tourism during the Covid-19 Pandemic.

As the Covid-19 pandemic persists, the viability of unfettered international air travel continues to be impeded by authorities across the world as means of controlling the spread of Covid-19 and its variants. This increase in the regulation of international mobility in an uncertain and frequently changeable political situation has led to widespread reductions in tourist-related international air travel, threatening the financial stability of many airline operators and tourism dependent countries. In this presentation, I leverage perspectives from the mobilities paradigm that focus on tourism and aero-mobilities to interrogate the effects of the pandemic on tourism practices in Ireland. Drawing on CSO and Tourism Ireland data, I begin by examining the domestic and overseas tourist practices of people living in Ireland in light of the increased regulation and compromised reliability of air travel and overseas tourism. Following this, I explore journal media accounts of domestic tourism experiences during the pandemic. Next, I examine policy and programme measures implemented by the Irish government and tourism industries to adapt to potentially reduced international tourist visits through the promotion of domestic tourism. Lastly, I speculate on the potential for more sustainable tourism practices in post-pandemic life and how the tourist gaze of 'home' for Irish inhabitants may

need to be redefined and rediscovered in order for such domestic tourist practices to truly possess staying power.

74. Ruairi Weiner (MU) & Mary Corcoran (MU)

Blurring the distinction between the researcher and the researched: doing Collective Memory-Work online in Covid times.

Collective-Memory Work (CMW) is a method of research and learning that relies on a group working together on a topic of shared interest. It aligns with other qualitative approaches such as participatory and feminist research methods, collaborative auto-ethnography, narrative inquiry, and emancipatory adult learning. In CMW participants write short stories from their own memory on a theme agreed in advance. The stories are subsequently scrutinized by the group via detailed textual analysis and recursive discussion. Due to COVID restrictions in 2020, a planned CMW workshop at an Irish higher education institution had to be delivered online. The purpose of this case study is two-fold: first it provides an overview of the CMW approach and how it is implemented in practice, detailing the concrete activities carried out in the workshop. Second, the case study provides insight into running a workshop of this kind online, and the perceived benefits identified by participants of adopting such an approach. We argue that CMW generates an egalitarian group dynamic, encourages active listening, and enables the co-creation of textual analysis in a spirit of collectivity and mutual respect. We suggest that CMW is a versatile method that can be usefully deployed within and beyond academic settings. (200 words)

75. Sarah Carol (UCD) and Lukas Hofheinz.

A content analysis of the Friday sermons of the Turkish-Islamic Union for Religious Affairs: The role of belonging to the Turkish homeland

The largest organization for Sunni Muslims in Germany—the Turkish-Islamic Union for Religious Affairs (DİTİB)—has repeatedly been depicted as an institution that ties minorities to their homelands rather than fostering integration, and mixes (homeland) politics and religion. It runs more than 900 mosques and circulates Friday sermons in these mosques. We conducted quantitative and qualitative content analyses of 481 sermons from 2011 to 2019. Our overarching research questions are: Firstly, what is the content of the sermons? And secondly, to what extent are the relations with Turkey reflected in the sermons? While theological issues are prominently discussed, integration- and homeland-related issues constitute a minority. Within the homeland-related issues, our analysis reveals that the concept 'home' occurs in five different contexts within these sermons: First, sermons directly refer to the homeland, emotions and norms connected to it. Second, implicit links to the homeland are created by discussing historical and political events in Turkey. Third, leaving the homeland is described as an

integral part of the history of Islam shaped by emigration. The last two contexts discuss Germany as a 'new home', and build linkages to the Turkey's Directorate of Religious Affairs (Diyanet) as foundation.

76. Sinead McMahon (TUS) and Sasha Noonan (TUS).

Home is where the heart is!" – Exploring communal values and emotional labour at the heart of professional practitioner motivation.

This presentation explores some of the research focus for the Engage research group using the theme of home. We will explore home as a place where social professionals begin from and return to during their professional development. This 'home place' is explored with reference to the values base for professionals that motivates them to engage in social justice, empowerment and equality work. However, under the neoliberal managerial gaze many in the social professions find that these values, this 'home place' is under siege. This has brought about a sense of 'living' in disadvantage for social professionals whose voice and choice in matters concerning them and the people they work with, e.g.in policy and funding decisions, appear to be largely disregarded. We explore love, passion, care and community as methods of resistance for practitioners to re/turn to this home place. We explore some connections between these ideas and the sociology of emotions particularly the work of Arlie R. Hoschild.

77. Su-Ming Khoo (NUIG)

White Skin White Masks? Ireland and decolonial revisions of Sociology on the white side of the global colour line.

This paper offers some further reflections following a recent review essay (Khoo 2021), discussing decolonial and revisionist approaches to the sociological canon (Bhambra and Holmwood, 2021). The challenge and demand to reconstitute sociological theory and teaching come in the context of increased visibility for wider decolonial agendas in public sociology, linking 'fallist' protests in South Africa, Black Lives Matter and allied antiracist organizing, and calls to decolonize public and civic spaces and institutions such as universities, museums, and official apologies and reparations. This paper responds to the conference's theme of 'home' by interrogating the racialized character of who and what can be 'at home', considering current decolonial revisionist moment. Decolonial revisionist sociology calls attention to the question of the global colour line. How does the global colour line play out in contemporary Ireland, a country of historic white emigration, global missionary activity and relatively recent in-migration? Recent studies of Ireland explore its ethnic and racial ordering, principally affecting Black (Joseph 2018; 2021) and Traveller people (Helleiner 1995). Tracy (2000) describes Irish identity as combining whiteness, heterosexuality, being Irish-born and settled. The commonplaces of WHISC identity and 'weak multiculturalism' based on assumed shared experiences

of white Irish emigration were challenged by the arrival of 'New Irish' immigrants during the Celtic Tiger period. Transnational norms and practices have influenced the changing official ethnic and racial regimes (King-O'Riain, 2007), including removal in 2004 of birthright citizenship from children born in Ireland to non-Irish citizens (27th Amendment the the Constitution 2004). This paper explores how Irish whiteness is inflected by its positioning in relation to coloniality and decolonization in a 'dual colony' (Clayton, 2005). How does a nuanced understanding of whiteness in a white semi-periphery impact on how we understand racialization and 'racecraft'? How does Irish whiteness influence the global colour line and how might attention to Irish whiteness influence a decolonial sociology in Ireland?

78. Susan Flynn (SETU)

The Good Shepherd

Considering a 'home' that has become a home for education, this paper analyses the interplay of buildings and their contributions to social life. Waterford Institute of Technology 's College St. campus is situated in what is known locally as the "Good Shepherd" since its days as the site of a religious order, industrial school, or children's home. The College St. campus, I suggest, is a material and discursive outcome of religious orders' involvement with education. I propose that a deep consideration of the buildings' history is imperative. Buildings epitomise institutions, facilitate social life and provide persistence to behaviour patterns (Gieryn, 2002). Spaces in which we teach, therefore, are never neutral. They are imbued with an assortment of meanings, policies and power, which are subliminally accepted and normalised. These physical spaces speak to us by demarcating and labelling; so the ideals of education are expressed in the spaces in which we teach. Indeed, classroom structures and the physicality of teaching spaces are not benign (Locke, 2014). Spatial sites of pedagogy are therefore created and sustained by and through people, institutions and socio-cultural structures, with the potential to make both teachers and learners feel 'at home'.

79. Tom Boland (UCC)

The road that never leads home: Jobseeking as permanent pilgrimage in the labour market

Career trajectories lead ever onwards in an unremitting state of development, from education through the labour market and less and less frequently result in a stable, full time, permanent position. Jobseekers are compelled to constantly work upon themselves to improve our value on a market, a pilgrimage which becomes penitential through harsh activation policies. Job-holders are increasingly subjected to tests, evaluations and rankings, rendering their career a constant trial. Metaphors of roads and journeys abound in modernity to describe these existential situations, so this paper explores how cultural advice books and governmentality re-constitute life as a 'pathway to work'. Meta-

theoretically the analysis then turns on sociology and other human sciences which posit life as a constant work of transformation, inserting the historical ideas of formation or bildung as a principle of subject formation – rendering something like 'mutability' or 'transformativity' as human nature. While initially apparently abstract, this demand for constant 'work on the self' has clear impacts – accelerating our economic and ecological consumption along a restless road that never leads home.

80. Yuliang Lu (UCD)

Domestic violence of queer intimate relationships in China

In 2009, China has published the first investigation report of domestic violence of lesbian couples and families. The report includes 419 surveys from Beijing, Shanghai, Guangzhou, and five other megacities in China. The report shows that 42.2 % of lesbians have suffered from the violence caused by their significant others during the relationship (Tong Yu, 2009). It is also worth mentioning that nearly one of four married lesbians have suffered from the violence caused by their opposite-sex partners due to the absence of same-sex marriage legislation. Meanwhile, in contrast to the high frequency of violence occurrence, the significance of protecting the relatively weak party in the intimate relationship remains unperceived by the legislation process, even for heterosexual relationships. Until the year 2016, China has enacted the Anti-domestic violence Law to prevent violence from family members. Many scholars critiqued that the blurred definition of "family members" may cause chaos in the legal application process. The concern is the statement of "family members" in the statute excluded cohabitation partners, ex-partners, and of course, queer partners. Since there are no adequate attention is paid to protecting queer communities in the judicial system, it is of great significance to dig into this field to reveal the forms and nature of queer domestic violence, to bring the issue to the forefront. In this article, I will use cases from the Lesbian Domestic Violence Report (2009, 2015) and court rulings of queer domestic violence cases from 2014 to 2020 to show the common forms of queer domestic violence and the dynamic pattern of the violence. Also, I will make a comparison between queer domestic violence and heterosexual domestic violence. The alternative approaches of queer protection under the current conservative legal and cultural Chinese environment will be discussed as well.

81. Zach Roche (SETU)

Why Don't You Just Give Up? The Cruel Optimism of Hopeless Debtors

Home ownership looms large in our social and cultural imaginations as a life-defining milestone that runs in tandem with college, true love, and childbirth, a phenomenon referred to by Berlant as our shared vision of 'the good life'. When a mortgage falls into delinquency, and it becomes obvious that the debt will never be repaid orthodox economic thinking suggests that the debtor ought to give up

and 'hand back the keys', thereby ending their pain, clearing the market, and enabling them to start fresh. Contrary to this thinking, many debtors tell stories of endless resistance, seeking to forestall foreclosure by one more day, developing elaborate strategies of delay and survival. Paradoxically, it is the very hopelessness of the situation which inspires this resistance, though it does great damage to the social, moral, and financial lives of these debtors. I chart this with reference to 18 semi-structured interviews with debtors through Berlant's theoretical rendering of cruel optimism, which occurs when what we desire is ultimately harmful to us. In this time of crisis it is their original vision of the good life which enables them to continue, in the belief that they have nothing to lose – but everything to gain.

82. Zach Roche, Patrick Gallagher & Ray Griffin (All SETU)

Why Don't You Just Give Up? The Cruel Optimism of Hopeless Debtors

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