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Ireland and Race:
Ideas, Intellectuals and Identities

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A dissertation submitted to the Department of Sociology at Trinity College, University of Dublin, in fulfilment of the requirements for the award of Doctor of Philosophy.

October 2006

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Summary
Ireland and Race: Ideas, Intellectuals and Identities

This dissertation offers an exploration of the processes involved in the construction of discourses of Irishness and otherness as it relates to migration and anti racism in Ireland between 1990 and 2005. In doing so, I propose that a routinisation of racialisation has occurred through the re-conceptualisation of Irishness and dialectically through the re-shaping of how belonging is constituted in Ireland.

By combining processes of theoretical conceptualisation and problematisation with documentary analysis, I map the field of Irishness as it relates to migration and anti racism through a qualitative research process. In developing a research agenda for this dissertation, I posit a dialectical matrix of routinised practices, discursive formations and systemic rules and resources. In articulating such a process of social constitution, I argue that it occurs through a dialectic involving two key processes: routinisation and enacted conduct. Ultimately I argue that this produces what I refer to as public culture and its racialised regimes of representation. Such an approach makes possible an exploration of the relationships between disparate government laws and policies, everyday gossip and urban legends, media articles, and voluntary organisation activities in the constitution of Irishness and otherness with regard to migration and anti racism. Through an analysis of the discourses and representations of Irishness and otherness within sites of intellectualism including media, government, institutionalised anti racism and visual culture, the dialectical approach enables me to focus on the intersections across these sites which serve to illuminate the co-construction of belonging in Ireland.

Four key findings are identified in this dissertation which I argue capture the changing conceptualisation of Irishness and dialectically otherness. The first is of a new reinvented Irishness. I analyse the conceptual and symbolic tools invoked by key public intellectuals in Ireland and argue that these primarily revolve around the concepts of diaspora and hybridity, symbols and stories, commemoration and memories and imaginaries including the famine and emigration. However, such discourses and representations also promote the idea that Ireland's new positionality requires protection. This leads to the second key theme which emphasises the need to manage and control Ireland's cultural diversity. A range of governmental technologies including law, policies and practices, introduced over the past fifteen years collectively integrated with inflammatory discourses from government and media sources to form an effective racialised regime of representations. The third finding surrounds the institutionalisation of a differentialist approach to anti racism in Ireland. Through analysing deliberate and inadvertent interventions into Ireland's changing ethnic landscape, I identify discourses of difference and interculturalism along with an emphasis on partnership as the primary mechanisms utilised by both state and voluntary organisations. This leads to the final finding, the move from soil to blood as a signifier of belonging.

Having imaginatively de-linked belonging from the blood line through emphasising the diaspora of emigrants beyond the island of Ireland and incorporated those beyond the 26 counties on the island of Ireland through the Good Friday Agreement, a matrix of control and caring was introduced to contain the official means of belonging in Ireland. This was discursively and legislatively copperfastened through the passing of a referendum on Citizenship that was held on 11 June 2004. The referendum signified, for the first time in Ireland's history, a move from jus soli to jus sanguis as the basis for citizenship, enshrining the move from soil to blood.

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Introduction

> Racism is the exact opposite of the values of respect and welcome and fair play, which Ireland is known for, and always stood for. The National Anti Racism Awareness Programme …reaffirms those basic values and aims to raise public awareness about the importance of defending equality in national life…Over the last few years, racial tensions have increased as Ireland has undergone one of the greatest demographic and economic transformations in our history… We are no longer a poor country of forced emigration, but an increasingly wealthy country of immigration …The National Awareness Programme sets the tone and the framework for that debate, by saying clearly that Ireland wants to be a country free of racism and discrimination against minorities. By saying 'No' to racism in this programme, we are saying 'Yes' to an honest discussion about where we are, where we want this country to go and the role we all have to play...That does not mean adopting an 'open door' immigration or asylum policy. No country operates such a system and we are not going to do so either (An Taoiseach, Bertie Ahern, T.D.'s speech at launch of Government's Anti Racism Awareness Programme, *Know Racism*, 2001).

I begin this dissertation with an extract from the Taoiseach's opening address at the launch of the government's National Anti Racism Awareness Programme, *Know Racism* in October 2001. This speech captures a number of the issues and themes that have stimulated my interest and approach when exploring race and racism in the Irish context. The Taoiseach states that he is saying "No" to racism, however, a number of tensions emerge from the speech. While racism and discrimination are considered wrong, such sentiment is not deemed to apply to Ireland's migration and asylum policies; while the well-being of those subject to discrimination and racism is championed, this is linked to the embarking on an "honest discussion" about Ireland's positioning as an immigration destination; while anti racism is promoted as necessary to temper "racial tensions", reaffirming Ireland's presumed reputation as consisting of the values of respect, welcome and solidarity is privileged. Within the constitutive spectrum of these tensions, between what I term a politics of control and caring, is a proliferation of interventions, deliberate and unintended. These interventions are articulated in a variety of ways, but ultimately, as I argue in this dissertation, provide the parameters within which Irishness and belonging are enabled and controlled in twenty first century Ireland. In this dissertation, Irishness is understood as a regime of representations (Hall, 1997) signifying who belongs to the Irish nation and who doesn't; it is the discursive space of engagement which constitutes a sense of belonging.

This dissertation seeks to develop an understanding of the routinisation of racialisation in Ireland. To do so I map the field of Irishness, as it relates to migration and anti racism between 1990 and 2005, a time period chosen as it represents an era of significant changes across social, political and economic spheres in Ireland. More specifically, I explore how a conceptualisation of Irishness has been invoked (explicitly or implicitly) in the constitution of belonging in Ireland between 1990 and 2005. In doing so, I highlight how essentialised accounts of Irishness and dialectically otherness became routinised through technologies of governmentality and government, media and everyday discourses. I particularly focus on the duality of the centrality *and* disavowal of race in the constitution of belonging in modern day Ireland, exploring how race, often described as difference, the other, hybridity or diaspora, has been produced by discourses and practices of anti racism as well as of racism.

In pursuing an exploration of racialisation in the Irish context, I acknowledge that this approach has become widely used in discussions of race and ethnicity (Murji and Solomos, 2005: 2) and considered by some as overused (Essed and Goldberg, 2002). Murji and Solomos provide an overview of the origins and development of the concept and uses of racialisation, suggesting that "it has become a core concept in the analysis of racial phenomena, particularly to signal the processes by which ideas about race are constructed, come to be regarded as meaningful, and are acted upon" (2005: 1). In tracing the concept of racialisation, Murji and Solomos (2005: 5) suggest that its contemporary understanding emerges primarily from Fanon's (1967) psychosocial approach, through an emphasis on 'the racialisation of thought' in colonialism, Banton's (1977) ideational approach, through his discussion of the race idea in the early nineteenth century and subsequent categorisations, Miles's (1989, 1993) neo-Marxist approach, which broadened the concept of racialisation beyond biological characteristics to incorporate ideological practices within social relations and Hall's (1982, 1988, 1997) culturalist approach, which emphasised the signification of race within social and political relations, exposing differential racialisation as a mode of power that defines others in racial or cultural terms.

The concept of racialisation has been taken up in a myriad of theories and approaches in recent decades (for example, Anthias and Yuval Davis, 1992; Brah, 1996). Back and Solomos suggest that such contributions:

> ...highlight the need to situate racism and ideas about race as changing and historically situated...the question of whether race is an ontologically valid

> concept or otherwise is in many ways not the most relevant question to ask, since it is perhaps more important to understand why certain racialised subjectivities become a feature of social relations at particular points in time and in particular geographical spaces (Back and Solomos, 2000: 20).

Positioning racialisation has led to a number of studies on racial formation (Omi and Winant, 1994) and the racial state (Goldberg, 2002). Such theories are useful in examining how racial processes provide an organising principle of social life, particularly as these approaches seek to expose the relationships between structural conditions and racial significance.

Thus when considering the racialisation of Irishness I draw from these contributions an emphasis on ideas, categorisation, social and psychic relationality and othering while being mindful of the structural conditions within which such processes occur. McVeigh and Lentin (2002), in their introduction to the seminal text *Racism and Anti-Racism in Ireland*, consider the racialisation of Irishness as positioned within two key processes – the racialisation of Irishness and the specificity of Irish racism. When considering the specificity of Irish racism, they highlight historical legacy and contemporary location (2002: 17). This approach raises issues such as those colonial traits inherited and adopted by the Irish, namely the missionary tradition (Griesshaber, 1999) and settler blocs of colonial formation (Ignatiev, 1995; McVeigh, 1996), the creation of Ireland as a nation in contradistinction to Englishness (Kiberd, 1996), the related manufacture of an ethnically homogenous Irishness (McVeigh, 1996; Lentin, 2000a) and the links between racism and sectarianism (McVeigh, 1999). In addition, they argue that a key definer of the process of racialisation in Ireland is the existence of anti-Irish racism, as it structured the racialisation practices of the Irish themselves.

Drawing from these contributions on racialisation, I seek in this dissertation to illuminate the intrinsic relationships between particular discursive and representational patterns that have become routinised in Irish public culture with regard to migration and anti racism and the political and institutional systems through which subjectivities are framed and realised. I argue that, ultimately, the intersection of such technologies and discourses produce Irishness and dialectically, otherness. My approach emanates from an interest in understanding how certain representations become dominant and shape the ways in which Irishness as public culture is imagined and acted upon, and furthermore how deliberate interventions by intellectuals serve to both challenge and reinforce these dominant representations. By intellectuals, I refer to anyone who

deliberately intervenes in public life and who has a particular project that s/he is attempting to articulate. This draws from Gramsci's (1971) assertion that all people are intellectuals but also recognises his contention that only some have the function of intellectuals. By interventions, I mean those discourses and practices which deliberately disrupt the dominant discourses prevalent in Irish society, promoted by the state and largely sanctioned by the media. Here I acknowledge the distinction between intellectuals understood as elites and everyday discourse but seek to overcome it by linking two apparently separate processes –routinised practices and enacted conduct.

In order to examine discourses of Irishness and otherness in Ireland over the past fifteen years, I have undertaken three key stages of research. The first is an attempt to conceptually and theoretically map the dialectical interrelationships between knowledge, power and subjectivity in order to facilitate the development of a view of social life as reproduced social practices. Drawing from the dialectical model developed in phase one, the second phase charts the regimes of representations of Irishness and otherness. Finally, I undertake an empirical analysis of key sites of intellectualism in Ireland between 1990 and 2005.

In the first phase of research, developed in chapters one and two, I develop a research agenda with which to explore the interrelationships between particular discursive and representational patterns that have become routinised in Irish public culture with regards to migration and anti racism, and the political and institutional systems through which conditions of belonging are realised. This involves developing a model of social ontology that recognises a dialectical relationship between structure and agency in the constitution of social life. This process of social constitution, I argue, occurs through routinisation, the habitual, taken for granted character of most everyday activities which provide a sense of ontological security and dialectically, through enacted conduct, the deliberate and reflexive intervention of actors.

In chapter one, I draw from relevant elements of post structuralism and post modernism to highlight the construction of the subject through ideology, discourse and language (Said, 1978; Ahmad, 1993; Hall, 1997) and raise questions about a potential over-emphasis on discourse as constitutive of the subject. Such questions lead me to consider social subjects as capable of deliberate action (Giddens, 1984; Chouliaraki and Fairclough, 1999), thus highlighting the notion of practices. I undertake an exploration of Anthony Giddens's Structuration theory (1976, 1979, 1984), Norbert Elias's Figurational Sociology (1968/1994), Pierre Bourdieu's Habitus and Field

(1972, 1990) and Jurgen Habermas's Colonisation and the Life-World (1987). The work of these theorists is particularly useful in suggesting a means of bridging the structure/agency gap, focusing on systems and structures as patterns of enacted conduct by actors, leading to routinised practices.

In arguing that actors' practices are essential in the construction and reproduction of discourses and systems, I am interested in the notion of intellectuals which I develop in chapter two. I argue that intellectuals, through their routinised enactment of particular discursive frameworks, serve to shape dominant social orders deliberately and unintentionally. This approach suggests that intellectuals transcend their own particular situations of emergence, contributing to the creation of new contexts which in turn serve to shape how the intellectual's role is enabled and, in that sense, constituted within public culture. In referring to intellectuals, I am interested in intellectual practices in a given intellectual field through which discourses are invoked and enabled and subjectivities are created and reproduced. But I am equally interested in how intellectual practices go beyond particularistic fields and serve to shape other fields, and more importantly, what I refer to as public culture. Here I propose a dynamic perspective on the circulation and exchange of meaning, which involves intellectuals as agents who construct and shape social life, but also sites of intellectualism through which public culture is recursively transformed. It is this matrix of social processes that I examine in the next research phase.

In the second phase of research, explored primarily in chapters three and four, I engage in a theoretical exploration of the processes involved in the construction of discourses of Irishness and otherness. Drawing from the dialectical model developed in phase one, Irishness is explored as a historically situated domain of thought and action, which requires analysing the forms of knowledge, the systems of power and the forms of subjectivity fostered by this knowledge/power system, through which people recognise themselves as Irish or other, different or same. Analysing Irishness as a discursive formation, gives rise to an apparatus that systematically relates forms of knowledge and technologies of power that I refer to, following Foucault (1972, 1980) and Hall (1996, 1997), as regimes of representation. Charting the regimes of representation of Irishness involves mapping the configurations of knowledge and power that define recent shifts in cultural understandings of Irish identities. This entails exploring how Ireland, as a discursive entity, has been constructed, particularly

examining the cultural context within which it emerged and the collective conscience which generates Irishness.

Much of the debate around Irishness has been played out through focussing on Ireland's literary tradition (Kiberd, 1996), historical influences (Lee, 1989; Keogh, 1998) or attitudinal surveys (MacGréil, 1977, 1996). However, I want to argue that conceptualising Ireland over this timeframe has changed profoundly. Critical moments in Irish history that have opened up questions of identity and difference include the emergence of what has been coined the 'celtic tiger economy', the 1998 Good Friday Agreement on Northern Ireland and net immigration following decades of emigration. Consequent public discourses have generated debates about what these changes 'mean' for Irishness, mediated primarily through the contest of location and the status of belonging. This is not a unique position within the western world where diversity and associated racism have become a commonly discussed topic in public culture. These discussions are particularly potent within the context of globalisation and the potential for new identity constructions to develop with increasing diasporic movement and associated transnationalism, cosmopolitanism and hybridity (Sassen, 1998; White, 2001; Werbner, 2002). Thinking of Irishness and otherness in discursive terms has enabled me to retain a focus on domination and power issues highlighted in structural analysis, while my dialectical approach has ensured that actors' practices and the ability to intervene is considered.

The third phase of research, presented in chapters three, four, five and six, is an empirical exploration of the construction of Irishness and otherness as it relates to migration and anti racism through an examination of sites of intellectualism. The sites chosen include media, government, institutionalised anti racism and visual culture. The empirical data for this study was obtained through a qualitative research process which includes the identification, collection and analysis of documents and images, particularly relating to anti racism initiatives in Ireland over the past fifteen years. This enables consideration of how discourses and representations of Irishness and otherness have been influenced by such discursive practices and dialectically how anti racism discourses draw from hegemonic understandings of Irishness and otherness.

Chapter three examines the discourses of Irishness as diasporic which emerged in the early 1990s. These discourses are evidenced in speeches made by former President of Ireland, Mary Robinson, in *The Irish Times* editorials and columns and in NGOs' attempts to put a positive slant on a new multicultural Ireland. Although social

actors have contributed, through the construction of discourse, to producing a diasporic, fluid notion of Irish identity, the reinforcement of the Irish nation as including the diaspora of emigrants has simultaneously heightened an ethnically closed and special sense of Irishness. This exemplifies my exploration of how agency can effect change, can interrupt dominant discourses and allows me to examine whether these interventions are actually creating a new discursive order or perpetuating that already in existence.

In exploring how these patterns of enacted conduct become routinised in the context of the nation state, chapter four examines the measures the Irish nation state has taken to manage the control of borders before going on to examine the management of people within its borders. This analysis leads me to examine how the construction of self and other occurs through governmental technologies including law, social policy and the consequent categorisations. Through these systems, distinctions were rendered acute between 'the Irish' and 'the non-national', which I argue became routinised through media and government discourses.

Building on the themes explored in chapters three and four, chapter five charts the emergence of a politics of caring in Ireland, examining how a race relations infrastructure emerged and served to constitute difference as the key identitarian category, and interculturalism as the key policy goal. In particular, I explore how an interest in difference has developed through a number of routes, primarily through state and non state organisations charged with positively promoting a more diverse Ireland but also through those subject to such distinctions in advocating for their rights on this basis. This approach signifies recognition that changing conceptualisations of Irishness are due not only to state actions but are also derived from anti racism discourses and practices.

I analyse the trajectory of certain concepts and discourses such as equality, interculturalism, difference, diaspora and hybridity which have entered the vocabulary of government, academics, media and anti racism initiatives in Ireland in recent times with regard to issues of migration and anti racism and trace the movement of such terms between various sites of intellectualism. This involves situating the history of anti racism in Ireland and overviewing the emergence of the Irish race relations infrastructure in the 1990s along with the legislation which enabled its establishment. Such an examination raises questions about the consensus approach to anti racism which I explore in chapter six with regard to public awareness campaigns.

Chapter six focuses on three anti racism initiatives in the Irish public sphere that have constructed and constituted discourses of multiculturalism, interculturalism, human rights and citizenship. These include the government's National Anti Racism Awareness Programme, Know Racism, Amnesty International's Leadership Against Racism Campaign and Citizen Traveller. Analysing these campaigns illuminates a racialised regime of representations in Irish public culture and reveals the reciprocal relationships between the embedded nature of social practices and appropriated discourses and representations in the construction of Irishness and otherness.

I propose that there is a dialectical constitutive matrix which shapes belonging in Ireland. This leads me to argue that systems of racialised governance become routinised through law, policy and euphemisms (such as 'non-nationals' and 'Irish born children' to denote children born in Ireland to migrant parents), but also myths and stories, yet such routinisation requires work or enacted conduct to achieve the naturalisation of those discursive forms. This matrix is illustrated in chapters seven and eight through two specific sites of engagement with the issues discussed in previous chapters. Chapter seven examines the construction, circulation and consumption of an urban legend in 2004 and considers how such a story gains legitimacy, bestows meaning and constructs reality, to explore what it says about belonging in twenty first century Ireland. In chapter eight, a media article is examined as a site of engagement in the struggle between the representational means by which race is identified and signified, but also the institutional forms in which race is routinised and normalised, ultimately facilitating the naturalisation of who belongs and hence who doesn't.

This dissertation is located within the parameters of two key events that occurred in Ireland between 1990 and 2005. It begins from the heady optimism of the former President of Ireland, Mary Robinson whose introduction to the Irish people of a more diasporic and open sense of Irishness was reinforced by cultural commentators within the intellectual space of *The Irish Times*. It ends with the passing of an amendment to the Irish constitution in June 2004 rejecting the citizenship rights of so-called 'Irish-born' children, born to foreign nationals on Irish soil. My interest lies in examining the dynamic sets of relationships between ideas, discourses and practices which link these apparently independent phenomena and which illuminate the racialised constitution of discourses of Irishness and otherness and in the process, the co-construction of belonging in Ireland.

Chapter 1
Discourse, Practice and the Dialectical Constitution of Identities

Introduction

In considering how to undertake an exploration of the processes involved in the construction of discourses of Irishness and otherness, particularly as it relates to migration and anti racism, varying questions have provoked my theoretical and methodological approach. How do social ideas arise and circulate, and what processes are involved in the construction of knowledge? How does knowledge become normalised and gain legitimacy? Equally, I am interested in who creates or constructs widely used social ideas. This involves a consideration of who constructs social ideas, how social ideas move, whether they change in the process of moving, how knowledge may become routinised, how it may be interrupted and who does the constructing and interrupting. How does knowledge become institutionalised and shape lives? In considering such questions, three key levels of potential analysis become visible – knowledge, power and subjectivities. My approach has been to strive to overcome the separation of these levels of analysis by adopting a dialectical approach to the construction of discourses through the interrelationships of knowledge, power and subjectivities.

In this chapter, I put forward an analysis of the process of the formation of discourse and examine how discourses are embedded in institutional practices and power relations. I explore how discourses have a profound effect on individual practices while emphasising how actors' practices are essential in the construction and reproduction of discourses and systems. This combines to propose a model of social ontology that recognises a dialectical relationship between structure and agency in the constitution of social life. This model entails deconstructing the role of discourse and complementing this with an examination of subjectivity and the potential of agency. In doing so, I adopt an open approach to show the complexities of meaning and understanding emanating from the intersection of actors' everyday actions and situations with agents' deliberate interventions, all of which serve to construct the social world in particular ways. Ultimately in this chapter, I explore the relations

between and within what I call a representational matrix, in which knowledge, power and subjectivity are the key components as regards meaning making and power relations. These theoretical and methodological issues are engaged in chapter one and taken up in chapter two which discusses intellectuals, ideas and identities in order to orientate my research agenda which is pursued in chapters three, four, five and six before going on to illustrate the dialectical process in chapters seven and eight.

In proposing this representational matrix, I examine three theoretical propositions which are discussed in this chapter. The first proposition briefly presents the epistemological trajectory of my approach. This draws primarily from poststructuralist theoretical explorations of the interconnections between power and knowledge, while acknowledging its structuralist legacy and postmodern location. In exploring the construction of the subject through language, discourse and ideology, I draw from Michel Foucault (1972, 1980) and Stuart Hall (1996, 1997). This begins with a discussion of representations and the relationship with discourse, but I particularly focus on developing the notions of regime of truth and hegemony. I raise questions about the relationships between discourse and its producers, primarily highlighting the role of the agent which becomes de-prioritised in poststructuralist accounts.

Questioning whether a focus on discourse takes sufficient account of the mediated role of those who construct discourses leads me to the second proposition which explores a view of social life as reproduced practices. This involves researching social life as both constrained by social structures and involved in an on-going process of production which continually transforms social structures. In exploring this proposition, I draw on the work of Anthony Giddens's Structuration theory (1976, 1979, 1984), Norbert Elias's Figurational Sociology (1968/1994), Pierre Bourdieu's Habitus and Field (1972, 1990) and Jurgen Habermas's Colonisation and the Life-World (1987). The value of the work of these theorists is to provide a means of conceptualising how 'life goes on' as routinised practices, though an emphasis on enacted conduct ensures that reification is avoided in the reproduction of social life. These theorists also suggest a means of bridging the structure/agency gap, focusing on systems as patterns of enacted conduct by actors.

The third proposition focuses on the intersection of discourse and representations, routinised practices and systemic rules and resources. I suggest here that discourse intersects with practice in the dialectical constitution of identities.

Specifically, my reading around Structuration theory and its intersection with post-structuralism enables my development of a model of social ontology that recognises a dialectical relationship between structure and agency. This dialectical model allows me to fruitfully explore the processes involved in the construction of discourses of Irishness and otherness – my central concern in this dissertation.

To do this, I explore two principal theoretical and methodological tools, deriving from key turning points in the human sciences, the 'cultural turn' (Hall, 1997), the 'discursive turn' (Chouliaraki and Fairclough, 1999) and the 'narrative turn' (Hinchman and Hinchman, 2001), that are useful when considering the processes involved in the construction of discourses of Irishness and otherness. I draw from Foucault (1972, 1980) and Hall (1996, 1997) and posit the notion of racialised regime of representations as a means of combining an analysis of representations, discourse and regimes of truth in the constitution of difference. This is particularly taken up in chapters four, five and six. In addition, I propose that theories of narrativity (Somers and Gibson, 1994; Hinchman and Hinchman, 2001) have recognised the power of narratives as informative, performative and transformative which is developed in chapters three, seven and eight.

Problematising knowledge and power in the constitution of the subject

There is a growing recognition that meaning and language need to be studied as cultural constructs rather than as material 'reality', what Hall (1997) described as the 'cultural turn'. This cultural dimension has gained increasing attention with reference to questions of cultural production and the politics of identity (Back and Solomos, 1999: 19). Similarly, the properties of language and discourse are seen to have the capacity for oppression and/or emancipation, what has been described as the 'discursive turn' (Foucault, 1972; Van Dijk, 1993). These developments in social theory are, however, contentious. On the one hand Chouliaraki and Fairclough (1999: 28) argue that the turn to discourse has "neglected language and the semiotic"; what they see as a "more general neglect of the cultural aspect of social life" while Alana Lentin (2004a) sees culture as becoming a euphemism for race in post-war Europe. In this section I sketch some of the key debates around issues of language, ideology and power in the intersection of the cultural turn and the discursive turn which have

become significant in understanding how the subject is created through discourses, representations and othering.

Stuart Hall (1997) outlines an approach to the study of representations which builds on the work of de Saussure (1966) and Derrida (1994) in terms of their contributions on language and meaning; of Marx and Engels (1975) and Gramsci (1971) in terms of their work on ideology and hegemony, and of Foucault (1972, 1980) in terms of his central contributions on discourse and power. I briefly overview these contributions in order to extract conceptual and methodological tools which are useful when analysing the processes involved in the construction of discourses of Irishness and otherness. According to Hall (1997: 15), in order to speak about or intervene in something, one needs to constitute it through representations – that is represent a set of processes and relations. This requires a discourse – the elaboration of a language for conceiving of and hence constructing an object in a certain way so that the object can be deliberated upon and acted upon and, in other words, be made meaningful.

Exploring how representations make meaning, Hall highlights the centrality of symbols and signs, particularly drawing from de Saussure (1966) who argued that the production of meaning depends on language as a system of signs. De Saussure analysed the sign as two elements, the signifier and the signified. Both are required to produce meaning, but it is the relation between them, fixed by cultural and linguistic codes, often discussed in terms of binaries, which sustains representation. These associations work through the principle of exclusion – a sign achieves meaning through a system of differentiation from other signs. Thus language is a system of signs whose meaning is relational and this relationality is produced by social groups, in particular 'cultures', highlighting the arbitrariness of the meaning making process. In separating the social part of language (langue) from the individual act of communication (parole), de Saussure argued that actors are governed by the common rules and codes of the language system, produced in particular 'cultures', which allows them to communicate meaningfully. For Hall (1997: 32), if meaning making is never finally fixed, then to 'make meaning' must involve an active process of interpretation.

While de Saussure's main contribution is considered his model of language (Hall, 1997), which became known as structuralism, the semiotic legacy drawn from his *Course in General Linguistics* (1966) was taken up in the work of Roland Barthes (1972, 1977) and Claude Levi Strauss (1970) which contributed to analysing discourse. Levi Strauss (1970) attempted to systematise de Saussure's ideas and

suggest that there were general laws that governed how signs worked, so that with the same general understanding, any cultural or signifying practice could be studied. Levi Strauss (1970) studied the customs, rituals, myths and folk tales of so-called 'primitive' peoples, not by analysing how these events and traditions were produced but rather by looking at the underlying codes and rules through which these objects achieved meaning, ultimately relying on binaries to achieve understanding.

Derrida (1994) criticised Levi Strauss for insufficiently exploring the implications of the uncertainty of the meaning of the sign. Derrida's reading of de Saussure suggests that no sign is identical with what it signifies and there is always a gap between the two – which he termed 'différance'. For Derrida, meaning is present in the slippage between signs. This approach to language, which opens up meaning, breaking any natural and inevitable tie between signifier and signified, enables analysis of the constant play or slippage of meaning, and the constant production of new meanings and new interpretations. This linguistic turn served to reinforce the idea of language as active in the reproduction of knowledge and as capable of constructing the subject but only in the socially determined context of linguistic systems (Jaworski and Coupland, 1999).

Roland Barthes (1972, 1977) drew from early structuralist ideas, particularly in terms of the semiotic approach, and applied them to popular culture and visual imagery. While acknowledging the combination of signifier and signified as producing a sign which can be 'read' in a particular 'culture', Barthes went on to suggest there were two levels of analysis – the level of denotation, understood as the basic descriptive level, and connotation, understood as a wider code of interpretation where the sign is read in the context of a wider ideological framework, which he termed myth. Thus Barthes raises some interesting issues in developing a mechanism for analysing images and popular culture – the capacity to analyse images as 'texts' through extracting meaning at the denotative and connotative levels which, combined, serve to construct and reinforce myths. However, as with structuralism, the limitation of the semiotic approach is the confining of representation within a language system.

Though his indebtedness to de Saussure and Barthes is acknowledged (Gordon, 1981), Michel Foucault (1972) shifted attention from language to discourse, which he regarded as a system of representation. Foucault asserted that it is through discourses that the world is brought into being and that the individual's subjectivity is constructed. Foucault was interested in how concepts and statements were grouped

together as intelligible, what was considered a 'serious statement' in a given period of time, and who became empowered to speak these 'serious statements'.

> Whenever one can describe, between a number of statements, such a statement of dispersion, whether between objects, types of statements, concepts or thematic choices, one can define a regularity (an order, correlations, positions and functionings, transformations) ... we are dealing with a discourse formation (Foucault, 1972: 38).

Thus, the Foucauldian notion of discursive power articulates discourse as "a strongly bounded area of social knowledge within which the world can be known" (Ashcroft et al, 1997: 70). Foucault saw knowledge as constructed within discourse at a particular moment in history leading him to assert that discourses gain and maintain meaning within specific historical contexts and at particular junctures (Wetherell et al, 2001). Thus, for example, for Foucault, 'madness' was recognisable only within a particular discursive formation; it was:

> ...constituted by all that was said, in all the statements that named it, divided it up, described it, explained it, traced its development, indicated its various correlations, judged it, and possibly gave it speech by articulating, in its name, discourses that were taken as its own...(Foucault, 1972: 32).

These explorations into the discursive formations of madness (1967), medicine (1973) and sexuality (1978) led Foucault to theorise knowledge and power as interconnected. Thus "there is no power relation without the correlative constitution of a field of knowledge, nor any knowledge that does not presuppose and constitute at the same time, power relations" (Foucault, 1977: 27). Meaning is, therefore, constructed within discourse. This does not mean that nothing exists outside of discourse, but rather for Foucault, 'nothing has any meaning outside of discourse' (Foucault, 1972) and physical objects cannot be constituted as meaningful outside of the discursive conditions of their emergence.

This enabled Foucault to posit that knowledge linked to power not only assumes the authority of truth but has the power to make itself true, which he referred to as the 'will to power'. Foucault asserts that "What makes power hold good, what makes it accepted, is simply the fact that it doesn't weigh on us as a force that says no, but that it traverses and produces things, it induces pleasures, forms knowledges, produces discourse" (Foucault, 1980: 119). For example, 'insanity' as a discursive formation (1967) produced books, regulations, government debates, conversations, law, training manuals, amongst other items, which enabled the asylum system to be

understood collectively but also how such knowledge came to be considered 'true'. This led Foucault to speak not of the truth of knowledge but of a discursive formation sustaining a regime of truth:

> Truth isn't outside power…Truth is a thing of this world; it is produced only by virtue of multiple forms of constraint. And it induces regular effects of power. Each society has its regime of truth, its general politics of truth; that is, the types of discourse which it accepts and makes function as true, the mechanisms and instances which enable one to distinguish true and false statements, the means by which each is sanctioned…the status of those who are charged with saying what counts as true (Foucault, 1980: 131).

These considerations around power, knowledge and how truth is achieved have resonance with theories of ideology and hegemony. Hall (1997) outlines how Marx and Engels had argued that ideology is 'a distorted or a false consciousness' which disguised peoples' real relationship to their world, through masking the ruling class's ideas. In this way, Marx and Engels privilege the material (capitalism) as holding the key to our ideas, therefore our ideas cannot change until our material conditions do (Ferguson, 1998: 18). Thus, Marxist theories on ideology sought to uncover or expose the 'truth', but as Foucault has highlighted, truth is a productive apparatus – there are multiple realities and truths, made discursively visible.

Gramsci (1971), who questioned the primacy given to the economic by Marxism, suggests that the material can only create the conditions which enable particular ideologies to emerge; thus, the crucial question is not whether it is real or false but how it comes to be believed. Gramsci formulated his concept of hegemony as power achieved through a combination of coercion and consent (Gramsci, 1971: 12-13) whereby the ruling classes achieve domination not by force alone, but also by creating subjects who 'willingly' submit to being ruled. Ideology, for Gramsci, is crucial in creating consent, it is the medium through which certain ideas are transmitted and held to be true, a practice achieved by playing on people's common sense. Gramsci's notion of hegemony focuses not only on the hidden dimensions of power and its capacity to promote a particular perspective as 'common sense', but it also emphasises that ideology has to be understood as a process, encompassing the dynamic contest between hegemonic and counter hegemonic discourses. Foucault, though broadly in line with Gramsci's theorisation of hegemony, rejected ideology and sought to focus instead on processes or forms of knowledge which gain authority over populations, serving to construct them in particular ways, which he called the

'normalising process' (Rabinow, 1984). The concept of normalisation is taken up in the next section when discussing routinised practices.

Foucault did not analyse power in terms of dominant groups or individuals possessing power but saw power as 'circulating' and operating through a "network-like organisation" (Foucault, 1980: 98). He believed that no single individual is the sole source of any utterance, and that rules, systems and procedures produce knowledge within what he refers to as the 'order of discourse'. Thus, Foucault believed it necessary to study the strategies, networks and technologies of power in order to see "...by which a decision is accepted and by which that decision could not but be taken in the way it was" (Foucault in Kritzman, 1988: 104). Foucault shifts attention away from notions of power as centralised to what he described as the 'micro-physics' of power which he argued "roots [power] in forms of behaviour, bodies and local relations of power which should not at all be seen as a simple projection of the central power" (Foucault, 1980: 201). With such a theorisation, Foucault (1977) centres what he describes as the 'docile body' which is produced or subjectified through the regulations, classifications and technologies of particular discursive formations. As such, Foucault's work is a major contribution to the decentring of the subject – the view of the subject as constituted, reproduced and transformed in and through discursive formations.

However, Foucault's tendency to absorb so much into discourse has been criticised (Hall, 1997: 51; Wetherell et al, 2001), particularly the danger of erasing the agent and de-prioritising material factors in the power/knowledge nexus. While providing the tools of deconstructing discourses and problematising discursive regimes, Foucault does not appear to recognise his own role in interrupting dominant discourses. In describing power as existing everywhere, Foucault does not present an alternative consideration of the social formation of power, leading me to question whether centring discourse underestimates the role of those who construct discourses.

I am further concerned about the project of deconstruction which seeks to reveal the ambivalence of all things, be they texts or identities. While deconstruction seeks to promote the notion that 'things' can only be understood in relation to other 'things' and not in relation to any 'literal meaning' or normative truth (Jaworski and Coupland, 1999), this rise in the importance of discourse reflects a weakening of intellectual confidence in what we know and what it means to know, signalling a shift in the theorising of knowledge (Foucault, 1980), which has been described as the

'postmodern turn' (Wetherell et al, 2001). Post modernism heralded the demise of the grand narrative along with the linear understandings of history. A key critique of modern knowledge, advanced by Jean Francois Lyotard in *The Postmodern Condition* (1984: xxiv), advocated a politics of discourse centred on the disruption of grand discourses and metanarratives.

So far, I have examined how language and signification work to produce meanings (de Saussure, 1966; Barthes, 1977), explored how ideology and hegemony provide a means of considering the normalising process (Gramsci, 1971; Marx and Engels, 1975), and, following Foucault (1977, 1980), considered how discourse and power produce knowledge which serves, through regimes of truth, to produce subjectivities and orders of discourse. Discourse, therefore, has gained importance through a number of concurrent theoretical developments – a shift in the general theorising of knowledge (Jaworski and Coupland, 1999), a broadening of perspective in linguistics and a wider recognition that language and discourse are considered to have the capacity to construct meaning and identity in society (Said, 1978; Ahmad, 1993; Hall, 1997).

However, I want to argue that such critical orientations are not merely deconstructive but also reconstructive, reconstructing social arrangements. In this sense, while the Foucauldian view that social subjects are shaped by discursive formations is important, and the reading of power as invisible, self-regulating and inevitably subjecting is instructive, there is a danger of slipping into a form of determinism where there is no space for agency. I have, therefore, been interested in considering a dialectical position on discourse and subjectivity which sees social subjects as not just capable of reshaping practices but as essential to the process. Concentrating on social action and actual lived realities in the performance of meaning making suggests that the meaning of discourse derives from accumulated and dynamic social use. This leads me to posit a more varied theoretical view of the relationship between language and social context, which emerges when focusing on social practices as I go on to discuss in section two.

The routinisation of social practices

> Men make history, but they do not make it just as they please: they do not make it under circumstances chosen by themselves, but under circumstances directly encountered, given and transmitted from the past (Marx and Engels, 1975, XI: 103-4).

In this section I explore the concept of social practices as a means of connecting what can appear abstract structures in society with the social actions of people living their everyday lives. To this end, I focus on the processes involved in constituting the routinisation of social life and examine how, achieving routine or the reproduction of social life requires enacted conduct; raising questions around reflexivity and ideology. In exploring the routinisation of social life, I raise the question of social order, particularly focusing on how dominant frameworks persist despite the activity of social agents, highlighting the intrinsic link between the production and reproduction of social life.

I propose, following Giddens (1984) and Bourdieu (1990) that the meeting point of structure and agency is practice, whereby anything that happens or exists in social life is generated through enacted forms of conduct. My focus on practices enables me to postulate a view of social life as reproduced social practices. This involves researching social life as interconnected networks of social practices of diverse sorts (political, economic, and cultural) and discourse as one of a number of elements of social practices which are in a dialectical relationship with each other. While this account is informed by Giddens's Structuration Theory (1976, 1979, 1984), Habermas's work on Communicative Action (1987), Bourdieu's work on Habitus and Field (1972, 1990) and Elias's work on figurations (1968/1994), it is not my purpose to develop a full critique or appreciation of these theorists here.

Part of my engagement with these theorists emanates from the long standing opposition between structuralist and interpretivist traditions in the social sciences. These theorists attempt to overcome, or transcend, such dichotomies through offering a way of seeing and researching social life as both constrained by social structures and in an ongoing process of production which continually transforms social structures. This they do through attempts at integration or synthesis of theories. Such endeavours challenge both the macro determinism of structural functionalism and the excesses of structuralism, leading to attempts to reintroduce the agent.

Practices emphasise tacitly repeated actions or habits that condition (Elias, 1968/1994) or dispose (Bourdieu, 1984: 94) actors to draw from stocks of knowledge (Habermas, 1987: 124) that provide people with common background convictions with which to deal with social life on a day to day basis. This Giddens (1984) refers to as 'ontological security'. These stocks of knowledge enable people's practices as reasonable or sensible serving to reinforce familiarity and a sense of belonging (Giddens, 1984). Thus, dispositions are not consciously discussed; they are brought into people's behaviour without them really being aware of their influence – enabling them to know how to perform in day to day life without constant reflection. This restricts agents to the relatively limited power of contributing to the reproduction of established tendencies, and recursive patterns of distribution and routines. This is how the routinised performance of practices by actors results in social life being produced.

However, routinised practices also raise for me the question of power through deliberative action. Such action involves the application of means to mobilise resources to achieve outcomes, brought about through the direct intervention of an actor in a course of events. According to Giddens (1984), people are not simply compelled by forces outside of themselves. Rather they are skilled and knowledgeable, intrinsically involved in society and they actively enter into its constitution by deliberate as well as inadvertent actions, what he terms enacted conduct. By reflecting on their own behaviour and circumstances actors are always capable, to some degree, of resisting the constraints imposed on them by society and of influencing and transforming their social situation. This brings me to a key point of my interest in practices - reflexivity – which Giddens (1984) sees as available to all competent individuals, engaged in bringing about change but simultaneously maintaining continuity. It further highlights the idea that humans do not merely interpret their experience of the world but actively produce it.

Giddens thus accords the agent power and conceives structures as rules and resources not "as simply placing constraints upon human agency, but as enabling". Giddens hereby recognises the existence of a dialectic of control whereby "the less powerful manage resources in such a way as to exert some control over the more powerful in established power relationships" (Giddens, 1984: 374). While there are clear differentials around power, Giddens's agents have the possibility of intervening to make a difference. This is central to my argument in this dissertation: "...Whatever

happened would not have happened if that individual had not intervened" (Giddens, 1984: 9). This can be understood as the transformative capacity of human agency.

Thus far, I have drawn from the theorists mentioned above an emphasis on the processual nature of the constitution of social life, whereby routinised practices are dialectically integrated with enacted conduct, which has both intended and unintended consequences for social life and social actors. This leads me to the main purpose of my exploration of the concept of practices - its ability to encompass how the production and reproduction of social life are intertwined. However, the problem of reproduction raises questions. How it is that social life becomes patterned and routinised? How is it that forms of social order persist despite the creative and transformative capacities of individuals? How are institutions, organisations and cultural patterns reproduced across time and space?

Norbert Elias's work takes another route to overcoming the micro-macro distinction between individual and society by proposing what he calls 'processual' or 'figurational' sociology. Elias's focus is on historical transformation rather than social stability. Figurational sociology claims to have overcome the conventional distinction between agency and structure, since the concept of figuration entails both, referring to agents (individual or collective) and their conflictual or cooperative interdependencies (structure) (Elias, 1978: 129-130). Elias offers an interesting analysis of figurations as social processes which he sees as interweaving between changes in the structure of society and changes in the structure of human behaviour. Interweaving for Elias refers to the way action is constrained and conditioned by others but also has intended and unintended consequences. Thus, he emphasises that out of:

> ...the interweaving of innumerable individual interests and intentions – be they compatible, or opposed and inimical – something eventually emerges that, as it turns out, has neither been planned nor intended by any single individual. And yet it has been brought about by the intentions and actions of many individuals. And this is actually the whole secret of social interweaving – of its compellingness, its regularity, its structure, its processual nature, and its development; this is the secret of sociogenesis and social dynamics (Elias, 1969: 221 quoted in Elias, 1978: 12).

Therefore, while Elias certainly recognises and illuminates the interweaving of individual interests, intentions and actions, which result in unanticipated outcomes, the key point is that Elias asserts that "an order sui generis" will emerge from these interweavings which will serve to determine social change. Despite arguing that "the structures of personality and of society evolve in indissoluble interrelationship" (Elias,

1968/1994: 188), Elias maintained a micro/macro distinction in much of his work, privileging sociogenetic above psychogenetic influences as capable of creating greater social change. Crucially, this understanding serves to reify the split between the dualisms that he sought and claimed to have overcome (Layder, 1994; Bryant, 1995; Van Krieken, 1998).

Like Elias, Pierre Bourdieu also seeks to overcome what he considers "the absurd opposition between individual and society" (Bourdieu, 1990: 31) by promoting the notion of structuralist constructivism, which recognises a dialectical relationship between structure and agency:

> If I had to characterise my work in a couple of words,...I would talk of constructivist structuralism or of structuralist constructivism...By structuralism..., I mean that there exist, in the social world itself, and not merely in symbolic systems,... objective structures which are independent of the consciousness and desires of agents and are capable of guiding or constraining their practices or their representations. By constructivism, I mean that there is a social genesis on the one hand of the patterns of perception, ... which are constitutive of what I call the habitus, and on the other hand of social structures, and in particular of what I call fields and groups, especially of what are usually called social classes (Bourdieu, 1990: 123).

In Bourdieu's work, the agency-structure issue translates into the relationship between habitus and field. Habitus is an internalised mental or cognitive, structure which both produces and is produced by society (Bourdieu, 1972: 79). Field is a network of relations among objective positions which serves to constrain agents, individuals or collectivities. While the field conditions the habitus, the habitus constitutes the field. Thus, there is a dialectical relationship between habitus and field (Bourdieu and Wacquant, 1992: 97). However, Bourdieu retains the idea that there is such a thing as an objective world which is different from the world of situated behaviour. In this sense, Bourdieu retains the traditional definition of structure as the external social context of behaviour, and as Jenkins (1992) asserts, "in his sociological heart of hearts he [Bourdieu] is as committed to an objectivist view of the world as the majority of those whose work he so sternly dismisses" (Jenkins, 1992: 91). The habitus appears to represent the effect of social conditioning on agents which adapts them to the requirements of the field in which they operate (Callinicos, 1999: 293). This suggests that Bourdieu's theory is mainly successful in demonstrating how the reproduction of *existing* structures occurs, privileging social change as occurring

within fields or existing structures of domination and thus raising questions about Bourdieu's success in transcending binaries of structure/agency.

Jurgen Habermas, like Bourdieu, synthesises other theories and ideas, attempting to develop a critical theory which seeks to marry theories of systems and action. Habermas's (1987) *Communicative Action* advocates conceiving of societies simultaneously as systems and lifeworld. This understanding of society conceptualises action as based on the achievement of shared understanding and mutual interaction between individuals. Thus action and interaction between communicating individuals leads to understanding, which facilitates further action and interaction, highlighting how communicative action represents the intersection or negotiation of social action and social structure:

> Communicative action can be understood as a circular process in which the actor is two things in one: an *initiator,* who masters situations through actions for which he is accountable, and a *product* of the transitions surrounding him, of groups whose cohesion is based on solidarity to which he belongs, and of processes of socialisation in which he is reared (Habermas, 1987: 135).

Unlike Giddens, Habermas distinguishes between the intersubjective world of everyday life and the objective world of systems revolving around the partly independent workings of money and power. Habermas deals with the structure-agency issue through 'the colonisation of the life-world', a micro world where people interact and communicate (Habermas, 1987: 124-132). The system has its roots in the life-world but it ultimately comes to develop its own structural characteristics, splitting off from the lifeworld. This occurs initially through the rationalisation of the lifeworld, then through the uncoupling of the system and lifeworld, and finally through the colonisation of the lifeworld. As the uncoupling of lifeworld and system progresses, the systemic aspects move out of the control of the lifeworld. Habermas argues that after having uncoupled itself from the lifeworld, the system re-enters it and interferes in its operation – this he terms the colonisation of the lifeworld by the system. This notion of the lifeworld, according to Habermas, indicates that the steering media of money and power tend to penetrate into areas of everyday life and practice. Habermas's attempts to overcome the dualistic character of social life have been critiqued by both Giddens (1982) and Mouzelis (1991), who argue that Habermas tends to underestimate the macro features of the system, raising questions about the ability of Habermas's theory to account for the reproduction of social life.

Anthony Giddens devoted much of his early work to the consideration of the individual/agency and society/structure dialectics, asserting that there is a dualism entrenched in social theory between objectivism and subjectivism (Giddens, 1976). Like Bourdieu, Giddens sets out to transcend the object-subject dualism that is responsible for the antagonism between subjectivist and objectivist sociologies. While criticising structuralism on the one hand and voluntarism on the other, Giddens sought to develop a theory which would explain and emphasise the interaction and interrelationship of structure and agency – which he termed Structuration theory (Giddens, 1976). According to the theory of Structuration, this dualism has to be reconceptualised as a duality – the duality of structure. With this understanding, social practices across time and space should constitute the primary focus of attention rather than the individual actor or any form of social totality (Giddens, 1984: 2).

For me Giddens's Structuration theory provides the clearest means of bridging the structure/agency gap, focusing on systems and structures as patterns of enacted conduct by actors. Giddens is concerned with the dialectical process in which practice, structure and consciousness are produced, and he strives to illuminate the duality and dialectical interplay of structure and agency. Structuration theory demonstrates how social structures, understood as rules and resources, are both constituted by human agency, and yet at the same time are the very medium of this constitution. According to Giddens, the reproduction of practices reflects the ability of humans to modify the circumstances in which they find themselves, while simultaneously recreating the social conditions (practices, knowledge, resources) which they inherit from the past. Hence social practices are privileged as providing continuity and pattern in what Giddens refers to as the "recursive nature of social life" (Giddens, 1984: 5). Therefore each act of production is simultaneously also an act of reproduction. Giddens's approach offers me an innovative way of examining the constitution of social life which both recognises the agency of individuals through the negotiation of rules and resources but most crucially refuses to reify what can appear as fixed and all powerful structures and systems.

In their attempts to go beyond the subjectivist-objectivist division in social theory, and to engage in the age-old structure/agency question, Giddens, Elias, Bourdieu and Habermas, each in his own way, seeks to transcend, rather than restructure such binaries by postulating conceptual tools that will lead beyond dichotomies such as action-structure, subject-object and micro-macro. The processual

approach of these contributions provides me with a theorisation that emphasises the continual repetition of social action and interaction in regular and habitual forms that constitute what may be considered larger social forms. In particular, Giddens's contribution is most useful in consolidating an approach that links agentic activity with larger social forms. In Structuration theory "the situated activities of human agents" result in reproduced social practices (Giddens, 1984: 17, 25) and the patterning of these social relations across time-space (Giddens, 1984: 377) constitute systems. Giddens sees systems as patterns of relations from small, intimate groups, to social networks and large organisations; these can be families, peer groups, communities, or cities, either at the face-to-face level or via existing networks over space and time. This dialectical argumentation enables Giddens to integrate human social action with the larger systems, structures and institutions of which we are all part.

Drawing from the work of these theorists, I view practice as social action enacted in a particular time and space but also as structured through patterns of routinised social practices stretched over time and across space into a relative permanence or system. What transpires is the unpredictable outcome of the interweaving of unintended and intended consequences of the intentional interactions and strategic use of structures by agents (Elias, 1991: 1). While people do intend to do things in particular situations, by so doing, the social fabric is unintentionally reproduced, thereby underpinning the status quo.

Based on such reading, my approach sees systems as historical outcomes of social processes, between social interaction and its conditions of emergence, which are themselves the outcomes of earlier interaction. If systems are the emergent outcomes of periods of social interaction between actors, who use their power to achieve particular objectives, the question is whether systems pass a particular point beyond which they exercise their own causal powers, independently of the agency which produced them. I wish to postulate the existence of social realities in the form of social systems which exist outside of individuals' actions but without reifying such realities. This conceptualisation means that individuals and social systems must be seen as distinct forms, which are, however, simultaneously interrelated to each other.

It bears emphasis that my use of the term system is not mechanistic or deterministic, but rather offers a conceptualisation which, while relating it to action, neither essentialises nor reifies it as fixed. The system, once brought into existence by routinised actions, conditions future action in specific ways, but I suggest that such

conditioning does not constitute determination. While the outcomes of interaction and agency have emergent relational properties that are different from those of the individuals and interaction that produced them, these properties are relatively durable relations which condition subsequent interaction. However these interactions are also open to interventions which may reinforce or transform them. Thus actors cannot avoid being constrained by structures, but they can do something about the specific form such constraints take. Social systems are, therefore, both the precondition and the product of social action.

Ultimately, having considered the work of these theorists, I postulate that the actions of human subjects constitute a social world that in turn constitutes the conditions of possibility of the actions of those subjects. Such a process of social constitution, I argue, occurs through *routinisation* – the habitual, taken for granted character of most everyday activities which provide a sense of ontological security, and dialectically through *enacted conduct*, the deliberate and reflexive intervention of actors. Such a theorisation enables me to consider the recursive nature of social life while also incorporating the unintended and unknowable outcomes of actions and the less rigid understanding of structure as rules and resources, put forward by Giddens. My discussion of social practices has also highlighted a number of tensions or dialectics, that privilege an understanding of processes and relations over the analysis of 'things' or 'structures', which is useful when considering the relationship between discourse and wider social practices (Chouliaraki and Fairclough, 1999: 22) in the next section of this chapter.

These tensions suggest that social practices are constitutive – by this I mean there is a dialectical relationship between routinised social practices and the ability to intervene in the constitution of social life; what transpires is the unpredictable outcome of the mix of intended and unintended consequences of the use of structures, understood as rules and resources, by agents. Practices are also reflexive – by this I mean there is a dialectical relationship between unconscious dispositions and deliberate actions; what transpires will be a negotiated and ambivalent set of understandings of social life. Practices are networked in particular ways, constituting social orders and serving to shape how 'things' can be talked about or acted upon. These dialectical tendencies in the constitution of social life enable me to examine how discourse as a social practice is dialectically integrated in the constitution of social identities.

Discursive practices and the dialectical constitution of identities

So far in this chapter, I have surveyed theories of structure/agency to put forward an analysis of the formation of discourse and examine how discourses are embedded in routinised practices and power relations, while concurrently emphasising how actors' practices are essential to the construction and reproduction of discourses and systems. I have adopted this approach as I wish to avoid separating the construction of discourses of Irishness and otherness from their conditions of emergence. I have also argued that any social practice articulates together actors applying strategies to resources within the limits of systems in a particular time and space or context to reproduce social life. I now move to suggesting that the moment of discourse is the meeting point of preexisting rules and resources and applied agentic power in the constitution of social processes – in other words, that discursive practice is the intersection of structure and agency. Thus, I take discourse to configure (Elias, 1968/1994) with practices in three ways which I now go on to explore. Practices are constitutive of social life, practices are discursively represented, and meaning is created and identities are constituted in the intersection of process and representation.

As I argued in section one, following Hall (1997), in order to speak about or intervene in something, one needs to constitute something through representations; this requires a discourse – the elaboration of a language for conceiving of and hence constructing an object in a certain way. Discourses carry meaning and construct reality. In this sense, representations are used to meaningfully constitute social life, through routinised social practices, serving to define and organise social life and particularly for my interests in this dissertation, identities. And since all social practices entail meaning, and meanings shape and influence what we do – our conduct - all practices have a discursive aspect (Foucault, 1980). Foucault's power/knowledge nexus further articulated that through discourses and normalising practices, knowledge is created which results in the subjectification of individuals (Foucault, 1980). This understanding of discursive practices posits discourse as constitutive of social life and explains how discourse can serve to control bodies (Foucault, 1980) or shape landscapes (Wetherell et al, 2001) which demonstrates how the material world can be discursively constructed.

However, if, as I argue, discourses are unstable and require work to articulate and rearticulate knowledges, discourses must be understood as open. Thus constituting

social life and identities requires continuous enacted conduct or 'work'. This enactment implies that all elements of the social (both discursive and non-discursive) continuously enter into shifting relations with each other, with discourse playing the key role of constituting these relations in meaning. The relations between enacted conduct and routinised practices results in the continuous reproduction of social life, thus the processual nature of discursive practice becomes animated.

However, people not only act and interact within networks of practice, they also interpret and represent to themselves and others what they do, and these interpretations and representations in turn shape and reshape what they do. Thus I argue that people are intrinsically involved in society through their ability to reflect on their behaviour and actively enter into its constitution by deliberate enacted conduct. This highlights the reflexivity that Giddens (1984) sees as available to all individuals, a reflexivity that can be engaged to bring about change but simultaneously also to maintain continuity. It further highlights how humans do not simply interpret their experience of the world but actively produce it. In other words, ways of interacting and ways of being can be represented in discourses and can also be reflexively reworked discursively, resulting in the performance, but also the transformation of discourses.

This interweaving of intended and unintended consequences of social activity can be evidenced in Giddens's work (1976) on the double hermeneutic. To consider the relations between sociological discourse and everyday life, Giddens utilises hermeneutics in order to see how the discipline engages in a "reflexive social relation to its subject matter, human social action" (Giddens, 1998: 40). A key point for Giddens is not only are social actors reflexive but so are the social researchers who study them. According to Giddens, the understanding of descriptions generated within divergent frames of meaning with regard to the natural world is already a hermeneutic problem. The difference between the natural and the social world is that the natural does not constitute itself as meaningful – its meanings are produced by humans in the course of practical life. Social life, on the other hand, is produced by actors in terms of their active constitution and reconstitution of frames of meaning whereby they organise their experience. The conceptual schemes of the social sciences therefore express a double hermeneutic relating both to entering and grasping the frames of meaning involved in the production of social life by lay actors and to reconstituting these within the new frames of meaning involved in technical (sociological) conceptual schemes.

> Sociology, unlike natural science, stands in a subject-subject relation to its 'field of study', not a subject-object relation; it deals with a pre-interpreted world in which the meanings developed by active subjects actually enter into the constitution or production of that world; the construction of social theory thus involves a double hermeneutic...and finally the logical status of generalisations is in a very significant way distinct from that of natural scientific laws (Giddens, 1976: 154).

Giddens's conceptualisation of the double hermeneutic alerts me to the two way relationship between lay language and social scientific language and clarifies for me that concepts introduced by sociologists can be appropriated by lay actors and used as part of ordinary everyday discourse. Further, the application of these concepts has the potential to interfere with the practices and discourses of those it was originally designed to analyse. Giddens's work on the double hermeneutic is instructive when considering that ways of interacting and ways of being are represented in discourses, that contribute to the production of new orders of discourse, which are in turn enacted and embodied. My argument is that these discursive orders become embodied as new ways of being and new identities. All this produces movements both within and across discursive formations, which I refer to as the migration of discourse, described by Fairclough (1999) as recontextualisation, or a condition for the constitution of any practice in discourse.

So far, my account raises a number of issues. Crucially, according to this analysis, the meaning of a set of discourses or texts does not necessarily reside in the communicative intent of its producer, but in the mediation of the double hermeneutic that is established between the discourse and those who understand it from another context. This is particularly interesting in terms of considering a set of discourses or practices which can be accused of being ideological, or of not being 'real', or not being the 'truth'; if the consequences of discourses or practices lead to meaningful outcomes (whether intentional or not) then they are real.

I am aware that there is a risk of reifying such scenarios, particularly as this notion of the double hermeneutic could be understood to suggest that agents have only to publish new conceptual considerations for their work to become both meaningful and realised. This is clearly not the case. Despite power differentials, contextual and time/space issues, strategic intervention will not necessarily be unsuccessful. If we accept that discursive and symbolic systems are social products that contribute to making or producing the world, that they do not simply mirror social relations but help

constitute them, then one can, within limits, change or transform the world by changing its representation.

However, a question remains regarding the relationship between discourse and social action and the mediated nature of discursive practices. This relationship, following Habermas (1987), privileges the notion that all social practices are inherently communicative and therefore embedded in the nexus of practice. Thus, the meanings derived from discourse are always relational – discourse being a joint production between producer and receiver of communication, capable of reality making but also subject to contestation over reality making. Modern societies have developed practices which are highly complex in their forms, social relations of production and in the networks of practices they enter into. They are organised across great distances of time and space and therefore depend on sophisticated technologies of mediation. The social functioning of discourse has been transformed as part of these changes, including the development of writing and printing which are key features of modernity and represent the technical medium by which discourse crosses time-space distantiation.

Indeed, according to Thompson (1995), a key feature of modernity is the rise of mediated quasi-interaction or communicative interaction in mass communication – books, newspapers, radio and television. The contexts in which this communication occurs include the institutionalised sites of modern social systems of economy and state, but also the actual lived realities of ordinary people. So what has changed is not simply the range of forms of discourse but also the relationship between them, how they are articulated together within social practices. Drawing from Habermas again, the emergence of mass communication and mediated quasi-interaction brings about the colonisation of ordinary conversation by mediated quasi-interaction (or of lifeworld by system). Here individuals are deemed to have access via mediated quasi-interaction to a huge resource of knowledges. But drawing from the dialectical process these resources can be conceptualised as shaped elsewhere, from social systems which can appear determined. However, people are not simply subjected within this mediated quasi-interaction as they gain massive access to resources and knowledge, rather they can appropriate and transform their lifeworlds in diverse and unpredictable ways (Habermas, 1987; Scollon, 1998; Chouliaraki and Fairclough, 1999).

Having explored discursive practices in the context of wider social practices, I have highlighted discursive practices as constitutive, in terms of constructing

knowledge and subjectivities but also what can appear more fixed and material social entities. I have examined discursive practices as reflexive, particularly focusing on Giddens's notion of the double hermeneutic where the application of particular forms of language interact with everyday languages to reshape discursive orders. This raised the issue of recontextualisation and the deliberate and unintentional movement of discursive formations whereby truth is illuminated as a productive process. These considerations of discursive practices help me to understand the constitution of subjectivities, particularly the construction of 'difference' and 'otherness', which Hall (1997) has termed a racialised regime of representations. This forms the basis for the final section of this chapter where I examine how varying modes of representation intersect with particularistic discursive practices to fix meanings and privilege specific forms of association to achieve a racialised regime of representations, the theorisation of which is a central building block of my exploration of Irishness and otherness.

Difference and the question of the other

Thus far, this chapter has dealt with structuralist and poststructuralist accounts of representations, discourses, structurationist accounts of routinised practices and deliberate action and the dialectical relationship between these accounts. I now move to consider some ways in which the tensions and contradictions apparent in these accounts can inform an exploration of difference and otherness. This draws primarily from Hall (1996, 1997) and Foucault (1972, 1980) but expands into Said's Orientalism (1978) to present the notion of a racialised regime of representations. In outlining such a regime of representations, I highlight two particular phenomena which are related and essential in developing my research agenda, namely identity formation and narrative identities.

"There has been a veritable discursive explosion in recent years around the concept of identity" (Hall, 1996: 1). Questions around identity and difference (Woodward, 1997), national identity and citizenship (Delanty, 1996; Rex, 1996), and the construction of the other (Bauman, 1995; Hall, 1996, 1997) have received much attention. By exploring how identity and difference have been constituted, communicated and transformed through the dialectical integration of routinised practices and deliberate interventions, I aim to both highlight the power of routinised practices but also acknowledge the agency of individuals.

This approach requires recognition of the theoretical oscillation between identity understood as fixed and innate and identity understood as socially constructed and processual. In common sense terms, identity is constructed through "the recognition of some common origin or shared characteristics with another person or group or with an ideal, and with the natural closure of solidarity and allegiance established on this foundation (Hall, 1996: 2). According to Brubaker and Cooper (2000), the common sense approach to identity suggests a fixed entity which people believe they possess. It also emphasises sameness and continuity over time and across persons. It is based on nature and is adjoined to an essentialist and unchanging version of history. This suggests psychoanalytic explanations of difference, particularly "that the other is fundamental to the constitution of the self, to us as subjects..." (Hall, 1997: 237). The discursive approach sees 'identification' rather than identity as a *process* of identity formation, which is never completed and always changing. Identity is therefore understood not as something we have, but is rather constituted through dynamic, relational processes, as something we do.

Despite considerable attention to the processual approach to identity formation as I discuss below, there is evidence that in everyday life, people perceive that they belong to a solid, unchanging collective which guides and determines their conditions of living (Wodak et al, 1999: 10-11). In seeking to promote a dialectical approach to discourses and practices in the constitution of identities, I am also mindful of the separate approaches to identity referred to above. While the discursive or social constructionist approach allows explication of how identity is constructed, maintained and reconstructed, the common sense approach provides the ontological security that Giddens (1984) suggests we seek in order to know who we are. However, I argue that the tension between self identity and the wider systems of belonging, particularly collective or national entities, is mediated discursively, as I go now to examine.

Identity and difference are established by symbolic marking or representation in relation to others (Hall, 1996). Representation includes the signifying practices and symbolic systems through which meanings are produced and which position us as subjects. Hall's main argument is that "difference matters because it is essential to meaning; without it, meaning could not exist" (Hall, 1997: 234). Thus, as outlined in section one of this chapter, structuralists, such as de Saussure and Levi Strauss, based a great deal of emphasis on binary oppositions when analysing signs and language. The binary approach allows the establishment of the notion of difference, and the

recognition of difference is considered essential for the creation of meaning. Thus the concept of blackness becomes 'knowable' through its opposition or difference from whiteness.

This, however, implies a relationality between identity and difference. Here Hall (1997) draws from Bakhtin (1981), to highlight that meaning is constructed in the dialogue between two or more speakers: "we need difference because we can only construct meaning through a dialogue with the other" (Hall, 1997: 235). Such dialogic of symbolic and social differentiation serve to create classificatory systems which regulate how identities are maintained or reconstructed (Douglas, 1966).

Hall (1997) views classificatory systems as applying a principle of difference to a population so as to be able to divide members and all their characteristics into opposing elements thus facilitating the othering process. In this Hall is influenced by Levi Strauss (1970), particularly his emphasis on establishing differences between 'things' in order to classify them and hence achieve cultural order. But Hall (1997) takes this further in the area of race and ethnicity, suggesting that representations and classifications serve to reduce the cultures of black people to nature through essentialising apparently 'natural' characteristics, such as laziness and childishness, resulting in the naturalisation of differences as fixed and part of nature.

Mary Douglas (1966), however, had already argued that 'matter out of place' disturbs a presumed social order. This, Hall suggests, highlights how classification systems seek to maintain order through assigning things to their 'proper' place, primarily through the use of boundaries; this also illuminates how that which does not fit becomes subject to elimination or exclusion:

> Marking difference leads us, symbolically to close ranks, shore up culture and to stigmatise and expel anything which is defined as impure, abnormal. However, paradoxically, it also makes difference powerful, strangely attractive precisely because it is forbidden, taboo, threatening to cultural order (Hall, 1997: 237).

Together these representational practices articulate the process of stereotyping which reduces, essentialises, naturalises and fixes difference, ultimately constituting a racialised regime of representations. In doing so, stereotyping separates the normal and acceptable through exclusion and distancing with boundaries, both symbolic and material. This facilitates the othering process whereby both 'us' and 'them' are constructed, but it always occurs in conditions of power, which leads me, following the first tension or dialectic which posits that discursive practices are constitutive, to

explore Edward Said's *Orientalism* (1978).

Said, influenced by both Gramsci and Foucault, argued that the Orient has been discursively subordinated by the west through the reproduction of a type of knowledge which constructed an inferior and often hostile other. Focusing on western representations of the Orient, particularly in literature but also history, anthropology, philosophy and archaeology, Said suggests that Orientalism, as a discourse, arose from the certitudes of Enlightenment thinking:

> My contention is that, without examining Orientalism as a discourse, one cannot possibly understand the enormously systematic discipline by which European culture was able to manage – and even produce – the Orient politically, sociologically, militarily, ideologically, scientifically and imaginatively during the post-Enlightenment period. Moreover, so authoritative a position did Orientalism have that I believe no one writing, thinking, or acting on the Orient could do so without taking account of the limitations on thought and action imposed by Orientalism (Said, 1978: 3).

Said's influential *Orientalism* theory suggests that representations of the Orient created a dichotomy between Europe and its others and he shows how knowledge about non-Europeans was part of the process of maintaining power over them. Said's approach enables the illumination of how power works through language, literature, culture and institutions which regulate daily life. In particular, Said used his analysis to demonstrate how binaries develop dialectically, for example, if colonised people are irrational, Europeans are rational; if the former are barbaric and lazy, Europeans are civilised and progressive; if the Orient is backward, Europe must be progressive:

> Along with all other people variously regarded as backward, degenerate, uncivilised and retarded, the Orientals were viewed in a framework constructed out of biological determinism and moral-political admonishment. The Oriental was linked thus to elements in Western society (delinquents, the insane, women, the poor) having in common an identity best described as lamentably alien. Orientals were rarely seen or looked at: they were seen through, analysed not as citizens, or even people, but as problems to be solved or confined, or – as the colonial powers openly coveted their territory – taken over (Said, 1978: 100).

Said's examination of the link between knowledge and literature raises a question around the role of literature in the construction of colonial discourse and counter discourses, hence the mediation between the real and the imagined. This mediation is of interest to me in terms of language and signs being sites where different ideologies intersect and clash. Similarly, for Foucault literature encompasses complex matrixes of signs and languages constructing sites for such ideological

interactions. Literature in this reading, however, does not simply reflect dominant ideologies but encodes the tensions, complexities and nuances within the colonial context. Said has in fact been criticised for eliminating the possibility of transcending the binary Orientalism discourse as well as failing to take account of already existing alternatives (Ferguson, 1998: 71). Despite such criticisms, Said's approach highlights a more complicated understanding of the generative capacities of power outlined by both Gramsci (1971) and Foucault (1980):

> In any society not totalitarian...certain cultural forms predominante over others; the form of this cultural leadership is what Gramsci has identified as hegemony .... It is hegemony, or rather the result of cultural hegemony at work, that gives Orientalism its durability and its strength...Orientalism is never far from...the idea of Europe, a collective notion identifying 'us' Europeans as against all 'those' non-Europeans, and indeed it can be argued that the major component in European culture is precisely what made that culture hegemonic both in and outside Europe: the idea of European identity as a superior one in comparison with all the non-European peoples and cultures (Said, 1978: 7).

Developing on Said, Hall (1997: 261) asserts that this approach suggests that "power cannot be thought of in terms of one group having monopoly of power...It includes the dominated and the dominant within its circuits". This has continuities with Giddens's understanding of the existence of a dialectic of control whereby "the less powerful manage resources in such a way as to exert some control over the more powerful in established power relationships" (Giddens, 1984: 374). Thus, in suggesting that meanings or identities can never be fixed but are in constant negotiation and change does not preclude strategies to attempt to achieve just such fixities. This occurs at a number of levels which illustrate the second tension or dialectic under review that between reflexivity and ideology which like the tension between fixity and fragmentation, spells according to Zygmunt Bauman (1998), postmodernity and globalisation and the resultant dislocation and uncertainty.

Bauman's argument proposes that incompleteness of identity and particularly individual responsibility for its completion are key elements of the postmodern condition:

> What the idea of 'individualisation' informs of, is the emancipation of the individual from his or her ascribed, inherited and inborn determination of social character:...'individualisation' consists in transforming human 'identity' from a 'given' to a 'task'... (Bauman, 2001a: 124).

This reflexive recognition of multiple potential identities has highlighted for people the risks of the modern era –the quandary people face now is not how to obtain identities of their choice but 'which identity to choose' and particularly what identities will stay in vogue (Bauman, 2001b: 16). However, it has also led to people searching for someone to blame for their insecurities. "And so it happens that the solution to the individual identity crisis is sought in the postulated security of collective identities" (Bauman, 2002: 8). He also maintains that "the mysterious and elusive threats to individual identity tend to be placed at the doorsteps of an all-too-tangible enemy: the stranger next door" (Bauman, 2002: 8).

So here Bauman perceives the individual as threatened by the loss of ontological security in the global age and thus seeks to explain this fear by blaming the threat on the stranger next door (the migrant, the other). And in order to counter this threat of the stranger, the individual constructs a common identity with those perceived as the same. According to Paul Gilroy, individuality transcending sameness has sometimes provided an antidote to forms of uncertainty and anxiety that have been associated with economic and political crisis. However, shared identity can also become a platform for a reverie of absolute and eternal division between peoples (Gilroy, 1993). As argued by Hall (1997), fixed identities mean that identity ceases to be an ongoing process of self making and social interaction and in order to fix identities, two key processes are necessary – essentialism and reification. While essentialism seeks to establish an essence or truth through appealing to an authentic history or origins (Fuss, 1989); identity becomes reified or constructed as real, as a thing to be possessed and displayed (Berger and Luckmann, 1966). Thus social constructs such as race or ethnicity can become confused with the physical entity described resulting in the construction of perceived realities on this basis.

What I want to suggest is that a similar process occurs in terms of identity formation for those subject to such analysis, namely the constructed 'stranger'. What has come to be defined as 'identity politics' involves claiming one's identity as a member of an oppressed or marginalised group as a political point of departure, making identity a major factor in political mobilisation. Thus Hall suggests that a shift took place in black cultural politics in the 1980s when the term 'Black' was coined as a way of referencing the common experience and marginalisation in Britain of groups and communities with very different histories, traditions, and ethnic identities (Hall, 1988: 27). This homogenising act has now extended to include a politics of

representation, which includes an awareness of the black experience as a diasporic experience. These acts signify the double project of politically inspired homogenising and simultaneously the diasporisation of new spaces (Hall, 1990: 29).

Post structuralist theorists asserted that essentialist cultural categories served to reinforce the representation of the subject as other to the self of the dominant culture. These concerns encouraged contemporary cultural theory to revise this essentialist approach. However, the process of displacing essentialist modes of identity can run counter to the pragmatic use of such concepts in various local agendas designed to achieve particular goals or in order to resist dominant frameworks. This practice has been coined by Gayatri Spivak (1988) as 'strategic essentialism' whereby categories and concepts were constructed by those who needed to constitute an object in order to analyse and resist. However, it is important to highlight that there is a similar identity construction process going on for those identified as dominant and those identified as dominated.

So far I have argued that individual and collective identity is mediated through representations and discourses which serve to constitute identities in particular contexts. However, I also suggested that these were separate levels of analysis and contradictions can emerge as discussed in the last section. My argument is that these processes of identification are in a dialectical relationship with each other and this becomes apparent when examining narrative configurations as they illuminate the larger systems of representation that such narratives serve to construct, often cohering diverse and contradictory elements. A focus on narrative enables the exploration of the third tension or dialectic, that of embodiment or recontextualisation which links the individual and collective identification formations under review. This was theorised by the 'narrative turn' in the human sciences and leads me to posit a link between narratives and identity formation.

Hinchman and Hinchman (2001) propose that narrative "...emphasises the active, self-shaping quality of human thought, the power of stories to create and refashion personal identity", and affirms "...the plurality of stories that different cultures and subcultures tell about themselves" (Hinchman and Hinchman, 2001: xiv). The narrative turn does not necessarily suggest a common understanding of narrative rather the relationship between identity and narrative is summarised by Hinchman and Hinchman:

> ...narrativists disagree about whether some accounts of a person's life can be said to be truer than others and, if so, whether the truth or falsity of a narrative is a matter of consequence for the individual. They disagree over whether stories merely "reflect" and "unfold" our inner character, or actively "shape" our identities through the narrative and "behavioural implications" they contain. They disagree over whether a story is something we have, something we create and tell, or something we are (Hinchman and Hinchman, 2001: 119-20).

Somers and Gibson (1994) propose distinguishing between representational and ontological narrativity. While initially there was a preoccupation with narratives as modes of representing knowledge or explaining social life, more substantial claims about narratives propose that "social life is itself storied and that narrative is an ontological condition of social life" (Somers and Gibson, 1994: 38). Narratives in this way are more than informative, they are also performative, as argued by theorists of narrativity such as Paul Ricouer (1991), Judith Butler (1990, 1993, 1997) and Couze Venn (1999a). This approach suggests that narratives are never fixed, but are subject to change at the moment of telling, and can be interpreted in new ways, enriched with new meanings or liberated of old ones (Venn, 1999a). For Butler, narratives are performative and performances become more meaningful and more authoritative with repetition:

> [P]erformativity is... not a singular "act", for it is always reiteration of a norm or set of norms, and to the extent that it acquires an act-like status...it conceals or dissimulates the conventions of which it is a repetition (Butler, 1993: 12)

Repeated performances then have the cumulative effect of normalising their own assertions. The less we question these norms the more successful they become at achieving authority as natural or ideal. The connection to normativity is central to understanding the difference between performance as a singular act and performativity as routinised. Therefore, the performative subject cannot be separated from the normalised routinisation process of which they are a part, both as subject and object.

This constitutive matrix is central to my argument that the enactment of narrativity is concurrently a mode of knowledge creation, the transmission of knowledge and the product of such power/knowledge systems. In this sense narratives are constitutive of the way we experience life (Butler, 1993), and as Ronit Lentin argues, narratives are also transformative, because in constructing the self, they can also bring about a transformation of society (Lentin, 2000b: 101). Hence, Paul Ricoeur's (1991) assertion that life becomes human by being articulated in a narrative

way enables me to theorise myths and stories as sites where meaning is created and identity is constructed.

Having highlighted how they understand narrative and narrativity as concepts both of social epistemology and social ontology, Somers and Gibson define narratives as 'constellations of relationships embedded in time and space, constituted by causal emplotment' (Somers and Gibson, 1994: 59). Narrativity thus demands that the meaning of an event be discerned only by dialectically connecting it, spatially and temporarily, to other events. By emplotment, events and topics are drawn together, enabling the linking of what can appear as disparate discourses and events to form a meaningful story as chapter seven demonstrates.

Connecting narrative with identity leads me to argue that identity is constituted and reconstituted in the process of narrating it. Or as Somers and Gibson put it, echoing Marx and Engels (1975) 'all of us come to be who we are (however ephemeral, multiple, and changing) by locating ourselves (usually unconsciously) in social narratives rarely of our own making' (Somers and Gibson, 2001: 59). Narrative identity in this sense is relational in that persons are collectively and individually embedded in a historic, social and cultural context and more than that, dialectically constitute each other discursively.

Conclusion

In this chapter I began by asking how discourses and ideas move, how do ideas and frameworks become recognisable and reified in certain contexts and how do these then become thing-like and real in their material consequences? These questions led me to consider both the construction and meaning making of such discursive practices as well as the circulation and transfiguration of such knowledge systems. I highlighted social interaction, particularly discursive interaction as an active, reflexive, interpretative and collaborative process of representing the world while simultaneously negotiating routinised social relations with others in the constitution of social life. It is an open process in which mediated discursive systems intersect with agents' reflexively constructed lifeworlds to articulate a negotiated and ambivalent set of understandings of social life. The result is a mix of unintended and intended consequences of the use of structures by agents who constitute the conditions of possibilities for social life.

However I argued that social life is enacted through the organisation of social relations between individuals on a routinised basis which serves to collectivise into rituals (such as religion or authority) and reify into what can appear as permanent institutions (such as law, education or the state). Thus, the material embeddedness of social life can be considered the experiential nexus where the body and its environment are formed and reformed through practices. The relations between social practices that individuals engage in, and the more or less durable orderings of such social practices, are created dialectically.

Understanding this dialectic means that the exploration of the processes involved in the construction of discourses of Irishness and otherness requires an open theoretical approach which will not privilege components or concepts. This entails an exploration of power/knowledge systems which interrogates the construction of 'truth' and the production of discourse; an examination of practices of government or official authority which will illuminate issues of power and domination and a consideration of the human subject through intervention in terms of collective actors such as intellectuals and issues of subjectivity and reflexivity. This leads me to chapter two which focuses on intellectual practices and their generative capacities in terms of knowledge, power and subjectivities.

Chapter 2

The Role of Intellectual Practices in the Construction of Discourses and Representations

> There has been no major revolution in history without intellectuals; conversely there has been no major counter revolutionary movement without intellectuals (Said, 1993: 8).

Introduction

In the field of ethnic and racial studies, theorists such as Hall (1996), Gilroy (1998) and Cohen (1999) propose that intellectuals play a key role in defining the issues and ask for reflexive, self recognition by intellectuals who engage in theorising race and racism. In considering the construction of Irishness and otherness as it relates to migration and anti racism, it is necessary to rigorously assess the debates surrounding the state of contemporary ideas, consider the role of the intellectual in the generation of ideas and frameworks and reflect on the audience and context for these ideas. I postulate that in the construction of Irishness and otherness, there is a dialectical relationship between these elements whereby intellectuals produce public life but are also a product of public life, all of which is mediated through the production and circulation of discourses and representations. This chapter explores the general notion of the intellectual while chapter three focuses on the role of intellectuals as it related to race and ethnicity in the Irish public sphere.

In the first section of this chapter, I consider the origins of the notion of the intellectual before examining competing conceptions of the intellectual. Intellectuals are historically associated with public life and the voice of the intellectual has been crucial to the development of both modern western culture and post colonial societies. From the salons of eighteenth century France and the Dreyfus affair onwards, intellectuals have regularly intervened in public life to put forward their point of view on the important questions of the day. More recently, there has been an interesting debate occurring in the literature, initiated by Russell Jacoby's (1987) *The Last Intellectuals: American Culture in the Age of the Academe*, about the perceived demise of the intellectual in public life (Bauman, 1987; Jacoby, 1987; Said, 1993). Today's academics appear reluctant to embrace the broader role of the public intellectual,

preferring to focus on their own disciplines, a point repeatedly raised at international and national sociological conferences such as the Sociological Association of Ireland Annual Conference held in 2002 and the Institute of Ideas conference held in London in 2003. Intellectuals, it is argued, are conspicuous by their absence from contemporary public life, where the word intellectual is mainly used as a term of derision (Jacoby, 1987).

However, parallel to this debate, the provocative questions asked by theorists including Hall (1996), Gilroy (1998) and Cohen (1999) concerned with race and racism highlight an awareness of their personal role in framing the debate. This emphasises the power intellectuals possess in defining the public sphere. This duality of approaches to understanding the contemporary intellectual – both reluctant and engaged – have led to what I term the dilemmas of the contemporary intellectual. These dilemmas surround the role and function of the intellectual, focusing on two competing approaches to intellectual activity – the intellectual as social critic on the margins as Edward Said (1993, 2002) and Julien Benda (1955) would advocate, or the engaged intellectual such as Noam Chomsky (1967, 1981) and Antonio Gramsci (1971) who call for involvement. The implications of such tensions are taken up by Zygmunt Bauman (1987, 1992) when examining the changing role of the intellectual, particularly the question of representation and legitimacy, which I examine around issues of knowledge, power and persuasion.

The second section of this chapter focuses on the subjective framework from which the intellectual emerges and the dialectical role of the intellectual in order to elicit an adequate model that conceives of the intellectual as located within a dynamic opportunity structure. The onset of the knowledge society has led to claims about knowledge being the key to the future (Castells, 1996), but simultaneously raises questions about what knowledge actually means. As discussed in chapter one, in recent times there has been a marked loss of faith in the Enlightenment idea of knowledge, moving towards a more subjectivist, contingent positioning of knowledges. At the same time, insights gained from experience and emotion are often privileged over assumed absolute truths. I explore how this relativist approach has thrown up a number of challenges particularly in the field of ethnic and racial studies. I am interested here in how these apparently conflicting approaches to the construction of knowledge by intellectuals are affecting ontological confidence in the social world. Has the demise of grand narratives and the consequent fear about the uncertainties of social life created

space in the search for alternatives or led to an increasing desire to reify social life? I explore these questions through the work of Bourdieu (1988, 1993a), particularly regarding positionality or habitus but more importantly regarding the patterning of practices into sites of intellectualism.

In examining the context for intellectualism, the literature suggests that there has been a marked 'dumbing down' of both intellectual life and the audience for ideas (Collini, 2002). With more bookshops, graduates, newspapers and cultural fora than ever before in the western world, intellectual public life should be thriving, but theorists such as Jacoby (1987) and Collini (2002) suggest that the lowest common denominator is being pursued through reality TV shows, lowering of third level standards and unprecedented access to the internet. I examine these arguments through focusing on three main sites of intellectualism, the mass media, the university and the thinktank, but challenge the general thrust of the 'dumbing down' thesis through considering the persistent importance of such intellectuals as Foucault and Bourdieu.

In section three I consider the interplay of the contested conceptualisations of the intellectual located within a dynamic context, which articulates the theoretical and methodological approach to this dissertation. In arguing that the routine enactment of particular discursive formations by intellectuals serve to shape a dominant social order in a particular time and space, a dynamic perspective on intellectuals is posited focusing on intellectual practices. This enables me to explore the constitution of worldviews as stretched over time and space, which Habermas refers to as the public sphere. Using the work of Arendt (1958) and Habermas (1987, 1989) on public sphere as a departure point, I bring together a focus on routinised practices and deliberate interventions and consider the notion of public culture. In defining public culture as a description of a particular way of life which expresses dominant meanings and values not only in semiotics but also in institutions and everyday behaviour, I propose that intellectuals transcend their own particular conditions of emergence, contributing to the creation of new contexts which in turn shape how the intellectual's role is constituted within public culture.

Finally, I examine how these considerations about intellectualism manifest in the postcolonial context, particularly drawing from the writings of Abdul JanMohamed and David Lloyd on *The Nature and Context of Minority Discourse* (1990). I examine issues of engagement or detachment, role and responsibility and representation and legitimacy through exploring how intellectuals negotiate the dilemmas of the

intellectual outlined in section one of this chapter. This exploration highlights a dichotomising of techniques apparent in the work of some key intellectuals, including DuBois's (1965) and Fanon's (1986) double consciousness, Memmi's (1990) coloniser and colonised and Said's (1978) Orient and the Occident.

Conceptualising the intellectual

The term intellectual has a long history, emerging from distinctions made in classical times between the life of the mind and the life of the body politic (Copeland, 2002). Throughout the early modern period, religious, travelling scholars and philosophers carved out a niche through their knowledge production and communication. The relationship between mind and body was taken up in the religious setting, particularly the distinction articulated between sacred and profane knowledge. Throughout the Middle Ages and well into modern times, the religious maintained the position as guardians of both classical and particularly, Christian cultural heritage. Their authority derived from the knowledge produced, but crucially through their systems of influence both in the university and the church. This authority was maintained through the promotion of links between discourses of high culture (Latin and Greek) and the language of the 'common' people, but more crucially through the development of intellectual and educational apparatus copper fastened as institutional orthodoxy (Copeland, 2002: 43).

The social scientist Saint-Simon introduced the concept of a vanguard or avant-garde to social thought in the early nineteenth century. Although Saint-Simon's reference was not to intellectuals but rather to scientists, knowledge was seen as the tool which would enable the vanguard to direct the development of industrial societies. The intelligentsia is a term of mid nineteenth century Polish and Russian origin and refers to a social stratum of bourgeois intellectuals who were fluent in literature and history, and considered themselves to be guardians of their national culture. The cornerstone of this intelligentsia was an education in and orientation towards European culture, especially its science and technology (Eyerman, 1994: 21). The intelligentsia identified Europe with modernity, higher education and intelligence and desired to mimic these traits as progress for their nations (Wrong, 1998).

From the nineteenth century, the categorisation of knowledge began to impact on conceptualisations of the intellectual and distinctions became articulated around

describing the intellectual. The intellectual's emergence was not only contingent upon a dramatic extension of the opportunities for intellectual labour from the nineteenth century reflecting a movement from manual to intellectual labour, but also upon a pattern of development characterised by a progressive extension over a period of at least three centuries of their independence from Church and State (Jennings and Kemp-Walsh, 1997: 7).

Intellectuals are defined more narrowly and are typically members of the intelligentsia who concern themselves with social and philosophical questions beyond the remit of their own specialised area of knowledge (O'Dowd, 1991). The term entered into modern usage with the publication of the *Manifeste des Intellectuals* in 1895 in France. The manifesto, signed by public figures such as Daniel Halevery, Amile Zola, Anatole France, Lucien Herr and Léon Blum, sought to defend Alfred Dreyfus, a Jewish officer in the French army convicted by a military tribunal on the basis of forged documents but with a strong indication of anti-semitism. In 1896, the politician Clemenceau, describing these French writers and thinkers as intellectuals, wrote, "These men who live in libraries and laboratories, who think of themselves as aristocrats of thought...ashamed to think like ordinary Frenchmen..." (Eyerman, 1994: 23). Thus, it was the act of intervening in the Dreyfus affair, through the application of knowledge and argument, which became constitutive of the notion of the intellectual. The definition of the intellectual included for the first time by the Oxford English Dictionary in 1899 suggests that the term was applied disparagingly as "...a person possessing or *supposed to* possess superior powers of intellect..." (Foster, J.W., 1996: 71: my italics).

Alongside this early conceptualisation of the intellectual as social critic, alienated from or opposed to the established order, there also existed a concurrent analysis which suggested a lack of patriotism and hence disloyalty. In nineteenth century Eastern Europe, the development of the intelligentsia was also seen to reflect debates about the Jewish question, with freethinking artists and writers considered unpatriotic and a threat to nationalistic sentiment. As such, the role of the intellectual in Eastern Europe became associated with the figure of the emancipated Jew as constructed in popular anti-Semitic discourse of the period. The mythical links made between Jewish cleverness, duplicity, amorality and mobility provided the template for the characterisation of intellectuals as being rootless and dissident, capable of undermining traditional values of family, church and state (Cohen, 2003). With this

understanding, this 'race apart' could not be relied upon to play its part in the existing structures – the intellectual was seen as lacking any organic connection to foundational roots and, therefore, was not to be trusted. Although, from the outset it was deployed as a term of abuse to describe the intervention into matters which were beyond the remit of those doing the intervening, the label, intellectual, was later adopted as a mark of honour by Durkheim and others (Wrong, 1998) as I go on to explore.

"Naming the intellectual is a matter of self-definition" writes Zygmunt Bauman (1987). Bauman means this in the sense that it is always intellectuals who write about intellectuals, a tradition evidenced through the work of Marx, Weber, Gramsci, Foucault and Bourdieu, yet does not coincide easily with the emergence of the ascribed notion of the intellectual as I have just discussed.

Gramsci's vision of an intellectual includes everyone connected with the production or distribution of knowledge. However, Gramsci also asserts that "All men are intellectuals... but not all men have in society the function of intellectuals" (Gramsci, 1971: 9). Michel Foucault makes a distinction between an old-style universal intellectual and a new type of specific intellectual, with universal intellectuals being those whose interests are primarily critical, emancipatory and hence often political (Gordon, 1981). Universal intellectuals tend to pronounce on general cultural values and act as arbiters of public morality (O'Dowd, 1996: 3). Specific intellectuals, on the other hand, work within the paradigms of their discipline and the term refers to those whose intellectual interests are fundamentally 'technical' (Said, 1993). Gramsci articulated two types of intellectual - traditional intellectuals such as those connected to the church and the academy (comparable to Foucault's universal intellectual) and organic intellectuals such as technical and legal experts (comparable to Foucault's specific intellectual). Gramsci (1971) considered the relationship between the sectional and universalistic claims of intellectuals in capitalist society, concluding that organic intellectuals are directly connected to capitalist classes or enterprises, operating in democratic societies to gain the consent of potential customers and garner support for capitalist interests.

While Foucault and Gramsci both see intellectuals as potentially emerging from any social class, their dualistic typologies still seem to suggest that intellectuals tend to be protestors against, or dissenters from, powerful established groups or institutions which they oppose as oppressive. However, in both nineteenth century Russia and early twentieth century France the activities of dissenting intellectuals

produced adversaries to oppose them with counter-ideologies. Eyerman (1994) points out that the very notion of the intellectual is a product of the Enlightenment response to modernisation in the seventeenth and eighteenth centuries. However, when discussing what he describes as Marxist and liberal traditions of intellectualism, Eyerman (1990) argues that the intellectual played a key role in the modernisation of European society by colonising the idea of progress and incorporating the working classes "into the routinised democratic processes of the new ...European nation-states" (Eyerman, 1990: 8). Thus, intellectuals became a "systemic function" of the new modern state (Eyerman, 1990: 8):

> The difference between the classical role and this transitory intellectual role as rationaliser, is that the interests being articulated and the solutions proposed were not those of dynamic social classes in the formative stage, but those of rather passive prospective clients for an expanding and consolidating state. As professionals, intellectuals would become part of the new progressive authority; as rationalising intellectuals, they were helping to consolidate the new legitimating political culture and their own place in it. Linking the notion of progress to the state was part of this process (Eyerman, 1990: 9).

Eyerman asserts that this change in the position of the intellectual as a result of their role in articulating social progress as a function of the state has led to the demise of the universal intellectual as envisaged by Marxist and liberal traditions. However, this classic role, he argues, is re-emerging in the context of new social movements focusing on issues such as gender, peace and the environment. What is of interest here is a conceptualisation of a new role for the intellectual, namely one of reaction against the idea of progress associated with modernity. Eyerman and Jamison (1995) have in fact argued that these new social movements are anti progressive in the sense that they question the value of unimpeded industrialisation. Furthermore, with their postmodern critique of modernisation, these movement intellectuals could be considered continuous with the Enlightenment intellectuals who also challenged the existing order in the name of progress.

These assertions of what the contemporary intellectual can achieve are continuous with Gouldner's ideas on intellectuals as a new class (Gouldner, 1979). For Gouldner, the increasing reliance on specialised knowledge has led to the growth of knowledge workers and consequently the theoretical consideration of the existence of a 'new class' (O'Dowd, 1991, 1996). Gouldner argues that "the new class is the most progressive force in modern society and is a centre of whatever human emancipation is

possible in the foreseeable future" (Gouldner, 1979: 83). This trajectory is visible in more recent writings on the public intellectual.

Public intellectuals, according to Posner (2001), are those who are engaged in ideas but again a distinction is drawn between applying ideas to matters of broad public concern and using them within specialised knowledge. This is a familiar argument drawing links with Foucault's distinction between universal and specific intellectuals, but what is interesting here is how professions commonly associated with intellectualism such as journalism or academia are not necessarily considered to be public intellectuals. This highlights how, for Posner, the target audience is the broader public, thereby knowledge workers who may have intellectual capabilities but anyone who cannot be understood by an educated public omits themselves from the definition of public intellectual. In short, Posner writes that:

> ...the intellectual writes for the general public, or at least for a broader than merely academic or specialist audience, on public affairs – on political matters in the broadest sense of that word, a sense that includes cultural matters when they are viewed under the aspect of ideology, ethics, or politics (Posner, 2001: 23-4).

This is endorsed by Small (2002) who writes that the term intellectual refers to someone who takes "...a deliberate decision to assert, in the face of perceived opposition...that those to whom it is applicable,...have a role to play in public life" (Small, 2002: 2). Thus, with these more contemporary understandings, the intellectual is bound up with communicating ideas to an audience, with educating and with persuasion through public interaction. In their objectives, public intellectuals may be utopian in the broad sense of seeking to steer the society in a new direction or denunciatory due to their dissatisfaction with the existing state of the society and often compromised in their efforts to propose reforms. However, Russell Jacoby re-ignited discussions around a crisis in intellectual life in his 1987 book, *The Last Intellectuals*, asserting that public intellectuals, referring to "writers and thinkers who address a general and educated audience" (Jacoby, 1987: 5), are in decline. So there exists a simultaneous call for a universalising role for the intellectual mainly through appealing to an apparent heritage of noble intervention while lamenting the loss of an imagined autonomous intellectual.

The legacy of the intellectualisation of intellectuals suggests the importance with which intellectuals hold their own self definition, but I suggest that the conceptualisation of intellectuals as located in two opposing roles, the alienated

outsider and those connected to the existing social order, has led to particular interrelated dilemmas for conceptualising the role of the intellectual, which are of interest to me in considering intellectualism in the Irish context. The dilemmas centre on the autonomy of the intellectual and whether there are grounds for perceiving that the intellectual's authority is undermined. This tension around positionality impacts on what is advocated as the proper function and responsibility of the intellectual which in turn impacts on the basis of the intellectual's claim to speak in the name of an abstract and timeless truth and thereby raises the question in whose name and for whom does the intellectual speak.

Dilemmas of the intellectual

Intellectuals have long been conceptualised in two opposing roles – the alienated outsider and those connected to the existing social order. Julien Benda advocated a transcendental and universalistic image of the intellectual *in La Trahison des Clercs* (1955), expressed through the 'disinterested' pursuit of universal truth and justice. For Benda, the intellectual is defined not as a sociological category but in terms of knowledge and the use to which this knowledge is put, in common agreement with Foucault and Gramsci. For Benda, the intellectual should have no country or race, loyalty is to the pursuit of truth. False intellectuals according to Benda, undertake the intellectual organisation of political hatreds; true intellectuals undertake the dispassionate and disinterested analysis of the same subject matter. Similarly, once intellectuals enter the realm of the market of ideas, they are, according to Benda, in danger of betraying their true vocation – the desire to know and the passion for truth are put at the disposal of the search for influence, power and wealth. So, Benda's ideal intellectual is one devoted to the pursuit of truth and detached from the mire of politics. This autonomous position is further articulated by Mannheim (1968) who views intellectuals as non-partisan and classless, encapsulated in his description of intellectuals as 'free-floating' (O'Dowd, 1996).

This is contrasted with the engaged intellectual - following Chomsky (1967), someone who is seen as partisan or assumes responsibility in their intellectualism. Benda saw betrayal in an intellectual commitment to politics while Chomsky sees it in intellectual detachment from politics. However, these two roles are not necessarily mutually exclusive – the radical youth can grow into the established voice of the status

quo. Chomsky himself can be conceptualised as both the committed intellectual *and* the alienated outsider as asserted in the following:

> ...the main task for the intellectual, aside from resistance to repression and violence, is to try to articulate goals, to try to assess, to try to understand, to try to persuade, to try to organise. I think that further tasks for intellectuals are to develop an objective scholarship, and also to act collectively and individually to confront repressive institutions when that is the effective politics of the moment rather than merely an exciting thing to do (Chomsky, 1981: 205).

These conflicting conceptualisations stress the contradictory location of intellectuals simultaneously active within existing social systems but also as critics of that existing order. Thus, the tension between the universal and the specific is not just a conceptual conflict. It is fundamentally a tension between the intellectual's transcendental mission and a possible historical determination of the intellectual. These tensions, inspired by conflicting positionalities, can be examined through Edward Said's Reith Lectures on the role of the intellectual.

In 1993, the person chosen to present the Reith lectures, a major event in British cultural life, was Edward Said. Taking up the debate around the intellectual's proper role and function, Said argues that the intellectual has a fundamental moral choice between servant and critic of the establishment. In advocating the latter position, Said promotes the outsider or liminal location of the intellectual in challenging the status quo. With this portrait Said reveals:

> ...the figure of the intellectual as a being set apart, someone able to speak the truth to power, a...courageous and angry individual for whom no worldly power is too big and imposing to be criticised and pointedly taken to task (Said, 1994: 7).

Said takes this role further when he calls for the uncovering and challenging of the imposed silence that a "mainstream-media-government orthodoxy" (2002: 31) generated through dominant discourses in seeking to achieve a 'normal' state of affairs. In issuing a call for a return to the general intellectual who engages in a wide ranging public debate, Said promotes the idea of a public intellectual whose voice transcends sectional interests (Said, 2002). But there is a contradiction here – Said devoted much of his life to the sectional or at least particularistic interest of Palestine while situated within the American academy.

In support of his approach, Said refers to an impressive body of literature on the role of the intellectual. While Benda receives pride of place, he also cites Regis Debray, Antonio Gramsci, C Wright Mills, Frantz Fanon, Theodor Adorno and Noam

Chomsky. All are marshalled to justify Said's central contention that the intellectual must above all avoid the unquestioning subservience to the state. The radical element of this argument is that this responsibility to autonomy and the search for truth can only be exercised if the intellectual stands apart and is detached from society. The real or true intellectual is therefore always an outsider, living in self-imposed exile and on the margins of society. He or she speaks to, as well as for, a public, necessarily in public, and is properly on the side of the dispossessed, the unrepresented and the forgotten. In his final Reith lecture, Said criticises what he considers the cult of expertise, professionalism and specialism, all of which are colonising knowledge in the west. Said asserts that it is the intellectual as a representative figure that matters and that the intellectual is "an individual endowed with a faculty for representing, embodying, articulating a message, a view, an attitude, an opinion, to, as well as for, a public" (Said, 1994: 9).

Foucault, by comparison, claims that he is competent to speak only of what he knows and he rejects what he terms the 'indignity of speaking for others':

> The role of an intellectual is not to tell others what they have to do...it is, through the analyses that he carries out in his own field to question... what is postulated as self-evident, to disturb peoples' mental habits... to dissipate what is familiar ..., to re-examine rules and institutions...to participate in the formation of a political will (Gordon, 1981: xvi).

In this scenario, the intellectual's task is not to formulate truths but to help others to share in the deconstruction of 'truth'. Foucault thus opens up the question of constructing new forms of social order in the quest to intervene and is suspicious of whenever "...knowledge is transformed into power and vice versa" (Gordon, 1981: xvii). It is here that Foucault offers an interesting challenge to conceptualising the contemporary intellectual. Foucault identifies a key space of intervention for the intellectual through recognising an explicit link between the positionality of the intellectual and the application of knowledge. In chapter one, I discussed Foucault's understanding of regime of truth which was the subject of an interview with Colin Gordon (1981) in which Foucault asserted that:

> Each society has its regime of truth, its 'general politics' of truth: that is, the types of discourse which it accepts and makes function as true; the mechanisms and instances which enable one to distinguish true and false statements, the means by which each is sanctioned; the techniques and procedures accorded value in the acquisition of truth; the status of those who are charged with saying what counts as true (Gordon, 1981: 131).

In articulating how the intellectual relates to this regime of truth, Foucault argues that:

> ...what must now be taken into account in the intellectual is not the 'bearer of universal values'. Rather it's the person occupying a specific position – but whose specificity is linked, in societies like ours, to the general functioning of an apparatus of truth (Gordon, 1981: 132).

Here, Foucault clarifies that when he refers to the intellectual being capable of struggling around the assumed regimes of truth of a particular society, he does so not with reference to "the ensembles of truths which are to be discovered and accepted", but rather "the ensemble of rules according to which the true and false are separated and specific effects of power attached to the true" (Gordon, 1981: 133). Thus Foucault confuses, in a useful way, the conceptualisation and role of the contemporary intellectual.

The dilemmas associated with the intellectual become visible around the apparent dichotomy between disinterested and engaged intellectual and the assumption of 'good' which is associated with a return to some more enlightened way of performing the role of the intellectual. In order to examine these issues, I draw from Zygmunt Bauman who provides an interesting sociology of the changing role of the intellectual.

From modernity to postmodernity?

In *Legislators and Interpreters* (1987), Bauman provides a framework for a sociology of intellectuals whereby modernity and postmodernity are privileged as a means of theorising the shift in the nature of the role of the intellectual. In modernity, the ideal role of the intellectual was that of legislators, while in postmodernity, the task is interpreting (Bauman, 1987: 3). Bauman advocates moving away from a focus on characteristics of professions and instead proposes reading the role intellectuals perform in terms of the "reproduction and development of the social order" (Bauman, 1987: 18). This social order had been achieved in modernity through knowledge which facilitated "making authoritative statements which arbitrate in controversies of opinions" (Bauman, 1987: 4), an approach which Foucault would agree. The result of this application of knowledge was "the attainment of truth, the arrival at valid moral judgement..." (Bauman, 1987: 4-5) through the use of what he refers to as procedural rules. These rules, which can be linked to Giddens's understanding of structure, serve

in the formulation of knowledge within specific intellectual contexts. Thus Bauman asserts:

> The employment of such procedural rules makes the intellectual professions collective owners of knowledge of direct and crucial relevance to the maintenance and perfection of the social order. The condition of this being so is the work of 'intellectuals proper' – meta-professionals, so to speak – to be responsible for the formulation of procedural rules and to control their correct application (Bauman, 1987: 5).

This view of modernity's intellectuals as mediating between the use and control of rules and the formulation of knowledge in the maintenance of social order gives way to postmodernity's interpreters. Bauman argues that the legislating role of intellectuals rooted in the Enlightenment is now being "...superseded by the advent of postmodernity" (Bauman, 1987: 6). In the process, the traditional role of intellectual as legislator is being replaced by that of post-modern interpreter of diverse cultures. In *Intimations of Postmodernity* (1992), Bauman argues that the global order of modernity is now split into many "local, partial, functionally specific and privately policed mini-orders" (Bauman, 1992: 89). Individuals conduct their lives at the intersection of these partial orders and negotiate the tensions of everyday living in freedom and uncertainty (1995).

While Bauman advocates a shift in theorising the intellectual role, he also argues for the co-existence of both legislating and interpreting practices. For Bauman:

> It is vitally important to note that the post-modern strategy does not imply the elimination of the modern one; on the contrary, it cannot be conceived without the continuation of the latter. While the post-modern strategy entails the abandonment of the universalistic ambitions of the intellectuals' own tradition, it does not abandon the universalistic ambitions of the intellectuals towards their own tradition; here, they retain their meta-professional authority, legislating about the procedural rules which allow them to arbitrate controversies of opinion and make statements intended as binding (Bauman, 1987: 5).

His approach here can be illuminated by his comments on the role of sociologists as interpreters in post-modernity. Bauman (1992) asserts that sociology is now positioned within a pluralism of 'life worlds' or communal traditions where the aim of the sociologist is not to ascertain the truth of a particular experience but rather the "correctness of interpretation" of this experience. Thus, the role becomes one of enabling messages to be "mutually communicable" between a plurality of traditions (Bauman, 1992: 105-6).

There are a number of reasons for this changing framework according to Bauman, which are relevant to my concerns around the influence of intellectuals and the changing nature of the role of the intellectual. The task of establishing universal standards of truth, morality and taste has become irrelevant (Bauman, 1992: 96-7). The lack of need for these standards according to Bauman is due to wider changes in the nature of power or structure of domination. While in modernity, the reproduction of domination was carried by the state facilitated by intellectuals, the loss of such authority leads Bauman to speak of the "invisibility of intellectuals" to express the loss of interest in what intellectuals say or do (Bauman, 1992: 97).

In considering the sources of the intellectual's authority and legitimation, it is necessary to return to the Western Enlightenment tradition which has enabled the intellectual to claim some special insight into human affairs and to assert that universal values must guide society's development. However, as Bauman has proposed, postmodernism has posited the end of the grand narratives of emancipation and the abandonment of the universality of truth. It is within this framework that Bauman argues intellectuals cease to be legislators and become instead interpreters. The "authority to arbitrate...legitimised by superior (objective) knowledge" being replaced by the task of "translating statements, made within one system of knowledge based on another tradition" (Bauman, 1987: 4).

This shift raises a key question about what intellectuals in contemporary times contribute to society. In Bauman's terms, intellectuals will continue to articulate and represent views and attitudes to, as well as for, the public, however, functioning primarily as "brokers of identity" (Finlay, 2000: 35) and interpreters of meaning (Bauman, 1987: 197) rather than postulating visions of the future. This leads to Bauman's second key point – in the postmodern world there is a culture of consumption in which he argues intellectuals have no role to play. This point has been taken up by theorists discussing the public intellectual (Posner, 2001; Jennings, 2002; Small, 2002). Intellectuals have been pushed towards serving the interests of consumer markets that thrive on cultural diversity opportunities. Here the intellectual may be translated into an entertainer, a celebrity, even a mediacrat in Debray's (1981) terms, whose job it is to market culture, to retail and critique transitory fashions, ideas and gossip. As Bauman says "intellectual messages must vie for their 'share of the market' with other competitors, following common rules of the competitive game" (Bauman, 1992: 100). However, I want to argue that the more fragmented, specialised and

mediated intellectual work becomes, the greater the public's longing for totalising visions and solutions to social problems. This means that the audience that is being addressed is not sure of the 'truth' of the subject, thereby, allowing space for the intellectual to intervene in a way that assumes authority to persuade the public of the truth.

This space is mediated through the merit of the argument or idea presented, the perceived legitimacy of the speaker making the argument and the audience for intellectual ideas. This involves the act of persuasion using language, or a scheme of tactics for persuading people to take one side or the other on issues that cannot be resolved by the application of logic or reason. I have already discussed the question of ontological security and how people are uncomfortable being in a state of doubt and therefore dislike having their beliefs challenged. According to Giddens (1984), people will seek confirmation and support, including solidarity with like-minded thinkers. This concurs with Posner (2001) who suggests that people seek evidence that will confirm rather than challenge their prior opinions (Posner, 2001: 147).

Thus a question arises when assessing the influence of public intellectuals whether in a society in which the public has abundant access to information, public intellectuals influence public opinion substantially. According to Posner's comprehensive study of intellectual influence in American society, "...probably they do not, at least not through their writing and public speaking" (Posner, 2001: 157). There is, however, evidence of an indirect channel of public intellectual influence. News commentators and experts have been found to influence public opinion and these commentators and experts, even if not themselves public intellectuals may in turn be influenced by currents of intellectual thought (Page et al, 1987; Jordan, 1993).

Posner suggests that alongside the intrinsic merit of the argument being articulated by the intellectual is a question of whether this person is worthy of belief. Despite the appeal by theorists such as Foucault and Bauman to move away from a focus on individuals and professional characteristics, Posner suggests that credentials, style, appearance, character, an audience's belief in the quality of these inputs into the speaker's output, can enhance the credibility of the output with that audience, making intellectuals marketable commodities. So while Bauman provides a more dynamic perspective on intellectuals which shifts the emphasis from an exclusive focus on intellectuals as 'individuals', Posner suggests that there is a growing emphasis on particularistic characteristics which is reflected in competing identities such as the

Black sociologist. Here "...blacks are believed to have life experiences that give them insights denied the ordinary white male academic" (Posner, 2001: 56). Phil Cohen (2003) has described this phenomenon as 'ethnic credentialism' where Asian intellectuals write about issues of Asian history, culture and identity, Black intellectuals write about 'Black' issues and Irish intellectuals about Irish identity and so on. This practice, according to Cohen (2003), has led to a self imposed exclusion around issues outside of a perceived authentic range of topics, where experience and emotion are privileged as essential in order to speak; I discuss this in more detail later in this chapter when exploring race and intellectual practices.

Bauman offers a means of considering the role and function of the intellectual as facilitating the interpretations between social orders; considering how intellectuals conduct their role as interpreters between traditions, and acknowledging the possibility of contributing to social change through these interpretative and legislative functions. Bauman's contributions are crucial in opening up an exploration of intellectuals as engaging in knowledge production and application with a view to constituting worldviews. However, I suggest that while such engagements will necessarily lead the intellectual into validating and reproducing existing social orders, Bauman's writings do not allow the exploration of how conflicting traditions shape each other. Through prioritising the post modern approach, Bauman may be neglecting the continued power of the legislative order and its links with the state. This implies a need to focus on the wider contextual issues which shape the positionality and influence of the intellectual, particularly recognising the dynamic between reproduced practices and deliberate interventions as I do now in section two drawing from Bourdieu (1988, 1993a, 1993b).

Context of intellectual practices

The contexts in which the formation of the intellectual occurs, and the debate through which the role is constructed, is both historically and culturally situated, and varies across time and place. Because immediate processes that shape the formation of intellectuals at any particular time include class and status structures, as well as career and occupational possibilities, individual actors interact to contest and construct the notion as well as the role of the intellectual and are mediated in their actions by the regard their status is held in society. Bourdieu (1993a) has suggested a model that conceives of the intellectual within a dynamic field of possibilities, one structured

around national traditions, occupational opportunities and political processes. As Eyerman (1994) highlights, these dimensions represent both structures of employment and frameworks of intellectual opportunity and also ideological forces that help shape ideas and identity including their own identity. But I would like to delve a little further into Bourdieu's contribution on theories of intellectuals as he combines this with a theory of practices.

Bourdieu's sociology of intellectuals draws upon a number of the themes already raised, such as class structures in the orientation of intellectuals. But more usefully for my purposes, while being mindful of the emphasis in the literature on intellectuals' personal traits, he moves away from a privileging of individual characteristics. In order to explore Bourdieu's contribution to the study of intellectuals, I return to the earlier discussion of practices, drawing from Gidden's Structuration Theory (1976, 1979, 1984) but particularly from Bourdieu's Logic of Practice (1972, 1990).

Bourdieu's theory of practices aims to uncover the "...structures of the various social worlds which constitute the social universe, as well as the 'mechanisms' which tend to ensure their reproduction or their transformation" (Bourdieu and Wacquant, 1992: 7), through exploring the interrelationship between knowledge and social structures. In this approach, Bourdieu privileges knowledge which he asserts is the key tool of political struggle:

> Knowledge of the social world and, more precisely, the categories that make it possible, are the stakes, par excellence, of political struggle, the inextricably theoretical and practical struggle for the power to conserve or transform the social world by conserving or transforming the categories through which it is perceived (Bourdieu, 1985: 729).

As I discussed above, this recognition of the power and the limits of knowledge as based around existing systems serve to constitute the social divisions through which the social world is 'read'. This emphasis on classifications is crucial for my engagement with intellectuals.

For Bourdieu, it is necessary to overcome the objectivist/subjectivist oppositionality that is apparent in both social research and the constitution of social life. Seeking to escape "the objectivism of action understood as a mechanical reaction 'without an agent' and the subjectivism which portrays action as the deliberate pursuit of a conscious intention" (Bourdieu and Wacquant, 1992: 121), Bourdieu advocates an

approach where individual practices and their legitimation are defined in relation to the other elements of the same system.

I have already asserted, drawing from Giddens and Bourdieu, that practices provide common background convictions with which to deal with social life on a day-to-day basis, enabling ontological security (Giddens, 1984) and a sense of belongingness and familiarity. Thus I acknowledge in Bourdieu's terms that the intellectual's habitus will dispose their practices in particular ways, but as I discussed in chapter one, practices are not determined. As Giddens (1984) reminds us, practices have to be continuously enacted by agents. However, stretched over time and place, the routinisation of those practices constitutes what Bourdieu (1990) terms field. For Bourdieu, the social world is structured around fields which are sites or spaces constituted by forms of capital, providing access to what he describes as symbolic power. Bourdieu studies intellectuals as symbolic producers within what he refers to as 'intellectual fields'. Crucially, intellectual fields do not exist in isolation, but as part of what he calls cultural fields and intellectual struggles take place within and between these cultural fields around the establishment of cultural legitimacy.

Here Bourdieu asserts that symbolic power stresses the role played by taken-for-granted assumptions in the constitution and maintenance of power relations whereby individuals and groups attain symbolic capital from the achievement of *misrecognition* of their practices. In other words, through routine cultural practices such as book reviews or cultural criticism, individuals gain symbolic capital, but this capital is misrecognised in that the practices are often perceived and portrayed as of a disinterested nature and therefore considered legitimate and neutral. Thus symbolic power is crucial in developing the capacity to impose the "legitimate vision of the social world and its division". This is another key step in understanding how worldviews are developed, particularly how economic and political power is produced and circulated but in a way that is 'misrecognised' through routinised practices. These contributions of Bourdieu have parallels with Gramsci in that the incorporation or inculcation of these intellectual practices is "..exercised upon a social agent with his or her complicity" (Bourdieu and Wacquant, 1992: 167). This highlights what Gramsci would suggest is the dominated accepting as legitimate the conditions of their own domination. Therefore, Bourdieu advocates the need for the study of such processes where:

> Such a science must describe the laws of transformation which govern the transmutation of different kinds of capital into symbolic capital. In particular it must describe the work of dissimulation and transfiguration (in a word euphemisation) which makes it possible to transmute power relations by bringing about the misrecognition (i.e. the nonrecognition which constitutes recognition of legitimacy) of the power relations which they contain (Bourdieu, 1972: 117).

Bourdieu later went on to explore a theory of intellectuals in the field of cultural production (1993b) where he differentiated between intellectuals who pursue conservation strategies and tend to defend orthodoxy, and those who are inclined towards strategies of subversion, or what he described as heresy (Bourdieu, 1993b: 73). This, of course, has parallels with the previous discussion around the dilemmas of the intellectual as engaged or detached. Bourdieu's extensive empirical study of French intellectuals proposed an opposition between 'curators of culture' and 'creators of culture', between those who reproduce existing bodies of knowledge, and those who challenge them (Bourdieu, 1988). What these works demonstrate is how Bourdieu views intellectuals as adopting particular positions in relation to the amount of capital they possess in particular fields, how these positionalities compete with other fields. Therefore, Bourdieu acknowledges the power of discourse to constitute the social but only by certain positionalities within fields in certain circumstances.

The routinisation of intellectual practices can be conceptualised as outcomes of periods of social interaction within and between actors but also as the conditions which dispose actors' future interaction, though such conditions are always open to interventions which may reinforce *or* transform them. Theorising an approach to intellectual practices as knowledge employed by intellectuals in a meaningful manner to persuade a public leads me to think about sites of intellectual practice as worthy of investigation.

Sites of intellectualism

Following Bourdieu and Bauman, I privilege certain sites as possessing authority and the capacity to bestow legitimacy on particular modes of thought or ideas. Edward Shils (1973) argues that institutions are of critical importance when considering sites of intellectual practice in that they mobilise resources that enable intellectual activity, and reward it with gradations of income, status and prestige. As Shils observes, institutions also "concentrate attention and reinforce selective ways of

perceiving and interpreting experience" (Shils, 1973: 35). The processes of selection, focusing and legitimation are crucial, as they are central to the creation of intellectual traditions by encouraging the publication, systematisation and dissemination of ideas. O'Dowd (1996) identifies universities, professional bodies, political parties, churches and national states as capable of mobilising resources and providing overarching institutional arenas that bind together intellectuals, though he privileges the nation state as the most important set of institutions for intellectuals:

> ...institutional analysis of intellectual activity places more emphasis on attempts to build social consensus, while recognising that institutions have unequal resources and different methods and capabilities for 'manufacturing consent' (O'Dowd, 1996: 12).

This emphasis on rules and resources has parallels with Giddens's understanding of 'structures' whereby structure represents the resources that people draw on to make things happen and the rules which constrains their activity.

To explore the contextual development of the intellectual, I focus on three main institutional sites, the mass media, the university and the think tank. Regis Debray (1981) in *Teachers, Writers, Celebrities: The Intellectuals of Modern France*, suggests that a considerable degradation of the intellectual function has occurred due mainly to the mass media which focuses on personality and the sensational. Debray argues that the power to decide who will be heard lies with journalists and media magnates and what they value is "the ability to speak brilliantly on a subject about which one knows virtually nothing" (Debray, 1981: 87). Schools and universities, according to Debray, have been replaced by mass publishing and more recently by mass media as the dominant cultural apparatuses in France for intellectual activity. To survive, therefore, the intellectual has to conform and to abandon scholarship in favour of ambition and corruption (Jennings and Kemp-Walsh, 1997: 14). Recently, new media, from digital TV to the internet, have provided endless opportunities for the public to have a say. Here journalists and cultural commentators have assumed a key role in mediating the public agenda. This raises the question - has the world of the sound bite shaped the role of the intellectual into a competition around who can shout the loudest?

Asking 'where are the independent intellectuals now?' the writer and broadcaster Michael Ignatieff (1997) discusses the decline of the intellectual in Britain. "In place of thought, " he contends, " we have opinion; in place of argument we have journalism, in place of polemic we have personality profiles." Ignatiff thus identifies a

"void in public life" that cannot be filled by "bankers, economists and politicians" and concludes that intellectuals have lost their independence and moral authority. Ashamed of their elitism, they have abandoned public debate and plain speech, ultimately sacrificing the "historical function of defending the universal against the violence and the closure associated with the tribal, national and ethnic" (Ignatieff, 1997: 4-5). Posner would add a rider to this analysis and suggest that public discourse would be left impoverished if left entirely to politicians and journalists, even if the contribution of the intellectual has declined:

> ...if there is a problem with public discourse or the contribution of the public intellectual in particular, ought not the blame be placed to a considerable extend on the public itself, for its short attention span, its philistinism, its embrace of a sound bite culture? (Posner, 2001: 79).

Criticism of the damaging impact of universities upon the independence of the intellectual is best illustrated by Russell Jacoby's *The Last Intellectuals*. Like Debray and Ignatieff, Jacoby sees a decline in intellectual life, but his analysis is focused upon a generational transition that saw independent intellectuals – 'the last bohemians' - abandon their urban habitats for the university campus. The consequence, according to Jacoby, was professionalisation and specialisation, the turning away from a public sphere that had been the focus of the republic of letters from the eighteenth century onwards. With specialisation came not just fragmentation but also depolitisation and careerism, academic life coming to imitate corporate practices. Said is equally scathing about the role of the university - in *Culture and Imperialism* (1993) the argument was directed against the American intellectual cocooned in the munificence of the American university campus. The professionalisation of intellectual life, Said contended, was such that the intellectual had all but disappeared, leaving the landscape to be dominated by policy oriented intellectuals who had internalised the norms of the state. These sentiments resonate greatly with Julien Benda's definition of the intellectual: the guardian and possessor of independent judgement owing loyalty to truth alone.

According to Jennings and Kemp-Walsh (1997), thinktanks are the new hub for ideas, gathering creative minds from academic and public life to generate new initiatives. This new space for intellectualism combines the traditional scholarship and research role of the academic with the more policy oriented role of the politician. However, thinktanks associated with private business have been accused of bias due to

the vested interests of those funding such institutions (Callahan, 1999: 22). The rise of the thinktank is having a crucial effect on the university as the traditional bastion of excellence in research through government pressure around the need for policy outcomes and business demands for instrumental and useful social research. More recently non-expert stakeholders such as NGOs and anti racism activists are given considerable status in these fora – what does this unprecedented access to power holders mean for NGOs and non-aligned bodies? Have they suddenly achieved the ultimate role of being in a position to influence decisions made about their client body?

While similar arguments have been made about the perceived decline of the intellectual in France and elsewhere, the presence of the intellectual tradition from Sartre[1] to Foucault to Bourdieu, would seem to challenge this claim. Until his death in January, 2000 Bourdieu came increasingly to occupy the political stage, a position he publicly acknowledged. In his last collection of essays, he wrote that "there has been much talk of the silence of the intellectuals" (Bourdieu, 1998: 5). Bourdieu focused much of the blame for what he termed an "intellectual médiatique" on television, a medium which he deemed as privileging the banal and insignificant over information and culture. But he recognised television as only one of "a whole labour of symbolic inculcation in which journalists and ordinary citizens participate passively and...a certain number of intellectuals participate actively" (Bourdieu, 1998: 29) in constructing a dominant discourse. The same collection provides a powerful defence of what he terms "un savoir engage" or, to use Bourdieu's own English expression, "scholarship with commitment", stressing "What I defend above all is the possibility and the necessity of the critical intellectual" (Bourdieu, 1998: 8). Bourdieu thought it possible for specific intellectuals (in Foucault's sense) to come together in common cause as 'collective intellectuals' which would be capable of "breaking the appearance of unanimity which is the greater part of the symbolic force of the dominant discourse (Bourdieu, 1998: viii).

As highlighted above, the intellectual is a contested concept with a subjective nature constructed and reinforced by society's expectations and the intellectual's own self definition. These contested conceptualisations of the intellectual demonstrate that the role of the intellectual is influenced by its contextual location, particularly through

[1] Jean-Paul Sartre has been described as the "greatest French intellectual of the twentieth century", taking up the mantle of the "revolutionary intellectual" in the wake of 1968 France (Jennings, 2002: 115). Sartre has certainly made a profound influence on the intellectuals under review through both his existentialist ideas and his practical engagement (Bourdieu, 1972; Foucault in Gordon, 1981).

the academy, the mass media and contemporary thinktanks. However, these fora do not necessarily close the potentiality of the role of the intellectual as demonstrated by the presence of intellectuals such as Foucault and Bourdieu. Thus sites of intellectualism are social spaces in which struggles take place over resources (material and symbolic) and are the mediating context in which practices are negotiated, change, but crucially also retain certain continuities. What I want to argue, drawing from chapter one, is that the routinisation of social practices constitute a social order which serves to shape how 'things' can be talked about or acted upon. Here I argue that the routine enactment of particular discursive formations by intellectuals, which I call a regime of representations, following Foucault (1972, 1980) and Hall (1996, 1997), serve to shape a dominant social order in a particular time and place. But contrary to Bourdieu, I do not consider the intellectual located solely within particular fields, rather I wish to propose a dynamic perspective on intellectuals through contextualising intellectual practices in the constitution of worldviews and hence in the transformation of regimes of representations and consequently in the dominant social order. I therefore argue that intellectuals transcend their own particular situations of emergence, contributing to the creation of new contexts, which in turn shape how the intellectual's role is enabled and in that sense constituted within social orders. Thus in referring to intellectuals, I am interested in intellectual practices in a given intellectual field through which discourses are invoked and enabled, and where subjectivities are created and reproduced. But equally I assert that intellectual practices go beyond particularistic fields and serve to shape other fields and more importantly, what I refer to as public culture, as I go on to explore in the next section.

Public spheres and public culture

In considering the notion of public sphere, I briefly consider Hannah Arendt's *The Human Condition* (1958), Jurgen Habermas's *The Structural Transformation of the Public Sphere* (1989) and Craig Calhoun's *Habermas and the Public Sphere* (1992), which I read in relation to my earlier exploration of routinised practices and regime of representations. Hannah Arendt argues that society is created through the actions of people, through their active participation in all its spheres, which supports my emphasis on social practices. Arendt argues that all men (sic), not just philosophers and kings, are legislators of their own actions. Men are not only responsible for their

actions, but also capable of judging their actions. Thus, Arendt refused to distinguish between the knowledgeable few and the ignorant masses, the rulers and the ruled. However, she did want to stress that mass society threatened to create the conditions which would make such distinctions a reality.

These concerns have parallels with Habermas's (1989) work on the public sphere, a term he coined for the 'literate bourgeois public' or the 'public at large', which he asserted acts as a counter balance to a more bureaucratic industrial society and the state. For Habermas the public sphere consists of organs of information and political debate such as newspapers and journals, as well as institutions of political discussion such as parliaments, political clubs, literary salons, public assemblies where a critical forum of independent voices could oppose state power, and the powerful interests that he saw coming to shape bourgeois society. I have already discussed how Habermas (1987) saw what he referred to as the steering media of money and power colonising the lifeworld and, therefore, serving to manufacture public opinion towards a consensus. Habermas's concern is that in modern societies, the critical content of public opinion is often diluted, though he retains the utopian notion, particularly articulated in *Theory of Communicative Action* (1987), of promoting a democratic communicative order that would facilitate all citizens to participate in social life which can affect policy and shape social change. Here Habermas argues that language and communication are central features of the human lifeworld that can resist the systemic imperatives of money and power, which he believes undermine the ideal democratic communicative order.

The work of Arendt (1958) and Habermas (1989) established that there was a crisis of the public sphere in contemporary capitalist society and that the reconstruction of the public sphere must be a priority in order to defend and extend democracy. These sentiments have been picked up in more recent writings by theorists such as Craig Calhoun (1992) and Douglas Kellner (1995a, 1995b). Kellner argues that in an era of globalisation and technological revolution, a new democratic politics is possible, while Calhoun argues that we must think of public spheres in the plural, rather than of a unitary notion of public sphere.

I want to draw from these contributions and argue that the notion of the public sphere as a site of information, discussion, contestation, political struggle and organisation that involves the mass media, university life and political engagement continues to be relevant as an object of research; however, I take a slightly different

understanding of the potentiality of public sphere. My focus on intellectual practices enables the inclusion of political discourse such as government statements and official commentary and everyday life practices such as gossip and urban legends which I argue also constitute the public sphere. In promoting gossip as part of the public sphere that I am attempting to explicate, I view it as circulating widely among a body of people, beyond the control of any central authority or single individual. In this sense it has been celebrated by certain researchers as a political means for 'women, peasants and others' (Spacks, 1985: 121; Scott, 1985). It sets norms of membership in a diffuse way that mediates belonging and is thus of interest. In this sense I also take note of Giddens's emphasis on time and space issues which allow me to focus on a particular context.

The major departure, however, from earlier contributions to the public sphere is a privileging of orders of discourse, following Foucault. Here I argue that the power of discourse is located in the means to define how the world can be known. But I have moved away from Foucault and towards Giddens and Bourdieu in stressing the need for this knowledge to be applied – in other words, the agent needs to be brought back in, hence my emphasis on practices. Therefore, I define public culture as a description of a particular way of life which expresses dominant meanings and values not only in semiotics but also in institutions and everyday behaviour. Thus a crucial emphasis for me is the connection between discourse and public – in other words, no single text can create meaning without being enacted by the agent, hence my interest in the space through which this interaction occurs, as I now examine.

Recent work in *Public Culture,* a journal dedicated to "...mapping the career of the public sphere across different national-cultural sites under the regime of global modernity" (Gaonkar and Povinelli, 2003: 385-386) has focused on examining the communicative dimension of public-making and peoplehood while promoting the notion of transfigured space as:

> ...the circulatory matrix, both national and global, through which new discursive forms, practices and artifacts carry out their routine ideological labour of constituting subjects who can be summoned in the name of a public or a people (Gaonkar and Povinelli, 2003: 385-386).

In pursuing the concurrent mapping of meaning making through discursive forms and the movement of such cultural forms, *Public Culture*, crucially for my purposes, situates the meaning making process:

> As forms, they are emerging everywhere: films, packaged tours, specialised restaurants, video-cassettes and sports spectacles seem to be drawing the world into a disturbing commercial sameness. But as vehicles for cultural significance and the creation of group identities, every society appears to bring to these forms its own special history and traditions, its own cultural stamp, its own quirks and idiosyncrasies (Appadurai and Breckenridge, 1988: 5).

As I have highlighted, Habermas's work in *The Structural Transformation of the Public Sphere* (1989), promoted the need for greater rational discourse by the public and for subjecting public authority to the evaluation and commentary of public opinion. Michael Warner (2002) argues that this is a crucial aspect of the public sphere – "A public organises itself independently of state institutions, law, formal frameworks of citizenship, or pre-existing institutions such as the church" and thus "produces a sense of belonging" (Warner, 2002: 51-52). However, I believe this limits the conceptualisation of the public sphere as it does not take cognisance of the mediated forms of meaning making across varying spheres of the public order. Thus, I am interested in the construction of a sense of belonging. For example, Benedict Anderson's work on the imagined communities of nationalism is useful here in examining how this may happen. Benjamin Lee (1999) reads Anderson's work through Habermas's contributions on the public sphere:

> While Habermas's work on the public sphere points to the complex interplay between institutions, textualised forms of subjectivity, and discourse about these forms, it is Anderson's work that begins to show how the form of specific printed texts helps to construct a new form of social consciousness, that of the imagined community of the nation. Thinking the nation required transportable and transposable forms in which this new type of consciousness could be both embedded and extracted (Lee, 1999: 6).

For Anderson (1991) novels and newspapers are forms that enable the constitution of a reading public of strangers. They do so by offering people a multiple series of narrated experiences as occurring simultaneously, and the reading and re-narration of such experiences makes it possible for people to imagine and recognise themselves as constituting what Lee (1999) calls a "non-copresent body of people/citizens" which make up the modern nation. In the context of a public sphere, strangers must be situated so as to orient them in terms of where they belong in 'our' social world:

> The narrator's voice whether it be that of a novel or the objective reportage of a newspaper, presents a seemingly objective representation of events, agents, and subjectivities that are a microcosm of a larger (national) society that embraces the imputed narrator and his readers…The voice of the people is ventriloquated

by the voice of the narrator, and the homogenous empty time of modernity is that of narration itself (Lee, 1999: 13-14).

Arjun Appadurai (1996) extends these crucial insights in his theory of 'flows' to explain how the circulation of people, ideas, media, technology, and finance provides the generative mix for creating myriad and disjunctive 'imaginary worlds' when modernity goes global. This interplay between forms and flows has been taken up by Benjamin Lee and Edward LiPuma (2002) when referring to cultures of circulation. They argue that the dynamics of circulation enables the exploration of the creation of meaning through the movement of people, ideas and commodities along with stressing the importance of circulation as the enabling matrix within which social forms, both textual and topical, emerge and are meaningful. Thus, the public sphere enables new forms of subjectivity through the circulation and migration of specific types of textual materials which constitute the people and hence the nation.

The precise point when the public sphere becomes imagined as *the* public, facilitates both dominant public culture and counter publics. As Warner reminds us, "...the history of public sphere abounds with evidence of struggle for domination ...and the resulting bad faith of the dominant public culture" (2002: 77). Warner goes on to argue that "there is no speech or performance addressed to a public that does not try to specify in advance...the lifeworld of its circulation" (2002: 82). This, Warner asserts, is accomplished through discursive claims which confirm that such a public exists and it has the authority to realise the world-understanding it articulates. However this performative dimension of public discourse is routinely misrecognised in Bourdieu's terms, so much so that, people do not recognise their participative role in the circulation of dominant discourse nor do they recognise how this produces and reproduces the public sphere.

Nancy Frazer (1992) observed that when public discourse is understood only as a single, comprehensive, overarching public, members of subordinated groups – women and people of colour - have found it useful to constitute alternative publics. Frazer calls these 'subaltern counterpublics' by which she means "parallel discursive arenas where members of subordinated social groups invent and circulate counter discourses to formulate oppositional interpretations of their identities, interests and needs" (Frazer, 1992: 122-23). While Habermas advocated a public sphere which would promote democracy through rational deliberation, Frazer argues for a multiform space of counter discourses, though she constitutes this as a feminist counterpublic.

This consideration of counterpublics is taken up by Craig Calhoun (2002: 147), when arguing for the public sphere to be conceptualised as "a setting for the development of social solidarity as a matter of choice..." (Calhoun, 2002: 148). This parallels my concerns around the dialectical interrelationship of agentic choice and power in constructing and reproducing discourse which becomes stretched in time and space to produce systems of dominant public culture. But Calhoun advocates seeing world making as a way of approaching culture that emphasises agency and history in the constitution of belonging. Thus, the nation and the individual are dialectically related and complicit with each other's constitution. For Calhoun,

> The public sphere is ...a form of social solidarity. It is one of the institutional forms in which the members of a society may be joined together with one another...The public sphere is distinctive because it is created and reproduced through discourses (Calhoun, 2002: 159-160).

While I can agree with Calhoun's articulation of the public sphere as being constituted through discourse and communication and that these choice acts may result in social solidarity, I disagree with the notion that this is institutionalised because I want to retain the emphasis on the dialectical nature of the meaning making process and the interrelated migration of such meaning making systems. Thus, while the enactment of particular discourses through communication may turn particular discursive formations into categorical identities, the social imaginary, as Anderson reminds us, is just that, applied knowledge in a particular time and space which may be perceived as fixed but actually requires routinised practice in order to achieve a pattern of stability. This brings me back to Nancy Frazer's subaltern counterpublics, where it becomes possible to suggest that just as counterpublics adopt strategies to counter the public sphere, so the public sphere strategises to establish itself as dominant. So while on the one hand I am anxious to retain a focus on the dialectical relationships between dominant and counter discourses and publics, on the other, this can very easily become dichotomised. This leads me to the final section of this chapter – race and intellectual practices, particularly an exploration of what JanMohamed and Lloyd call *The Nature and Context of Minority Discourse* (1990).

Race and intellectualism in the postcolonial space

As I highlighted at the outset of this chapter, the question of whether the intellectual role is in decline or is in fact embedded in the constitution of social life is contested. In the field of ethnic and racial studies, theorists such as Hall (1996), Gilroy (1998) and Cohen (1999) propose that intellectuals play a key role in defining the issues, particularly when theorising race and racism in the context of competing and changing understandings of nationalisms, globalisation and identity making. Thus, Cohen suggests that a new binary between 'good' civic nationalism and 'bad' ethnic nationalism has created a double standard of representation in the public sphere. While such binaries have been challenged (Hall, 1996; Cohen, 2003), I want to argue that a dichotomous assumption and reproduction continues to be apparent in the work of intellectuals, particularly in the fields of race and ethnicity, which often overlap with postcolonial studies and cultural studies (Williams and Chrisman, 1994: x).

In a critical defence of minority discourse, JanMohamed and Lloyd define "minority discourse" as:

> ...a theoretical articulation of the political and cultural structures that connect different minority cultures in their subjugation and opposition to the dominant culture...based on the principle that minority groups, despite all the diversity and specificity of their cultures, share the common experience of domination and exclusion by the majority (JanMohammed and Lloyd, 1990: ix).

This attempt to construct commonalities between disparate minority groups is linked by JanMohamed and Lloyd (1990) to an understanding of minoritarian intellectuals as twice marginalised – firstly through "the relative privilege offered by educational institutions as part of their hegemonising function...", and secondly "marginalised within the institution" (JanMohamed and Lloyd, 1990: 11). This approach raises questions of positionality, asking where postcolonial intellectuals are located in relation to their putative ethnicity or nationality and what role this identification plays in enabling or demanding a public intellectual role.

Phil Cohen (2003) explores this dualism using the example of Julian Benda, suggesting that Benda displays a level of confusion around this distinction demonstrated through his association with the Dreyfus case but more importantly, his active membership of the French resistance from 1940. Cohen asserts that this ambivalence and confusion stem from Benda's own (lapsed) Jewish background and

sense of homelessness in the Jewish diaspora. Cohen suggests that one way of reading Benda's *Les Traison des Clerc* is:

> ..as a concerted attempt to conserve the notion of the intelligentsia as 'a race apart' but to give it a positive rather than negative force by investing in that position with signs of cultural superiority rather than inferiority (Cohen, 2003).

This stance enabled Benda to convert those perceived Jewish traits seen as symptoms of Jewish self alienation into marks of intellectual superiority. The contradictory positioning of Jewish intellectuals, having to disavow their intellectualism in order to maintain their Jewish faith or to dissociate from their cultural backgrounds in order to maintain a disinterested pursuit of the truth, contains the Jewish intellectual in a double vice. Cohen (2003) suggests that this predicament facilitated the perception of duplicity of the Jewish character.

If Jews have had to deal with a stereotype of being too clever and therefore not trustworthy, blacks were constructed as too stupid (Cohen, 2003). Again an inversion of these stereotypes is visible in the work of intellectuals such as W.E.B. DuBois who aimed to utilise the 'race apart' thesis of Benda's to promote a new black nation. This dualistic approach is evidenced across post colonial studies, evidenced for example, in Albert Memmi's *The Coloniser and the Colonised* (1990); Edward Said's *Orientalism* (1978) and W.E.B. DuBois's (1965) and Franz Fanon's (1986) double consciousness. Fanon discusses the way in which one's identity in the public sphere and one's identity in the private sphere can become dissonant, leading to what he calls dual consciousness. His examples deal with issues of colonialism, and the way in which colonised subjects are forced to publicly adopt a foreign culture, while privately they maintain their identity as their own culture.

This approach is consistent with the call to abandon a position of independence in Gramsci's *Prison Notebooks* (1971) where he rejects the representation of intellectuals as non-partisan by describing the role and function of the intellectual in class terms. Gramsci's early optimism around intellectuals' opportunism had evaporated through harsh experience. In the context of Mussolini's successes, Gramsci began to make a distinction between intellectual vanguards, party elites who develop ideas and everyday life intellectuals who are limited by common sense and advocated the need for a new kind of directive intellectual:

> Critical self consciousness means... the creation of an elite of intellectuals...there is no organisation without intellectuals,... a group of

> people "specialised" in conceptual and philosophical elaboration of ideas (Gramsci, 1971: 334).

Such a "specialised" intellectual will mediate between high culture and popular common sense in striving to bridge the gap between society's strata:

> The popular element feels but does not know or understand; the intellectual knows but does not always feel. The intellectual's error consists in believing that one can be an intellectual if distinct and separate from the people-nation – that is without feeling the elementary passions of the people, understanding them and connecting them dialectically to the laws of history and to a superior conception of the world, scientifically and coherently elaborated i.e. knowledge (Gramsci, 1971: 335).

However, theorists who have considered the role of elites in this directive milieu have warned of the dangers of such activity. In 'Pitfalls of the National Consciousness', Fanon criticises the national bourgeoisie for what he describes as their 'useless' role. In 'On National Culture', Fanon (1993) maintains that the native intelligentsia felt compelled to racialise their culture in opposition to an increasingly universal European culture. While he believes that the native intellectual, in striving to engage with colonialism, is "utilising techniques and language which are borrowed from the stranger in his country" (Fanon, 1993: 41), Fanon also believes that when the native intellectual emerges from the colonial bind, he will disrupt the status quo and "...build up his nation" (Fanon, 1993: 51) - the primary role of the intellectual in Fanon's eyes.

This ambiguous role of disrupting discourses by constructing new hegemonies is considered by Leroy Vail (1996) when he illuminates the counter consequences of the intellectual's role in the 'Creation of Ethnicity in South Africa'. Vail asserts that intellectuals were central as a group of culture brokers in formulating new ethnic identities in South Africa. However, these identities created boundaries between ethnicities and led to the creation of stereotypes about the other. Thus, the situation of black intellectuals and their role in the context of so-called black communities is of interest in terms of examining representation and authority, as Cornel West comments:

> In addition of the general anti-intellectual tenor of American society, there is a deep distrust and suspicion of the black community toward black intellectuals. This distrust and suspicion stem not simply from the usually arrogant and haughty disposition of intellectuals towards ordinary folk, but more importantly, from the widespread refusal of black intellectuals to remain, in some visible way, organically linked with Afro-American cultural life.... And the minimal immediate impact of black intellectual activity on the black community and American society reinforces common perceptions of the

> impotence, even uselessness, of black intellectuals...the life of the mind is viewed as neither possessing intrinsic virtues nor harbouring emancipatory possibilities – solely short term political gain and social status (West, 1985: 112-113).

Drawing from West, Radhakrishnam raises questions around connections between the constituency to which the intellectual refers and the organicity of the intellectual, suggesting that "whereas the intellectual perceived theory to be an effective intervention on behalf of ethnicity, the people/masses that are the constituency are deeply sceptical and even hostile to the agency of the theorist" (Radhakrishnam, 1990: 53). He concludes that:

> What is at stake here is the representative and representational connection between theory and constituency. Should the ethnic theorist be empowered to speak on behalf of the collectivity?... do the interests of the ethnic theorist, who teaches, publishes and disseminates theory culturally and institutionally and academically, coincide with the interests of the collectivity? (Radhakrishnam, 1990: 54).

Goldberg (1993: 111), also discussing the role of Cornel West, argues that West "has been at the forefront of the related drives to make analysis of race and racism intellectually vital". Though West has taken "centre stage in the public and not just in the academic theatre" through texts such as *Race Matters*, Goldberg argues that West "...is no longer so clearly in command of his meaning..." (Goldberg, 1993: 111). This observation captures the realisation that once uttered, the intellectual no longer retains power over language, rather the double hermeneutic which occurs when discourse migrates results in new orders of discourse which, as discussed in chapter one, become embodied serving to constitute new subjectivities.

Theoretically, the legacy of Jewish and black intellectuals has much to offer when considering intellectualism in the Irish context. The tension between intellectual detachment from, and emotional attachment to, race or ethnicity raises the issue of disinterested or engaged positionality which is sometimes self-defined but often ascribed. The intellectual's positionality leads to the question of representation and speaking on behalf of others; again, this can be a self-declared role but is often an assumed responsibility. In speaking on behalf of others, the double hermeneutic of utilising particularistic discursive orders becomes visible, particularly highlighting how binaries of race, nation and ethnicity may provide a set of reference points for at once representing and disavowing the structural ambivalence of intellectuals as being both part of and apart from the apparatus of power in society.

Coda

While acknowledging that intellectuals are capable of resisting the status quo by disputing images, official narratives and hegemonies promoted by an increasingly powerful media, I argue that intellectuals are partisan as producers and disseminators of knowledge as evidenced by their role in intervening in the status quo through the generation of both hegemony and resistance. Intellectuals provoke and stir public debate around issues fundamental to society, but in the process, whether intentionally or not, create the concepts and discourses through which we understand society. As Said says:

> I keep telling myself that there isn't another language at hand, that the language I use must be the same used by the President when he says he's for human rights, I must be able to use that very same language to recapture the subject, reclaim it and reconnect it to the complicated realities (Said, 2002: 28-9).

This highlights the complexities of the intellectual's stance vis a vis the state and its institutions. It also alludes to the role of counter hegemonic discourses which have been employed by theorists to engage with modernity in resituating the monolithic categories of race, class and gender in terms of 'in between' spaces. These discursive gestures towards intersections are part of a quest to find the location of shifting subject-positions produced in the articulation of cultural difference, representing a liminal space of contestation and change, at the edges of the presumed monolithic but never completely fixed constructs.

Drawing from Gramsci's model of the organic intellectual and Benda's transcendent vision of a small band of super gifted individuals who possess the critical distance necessary to voice the 'truth', Said strives to reengage the polity from the margins. This emphasis on the margins allows Said to examine the alienated condition of the diasporic intellectual that builds on the work of Benda's wandering Jew. This Said links to the situation of stateless migrants sharing a common exilic condition, utilising a dual consciousness in the pursuit of linkages between nomadic communities and their intellectuals, thereby invoking the organic element of Gramsci's approach with Benda's free-floating intellectual.

For me, the intellectual is a contested and historically emergent concept rather than a structurally fixed category. The common theme running through the diverse views of intellectuals on intellectuals surveyed in this chapter is their common modus operandi in the production of discourse and the consequential ability to influence

others, whether that is their peers or the general public. Through considering the conceptualisation of intellectuals as located in two opposing roles, the alienated outsiders and those connected to the existing social order, key interrelated dilemmas emerge, particularly questions of representation and legitimacy, which demonstrate how the intellectual as individual is a necessary though insufficient conceptualisation of intellectualism.

In exploring the contextualisation of intellectualism, I posited sites of intellectualism as a useful tool with which to explore the circulation and manifestation of applied knowledges. However, seeking to move beyond the separation of structure and agency, I proposed the notion of public culture which enables me to posit a dynamic perspective on intellectuals and explore intellectuals as both constituting worldviews and recursively transforming public culture. I now draw together the various themes explored and critiqued in chapters one and two which form my research agenda and present my methodological approach.

Research agenda and methodological approach

The primary aim of this dissertation is to explore the processes involved in the construction of discourses of Irishness and otherness as it relates to migration and anti racism between 1990 and 2005. Thus far, my main focus has been the development of a coherent research agenda with which to explore the relationships between particular discursive and representational patterns that have become routinised in Irish public culture with regard to race and ethnicity, and the political and institutional systems through which conditions of belonging are framed and realised. I now seek to locate myself in the research process along with presenting a description of the research process as it unfolded.

I worked for a number of years in the voluntary sector in Ireland, primarily in development education, which from the mid 1990s became more involved in voluntary, state and EC funded anti racism projects. Therefore, I have gained occupational and financial opportunities within the context of the development of a fledgling anti racism infrastructure in Ireland. This has continued with my entry to the academy through lecturing and funding opportunities. Thus I have lectured students who have gone on to play an active part in this anti racism infrastructure. However, in the academic field, there is concurrently a rigorous critique and consideration of the

emergence of this anti racism infrastructure that has enabled my pursuit of this study. Through such exposure, I am aware of my positionality as both benefiting from, and critical of, the anti racism infrastructure in Ireland. I endeavour to be mindful of such positionality throughout this research process.

My interest in this field of research began while working in the voluntary sector and was stimulated by a number of issues. I had a growing unease in the seamless application of conceptual frameworks that were often funding driven, the rapid racialisation of the people who were the research subjects of such funding, the realisation that the research subjects of such funding did not necessarily benefit occupationally, intellectually or financially from their involvement and the closing gap for critical voices that I perceived as developing in the sector. Thus tensions between the state and activists; between concepts and funding; between those subject to analysis and those doing the analysing became apparent. These types of concerns led to a number of theoretical questions which I explored theoretically in chapters one and two and which form the basis of my research agenda for this dissertation.

In chapter one, I argued that the intersection of discourses and representations, routinised practices and systemic rules and resources revolves around a dialectical relationship between structure and agency in the constitution of social life. I went further to privilege orders of discourse and regimes of truth arguing these shape how the public sphere manifests through dominant or hegemonic discourses, arguing that this produced what I referred to as public culture and its racialised regimes of representation. In articulating such a process of social constitution, I argued that it occurs through a dialectic involving two key processes: routinisation and enacted conduct. Routinisation is the habitual, taken for granted character of most everyday activities which provide a sense of ontological security. Enacted conduct is the deliberate and reflexive intervention of actors. I went on to argue that actors' practices are essential in the construction and reproduction of discourses and systems, leading me, in chapter two, to a consideration of intellectuals.

In chapter two, I argued that public intellectuals serve to deliberately *and* unintentionally shape dominant discourses. My suggestion from chapter one that the routine enactment of particular discursive formations serve to shape a dominant social order in a particular time and place, led me to propose a dynamic perspective on intellectuals. This approach asserts that intellectuals transcend their own particular situations of emergence, contributing to the creation of new contexts which in turn

serve to shape how the intellectual's role is enabled and constituted within public culture. I posited sites of intellectualism as useful for examining how discourses and representations move beyond particular fields and gain authority and the capacity to bestow legitimacy on particular ideas. It is this matrix of social processes that I examine in the context of Ireland.

Methodological orientation and practice

By combining processes of theoretical conceptualisation and problematisation with complementary documentary analysis, I illuminate the processes involved in the construction of discourses of Irishness and otherness. Informed by the dialectical model of social constitution, the empirical data considered within this study was obtained through a qualitative research process which included the identification, collection and analysis of relevant documents and images. In adopting a qualitative process, the dynamic between the empirical data and the theoretical principles drawn from chapters one and two has been a useful source of tension in illuminating the processes involved in the construction of discourses of Irishness and otherness.

I used documentary analysis as a method of identifying relevant documents and representations produced in Ireland over the past fifteen years that have contributed to the production of discourses of Irishness and otherness as it relates to migration and anti racism.

According to Erlandson et al (1993):

> Documents include practically anything in existence prior to and during the investigation, including historical or journalistic accounts, works of art, photographs, memos, accreditation records, television transcripts, newspapers, brochures, meeting agendas and notes, audio- or videotapes, budget or? accounting statements, notes from students or teachers, speeches, and other case studies (Erlandson, 1993: 99).

Documentation may emerge from primary or secondary sources. This distinction is made by Bell (1993) who proposes that:

> *Primary sources* are those which came into existence in the period under research (e.g. the minutes of a school's governors' meetings). *Secondary sources* are interpretations of events of that period based on primary sources (e.g. history of that school which obtained evidence from the governors' minutes) (Bell, 1993: 68).

Bell makes a further division of primary sources into deliberate and inadvertent sources. Deliberate sources are documents that are produced for the purpose of future

research and analysis, such as autobiographies and memoirs. Inadvertent sources are documents that were produced for a function other than research, such as the records of government departments or the strategic operational plan of an organisation (Sarantakos, 1993).

In identifying relevant materials for analysis in this dissertation, I use the term materials to include newspaper articles, political speeches, legal and policy documents, posters and brochures, campaign literature and advertising materials. The materials that are subject to analysis in this dissertation are from primary inadvertent sources in that they were produced during the period under research and they were naturally occurring in that they were not produced for the purpose of research (Wodak et al, 1999: 8). The materials analysed are limited to public consumption materials, therefore materials produced for employment within organisations or government departments are not used. However, my understanding of public materials also refers to everyday discourses such as gossip, urban legends and everyday chat as significant modes of sharing information and constructing knowledge. Most of the materials under review are available from public archives available in Trinity College library; from public information available online from relevant government websites or directly from the organisations under review themselves. A number of sources were also used to access the materials analysed in this dissertation, which I now overview.

Research Materials

Áras an Uachtaran (the President's residence and administrative headquarters) provided the speeches of former President, Mary Robinson. Her speeches were often quoted at length in *The Irish Times* which are available online. A number of books have been written about the presidency of Mary Robinson and I draw on these in this study. The cultural commentators' discourses analysed were available through their opinion columns in *The Irish Times* and their own personal publications. The materials under review here largely refer to the period of the presidency of Mary Robinson, 1990 to 1997.

Government press releases, official publications and public sector evaluations of the immigration and asylum processes were gathered for analysis in chapter four. These were primarily accessed through relevant websites of the following bodies: the Department of Justice, Equality and Law Reform, the Department of Enterprise, Trade and Employment and the Department of the Education and Science; parliamentary

debates were accessed from the Dáil Éireann website. A number of public sector organisations including the Economic and Social Research Institute (ESRI), Office of the Refugee Applications Commissioner (ORAC) and the Central Statistics Office (CSO) have produced publications with relevant statistics, evaluations of the asylum system, immigration system and associated policies and practices which were consulted through publications and online. These were triangulated with relevant publications by non governmental organisations (NGOs), for example, the Immigrant Council of Ireland, the Irish Refugee Council and the Irish Penal Reform Trust. These materials largely relate to the latter part of the 1990s and early part of the 2000s when immigration became a topic in public discourse and several measures were introduced to manage it.

In collecting materials relevant to the history of anti-racism and the institutionalisation of anti racism in Ireland, I visited several organisations. These included the NGOs, Comhlámh, the development workers association, Concern, overseas aid agency, Pavee Point Travellers Centre, and the public sector bodies National Committee on Development Education (NCDE), which oversees the government's development education programme in Ireland, The Equality Authority and National Consultative Committee on Interculturalism and Racism (NCCRI). The NCCRI is a partnership of government departments, agencies and Non-Governmental Organisations (NGOs) established by the Department of Justice, Equality and Law Reform in July 1998 to combat racism and promote interculturalism, and it is fully funded by the state. The Equality Authority was established by Minister for Justice, Equality and Law Reform, John O'Donoghue on 18th October 1999 as an independent state body, set up to ensure that all citizens in the country are treated equally and to ensure that discrimination on certain grounds covered by a raft of equality laws does not occur. I also gathered materials from the websites of the Irish Human Rights Commission and the Irish Traveller Movement. Historical materials were consulted to provide a background to the emergence of the anti-racism movement, particularly from the 1970s. These materials were sourced in Comhlámh, Concern and the NCDE. The materials used to analyse the institutionalisation of anti racism relate to the period between 1998 and 2005.

The only area that provided a challenge in terms of access to materials was the public awareness campaigns. Three key campaigns were identified for analysis as they were the largest public visibility initiatives during the overall period under review and

they straddle government and non-governmental organisations. Between 1999 and 2004 the images utilised in these campaigns appeared on billboards and across a spectrum of national newspapers. The images and materials used for the Citizen Traveller Campaign were secured through meetings with two Traveller organisations – Parish of the Travelling People and Pavee Point; the Amnesty International materials were sourced through contact with the Amnesty offices in Dublin, though its anti racism section has now closed down. These images were available from the public relations agency who promoted the campaign, Public Communications Company (who had also been involved in the Citizen Traveller campaign). The biggest campaign was the government's National Anti Racism Awareness Programme, *Know Racism* with a budget of £4.5 million (approximately 5.7 million euro). When negotiating access to these materials, it transpired that no original copies of the materials had been retained. However, I was given newspaper and publicity mock-ups which is what appears in chapter six. I used original digital copy where possible and electronically scanned reproductions for the Know Racism Programme.

The materials utilised for chapters seven and eight are chosen illustratively. A number of stories or urban legends were brought to my attention during 2003 and 2004. These emanated from the students I teach on the MPhil in Ethnic and Racial Studies in Trinity College, from people whom I have told about my field of research, and from casual acquaintances. I selected one particular story in chapter seven to analyse, but a number of other versions were in circulation at this time. Similarly, I selected one particular newspaper article to illustrate the dialectical mode of constitution that is being explored in this dissertation.

Having outlined how I identified relevant documents and images in Irish public culture, I now present the method of analysis adopted for the purposes of this dissertation.

Process of Analysis

I seek to elicit the main themes and messages contained in the documents and representations discussed in the previous section with the aim of revealing the dialectical relationship between discursive practices and political and institutional systems. Thus the method of analysis I adopt includes three interrelated forms of analysis: content, strategies and means of realisation (Wodak, 1999: 30). By contents, I refer to the forms of knowledge that construct Irishness and through which Irishness is

elaborated into objects, concepts and theories. The specific themes that are explored in this form of analysis include: the reimagining of a new Irishness; the invoking of plural identifications through diaspora and hybridity; the narration and construction of a common past and related future; the construction of self and other; the promotion of discourses of interculturalism and integration; the narration and construction of the nation.

By strategies, I refer to the systems and technologies of power which reproduce Irishness and dialectically otherness. These include: EU policies and globalisation; domestic policies including asylum system, immigration system and census; rules of belonging including citizenship and constitution; and public discourse including media and government discourse. Means of realisation refers to the forms of subjectivity fostered by this power/knowledge system through which people come to recognise themselves as Irish or other, different or same. These include legal identity, euphemisms, categorisations, physical exclusion, urban legends and stories.

The collection of content, strategies and means of realisation constitute Irishness as a discursive formation, giving rise to an apparatus that systematically relates forms of knowledge and technologies of power, which I refer to, following Foucault (1972, 1980) and Hall (1996, 1997), as regimes of representation. Regimes of representation can be analysed as places of encounter where identities are constructed through deliberate interventions and routinised practices, as places of encounter of languages of the past and languages of the present, and as relations of reflexive and ideological negotiation. Thus the dialectical themes analysed in this dissertation include firstly, a dialectic of identity/difference, secondly, a dialectic of reflexivity/ideology and thirdly, a dialectic of colonisation/appropriation. I take this particular approach as, in my understanding, it is the manifestation of routinised discursive practices located within specific regimes of representation that lies at the core of dominant representations and hegemonic practices in relation to those perceived as the other in Irish public culture.

In undertaking this analysis I utilise a key instrument developed from my survey of literature in chapters one and two to contextualise the materials selected, namely, sites of intellectualism.

Sites of Intellectualism

The sites investigated in this dissertation are not separate entities but interrelate in complex ways, highlighting multiple sites of information, discussion, contestation, political struggle and organisation that involve the mass media, academia, political engagement, official and unofficial, and everyday activity. Informed by the dialectical approach of this dissertation, I seek to capture the migration of concepts and representations, governmental technologies and everyday discourses across such sites. I trace how political and intellectual discourses are recontextualised in other domains of social life. This highlights how the circulation of people, ideas, media and technology provide the generative matrix within which discourses and subjectivities are constituted.

The connection between discourse and public is crucial for me, hence my interest in the space through which this interaction occurs, the first site of intellectualism, the mass media. The mass media is widely recognised as a primary medium of communication in Western society in the production of hegemonic discourses (Kellner, 1995a; Ferguson, 1998). In Ireland, television, followed by newspapers and radio are the primary mediated sources of information concerning global issues and problems, suggesting that representations of otherness are primarily media driven (Horgan 1987, Griesshaber, 1999). Following Gray (1999), I argue that *The Irish Times*, particularly cultural commentators such as Fintan O'Toole and John Waters, *Irish Times* editorials and the coverage of Mary Robinson's speeches have contributed to the shaping of Irishness in the 1990s in particular ways. This is discussed in chapter three and is also taken up in chapters seven and eight. These intellectuals have played a particular role in the development of counter discourses in Ireland since the mid 1990s, particularly their utilisation of concepts of hybridity and diaspora as well as the invocation of postcolonial and postmodern constructions of Irish society.

The Irish Times is considered a pre-eminent national newspaper and is regarded by Conor Brady, its recently retied editor, as "a newspaper of reference…a newspaper to which people turn when serious issues are at stake" (Brady, 2005: 2). *The Irish Times* holds the distinction of being the oldest newspaper in Ireland along with having a long-standing Protestant and Unionist legacy since its foundation in 1859 (Gray, 1991). Despite suggestions that the newspaper was somewhat conservative, the inaugural edition stated that it committed itself to "faithfully reflecting the opinions of

the most independent, intelligent and truly progressive portion of Irish society..." (quoted in Brady, 2005: 2). Brady asserts that since that time *The Irish Times* has sought to provide a "platform for intellectual discourse and argument", a goal Brady considers as largely accomplished through the newspaper's penetration of the influential middle class reader and confirmed through advertising returns (2005: 26, 31).

A second key site of intellectualism is that represented by the state and the technologies it utilises to manage and control a changing Ireland. As discussed in chapter four, I have surveyed a range of official discourse including laws, policies and surveys, but also informal discourses through political speeches and commentaries with regard to controlling and managing immigration. These technologies have, I argue, succeeded in constructing asylum seekers and refugees as bogus, associated with criminality and constituting a threat to the nation. However, I understand this site of intellectualism as broader than just political speeches or samples of media discourses. Such institutional developments are also central to shaping the opportunity structure for anti racism in Ireland which, as I argue in chapter five, has become limited representationally, discursively and practically.

In terms of deliberate anti racism interventions by state and non-state actors, a third key site of intellectualism, institutionalised anti racism, is discussed in chapter five. In exploring the organisations responsible for promoting anti-racism, diversity and interculturalism in Ireland, I examine the primary messages of the National Consultative Committee on Racism and Interculturalism (NCCRI) and the Equality Authority. I am particularly interested in these organisations as their personnel and stated ambitions straddle the interface between civil society and the state, characterising firstly, a key tension of the reluctant and engaged intellectual and secondly, a key link between older ideas of missionary and development aid overseas with contemporary attempts to promote more just and equal conditions in Ireland. I am of course interested in whether these personnel and organisations met their overt objectives, but I am also interested in the unanticipated productive capacities of these interventions over time.

The fourth site of intellectualism proposed for examination is public awareness campaigns. This site contains a number of key national anti-racism campaigns carried out in the late 1990s and early 2000s. I have chosen the three largest national campaigns, though how the central themes migrated and were taken up in other anti

racism activities is also discussed. The three campaigns are the government's National Anti-Racism Awareness Programme, *Know Racism*, Amnesty International's *Leadership Against Racism* campaign and the Citizen Traveller campaign. Here I am interested in the practices of representation and ways in which images and texts produce particular meanings around difference and sameness in Irish public culture. I suggest that this site contains efforts to mobilise civil society primarily around the discourses of interculturalism and tolerance promoted by the institutionalisation of anti-racism discussed in chapter five.

The final site of intellectualism is everyday discourse which is examined in chapters seven and eight. Thus two examples are chosen which illustrate how everyday discourses such as gossip, urban legends and everyday chat perform as significant modes of sharing information, constructing knowledge and ultimately shaping belonging in Ireland. These examples are crucial to demonstrating the migration of concepts and knowledge, the constitution of identities and the power of governmental technologies.

Having presented my research agenda and methodological approach, I now go on in chapter three to explore the role of public intellectuals in Irish public culture.

Chapter 3

Changing the Irish Question? Intellectuals, the Irish Public Sphere and Race

Introduction

Chapter three begins by examining the context of Irish intellectualism, overviewing what I argue is the primary legacy of intellectualism relating to cultural diversity and migration in Ireland. This theoretical consideration is largely informed by Liam O'Dowd (1991; 1996), and while the Irish intellectual is considered both conceptually and contextually, I preface this section by highlighting the under-theorisation of Irish intellectualism. I reiterate the importance of focusing on intellectual practices in order to capture the dialectical form of the interrelationship of specific intellectual activity embedded in institutional structures. I seek to go beyond individual activity to ascertain the dominant intellectual legacy of Ireland's positioning as a contested post colonial country. This entails charting the regimes of representation of Irishness in order to map the configurations of knowledge and power that have defined Irishness as a discursive formation since the early 1990s, the focus of section two.

Conceptualising Ireland over this timeframe has changed profoundly - the emergence of what has been coined the celtic tiger economy, the Good Friday Agreement on Northern Ireland and net immigration following decades of emigration, have all contributed to this change. Such changes have reinvigorated debates about what it means to be Irish, mediated primarily through the status of belonging leading to a preoccupation with issues of identity and difference, as well as recourse to new discourses of anti-racism. My work is not about re-visioning history, rather I argue for a new way of mapping a rapidly changing Ireland which acknowledges the contested debates around Irish history, revisionism and the Irish economy that has gone before. It also suggests that the central issues around Irishness have changed. In other words, I argue that the 'Irish question' has changed. While the peace process and associated negotiations are on-going as I write, I want to argue that there is a new set of issues which are affecting and influencing identity and belonging in modern day Ireland. I trace the links between what Finlay (2004) refers to as 'old pluralism' and 'new

pluralism' discourses and map the links with the field of Irish Studies. I do this in order to provide a comprehensive consideration of dominant discourses which are relevant in the mapping of Irish public culture and its racialised regimes of representation. Such an approach charts the trajectory of the dominant discourses that have shaped the emergence of 'identity' as a primary means of understanding the contribution of Irish intellectualism in recent decades.

The third and main section of this chapter empirically explores how intellectuals in Ireland - in particular, former President of Ireland, Mary Robinson, and *The Irish Times* columnists Fintan O'Toole and John Waters - have engaged in a process of introducing discourses of diaspora and hybridity to the media and opinion makers. In doing so these public intellectuals identified a number of key challenges *and* opportunities that are integral to revisioning a new Irishness, namely, European integration, resolving the Northern question and dealing with the effects of globalisation. Hence a new, less boundaried sense of Irishness is emphasised in these discourses and the implications of such intellectual activity is examined, particularly how discourses are invoked and can impact in unintended ways.

Context of Irish intellectualisation

To consider the contextual factors which have contributed to the formation of discourses that have shaped Irishness and otherness in contemporary Ireland and provide an archaeology of the construction of these discourses, this section focuses on three key junctures which are significant in the shaping of contemporary intellectualism. Firstly, I consider how the national project absorbed the energies and strategies of intellectuals from the nineteenth century whereby history, narrative and symbols were considered central to achieving the nation. However discourses of nationalism and protectionism continued through the collaboration of state and church until their gradual separation in the 1950s. The second juncture is intrinsically connected to the privileging of the modernisation project which saw the advance of the rational intellectual allied to a changing opportunity structure in the guise of domestic and European policies. The third juncture, from the late 1980s, represents the phase when Ireland prioritised economic globalisation principles that, I argue, established a discursive order that has contributed to shaping Irish public culture as it relates to race and ethnicity over the past fifteen years. The associated elements of this juncture

include changing demographics, the so-called celtic tiger economy and the legacy of the unresolved status of Northern Ireland, all of which I discuss in more detail below.

From colonial to post colonial status

Ireland has a long history of political and economic domination by a colonial power, Britain. In exploring the context of Irish intellectualism, there is recognition of the Republic of Ireland as having an historical colonial legacy, of Northern Ireland as colonial, and of the continuing influence of this legacy on Irish society (both north and south) within global power relations. While political commentators and academics debated whether the Republic of Ireland could be considered a 'third world' country (Caherty et al, 1992; Kennedy, 1992-3), there has been consistent consideration of how Ireland's colonial past has influenced contemporary Ireland (Inglis, 1987; Lee, 1989; O'Dowd, 1991).

According to Liam O'Dowd (1988, 1996), Ireland, especially nationalist Ireland, has been well stocked with Foucault's traditional intellectuals; O'Dowd argues that in any country where the national question has been politically central, such intellectuals have played a prominent role[1]. Luke Gibbons (1991: 101) has written that Irish historians in the eighteenth century were anxious to demonstrate how Ireland was culturally inscribed since the dawn of antiquity. Unfortunately Ireland had few written texts that "bear witness to this early civilization" (Boylan and Foley, 1996: 109); rather knowledge was articulated through oral heritage, popular memory and stories and legends. In Maurice Goldring's (1987) terms, Irish history and politics came to be understood as the intersecting autobiographies of a small group of men and women whose imaginative powers made individual and Irish uniqueness a matter of universal interest (O'Dowd, 1988: 11). Thus, Goldring (1987) sees a close identification of personal narratives of intellectuals with those of Ireland, the nation, primarily in gaol journals and through narratives in exile.

According to Hutchinson (1987), the role of what he refers to as cultural nationalists was central to the construction of Ireland the nation through the manufacture of common memories, myths and legends. Part of this imagining is the continuing invention of tradition and of ideal futures (O'Dowd, 1988: 9). The main

[1] Jean Franco (1993) extends the discussion to the Latin American context, where the fact that social conditions blocked contributions in the area of scientific thought meant that the intelligentsia's efforts were channelled into literature and subversive activities, a situation similar to colonial Ireland (Williams and Chrisman, 1993).

concern of nationalist and clerical intellectuals was to purify Irish identity while leaving unchallenged the basic economic and class relationships of the society. It was left to literary intellectuals to provide the most critical insights into the economic and class basis of the new cultural order. The programme of the literary intellectuals was one of critical exposure rather than systematic radical analysis. As in post-colonial situations elsewhere, intellectuals were more concerned with re-inventing the past and prescribing for the future rather than with empirically analysing the present (O'Dowd, 1988: 12).

Nationalist intellectuals produced myths of identity and culture in order to subvert the colonial relationship but in doing so managed to reproduce imperialist practices (Gibbons, 1996). These tools served to copperfasten the notion of an Irish authentic past with one history and one enemy. However, Boylan and Foley (1996) argue that the 'official' intelligentsia in Ireland in the first half of the nineteenth century was equivalent to Gramsci's 'traditional' intellectuals, those intimately connected with the existing state apparatus, who sought to assimilate Ireland with England (Boylan and Foley, 1996: 98). They argue that this did not entail merely applying English ideas to a quiescent Irish population; rather there was a steady engagement over decades of English intelligentsia and religious embedding philosophies, ideas and ideologies in Irish public life, particularly through education. Thus, the ambivalent colonial legacy guiding this process saw intellectuals, both nationalist and Anglo-Irish, endeavor to ensure the new state was 'civilised'.

On moving from the colonial experience to the Free State, the church played a dominant role in shaping the class and status structures. Tom Inglis (1987) has suggested a correlation between the civilising process in Ireland and the Catholic Church.

> It was peculiar to Ireland and it was to have a lasting effect, that the whole civilising process took place in and through the Catholic Church. Due to the absence of a native rural bourgeoisie, the priests and later the nuns and brothers were the most accessible and acceptable models of modern civilised behaviour (Inglis, 1987: 138).

Together with the church, the state strived to maintain the notional traditional cultural values primarily around nationalism and the family. The relative success of the state in imposing a national identity and the largely homogenous nature of this identity was the common project of nationalist intellectuals along with the church. Nationalist

intellectuals had succeeded in achieving the nation, thereby confirming nationalism as the dominant framework in Ireland.

This narrative sees Ireland as emerging from the colonial experience to the Free State, but in a dependency status to Britain. Various writers offer an analysis of Ireland "...which arise[s] out of a recognition of the claustrophobic intensity of the relationship between Britain and Ireland" (Graham, 2001: 93). This ambivalent relationship with Britain is articulated in terms of victimhood, which Ireland's colonial experience suggested while often ignoring Ireland's collaboration with the coloniser's imperial activities. The situation is discursively represented as an intrinsic connection between Ireland's colonial or post colonial status and its failed economic status. The decision making process since the foundation of the state focused on maintaining putative traditional values around nationalism and the family primarily through protectionist economic policies and the 1937 constitution (Breen et al 1990; Lee 1989). This approach was seen as contributing to the maintenance of a poor, dependent, peripheral island nation, beset by conflict and mismanagement. This conceptualised Ireland as plagued by emigration, unemployment and crippling debt levels which ultimately questioned the viability of Ireland as a nation state (Fitzgerald, 2000: 42).

These integrated discourses served to link poor economic management as a threat to sovereignty (Allen, 2000: 18) and dialectically the transition from failed economic strategy to modernisation is seen as throwing off the binds of the colonial power and the overcoming of Irish backwardness. Ireland's positioning as a post colonial country was deemed a sufficient explanation of its peripheral status, and thus a turn away from Britain and towards external capital and neo-liberal policies in general was deemed necessary as discussed in relation to the second juncture.

From myth of nationalism to reality of independence

The second juncture coincides with the adoption of a modernisation project marking the beginning of modern Ireland and the introduction of industrialisation (Breen et al, 1990; Lee, 1989). Breen et al (1990: 5) acknowledge 1958 as "a significant milestone in the evolution of Irish society". It marked the beginning of contemporary Ireland in that it adopted Keynsian economic policies, thereby abandoning self sufficiency ideals. Significant changes were instigated by selective developments including T.K. Whittaker's strategic intervention in 1958 through the Programme for Economic Expansion. This, along with a new emphasis on external investment prioritised investment in education and promoted Ireland joining the EEC in 1973. The state played a crucial role in identifying education as a key means to developing Ireland's economy. This illuminates how recruitment to the intellectual stratum is highly selective in class terms with the educational system as the primary recruiter. Breen et al (1990) have shown how professional and managerial groups continue to have better life chances and privileged access to the educational system in Ireland, north and south. Further, Drudy and Lynch argue that the intelligentsia's "meritocratic and essentialist ideologies provide an ideal rationale for intelligentsia rule" (1993: 66).

Modernisation in Ireland entailed a heightened awareness of Ireland's position globally, leading to the prioritisation of economic globalisation principles. This, however, would be achieved by adopting a consensus approach to decision making. Hence, the air of crisis that had existed up to the late 1950s created the conditions for a consensual approach to national policy-making (O'Riain and O'Connell, 2000). Social partnership became a symbol of modernisation in a globalised world where the nation state could mediate the necessary tax and incentive policies, including wage restraint and industrial consensus, to attract necessary foreign investment. Social partnership refers to the layers of negotiated economic and social policy-making between the social partners (government, business, farming, trade unions and the community and voluntary sectors) at national, regional and local levels in Ireland (Kirby et al, 2002), a model that would become central in relation to the management of race issues, as I demonstrate later. Any questioning of the social partnership model is seen as a threat of a return of the bad old days of emigration and high unemployment.

As Kirby says:

> Either you accept...or you will be cast back into eternal night of emigration and high unemployment...In this either/or scenario, economic destiny is equated with political fate so that oppositional forces, who contest the equation are variously presented as naïve, retrograde, irresponsible or ungrateful (Kirby et al, 2002: 7).

According to O'Dowd, "as national boundaries become settled, intellectuals' explicit concern with cultural and national identity declines" (1988: 10). Many traditional intellectuals assume specific functions in the new order. Specialist intellectuals come to have a much more prominent role in an intellectual stratum that is inclined to take cultural and national identity for granted. O'Dowd (1991) asserts that a shift from church to state as the key institutional arena for intellectual activity occurred at this time.

With the advance of the modernisation project and the consequent fragmentation of the knowledge class, the social and technical basis for producing knowledge changed. The rational intellectual with access to mechanically compiled data carried out the function of guiding government in contemporary Irish society. The state is now clearly the major institutional support of the new specialised intellectuals (O'Dowd, 1988: 14). Again this rational intelligentsia was a key player in guiding Ireland's economic development which has been the primary focus of the Irish intellectual in recent decades. The new economic specialists sought to construct a consensus on the technical and pragmatic requirements of national policy leading to the generation of ideological consensus and succeeded in marginalising socialist or radical economic alternatives (O'Dowd, 1988: 16) as evidenced in the analysis of the celtic tiger below.

From 'emigrant nursery' to 'celtic tiger'

The third juncture encompasses significant and contentious change over the past two decades. Having been characterised as a country plagued by emigration and unemployment, a situation which had assumed a mythical doom-laden status associated with colonisation, conflict in Northern Ireland, memories of famine and misfortune, Ireland in the 1990s has been re-branded as 'fashionable', 'cool' and having undergone a form of miracle (Coulter, 2003: 1, 12). This is widely connected to the celtic tiger project which is characterised by significant economic growth and associated employment opportunities (McSharry and White, 2000; O'Riain, 2000).

The economic project is perceived as reflecting the move from an 'old Irish psyche' to a new one, leading O'Connell (2001) to assert that the Irish Republic has 'changed utterly'. This change is considered in terms of Ireland "suddenly and unexpectedly becom[ing] a net importer of people" Coulter (2003: 27). The change also appears "to be conducive to the cause of political reconciliation" (Coulter, 2003: 15) and thus links to the question of Northern Ireland and a perceived openness to accommodating a solution as I discuss below. Thus a number of significant phenomena are deemed central to Ireland's changing circumstances which I go on to discuss – in the economic sphere, the celtic tiger, in the demographic sphere, the shift from emigration to immigration and in the political sphere, the Good Friday Agreement.

The economic sphere – The celtic tiger

The term celtic tiger was coined in 1994 by the US investment bankers Morgan Stanley, London who sought to draw a comparison between the performance of the Irish Republic and that of the 'tiger' economies of south-east Asia (Coulter, 2003: 3). The celtic tiger is credited with real growth rates in excess of 8 per cent per annum during the second half of the 1990s and an increase of almost 400,000 jobs, or almost 30 per cent, from 1.3 million in 1996 to 1.7 million in 2001. By 2006, output and employment growth has slowed but they continue to grow at moderate rates with employment growing by more than 100,000 between 2001 and 2004 (Hughes and Quinn, 2004: 6).

Several 'explanations' or theories are put forward to explicate how Ireland achieved this celtic tiger status (Kirby et al, 2002). According to Kirby et al (2002: 4) "the dominant, hegemonic interpretation of the celtic tiger", draws on neo-classical economics and on new growth theory, focusing almost exclusively on economic success and the conditions underlying it. In this account, high productivity, cost competitiveness, wage restraint and curbs on public spending are identified as the main contributors to economic success (Barry, 1999; Bradley, 2000, Fitzgerald, 2000).

Another version of this approach, consistent with dominant economistic principles but adopting a political economy approach, is evident in the work of O'Donnell (2000) and O'Riain (1997, 2000). Here the institutions and agreements of social partnership (O'Donnell, 1999) and the agency of the state (O'Riain, 1997) are identified as playing a key role in achieving success. Social partnership was formalised in 1987 with the *Programme for National Recovery* and was followed by five

subsequent programmes, each of which became more interventionist and ambitious in its aims. Thus, what began with the aim of curbing wage restraint and tax reductions in the economic realm has expanded to include industrial relations reform, social security reform and labour market restructuring. But more interestingly, since 1997 when civil society organisations joined the social partnership, issues such as poverty, equality and wider social issues are also dealt with through the partnership arrangement. Emerging from these readings is an analysis that suggests that the high levels of economic growth have marked a permanent transformation of the Irish economy. However, as Kirby et al (2002) highlight, this literature focuses almost exclusively on the assumption that economic growth brings positive social gain.

An alternative reading of the celtic tiger draws on more critical currents within social theory, particularly on Marxism, world systems theory and the new international political economy. Allen's accounts (1999, 2000) offer a conventional Marxist analysis emphasising how the celtic tiger economy has enriched a small elite while leaving the majority, the growth in whose wages has been held in check by national social partnership agreements, relatively worse off. O'Hearn uses world-systems theory to argue that Ireland has bought economic 'tigerhood' (2000: 74) on the basis of its reliance on multinational capital. Kirby et al (2000, 2002) argue that under the celtic tiger, economic success correlates with social failure and draws on international political economy to show how the actions of the state have favoured market forces to the detriment of social well-being. Despite these criticisms, the concept of the celtic tiger has successfully passed into public discourse along with a number of assumptions. A dominant one is that "the former scourge of mass emigration has been vanquished, moreover, appears persuasive when friends and family are no longer compelled to leave the country and when some of those who left in previous times begin to return" (Coulter, 2003: 13).

The demographic sphere – a shift from emigration to immigration

Ireland has long been characterised as a country of emigration, however, as a number of theorists have pointed out (Lentin, 2000a; Lentin and McVeigh, 2002, Rolston and Shannon, 2002), Ireland also has a history of immigration and is not as homogenously constituted as it is often represented in government and media discourses. Rolston and Shannon (2002) in their timely *Encounters: How Racism Came to Ireland* argued that "...the Irish have been encountering people of colour

from at least the time of the Vikings" (2002: 2). They go on to argue that "...though racialised themselves, the Irish have often met black people...", through colonial opportunity, involvement in slavery, missionary endeavour and emigration (Rolston and Shannon, 2002: 4-5). For generations, Travellers, Black-Irish, Jewish and other racialised and migrant groups have been present in Ireland (MacLaughlin, 1995; McVeigh, 1996; Keogh, 1998; Lentin, 2000a). However, it is acknowledged that globalisation has prompted increased migration throughout the world and Ireland is no exception (MacÉinrí, 2001a).

Hughes and Quinn (2004) have examined the extent of demographic change in Ireland drawing from the Central Statistics Office (CSO). In the last half of the twentieth century, Ireland's population increased by almost one million, or by about one-third, from 2.9 million in 1946 to 3.9 million in 2002 (as illustrated in Table 1). The population levels reached in the mid 1990s represent the first sustained positive population trend since the foundation of the state which has been associated with the changing economic fortunes of the country and the opportunities this presented for returning Irish migrants and for global migration as discussed below.

Table 1: Population of Ireland and Components of Population Change, 1946-2002

Year	Population	Intercensal Period	Average		
			Population Change	Natural Increase (Births less Deaths	Net Migration
1946	2,955,107	1946-51	+1,119	25,503	-24,384
1951	2,960,593	1951-61	-14,226	26,652	-40,877
1961	2,818,341	1961-71	+15,991	29,442	-13,451
1971	2,978,248	1971-81	+46,516	36,127	+10,389
1981	3,443,405	1981-91	+8,231	28,837	-20,606
1991	3,525,719	1991-02	+35,590	23,539	+12,051
2002	3,917,203				

Source: Hughes and Quinn, 2004: 6

Up to and including 1995 the dominant migration pattern in Ireland was for more people to leave the country than to enter. From 1996 onwards this trend was reversed with more people entering than leaving resulting in a net migration balance of 8,000 in that year. Migration figures (illustrated in Table 2) show that the total outflow of emigrants nearly halved from 35,000 in 1991 to 18,000 in 2004. This was largely a consequence of a booming labour market which was a key feature in the second half of

the 1990s. Immigration increased from 33,000 per annum in 1991 to 67,000 in 2002 before falling back to 50,000 in 2004. In 1991, about two thirds of the total number of immigrants, 22,600 out of 33,300, were Irish citizens returning home and the remaining one third, 10,700, were non-Irish nationals. By 1996, the inflow of 39,200 was divided 45:55 between returning Irish migrants and non-Irish nationals.

Table 2: Estimated Migration (000s) classified by country of destination/origin, 1991-2004 (year ending April)

	Emigrants					Immigrants					
	UK	**Rest of EU**	**USA**	**Rest of World**	**Total**	**UK**	**Rest of EU**	**USA**	**Rest of World**	**Total**	**Net Mig.**
1991	23.0	3.1	4.8	4.4	35.3	18.7	4.2	4.3	6.1	33.3	-2.0
1992	16.9	7.5	3.5	5.5	33.4	22.7	6.5	4.6	6.9	40.7	7.4
1993	16.4	7.3	5.6	5.8	35.1	17.5	6.6	5.0	5.7	34.7	-0.4
1994	14.8	5.5	9.6	4.9	34.8	15.2	5.8	4.3	4.8	30.1	-4.7
1995	13.3	5.1	8.2	6.6	33.1	15.6	6.3	3.8	5.5	21.2	-1.9
1996	14.1	5.1	5.2	6.8	31.2	17.6	7.2	6.4	8.0	39.2	8.0
1997	11.6	3.8	3.4	6.6	25.3	20.3	8.1	6.7	9.4	44.5	19.2
1998	11.8	5.9	5.3	5.6	28.6	22.1	9.1	5.1	9.7	46.0	17.4
1999	11.2	5.5	5.3	9.5	31.5	22.3	10.2	5.9	10.5	48.9	17.3
2000	7.2	5.5	4.0	10.0	26.6	20.8	11.7	5.5	14.5	52.6	26.0
2001	7.8	5.6	3.4	9.5	26.2	20.6	10.3	6.7	21.5	59.0	32.8
2002	7.4	4.8	4.8	8.5	25.6	19.1	11.3	6.6	29.9	66.9	41.3
2003	6.3	4.3	2.5	7.6	20.7	13.5	9.7	4.7	22.5	50.5	29.8
2004	4.9	3.4	2.8	7.4	18.5	13.0	12.6	4.8	19.7	50.1	31.6

Source: Hughes and Quinn, 2004: 7

Examining immigration in percentage terms, immigration has changed substantially between 1991 and 2004, as illustrated in Table 3. In 1991, 56 per cent of immigrants came from the UK, largely reflecting return migration of previous emigrants, 13 per cent came from the US and 31 per cent came from the Rest of the EU and Rest of the World. By 2004, immigrants from the Rest of the EU and the Rest of the World accounted for nearly two-thirds of the total inflow with about 25 per cent coming from the Rest of the EU and almost 40 per cent coming from the Rest of the World. These trends have led Hughes and Quinn (2004: 6) to argue that "a remarkable transformation in Ireland's migration experience [occurred] in the second half of the 1990s".

Table 3: Estimated Migration (Percentage distribution) classified by country of destination/origin, 1991-2004 (year ending April)

	Emigrants					Immigrants				
	UK	Rest of EU	USA	Rest of World	Total	UK	Rest of EU	USA	Rest of World	Total
1991	65.2	8.8	13.6	12.5	100.0	56.2	12.6	12.9	18.3	100.0
1992	50.6	22.5	10.5	16.5	100.0	55.8	16.0	11.3	17.0	100.0
1993	46.7	20.8	16.0	16.5	100.0	50.4	19.0	14.4	16.4	100.0
1994	42.5	15.8	27.6	14.1	100.0	50.5	19.3	14.3	15.9	100.0
1995	40.2	15.4	24.8	19.9	100.0	50.0	20.2	12.2	17.6	100.0
1996	45.2	16.3	16.7	21.8	100.0	44.9	18.4	16.3	20.4	100.0
1997	45.8	15.0	13.4	26.1	100.0	45.6	18.2	15.1	21.1	100.0
1998	41.3	20.6	18.5	19.6	100.0	48.0	19.8	11.1	21.1	100.0
1999	35.6	17.5	16.8	30.2	100.0	45.6	20.9	12.1	21.5	100.0
2000	27.1	20.7	15.0	37.6	100.0	39.5	22.2	10.5	27.6	100.0
2001	29.8	21.4	13.0	36.3	100.0	34.9	17.5	11.4	36.4	100.0
2002	28.9	18.8	18.8	33.2	100.0	28.6	16.9	9.9	44.7	100.0
2003	30.4	20.8	12.1	36.7	100.0	26.7	19.2	9.3	44.6	100.0
2004	26.5	18.4	15.1	40.0	100.0	25.9	25.1	9.6	39.3	100.0

Source: Hughes and Quinn, 2004: 7

The scale of the recent inflows of different nationalities can be assessed by considering them in relation to the total population of the country (illustrated in Table 4). The total population of Ireland in 2002 was 3,897,000. The foreign population amounted to 181,800 or 4.7 per cent of the population. Non-EU nationals comprised the largest group of foreign nationals, 80,400 or nearly 45 per cent of all immigrants. The next largest group of immigrants came from the UK at 74,100 or 41 per cent of the immigrants. Other EU nationals amounted to 27,300 or 15 per cent of immigrants. During the period 1991-2002, the Irish born population grew by less than 10 per cent from 3.5 million to 3.9 million. The established immigrant stocks from the UK and US grew by 2.5 per cent per annum from 56,700 to 74,100 for the UK and from 7,700 to 10,200 in the US. The fastest growing rate was non-EU nationals which grew from 12,300 in 1991 to 70,200 in 2002.

Table 4: Total Population of Ireland (000s) classified by nationality, 1991-2002

Nationality	1991	1996	2001	2002
Ireland	3,437.9	3,508.3	3,687.7	3,715.2
UK	56.7	71.3	74.0	74.1
Other EU	11.0	15.4	25.2	27.3
Non-EU	20.0	30.8	52.2	80.4
USA	7.7	12.7	10.2	10.2
Other	12.3	18.1	42.0	70.2
Total	3,525.7	3,626.1	3,839.1	3,897.0
		Foreign Population		
Number	87.7	117.5	151.4	181.8
Per cent of population	**2.5**	**3.2**	**3.9**	**4.7**

Source: Hughes and Quinn, 2004: 10

Though full figures from the 2006 census are not yet available, the growth trend continues, with 400,000 or nearly 10 per cent of a population of 4.2 million, returned as 'foreign nationals' (O'Brien, 2006). While some recent immigrants have encountered work and educational opportunities, particularly those targeted by the state to maintain the celtic tiger's growth, there is a concerted effort, through technologies and discourses employed by the state and some organs of the media, to racialise and separate those who are perceived as either threatening or not contributing to Ireland's economic project as I discuss in chapter four. Lentin (2001: 2) has captured this changing set of circumstances through conceptualising the 'Irish ethnic landscape' which encompasses the imagined homogenous national body along with the shifting circumstances implicit in a globalised Ireland. This conceptualisation may be extended to consider the legacy of the Northern Ireland question as I go on now to explore.

The political sphere – The Northern Ireland question

Debates among intellectuals have been occurring since at least the 1970s in attempts to theorise, problematise and conceptualise Ireland in the context of the Northern conflict. O'Dowd (1988) argues that intellectuals who concern themselves with cultural and national identity in Ireland have in the process constituted what he terms a new hybrid discipline, cultural studies. Dominated by literary critics, historians, journalists and to a lesser extent, social scientists, this field includes

intellectuals such as F.S.L Lyons (1982), Conor Cruise O'Brien (1972), Richard Kearney's *Crane Bag (1977-85)*, Roy Foster's *Modern Ireland, 1600-1972* (1988), and Seamus Deane's *Field Day (1981-)* (O'Dowd, 1988: 8; O'Mahoney and Delanty, 2001). This new field concerned itself with the exploration of communal and national identity with particular reference to the intersection of culture and politics, primarily conceptualised as a 'clash of cultures' or the two traditions.

Andrew Finlay (2004) argues that cultural pluralism developed from the series of debates about Irish identity that began in the 1970s and asserts that the problem pluralism was designed to address was the Northern Troubles. This was theoretically constructed as a conflict between two communities with different cultural identities – Protestant and Catholic, what he refers to as old pluralism. Thus cultural pluralism, according to Finlay, personified Ireland's political problems as the product of underlying confusions and conflicts of cultural identity. The backdrop of the Northern Ireland conflict continues to be implicated in constituting and reconstructing identities to try to accommodate a solution to the unresolved status of Northern Ireland. Thus the legacy of the Irish question is discussed by Finlay (2004) as a narrative connection between old pluralism and a new pluralism agenda which he argues "was opened up by the arrival of immigrants and the hostile reaction to them" (2004: 1). Finlay further argues that identity making has become central in Irish public culture to resolving perceived cultural or ethnic differences in Ireland, both north and south, as made explicit in the composition of the Good Friday Agreement of 1998.

Máiréad Nic Craith (2004) argues that the development of the notion of two equal communities emerged in a series of agreements between the two states. In the Anglo-Irish Agreement of 1985, the two governments agreed to recognise and respect the 'identities of the two communities in Northern Ireland, and right of each to pursue its aspirations by peaceful and constitutional means' (O'Day, 1997: 189-90). Article 5 of the 1985 agreement asserted that the government would concern itself with procedures to recognise and to accommodate the identities and rights of both traditions in Northern Ireland. In 1993, the Downing Street Declaration reconceptualised the role of the British government as a facilitator of the peace process. Two years later, the Framework Document endorsed a balance of legitimacy between the two communities which saw both governments agree in principle that 'institutions and arrangements in Northern Ireland and North/South institutions should afford both communities secure and satisfactory political, administrative and symbolic expression and protection'

(O'Day, 1997: 202-3). This principle of duality was reinforced in 1998 with the signing of the Good Friday Agreement (Government of the United Kingdom and Northern Ireland and Government of Ireland, 1998: 1).

The Good Friday Agreement is the clearest embodiment of the implications of the old pluralist agenda. Finlay asserts that in terms of examining identity issues, the two most relevant elements of the Good Friday Agreement are 1(v) and 1(vi):

> (v) affirm that whatever choice is freely exercised by a majority of the people of Northern Ireland, the power of the sovereign government with jurisdiction there shall be exercised with rigorous impartiality on behalf of all the people in the diversity of their identities and traditions and shall be founded on the principles of full respect for, and equality of civil, political, social and cultural rights, of freedom from discrimination for all citizens and of parity of esteem and just and equal treatment for the identity, ethos and aspirations of both communities;
> (vi) recognise the birthright of all the people of Northern Ireland to identify themselves and be accepted as Irish or British, or both, as they may so choose, and accordingly confirm that their right to hold both British and Irish citizenship is accepted by both governments and would not be affected by any future change in the status of Northern Ireland (1998: 2).

Finlay suggests that the concept of cultural diversity espoused in 1(v) is also contradicted in that clause when it is deemed to refer to both communities. In practice he argues that the only choice that seems to matter is to be British or Irish, unionist or nationalist. Though the Good Friday Agreement claims to refer to 'the people of Northern Ireland...in the diversity of their traditions,' parity of esteem is clearly the framework in which the two communities approach is reinforced. Finlay goes on to suggest that "There is the same ambiguity about the nature of identity, but key injunctions such as 'parity of esteem' depend on an implicit essentialism" (2004: 23). For Finlay, this raises significant questions around the possibility of accommodating a new pluralist context in Ireland (Finlay, 2004: 5). An identity crisis that was represented in public discourse for decades by rhetorical cycles of post colonialism and revisionism, is now articulated as solved with the passing of simultaneous referenda in the North and South of Ireland on the Good Friday Agreement (1998).

Having characterised recent Irish history as portraying a series of discursive regimes, I argue that a new temporal understanding of new and old Ireland has been achieved. This is evidenced in the presumed movement from an old pluralism to a new pluralism (Finlay, 2004) in terms of Northern Ireland, the transition from a failure economy to the celtic tiger success (Kirby et al, 2002) in terms of the Irish economy,

and the transformation from a county of emigration to immigration (Coulter, 2003) in terms of demographic composition and mobility. Thus, since the quest for independence began, the role of the Irish intellectual has been focused on attaining the nation, protecting of national or religious identity; leading to modernisation of institutions and introducing cosmopolitan thinking into the national psyche.

While intellectuals have assumed the role of counterexperts by challenging decisions and standards of the media and government, they have done so largely within the parameters of their discipline and more importantly within the dominant economic growth paradigm. My argument is that these actions, while seeming to interrupt the dominant discourses, have actually perpetuated, rather than challenged the hegemonic framework. Thus Ireland's intellectual scene has been dominated by what Foucault termed specific intellectuals, working within the paradigms of their discipline and within a developmental model of 'progress'. Following the dialectical approach of this dissertation, I argue that the discourses represented across these junctures serve to shape systems, structures and stories of belonging, ultimately constituting Irish public culture. This approach draws attention to the interaction between institutional forms and discursive constructions, thereby illuminating the process of routinisation and normalisation of particular interpretations of Irishness in the latter decade of the twentieth century. The forms, practices and subjectivities that such interpretations of Irishness generate and reproduce are explored in chapters three, four, five and six.

Reimagining Irishness

In the 1990s key public intellectuals invoked a new vision of Ireland and Irishness to both reimagine old memories of a tragic Irish history and to enable the incorporation of new elements of an increasingly globalised present. This has occurred, I argue, through highlighting an alternative conceptualisation of Irishness which evokes a plural set of identifications; demonstrating Ireland's potential gains through immigration and emigration; drawing parallels between Ireland's historical experiences of emigration and famine and Ireland's contemporary obligations around immigration to Ireland and to famine globally. In order to examine this, I focus on the discourse of Irishness as diasporic which emerged in the 1990s (Gray, 1999), particularly the interventions of three public intellectuals, former President of Ireland, Mary Robinson and *Irish Times* columnists, Fintan O'Toole and John Waters, along with overviewing how academics and popular discourse have adopted features of these discourses to promote a new Irishness. These will be situated within the context of the conditions of production, illuminating *The Irish Times* as a key site of intellectualism in the 1990s.

Intellectuals and the 'new' Ireland

When Mary Robinson was elected President of Ireland on 9 November 1990, she stated that she had a "mandate for change" from the people of Ireland who "...with great moral courage ... stepped out from the faded flags of the Civil War and voted for a new Ireland" (Finlay, F., 1990: 7). During her inauguration speech, Robinson reflected on her campaign:

> I spoke openly of change and I was elected on a platform of change...I will be a President of all the people, a symbol of reconciliation as well as renewal, not least in my commitment to pluralism and peace on this island. But I am not just a President of those here today but of those who cannot be here; and there will always be a light on in Áras an Uachtarán for our exiles and our emigrants... (quoted in Finlay, F., 1990: 7-9)[2].

[2] The light in the window of Áras an Uachtarán was a symbolic gesture by the President to remember those Irish emigrants who lived outside Ireland.

The construction of the new Ireland was what Mary Robinson built her campaign for the Presidency around, conceptualising in the process a new image of Irishness[3]:

> The Ireland I will be representing is a new Ireland, open, tolerant, inclusive...This...is a significant signal of change, a sign...that we have already passed the threshold to a new pluralist Ireland (Robinson, 1990).

Over the course of her Presidency, this "change" became articulated around a new Irishness which would be characterised by tolerance, openness, pluralism and pride. However this was not to suggest that the present Irishness was negatively composed – on the contrary, Robinson was anxious to emphasise the positive elements of Irishness. Thus at her inaugural speech, Robinson stated that "Ours is a beautiful country and the Irish people are a wonderful race...we could take pride together – in our Irishness and our wonderful heritage and culture..." (Robinson, 1990). In doing so, Robinson questioned

> Is it not time that the small started believing again that it is beautiful, that the periphery can rise up and speak out on equal terms with the centre, that the most outlying island community of the European community really has something strange and precious to contribute to the sea-change presently sweeping through the entire continent of Europe? (Robinson, 1990).

Robinson went on to expand on what she considered constituted this Irishness.

> ...having a confident sense of our Irishness...we must play to our strengths - take full advantage of our vibrant cultural resources in music, art, drama, literature and film; value the role of our educators; promote and preserve our unique environmental and geographical resources of relatively pollution-free lakes, rivers, landscapes and seas; encourage and publicly support local initiative projects in aquaculture, forestry, fishing, alternative energy and small scale technology (Robinson, 1990).

This 'specialness' was invoked throughout her tenure as President, often in the face of perceived challenges to Irish identity. During her inaugural speech, Mary Robinson named a number of themes that she sought to prioritise – membership of the European community, a reimagining of Irishness to include the diaspora, the linking of Ireland's past memories with contemporary responsibilities around famine and poverty. But in an interview near the completion of her tenure as President, Mary Robinson stated that "...the most important task on this island was to extend the hand

[3] The office of the Presidency in Ireland has arguably a legacy of engaging with the 'idea' of Irishness, as demonstrated through those who formerly held the office, politicians including Eamon DeValera but also intellectuals such as O'Dáilaigh and Childers. However, Mary Robinson was not only the first woman but also the first 'liberal' President.

of friendship right across the board to the people of Northern Ireland, to have the beginnings of a real peace process" (Robinson, quoted in MacEoin 1997).

Of course, Mary Robinson herself was a symbol of this new Ireland, a symbol as O'Leary and Burke describe it, which was "... both progressive and Irish...allowing a new Irish identity and liberals could apply" (O'Leary and Burke, 1998: 1). As a constitutional lawyer and political activist, Mary Robinson had a history of involvement in liberal causes including contraception, divorce and homosexuality, which were pursued through her chosen profession of law. This was the primary focus of her intellectual life in Trinity College where she was Professor of Law and later in her role as Human Rights Commissioner at the UN (Finlay, F.,1990; O'Sullivan, 1993; O'Leary and Burke, 1998). As Fergus Finlay suggests, Robinson was neither a radical not a feminist but rather committed to "law as an instrument of social change" (Finlay, F.,1990: 27). Robinson had quite a reflexive approach to her choice of law as a tool for change. As she told O'Leary and Burke, "few Irish lawyers in the early seventies would have seen the law as an instrument of social change at any level" (O'Leary and Burke, 1998: 112).

Robinson's political career began with election to the Seanad (Senate) on 12 August, 1969 where she identified civil liberties in Northern Ireland, human rights in general and family law amendments as key issues of concern before going on to join the Labour Party, though this relationship was short-lived (O'Sullivan, 1993: 36). In bringing these themes together Robinson stated that:

> I continue to believe that the South – with the luxury of greater political stability – has failed to see the importance of developing fully as a pluralist society which accommodates differing moral and social attitudes and which safeguards and protects minorities (Robinson quoted in O'Sullivan, 1993: 134).

Robinson's concern about Northern Ireland continued throughout her term in office to the extent that she told O'Leary and Burke (1998: 94) that "the interest and involvement and concern with the North is probably one of my strongest motivating factors ever since I started in political life...". But more importantly were her confident solutions around what was required to begin to deal with the situation in Northern Ireland:

> Despite public avowals of horror, we continue to brutalise the situation by assuming inflexible cultural patterns and dogmatic notions of Irishness...We can and should be looking for a flexible and generous interpretation of nationality for the whole of this island which by removing rigid definitions of identity would remove the necessity to fight for and against such definitions

(Senate Election, 1973, Election Address of Mary Robinson quoted in O'Leary and Burke, 1998: 91).

Mary Robinson's objectives had long been ambitious and far-reaching, moving between revision of domestic and international law to protect civil liberties. Striving to achieve greater freedoms in personal decision making and pluralism was the framework in which Robinson asserted that these changes could be achieved.

In the same year as Mary Robinson's election, the author and *Irish Times* journalist, Fintan O'Toole began to articulate a story of change having occurred in Ireland over the course of the 1980s, which he asserted had led to a recognition of 'something new' emerging:

> And by 1989, as the crawl towards European integration became a rush, the idea of 'Ireland' itself had become deeply problematic. Something new had started and no one was sure what it was, what place, if any, this place would continue to have (O'Toole, 1990: 9).

What this new departure represented, according to O'Toole, was primarily an opportunity to begin to reimagine Irishness:

> There is a radical openness about Irish culture after the eighties. Modern Ireland is permeable, economically, culturally, and in terms of population. It lets in the great tide of international blandness and it lets out much of the life blood of the country. But when the identity that is thus undermined is as rigid and narrow and illusory as the Irish one was, then a loss of identity is not necessarily a bad thing (O'Toole, 1990: 13).

Thus the beginning of the relinquishment of 'old' Ireland is envisaged through the assumption of the opportunities offered by the new:

> Symbols of stability become crucial in times of instability and in the Ireland of the 1980s instability became almost the most stable fact of life... The one thing that was permanent was the sense of impermanence, the sense that one generation would not be able to hand anything to the next, scattered generation. In those circumstances, only one commandment really held good: start again, make it new, make it better... (O'Toole, 1990: 14).

O'Toole's political agenda becomes apparent here revolving primarily around the ills of Catholicism, nationalism and rural Ireland while advocating particular social policies which welcome external influences. O'Toole is widely regarded as Ireland's foremost political commentator and cultural critic (O'Dowd, 1996; Cronin, 1997) and has achieved privileged access to the media, through opinion columns in *The Irish Times* and before that *The Sunday Tribune*, *Magill* magazine and books such as *Black Hole, Green Card* (1994) *The Ex-Isle of Erin* (1996) and *The Lie of the Land* (1998).

O'Toole is reticent about publicly analysing his own role in shaping Irish society. His journalism has a detached approach which at times can mask the vigour of his wrath about 'traditional Ireland' but becomes apparent in his unquestioning welcome of global influences.

O'Toole speaks of Ireland's utter openness to global economic and cultural forces, stressing the notion of discontinuity between the new and the old Ireland through emigration and the fragmentary nature of globalisation.

> After 1959, it was precisely the reference points of cultural and political homogeneity which were being removed ... Ireland itself as a fixed and coherent notion...ceased to exist. It was replaced by a series of divisions, a series of variations on Ireland, a range of individual responses to the problems not of unity and homogeneity but of discontinuity, disruptions and disunity (O'Toole, 1994: 37).

O'Toole welcomes this new departure, asserting that "the context of Irishness is the globalisation of the world economy" (O'Toole, 1996: 21). While encouraging Ireland to remember its buried memories and forgotten histories, the purpose is to "learn how to surf the global waves without drowning..." (O'Toole, 1996: 22).

O'Toole asserts that "In 1996...it became possible to understand the Republic of Ireland without reference to Britain...[through] the sensational ...fact that the Republic of Ireland produced more wealth per head of population than the UK" (O'Toole, 1996: 11). This fact is linked to 'the symbolic end of the British Empire itself' signifying the birth of the new postmodern Ireland. While O'Toole claims that it was no longer possible to envisage Irishness as merely the other side of Britishness, he clearly falls into essentialising through reducing the complexities of these identifications into one dimensional representations of elements of a past relationship. Kirby et al (2002: 21) assert that O'Toole frequently adopts a Manichean approach where binaries of old/new, rural/urban, traditional/modern are used to signify the new 'good' Ireland often in opposition to the old 'bad' Ireland.

John Waters, another author and *Irish Times* journalist, has frequently adopted a binary approach when discussing Ireland, analysing aspects of Irish culture from a post-colonial perspective. Waters analyses the contradictions of Irish culture in the face of the recent communications revolution and global forces of cultural hegemony and the legacy of the Irish colonial condition. He attempts to articulate the significance of diverging influences on Irish culture as the past colonial heritage and the cultural homogenisation of late capitalism.

> Our innate tendency towards communality has been manipulated in the creation of the kind of global economic climate which will make the world's owners even more fabulously wealthy than before. Any manifestation of difference...becomes a negative asset in the drive towards efficiency and productivity. A belief in the human need for a voice that speaks of uniqueness and difference is regarded as sentimental and backward looking (Waters, 1994: 138).

Waters uses Fanon's analysis of colonialism to interpret the contradictions of Irish culture. He writes of the tendency to cling to the myths of traditionalism in early post-colonial Ireland, the sense of rootlessness Irish people feel, arising out of the confusion of identity and emigration. Waters writes of the dislocation associated with the massive growth of urbanisation in the 1960s and the Irish inferiority complex which is linked to the creation of national shame. In claiming that it is important to acknowledge the influence of such an analysis for understanding where Irish culture has come from, Waters asserts that we must not remain caught up in this kind of bipolarity. "There is a need for a 'tearing away'...in the mind of the colonised; in negating the inferiority which the native felt toward his own culture" (Waters, 1994: 85), which Waters feels it is his duty to illuminate.

John Waters is regarded as an 'eclectic' and 'maverick' writer and opinion maker, but he sees his role in journalism "as a vocation rather than as a career" (Waters, 1991: 147). Waters' view of commenting is articulated when considering his own role:

> My Tuesday column in *The Irish Times* has never been ...an opinion column. There is a lot of facile snobbery in journalistic circles about the division between the role defined as 'comment' and the role defined as 'factual reporting'...What I have been doing...is factual reporting (Waters, 1995: 10-11).

Waters has also published a number of books which illuminate his ideas on contemporary Ireland, *Jiving at the Crossroads* (1991) and *An Intelligent Person's Guide to Modern Ireland* (1997), often written in an exasperated sense, personifying the weight he believes he is carrying in his mission of illumination[4]. In situating his analysis of Irish culture in the context of global cultural influences, Waters is not only acknowledging the power of these global influences on determining Irish culture. He also sets it in the context of the continuing influences of the colonial past, influences

[4] In more recent times, Waters's writings have become a polemical critique of the plight of single fathers and their parenting rights.

that need to be addressed through a process of 'unbecoming'. In considering this unbecoming, Waters laments modern Ireland's drift into an ideology of progress which is "deeply materialistic" and "equated with economic growth" (Waters, 1997: 22). Thus Waters's role as engaged and responsible becomes articulated, a role that he is more reflexive about than O'Toole, despite O'Toole's far more expansive analysis of Ireland in a globalising world.

I want to suggest that in the early 1990s these three public intellectuals identified a number of key challenges *and* opportunities to revision a new Irishness, namely, European integration, resolving the Northern question and dealing with the effects of globalisation. This was undertaken through a number of strategies – the use of symbols and stories to reinvoke and reinscribe Irish memories of emigration and famine; and the use of ideas and concepts to reimagine and reshape identity in a globalising world. However, as I argued at the outset, these ideas and symbols moved beyond those who had introduced them and became part of a new constructed imaginary, capable of impacting a public culture grappling with old memories and new challenges, as I now go on to demonstrate.

The politics of diasporic and hybridised identifications

The three public intellectuals I have chosen to highlight, Fintan O'Toole, John Waters and Mary Robinson, have utilised discourses of emigration and diaspora to emphasise a new less boundaried sense of Irishness. In reimagining this new Irishness, Mary Robinson played a key role in constructing Irishness as expanding and larger than the territory through including the diaspora:

> Beyond our state there is a vast community of Irish emigrants extending not only across our neighbouring island – which has provided a home away from home for several Irish generations – but also through the continents of North America, Australia and of course Europe itself. There are over 70 million people living on this globe who claim Irish descent (Robinson, 1990).

Likewise, Fintan O'Toole asserts that "emigration means, quite simply, that the people and the land are no longer coterminous" (O'Toole, 1994: 18):

> If you see a country as its people rather than its territory, then far from being small and well-defined, Ireland has been, for at least 150 years, scattered, splintered, atomised like the windscreen of a crashed car...Ireland is a Diaspora, and as such is both a real place and a remembered place, both the far west of Europe and the home back east of the Irish-American (O'Toole, 1994: 27).

John Waters compares the Diaspora to the Irish soccer team: "any team, band or group purporting to be Irish would not be an accurate representation of Ireland unless it contained people who were born somewhere else" (Waters, 1994: 130). This is a counter discourse of Irishness which is less concerned with territory and sovereignty and attempts to portray a new cultural confidence. The discourse of Irishness as diasporic which emerged primarily through Robinson's discourses (Gray, 1999), incorporates elements of diasporic theory as outlined by theorists such as Brah (1996) and Cohen (1997). These include Ireland's experience of colonisation which was linked to traumatic events of the Irish famine and emigration; the process of emigration which was linked to developing a mythic homeland and in places of settlement, reimagining new transnational identities in order to cope with multiple experiences of belonging and exclusion.

In her keynote address to the joint Houses of the Oireachtas in February, 1995, entitled *Cherishing the Irish Diaspora*, Mary Robinson expanded on her inaugural remarks on the issue of Irishness and the need to widen its conceptualisation:

> I was acutely aware of how broad that term 'the people of Ireland' is and how it resisted any fixed or narrow definition. One of my purposes here today is to suggest that, far from seeking to categorise or define it, we widen it still further to make it as broad and inclusive as possible (Robinson, 1995a).

For Robinson,

> The men and women of our diaspora represent not simply a series of departures and losses. They remain, even while absent, a precious reflection of our own growth and change, a precious reminder of the many strands of identity which compose our story... They look to us anxiously to include them in our sense of ourselves and not to forget their contribution while we make our own...the truest way of cherishing our diaspora is to offer them, at all times, the reality of this island as a place of peace where the many diverse traditions in which so many of them have their origins, their memories, their hopes are bound together in tolerance and understanding (Robinson, 1995a).

Robinson went on to explain what she meant by this:

> Diaspora, in its meaning of dispersal or scattering, includes the many ways, not always chosen, that people have left this island. To cherish is to value and to nurture and support...To cherish also means that we are ready to accept new dimensions of the diaspora (Robinson, 1995a).

Here Robinson was clarifying that the diaspora "...in their new perspectives there may well be a critique of our old ones" and is quite clear in promoting the idea that the diaspora has much to educate the Irish 'at home' about.

Thus, emigration is privileged as a mechanism which can both broaden our understanding of Irishness and "regenerate the sense of who we are":

> ...emigration is not just a chronicle of sorrow and regret. It is also a powerful story of contribution and adaptation...this great narrative of dispossession and belonging, which so often had its origins in sorrow and leave-taking, has become, with a certain amount of historic irony, one of the treasures of our society. If that is so, then our relation with the diaspora beyond our shores is one which can instruct our society in the values of diversity, tolerance and fair-mindedness (Robinson, 1995a).

The Irish diaspora is represented here as progressive with the potential to enrich our sense of Irishness. However, President Robinson's construction of the diaspora as an issue of significant national importance with which to address the Joint Houses of the Oireachtas was not entirely without criticism. Over the course of her Presidency, there were a number of comments which questioned her representation of the issue. In a letter to *The Irish Times*, Noel Browne begins:

> We are an elderly couple one of the 150,000 such, bidding farewell to a loved one, sadly on her way back into exile. In the harrowing mass grief, all around us, we saw something of the obverse of President Robinson's roseate black tie, Waldorf Astoria, Dorchester Hotel expatriate Irish diaspora, those well prepared for it by their elitist education and professional status in our unjust society...May one grieving Irish family among those bidding farewell and those left behind, tell our roving President her fatuous low watt low powered, "cheapest available, warmly welcoming electrical" candle in her window brought no comfort to our diaspora and could now, permanently, be switched off (Browne, 1996).

This was followed by an opinion piece in *The Irish Times*, written by Mary Holland, entitled 'Diaspora a new name for the old shame of emigration':

> Emigration has almost disappeared as a political issue. It has been replaced by the Irish diaspora, a much more fashionable concept rich with tales of triumph and survival against the odds. It is as though we no longer want to recognise that emigration is still often involuntary and accompanied by a wrenching sense of loss for those who leave and those left behind....It's a rosy picture and it has enabled us, understandably perhaps, to embrace the comfortable myth that emigration is now just another career choice (Holland, 1996).

Holland goes on to claim that the turn to diaspora has affected the national debate and suggests that "It would be a terrible irony if this celebration of their survival and achievements were to have the effect of making us ignore the needs of our emigrant communities now" (Holland, 1996). This is further advanced by Gray's reporting of the government's decision not to grant voting rights to emigrants nor to allow three seats in the Seanad for Ireland's emigrants (1999: 70). Gray claims "...the

emigrant as potential voter, is represented less in terms of potential enrichment and more in terms of threat" (1999: 71). Despite these robust criticisms, the 'idea' of the diaspora had become part of public discourse, particularly linked to historical Irish experiences which Robinson went on to harness.

Having changed the British/Irish relationship over the early years of her presidency through visits and meetings with both the Queen and Prince Charles, marking the memory of those who died fighting as part of British regiments in the two World Wars, she went on to discuss a changing Irish identity at the John Galway Foster lecture entitled 'Imaginative Possessions' in London on 26 October, 1995. According to Robinson, the end of paramilitary violence, increased economic co-operation, contacts north and south, a new emphasis on parity of esteem and the building up of local communities, had marked the moment. But it needed to be marked in more imaginative ways, she said. She pointed, as she repeatedly did, to the lessons in generosity and tolerance that Ireland could learn from its diaspora but took the concept even further.

In calling for a broader sense of Irishness with which both communities on the island of Ireland could identify, Mary Robinson appealed that "we turn with open minds and hearts to the array of people outside Ireland for whom this island is a place of origin" (Robinson, 1995b). Therefore, in appealing for a broader understanding of the composition of Irishness, Robinson concurrently emphasised origins and the need to "recover them so as to deepen our understanding" (Robinson, 1995b). It is to this recovery that I now turn.

During her tenure as President, Mary Robinson met many people who, as she describes it, "...may never have seen this island but whose identity with it is part of their own self definition" (Robinson, 1995a). The stories of these people for President Robinson provided:

> ...an added richness of our heritage that Irishness is not simply territorial. In fact, Irishness as a concept seems to be at its strongest when it reaches out to everyone on this island and shows itself capable of honouring and listening to those whose sense of identity, and whose cultural values, may be more British than Irish (Robinson, 1995a).

This appeal to an Irishness that "...is broad enough to reach out to everyone on the island of Ireland...." (Robinson, quoted in Staunton, 1996) was the basis of her agenda during her historic visit to Britain in 1996, the first official visit by an Irish head of state. This of course coincided with a critical juncture in the Northern Ireland

peace process. During her visit, Robinson said "What we share need never diminish us and can help us now to reshape our present relationship" (Millar, 1996). Thus, Robinson sought to honour the past while celebrating the new realities of the deepening Anglo Irish relationship. She also referred to the 'two-mindedness' of the diaspora, at home and abroad, who are constantly in the process of revising and strengthening our identity (Robinson quoted in Millar, 1996).

This call for a more generous concept of Irish identity was made again when Robinson asked that Irish identity honour the Britishness of the unionist community in Northern Ireland. At the opening of the 48th Frankfurt Book Fair entitled 'Ireland and its Diaspora', Robinson said Irishness needed:

> ...to show itself capable of honouring and listening to those whose sense of identity and whose cultural values may be more British than Irish...And if this is done generously, they too, the unionist community, while affirming their Britishness, might find it easier to acknowledge within themselves a component of Irishness, of living on the island of Ireland and of respecting their nationalist neighbours for whom that Irishness is the dominant identity (Robinson quoted in Staunton, 1996).

But she went further into the past, to remind us that

> ...this island has been inhabited for more than 5,000 years. It has been shaped by ...Celts, Vikings, Normans, Huguenots, Scottish and English settlers. Whatever the rights and wrongs of history, all those people marked this island...How could we remove any one of these things from what we call Irishness? (Robinson, 1995a).

Therefore Ireland has been constituted by those incomers and settlers as well as those who have left. Here she is highlighting the hybrid nature of the trajectory of Irishness which complicates any simplistic understandings of what it means to be Irish. "What I want to try to say about this open idea of Irishness is [that] because of the Irish diaspora around the world, it's no longer territorial as a concept" (Robinson quoted in Borrill, 1996). While the concept of the nation has widened as a result of these discourses, intellectuals have also articulated an ambivalent sense of Irishness. This discourse incorporates themes of hybridity as articulated by Bhabha (1994) and Brah (1996) whereby ambivalence and diasporic identities are heralded as contributing to a more open and fluid sense of Irishness.

O'Toole, in challenging the notion of a monocultural Irish nation, asserts that "Irish people, as opposed to the Irish state, have existed in a multicultural, multiracial environment for centuries" (O'Toole, 1998: 18). While O'Toole certainly recognises

the ambivalence of Irish identities, this is articulated as the manipulation of cultural constructs, particularly in terms of 'Whiteness'. In tracing the Irish experience, O'Toole draws on Ignatiev (1995) whose work focuses on *How the Irish became White*, and Roediger (1992) who wrote *The Wages of Whiteness*, to illuminate the multiple intersections of Irishness which serve to interrupt fixed assumptions about race. The Irish "...were already hovering in some ambiguous space between the categories that the colonial powers were trying to fix" (O'Toole, 1998: 20).

O'Toole considers Whiteness not merely as a discourse but a discrete set of people, largely those who have an Irish biological connection. This ambivalent White-Irishness is invoked with a moral responsibility around the "question of tolerance for other cultures" (1996: 131), a feature particularly portrayed in O'Toole's reconstruction of 'two Irelands':

> ..a premodern one contained on the island itself which assumed that the natural state of a culture was one of monolithic purity and a postmodern one outside the island able to cope with the global intermingling of race, ethnicity and religion (O'Toole, 1996: 131).

This has been evidenced in O'Toole's writings since 1990, often described in a dichotomy of native/civilised. O'Toole argues that

> ...this dynamic of exile is that between native and the civilised...the ambivalence comes from the fact that the Irish are not, in this dichotomy, either/or, they are both/and. They are natives and conquerors, aboriginals and civilisers, a savage tribe in one context, a superior race in another (O'Toole, 1990: 134).

However, in exposing Ireland's ambivalence, O'Toole reconstructs the "doubleness of the Celtic Irishman" as both native and conqueror. While striving to invoke Irish hybridity, O'Toole is still fixated on opposites, albeit in more nuanced terms. Thus the diaspora makes the borders of the island permeable and consequently questions the viability of the nation as O'Toole does through his claim about "the disappearance of Ireland". However, this is not something to be necessarily mourned. Instead, "the experience of the emigrant defies...a fixed narrative of Ireland...by exposing the absence of any singular narrative" (O'Toole, 1996: 171) and further questions "the conjunction of the 'same people' with the 'same place'". For O'Toole,

> ...we live in different places but are we the same people? Only if we understand sameness in a way that incorporates differences that brooks contradictions, and that is comfortable with the idea that the only fixed Irish identity and the only useful Irish tradition is the Irish tradition of not having a fixed identity (O'Toole, 1998: xv).

These contradictory impulses, according to O'Toole, display the 'ambiguity of modern Irishness':

> For most of the last 200 years, ambiguity has been something that the Irish have fled from, seeking a clear, stable, timeless sense of who we are and where we fit in. But perhaps, as we face the difficult tasks of developing a genuinely pluralistic society on this island, it may be our salvation (O'Toole, 2002: 3).

O'Toole heralds the ambiguity of Irishness in dealing with Ireland's main identitarian challenges in the recent past, which have changed the political composition of Ireland, the nation state. Thus, in recognising this fluidity of Irishness, O'Toole draws from Ireland's history as a diaspora culture and asserts that it cannot be "contained within the nation state" (O'Toole, 2002: 14).

I propose that concepts such as hybridity and diaspora have been reappropriated by public intellectuals to signal cultural synthesis and open up the possibility of multiple identities through recognition of a 'third space' (Bhabha, 1994) between fixed identifications and resituate the monolithic categories of race, class and gender in terms of 'in between' spaces. However, I suggest that public intellectuals, in their reappropriation of discourses of diaspora and hybridity, have not considered some of the contradictory implications involved in employing terms without adequate recognition of their problematic origins in nineteenth century race science (Young, 1995; Ifekwunigwe, 1999). Thus, I argue that the older construct of hybridity as a biological grafting of different races is continuous with its contemporary redefinition as cultural heterogeneity, fragmentation and diasporas and that these constructs continue to be negotiated in racial terms.

I want to suggest that, far from opening Irishness to multiplicities of identities, the discourses of diaspora and hybridity promoted by these key public intellectuals encompass contradictory meanings. On the one hand, they achieve a delinking of Irishness from the soil through emphasising a new, less boundaried sense of Irishness. While on the other hand, they link Irishness with blood lines through the promotion of the diaspora. Furthermore, the reinforcement of the Irish nation as including the diaspora of emigrants has heightened a closed and 'special' sense of Irishness. This specialness became visible during the crucial Northern Ireland referendum in 1998 when people voted for the nation rather than the territory. As O'Toole argues, "the link between nation and state has been officially broken in Ireland: the right of people to identify themselves as Irish while living within a British-governed stated has been

formally enshrined in law" (O'Toole, 2002: 15). O'Toole brings these strands of ambivalence in constituting Irish identity together when suggesting that "One of the genuinely distinctive things about us, indeed, is that this kind of multiple identity, which for others is at the cutting edge of 21st century experience, is for us rather familiar" (O'Toole, 2002: 15). Thus, in appealing to a broader understanding of the composition of Irishness, there is concurrently an emphasis on identity and the ability to shape our understandings and applications of it.

Dynamics of retroaction and the politics of remembering

These intellectual discourses of hybridity and diaspora draw on a national past and memory of emigration and famine to bring the experience of immigrants and emigrants closer to 'our' own experiences. They also imply a moral obligation in the present based on 'our' national history. Thus the technique of commemoration is utilised to draw from the past in order to shape the future. This is particularly so regarding the usefulness of commemoration in linking the Irish memory of famine to contemporary situations of famine, but also in reimagining the experience of emigration as opportunity to link with contemporary immigration to Ireland.

In order to harness the power of Irish memories of famine and emigration, according to Robinson, the Irish needed to engage and face their own experiences. This became possible through commemoration:

> ..the start of the one hundred and fiftieth anniversary of the Irish famine…allows us to look back at an event which more than any other shaped us as a people…It defined our will to survive…. It remains one of the most poignant links of memory and feeling that connects us to our diaspora. It involves us still in an act of remembrance which, increasingly is neither tribal or narrow (Robinson, 1995c).

For Robinson, the commemoration of the Irish famine enabled the Irish to admit the anger and shame that had made it almost impossible to confront the reality of what happened and accept it.

As she told O'Leary and Burke (1998):

> I was aware from the time I was elected that the commemoration of the famine would be an important opportunity to look again at a time which was so deeply humiliating and so devastating to us as a people that we had never been able to come to terms with it. And that we hadn't properly honoured and respected and valued the contribution and sense of survival of those who took to the coffin ships and then made a new life in desperate circumstances. These people passed on to their children a sense of pride in their roots and yet look at what those roots were! We hadn't really linked properly with all of that (O'Leary and Burke, 1998: 202).

For Robinson, a most important way to come to terms with the Irish famine past was to respond charitably to present global famine. In a speech at Grosse Ile, Quebec, Canada in 1994, where many Irish people landed and died in the famine years, Mary Robinson took this further, arguing that "Ireland would truly have honoured the dead and the scattered in famine times only if it responded to world hunger today" (Robinson, 1994). As Ireland's President, Mary Robinson represented Ireland internationally, developing a new sense of Ireland's economic, political and cultural links with other countries and cultures. She placed special emphasis during the Presidency on the needs of Majority World countries, linking the history of the Irish Famine to today's poverty and policy issues. In a speech to the houses of the Oireachtas, Robinson said:

> I visited the refugee camps in Somalia and more recently in Tanzania and Zaire. The thousands of men, women and children who came to those camps were, as the Irish of the 1840s were, defenceless in the face of catastrophe. Knowing our own history, I saw the tragedy of their hunger as a human disaster (Robinson, 1995a).

Thus,

> ...we cannot undo the silence of our own past, but we can lend our voice to those who now suffer. To do so we must look at our history, in the light of this commemoration [famine], with a clear insight which exchanges the view that we were inevitable victims in it, for an active involvement in the present application of its meaning (Robinson, 1995a).

In continuing to make the links between 'our' experiences and contemporary experience, Robinson suggested that

> One of the common bonds between us and our diaspora can be to share this imaginative way of re-interpreting the past...the best possible commemoration of the men and women who died in the Famine, who were cast up on other shores because of it, is to take their dispossession into the present with us, to help others who now suffer in a similar way (Robinson, 1995a).

As Robinson told O'Leary and Burke (1998):

> As President I could tell the story, I could shape the story to include the Irish diaspora, to analyse the profound implications of the famine both for us and for our scattered family, and to make the connection with modern famine hunger. We could give this generation of young Irish a sense that their Irishness was broad and diverse, that the Irish had had a difficult history where they had been on the margins for a long time and therefore, as a people, the Irish should link with those on the margins – that's my political agenda (quoted in O'Leary and Burke, 1998: 204).

Thus in appealing to the Irish to link 'our' own history of famine and similar contemporary global experiences, Robinson stressed the need to remember, make connections and act. This promotion of what I refer to as active memory is a key strategy of Robinson's whereby conflicts over meaning are overcome through rewriting or reinscribing the hegemonic understandings of particular historical narratives. Thus the meaning and legacy of history can be rewritten and be represented and consumed in the present day through particular discursive orders.

In an address to NYU in May 1995 on 'Hunger', Mary Robinson highlights how those who left Ireland on the emigrant ships got:

> ...a second chance of survival. While there was a story of devastation, there was also a story of survival and courage and endurance...The economic migration on which the Irish embarked in their hundreds of thousands, was not only a painful necessity, it represented a vital freedom, a second chance of survival (Robinson, 1995c).

However, Robinson goes on to ask

> ...would a people today, enduring the devastation of famine, and needing exactly that refuge from it, to the same places, under the same circumstances, be able to avail of it?...The door which was open for the Irish, through which they entered into the cities and circumstances of a new life...is now closed" (Robinson, 1995c).

Robinson seeks to provoke a responsibility in the present based on the second chance of survival that the Irish received on fleeing the famine. This theme became dominant towards the latter part of Robinson's presidency, particularly in the wake of growing disquiet and inflammatory discourses about immigration to Ireland in the media. In fact, when the numbers seeking asylum began to increase substantially in 1997, as discussed in more detail in the next chapter, there were regular reports of the central role Mary Robinson may have played in constructing "Ireland as a popular destination for refugees" (Cullen, 1997a).

At a conference hosted by the Irish Refugee Council on 18 June, 1997 Mary Robinson warned that:

> ...racism could rear its 'ugly head' in Ireland unless people learned to be true to their history. In the last century Irish emigrants to North America had received a mixed reception, with some Americans less than welcoming of the desperate, disease-ridden immigrants who had crossed the Atlantic, she said. Others, such as the Quebecois in Canada, had shown courage, and one mayor of Quebec had died of cholera after working with Irish immigrants (Robinson quoted in Siggins, 1997: 228).

Urging people to be "true to their history", Robinson told the conference that the emerging racism was contrary to our traditions. The president drew parallels between the treatment of refugees in Ireland today and the reception afforded to Irish emigrants to north America in the past (Cullen, 1997b). Robinson, however, consistently speaks of racism as a future possibility, and of racism as 'letting the side down'. There is a continuous emphasis on the Irish 'us' and preserving 'our' putative reputation as tolerant, welcoming and in solidarity with those in need. This empathetic discourse was also taken up by Fintan O'Toole:

> No one would deny that immigration, like any other social change, needs to be managed and prepared for. No one would suggest that there is not need for laws, processes and policies. But underlying those policies must be a memory of the experience of Irish people over the generations (O'Toole, 1997).

The experiences of generations of Irish emigrants are reconstructed into a 'useable past' that can frame a more inclusive and liberal discourse of immigration to Ireland in the present. Ireland and Irishness are positioned as a post-emigration country and identity and the Irish diaspora is represented as progressive with the potential to enrich our sense of Irishness. Furthermore, the horrific experiences of some Irish emigrants, particularly around the Irish famine, are articulated in terms of their achievement of a diasporic identity, so much so, that "In his post-modern way, O'Toole makes uprooting and emigration sound hip" (Eagleton, 1998).

Waters also considers the role of memory in the make up of Irish identity when he considers:

> .. Ireland's dislocation, its loss of history, its amnesia, its rupture with ... the past. Although Irish people have a reputation for long memories, the truth is that we have hardly any memories at all. The trauma... of our past is too tender to be other than lightly brushed with a ...myth-soaked swab (Waters, 1994: 71).

In talking of the past in terms of 'trauma' and attempting to articulate 'Irishness', Waters evokes an understanding of cultural interaction in terms of the coloniser/colonised nuance of power relations.

> Ireland, of course, is not a black society; but it is a colonised society, the conditions resembling those in a colonised black society, but in a more complex and all but invisible way...To make it even worse, the conditions of colonised and coloniser often seem to exist in the same skull, tearing the individual in opposite directions (Waters, 1994: 73).

A common effect is to locate a sense of national recognition and responsibility around contemporary global famine and the issue of immigration. This discourse of moral obligation linked to Ireland's past is evidenced in *The Irish Times* editorials but also in opinion pieces written by NGO personnel.

The significant issue here is the routinisation of such discourses, but also their contingency in terms of applying to a number of different scenarios as demonstrated below. The first is the familiar discourse around a moral obligation given the assumed positive reception that Irish people received in other countries, articulated here by Niall Andrews, MEP in a letter to *The Irish Times*:

> A little more compassion and less vitriol is essential from all sectors of our society, a society which has benefited immensely over the past 150 years from the generosity of spirit and kindness of other nations in accepting into their countries our relatives and friends and offering them the opportunity for happiness and prosperity (Andrews, 1998).

O'Toole is anxious to portray a positive image of immigration and to encourage a view of 'our' gains through immigration.

> Immigration is, and always has been, a great source of energy, ambition, and innovation for any society. I know, for instance, of teachers in Dublin, who now get down on their knees and pray to God for more immigrants. When they hear of the flood tide of foreigners flowing over the Emerald Isle, they say 'If only...' they dream of entire classes made up of Romanians and Cubans, Ukrainians and Ghanaians (O'Toole, 1998).

The potentiality of immigration as enrichment is also evidenced. Maura Lean of the aid agency, Concern states:

> When refugees are allowed to rebuild their lives, they can enrich the society around them. If given the chance, they can contribute to our society. Recent European history has shown that anyone can become a refugee. It behoves us all to guarantee the highest levels of protection to those who do (Lean, 1997).

The discourse of immigration as 'enrichment' can be seen as an attempt to 'manage' difference, commonly expressed through calls for a celebration of an emerging Irish multicultural society.

> A recent survey indicated that the majority of asylum seekers are well educated and capable of providing for their own needs. They should be encouraged to contribute in a full and positive way to this society. Our own history of emigration demands such a response (Editorial, *The Irish Times*, 1998)

However, this discursive approach can also be situated in the contemporary global context, where the free market between nations maintains a problematic relationship with the idea of nations as natural and immutable formations. Modern nations require acceptance by citizens of a national ideology yet global capitalism requires individual freedom to move to meet economic demand as I discuss in more detail in chapter four. The resulting tension is mediated through governmental technologies, but also the appropriation of postmodern reconstructions of concepts such as diaspora and hybridised, diasporic identity. The notion of multi-locatedness and cultural space is a dominant theme in this discourse, which enables intellectuals to mould new forms of Irishness.

This discourse is clearly articulating the we/us side of a dichotomous relationship that will potentially benefit from the immigration of others if we create the appropriate, primarily economic, opportunities or similarly, the enrichment and enlargement of the Irish nation when the diaspora is included. The national self continues to emerge as the central identity against which discourses of immigration, diaspora and hybridity are invoked as methods of accommodating difference. Commemoration, in the discourse of diaspora, like the relegation of emigration to the past in the discourse of immigration as 'enrichment', involves the negotiation of Ireland's contradictory position as a country that has experienced colonisation, famine, emigration and now defines itself as the celtic tiger (Gray, 1999).

Multilocatedness and cultural space

"I am of Ireland....come dance with me in Ireland" (Robinson, 1990).

When Mary Robinson was elected to the presidency in 1990 she asked the people of Ireland to come dance with her, beginning her use of symbols (including her embodied self) to signify the new Ireland. In imagining how a new pluralist Ireland could manifest following her election, Mary Robinson reinvoked what she described as:

> ...an old concept of the Fifth Province [which] expresses this emerging Ireland of tolerance and empathy. The old Irish term for province is coicead, meaning a 'fifth'; and yet, as everyone knows, there are only four geographical provinces on this island. So where is the fifth? The Fifth Province is not anywhere here or there, north or south, east or west. It is a place within each one of us – that place that is open to the other, that swinging door which allows us to venture out and others to venture in...If I am a symbol of anything I would like to be a symbol of this reconciling and healing Fifth Province (Robinson, 1990).

The fifth province was a clearly imagined space in which Robinson sought to invoke responsibility on all those connected to Ireland but also assume responsibility herself as the symbol of the change she envisaged. This symbolic use of an old term draws from the post colonial tradition but in a revisionist manner, with Robinson seeking to overcome the established divisions by reimagining. Again reflexively considering how to achieve her vision of the new Ireland, Robinson stated that:

> I shall rely to a large extent on symbols. But symbols are what unite and divide people. Symbols give us our identity, our self image, our way of explaining ourselves to ourselves and to others. Symbols in turn determine the kinds of stories we tell; and the stories we tell determine the kind of history we make and remake (Robinson, 1990).

For Robinson the presidency should "promote the telling of stories — stories of celebration through the arts and stories of conscience and of social justice" (Robinson, 1990). These stories are invoked by Robinson in drawing links between popular memory of traumatic events such as the Great Irish Famine and the phenomenon of emigration, with contemporary experiences of global famine and immigration to Ireland.

In her speech to the houses of the Oireachtas, she tells a story that links the Irish historical experience of famine with historical generosity from an unlikely source. Attending an annual commemorative famine walk (organised by AFrI, an organisation that works for justice and peace) in Mayo earlier that year was a member of the Native

American Choctaw Tribe, Gary White Deer. In April 1847 this tribe raised a collection and sent to Ireland $170 for the relief of the Irish famine victims. Gary White Deer on his return to Ireland to be thanked on behalf of the Irish people by the President, suggested that marking the famine victims through participating in the famine commemoration walk was 'completing a circle'. The President read this symbolically as prompting the Irish to reflect on 'our' past. Thus, "how willing are we to negotiate those past images into the facts of present-day hunger? How ready are we to realise that what happened to us may have shaped our national identity, but is not confined to us as a people?" Here Robinson makes a specific link between past and present, highlighting our responsibility in the present (Robinson, 1995d). Robinson also reflected on the appropriateness "that the famine walk in Mayo also serves the practical purpose of raising funds for Third World agencies" (Robinson, 1995d).

These stories became part of the repertoire of narratives that were adopted by the media, particularly the liberal media such as *The Irish Times* in the formulation of Irishness and hence otherness. Fintan O'Toole has examined and analysed representations of Irish life, which he has linked to popular ideological understandings of Irishness. In undertaking this aesthetic mission, O'Toole has sought to reimagine Irishness through the elision of place and space, the erosion of certainty and tradition and the promotion of contingency and multiplicity. Defining the new Ireland through its 'disappearance', for O'Toole,

> Ireland is something that often happened elsewhere. And this is both a cause and a consequence of its sense of being an unstable place, a place all the time having to struggle to become a political entity. A cause because emigration makes the borders of the island permeable. A consequence because, when you grow up in a country which it is hard to imagine as a political entity, then equally it is hard to imagine a way in which you might help to change that place (O'Toole, 1994: 27).

This brings him to Ireland's post modernism which he sees personified in:

> ...the rash of interpretative centres as the first public admission that we are now abroad in Ireland, that we have become tourists in our own land...[which], begat a new tourist Ireland, a land of re-created "heritage" and forgotten history, of interpretative centres and lost meanings, of a post-modern hyper-reality sitting side-by-side with a not yet fully modern society (O'Toole, 1994: 37).

O'Toole sees this as "...a self-conscious attempt to construct narratives, to tell stories, to present for the consumer the perfect post-modern range of alternative histories, which can be chosen, mixed, reversed, quoted, made into a collage of reality

and fantasy at will" (O'Toole, 1994: 39). In developing this 'brand image' of Ireland, O'Toole suggests that "the gateways are narratives, stories. Everything is to be understood as part of a particular storyline" (O'Toole, 1994: 40).

Mary Robinson's call to dance was answered in Riverdance, the Eurovision intermission act that has since become a global phenomenon. More than that, it became a global symbol of the new Ireland and Irishness. O'Toole analyses Riverdance as linked to Ireland's memories of emigration and dislocation to its contemporary association with economic globalisation. He describes Riverdance as:

> ...the phenomenally successful Irish dance show in which the razzle dazzle and the spectacle, the sexiness and the celebration, are inextricable from a narrative of emigration, displacement and loss (O'Toole, 1996: 144).

O'Toole reconstructs the history of the Broadway Musical as coming out of Irish traditional music with both elements coming together in Riverdance, a symbol of the hybrid nature of the new Irishness. However, although music has always been diffuse and heterogeneous, O'Toole appears to assert that traditional Irish music was authentic and that Riverdance was a new post-modern departure although the Chieftains (an Irish traditional music group) have been engaged in this collaborative process for years. While O'Toole acknowledges that Riverdance was unimaginable without the pain of emigration, this pain is forgotten when calculating the economic benefits for modern Ireland.

> What made it [Riverdance] more than an international business product was the way it liberated locked up elements of Irish tradition, the way it became...a parable of the modernisation of Irish culture (O'Toole, 1996: 153).

Riverdance suggests for O'Toole that Irish popular culture is now so adaptable that it can put together almost any number of contradictory influences and elements:

> There is a profound connection for all cultures between nationality and the fictive imagination. All national borders are works of fiction. What they enclose is not just a physical space, but also an imaginative one. The conflict between writing the nation and reading it lies at the heart of Irish culture in the 20th century. The search for a fixed national space and the existence of an unfixed, mobile population, between a stable definition of Irishness and the unstable ambiguities that elude it. The nation cannot be read but must be written and because it exists imaginatively, it is open to the threat of reimaginging (O'Toole, 1996: 161).

Riverdance appears to represent Ireland's progress in leaving behind the evils of traditional Ireland. However, O'Toole lambastes, former Riverdance dancer, Michael Flately's attempts to mimic the Riverdance success with his subsequent show,

Lord of The Dance. Here, "a knowing postmodern Irishness tips over into …packaged, depoliticised decontextualised Celticism" (O'Toole, 1996: 153) with O'Toole invoking the idea that certain cultural forms and practices are inauthentic, again serving to suggest that there is a real or authentic Irishness. Similarly, O'Toole expressed considerable disapproval of the Irish Famine Commemoration Fund's efforts 'to assist the homeless, unemployed and disadvantaged youth of Ireland.' This involved erecting a monument commemorating the famine, with corporate sponsorship, near the Irish Financial Services Centre in Dublin's fastest growing economic sector. O'Toole saw the exercise as 'Turning the Famine into Corporate Celebration' by linking the victims of mass starvation with flagrant advertising for corporate Ireland. Accordingly, if Ireland is not to be caught off balance, then it will be necessary for the country to respect both the "permanent and the contingent, tradition and change, the settled and the mobile, place and displacement." (O'Toole, 1996: 156).

In articulating the challenges for modern Ireland and perhaps identifying or alluding to the role of intellectuals such as himself, O'Toole asserts that:

> There are two critical problems confronting contemporary Ireland. One is the task of making a peace settlement in Northern Ireland and of building a pluralist democracy and an open society beyond it. The other problem is finding a place in the world now that the Republic of Ireland has acquired the wealth of a developed economy. In the course of the 1990s, the Republic has left behind its position as a marginal and underdeveloped economy and has joined the wealthy elite of nations. It is now discovering that globalisation works both ways and that the global economy that brings foreign investment also manifests itself in the form of migrants, refugees and asylum-seekers. Slowly and inevitably, Ireland will, over the coming years, begin to develop as a multiracial and multicultural society. Yet, already, there are ominous signs of racism, xenophobia and intolerance. While the Northern peace process demands an ability to construct a form of Irishness that does not depend on any form of ethnic or religious exclusivity, the transition to ethnic and racial diversity in the Republic makes it essential to develop a notion of Irishness that is spacious enough to contain a far wider range of identities. Each of these critical problems is essentially about the challenge of taking a relatively monolithic culture and making it accommodate the other (O'Toole, 2000: 17).

O'Toole's attempts here to provide an analysis of the twin problems facing Ireland, resolving the question of Northern Ireland and the implications of globalisation for Ireland. He also provides the solution in terms of the reimagining of Irishness. This is important in terms of linking what Finlay described as the old and new pluralist agendas, particularly highlighting the multiple emphases on a new Irishness as succour for the ills of a modern Ireland.

These symbols, stories, imaginings and reinventions were utilised throughout the 1990s to intervene in an Ireland which was perceived as narrow and unable to accommodate both the legacy of the past in terms of Northern Ireland, memories of emigration and famine and the challenges of the future understood as European integration, globalisation and immigration. Collectively, these interventions framed an Irishness which was deemed capable of reimagining the past, the present and the future. However, the invoking of such languages, symbols and stories by public intellectuals has gone beyond the intellectual sites of their construction. In doing so, I suggest that what these interventions have achieved is the establishment of the concept of Irishness in Irish public culture, beyond a simplistic referral to Irish identity. For example, Fintan O'Toole (2000) discussed the need to "develop a notion of Irishness that is spacious enough to contain a far wider range of identities". Ronit Lentin organised two conferences, the first entitled 'The Expanding Nation: Towards A Multi-Ethnic Ireland' in 1998 (Lentin, 1999) and the second, 'Emerging Irish Identities' in 1999 (Lentin, 2000), both of which engaged with a changing Irishness. Colin Coulter claimed "a radical recent transformation of the manner in which Irishness is perceived, signified and imagined. ... has become commonplace..." (Coulter, 2003: 2). One of the biggest conferences ever held in the field of ethnic and racial studies with regard to Ireland was 'Re-Imagining Ireland', held in Charlottesville, Virginia in the United States in 2003 (Virginia Foundation for the Humanities, 2006). The thematic complement was extensive, covering issues such as changing identities, migration and settlement, connections between religion and political resolution. This conference was attended by many of the media personnel and academics discussed in this dissertation including Ronit Lentin, Fintan O'Toole, Piaras MacÉinrí, Robbie McVeigh, Roy Foster, Joe Lee and more. Thus an emphasis on Irishness is explicitly evident in media and academic spheres from the late 1990s but is also implicitly invoked in Irish public culture as I argue in chapters four and five.

Conclusion

While the concept of the nation has widened as a result of these discourses, it seems important to recognise the limits of this discourse and its exclusions despite all the emphasis on inclusiveness. I want to suggest that dominant discourses of diasporic, hybrid enrichment by immigrants and emigrants are central to producing contemporary representations of Irishness and otherness. A common effect is the reconstruction of 'difference' due to the constant relativism to 'our' Irish experiences. Intellectuals have contributed, through the construction of discourse, to producing a diasporic, fluid notion of Irish identity. However simultaneously, the reinforcement of the Irish nation as including the 'diaspora' of emigrants has heightened a closed and 'special' sense of Irishness.

This chapter examined a range of discourses that key public intellectuals in Ireland engaged in promoting since the early 1990s. These primarily revolved around the concepts of diaspora and hybridity, symbols and stories, commemoration and memories and imaginaries including the famine and emigration, but also discourses promoting openness, tolerance, honouring and listening. In engaging such strategies and discursive repertoires, I argued that these intellectuals succeeded in establishing the idea of a new Ireland and a new Irishness in Irish public culture. This was associated with the diaspora of emigrants and thus simultaneously de-linked from the land but re-linked with the blood line. However I suggest that the approach adopted by these public intellectuals was appropriated from the dominant intellectual tradition of the previous two decades, what Finlay (2004) refers to as old pluralism, particularly its emphasis on identity, as both the problem that required resolving and the solution in terms of reimagining. Thus the identitarian approach was central to the process of renegotiating the contested Northern territory as evidenced with the Good Friday Agreement.

With the articulation of discourses of diaspora and hybridity, I argued that intellectuals sought to promote a new confident Irish identity; I now want to go on and suggest that in doing so, intellectuals may have succeeded in engendering the confidence to reject new features of Irish society. On the 11 June 2004, a referendum was held in Ireland on citizenship. The electorate was asked to vote on an amendment to the constitution which, if passed, would end the automatic citizenship conferred on any child born on the island of Ireland, thus children who do not have at least one

citizen parent would no longer be entitled to automatic Irish citizenship. 79.8 per cent of the electorate who voted, voted Yes. I argue that the referendum which signified the move from jus soli to jus sanguis as the basis for citizenship enshrined the move from soil to blood that the discourses in this chapter had achieved.

Chapter 4

The Politics of Control: Government and the Technologies of Belonging

Introduction

> As a sovereign state our starting point must be our entitlement to exercise our fundamental right to control access to our territory having regard, of course, to our international obligations generally and in particular to those seeking protection of the State...To remove them, as some would suggest, would only result in a large increase in illegal immigration and would undermine public confidence in the ability of the state to manage immigration flows and to provide protection to those individuals who are genuinely in need of it.... Just as Irish people have found a welcome and have made substantial contributions in other countries such as the United States, Great Britain and much more recently in the European Union, non-Irish nationals also have an important contribution to make to Irish society....the vast majority of the many thousands of non-EEA nationals who have immigrated into this state, are here legitimately for the purpose of work or study. No one, therefore, should make assumptions about a person's legal entitlement to reside in this state because of his skin colour, or the fact that he or she speaks a language other than English (McDowell, 2002a).

I begin this chapter with an extract from Minister Michael McDowell, Minister for Justice, Equality and Law Reform, to the McGill Summer School in 2002, which I argue encapsulates the defining matrix of the racialised regime of representation employed by the government, anti racism activists, mass media and the general public in Ireland. Firstly, there is the assertion of the state's entitlement to control its borders highlighting a key axis of this matrix – the control of access to the Irish territory and thus (im)migration, striving to reinforce the narrative of a unique Irish nation that requires both protection and reinforcement. Secondly, there is an implicit suggestion that borders need to be policed and migration controlled in order to maintain public confidence in the state's migration policies. This approach both enables the free movement of desirable and necessary workers, which Ireland's place in a more globalised world requires, and also enables protection of those who 'genuinely' need it – the second axis of the matrix – the politics of caring. Within the constitutive spectrum of these two axes is the proliferation of interventions, deliberate and unintended, articulated in a variety of ways, but ultimately providing the parameters

within which Irishness and belonging are enabled and controlled. This constitutive matrix, I argue, is the story of Ireland which mediates around both axes of this matrix in varying ways, but ultimately serves to constitute and reify the centrality of Irishness to discourses, practices and policies of both migration control and the politics of care. This chapter focuses on the politics of control aspect of the matrix while chapter five deals with the politics of caring.

In this chapter I firstly briefly provide an overview of globalisation, particularly examining the apparent contradiction between the movement of people as a consequence of global forces, but also the actual need for migrant workers to sustain globalisation. Drawing from Foucault (1980), Goldberg (2002) and Lentin (2006) I explore racialised systems as a means of combining Giddens and Elias's theories of system with Foucault's technologies of governance. I utilise this approach to examine the measures the Irish nation state has taken to manage the control of borders before going on to examine the management of people within its borders. Finally I consider how the construction of self and other occurs through governmental technologies including law, social policy and the consequent categorisations. In examining the primary mechanisms available to non Irish nationals to enter Ireland, I provide an overview of the work permit system and the asylum system. I argue that the Irish state has played a key role in establishing the conditions of belonging through processes of law and education, through the promotion of myths and stories and the strategic use of numbers and discourses. Crucially, citizenship provided the means by which belonging was defined formally and informally through the public debates about changing citizenship laws. Through these systems of law, social policy and myth, distinctions were rendered acute between 'the Irish' and 'the non-national', that I argue were routinised through media and government discourses which were embodied into the public sphere. Thus I propose that there is a dialectical constitutive matrix which shapes belonging in Ireland, where systems of racialised governance become routinised through euphemisms, myths and stories. Yet this matrix requires 'work' or enacted conduct to enact the naturalisation of those forms. In the process, the Irish state succeeds in recreating and reinforcing Irishness while constructing and reinforcing what it is not.

The globalisation and nation state nexus

With increased in-migration to Ireland from the 1990s, the perceived 'influx' of refugees and asylum seekers became a widely discussed topic in Irish public culture in the fields of media, politics and academia. This occurred in the context of an economic boom with its necessitated labour needs and associated social obligations as discussed in chapter three. This is not a unique position within the western world with diversity and associated racism becoming a commonly discussed topic in public culture. These discussions are particularly potent within the context of globalisation and the potential for new identity constructions to develop alongside increasing diasporic movement and associated transnationalism, cosmopolitanism and hybridity (Sassen, 1998; White, 2001; Werbner, 2002). Thus, these social changes in the Irish context are embedded in the global changes of recent decades.

Globalisation can be defined as the process by which a complex of forces trend towards a single world society. The term globalisation is often used to describe the changes in societies and the world economy that result from dramatically increased international trade and cultural exchange; however, the term has become a catchphrase for a whole range of phenomena (Held et al, 1999: 10) across economic, political and cultural realms. In the economic field, globalisation has been used to designate an increasing internationalisation of economic exchanges and production due to the abandonment of regulation on financial flows and trade and the increasing mobility of capital, goods and services (Deacon, 1997). In the field of politics, globalisation is often seen as heralding the weakening of the nation state and the loss of social and political legitimacy along with the creation of new international political institutions (Holton, 1998). The field of cultural analysis associates globalisation with the free and instantaneous circulation of information, leading to a perceived threat to traditional cultures and social cohesion coupled with cultural homogenisation or McDonaldisation (Ritzer, 1998). This underpins individualisation and a tendency toward marketing of goods and services as global products (Palier and Sykes, 2001: 2-3).

Bob Deacon (1997) has argued that there are two competing schools of thought around the impact of globalisation on wider social processes. There are those 'prophets of doom' who see globalisation as destroying the nation state and its associated welfare state regimes. Alternatively, there are those who see the issues of globalisation and nation state as being intrinsically interrelated if not mutually necessary for continued

global growth. In the first perspective theorists such as Ohmae (1995) and Mishra (1999) argue that globalisation heralds the demise of nation state autonomy, a reduction of national government policy options, the weakening of labour movements and increasing inequality in wages and working conditions. This analysis is challenged by the second perspective which includes theorists such as Esping-Andersen (1996) and Hirst and Thompson (1996). These theorists argue that nation state autonomy will be sustained in almost all countries. Within this view, there will be a renegotiation, restructuring and modernisation but not a dismantling of nation states and ultimately, domestic forces remain a key influence.

Thus, according to theorists such as Giddens (1990) and Robertson (1992), two opposing yet complementary processes are evidenced in these global changes: an ever increasing globalisation of economy, politics and culture, and on the other hand, a revival of particularisations such as nationalisms, regionalisms and racisms (Rex, 1996; Delanty, 1996). Nation states are caught in between these two processes. They still represent the main political institutions charged with facilitating the conditions for the global free market namely, free movement of goods, capital and labour, but they are also tied to the administration and control of these processes which has become particularly contentious in terms of global migration (Bhattacharyya et al., 2002). Thus, the movement of labour within the global economy has seen the proliferation of national and transnational mechanisms for controlling migration particularly around the rules and regulations that govern entry and exit to nation states.

The European Union's efforts to develop a harmonised migration regime are of significant interest in examining its influence on Ireland's development of systems of belonging. The EU migration regime is constantly changing as evidenced by the plethora of legislation, policies and conventions including the Trevi group work (1976), the Schengen Agreement (1985) and the Dublin Convention (1997). As Liza Schuster argues:

> ...the twentieth century ...has seen EU states extend their arsenal of measures of control. Control of entry is not allegedly fundamental to what it means to be a state, and the boundaries of what is permissible in the pursuit of this goal are being pushed back. As states devote more time, energy and money to asserting control, publicising their efforts and the struggle in which they are engaged, a spiral of fear is created in which governments both fuel and respond to concerns in the population about the loss of control, about 'migrants' (Schuster, 2003: 243).

In proposing that "the problem of the twenty first century is the problem of the 'immigration line'", Les Back argues that the "ways in which lines are drawn through and across the peoples of the world...the immigrant serves as a limit figure in political life (Back, 2006: 32).

Zygmunt Bauman (1998) suggests that globalisation and postmodernity have heralded a wave of fragmentation, dislocation and uncertainty in the global age. This new context encompasses globalism alongside localism, the rise of religious fundamentalism, the spread of nationalist movements and redefinitions of claims to race and ethnicity. These fears have led to people searching for someone to blame for their insecurities. Bauman perceives the individual as threatened by the loss of ontological security, seeking to explain this fear by displacing the threat to the stranger in proximity (the migrant, the asylum seeker, the other). Bauman maintains that '...the mysterious and elusive threats to individual identity tend to be placed at the doorsteps of an all-too-tangible enemy: the stranger next door' (Bauman, 2002: 8). For Les Back (2006), the relationship between state and immigrant becomes animated at particular junctures: "The life that is licensed by the work of the state is linked and implicated in the diminished life of people caught, often fatally, at the border" (Back, 2006: 32). Liza Schuster suggests:

> This sense of insecurity, due in part to the impact of globalisation, to shifts in employment patterns and the unravelling of safety nets such as the welfare state, derives also from a rhetoric of siege, invasion and constantly growing numbers employed by governments and the media in relation to two groups of migrants in particular, asylum-seekers and undocumented migrants, who are rarely distinguished in public discourse (Schuster, 2003: 235-6).

Consequently, there is a fear that we have entered an age of identity crisis (Bauman, 1995) where the concurrent quest for security has highlighted the presence of individuals claiming political asylum, hence challenging the control of borders, the sovereignty of nations and the fixity of identity and belonging.

Theorists such as Omi and Winant (1994), Goldberg (2002) and Lentin (2006) argue that the concept of race and the emergence of the nation-state are intrinsically related. In *The Racial State*, David Theo Goldberg argues that:

> ... race is integral to the emergence, development and transformations (conceptually, philosophically, materially) of the nation state. Race marks and orders the modern nation state and so state projects, more or less from its point of conceptual and institutional emergence. The apparatuses and technologies employed by modern states have served variously to fashion, modify and reify

> the terms of racial expression, as well as racist exclusions and subjugation (Goldberg, 2002: 4).

Goldberg (2002: 9) asserts that the racial state defines the population of a nation-state through constitutions, border controls, law, policy, bureaucracy and governmental technologies such as census categorisations, invented histories and traditions, ceremonies and cultural imaginings, which facilitate the linking of race and nation. These apparatuses and technologies represent a constitutive matrix, utilised by modern states to reify and underpin racial terminologies and activities leading to the invisibility of the intrinsic relationship between race and state as well as the consequent reproduction of racist exclusions and subjectivities.

But race and ethnicity are not fixed identities and racial categories change relative to the time and space of their utilisation. The meaning of race has varied throughout modern European history (Solomos and Back, 1996) as has the meaning attributed to phenotypical differences such as skin colour within racialisation practices (Miles, 1989). This raises the question of how such shifting signifiers come to wield such influence on the lives of people. This question allows the exploration of the intersection of phenomena such as globalisation, its associated migration patterns along with racialisation and its embeddedness in particular contexts.

Thus while the movement of asylum seekers occurs on a global scale and the rules for legal movement are shaped by supranational and transnational bodies, responses to asylum seekers' arrival occur primarily in national contexts where the perceived threat to the nation state emerges as do potential opportunities to renationalise the nation (Luibhéid, 2004: 2). Luibhéid goes on to argue that:

> ...rather than seeing [refugees and asylum seekers] as "problems" that trouble the nation state...we can instead inquire how refugees/asylum seekers occasion policies, discourses and practices that provide opportunities for nation states to reinvent themselves in particular ways (Luibhéid, 2004: 337).

While she acknowledges that asylum seekers and refugees in Ireland are constructed as a threat to the state as I explore below, Luibhéid argues that this dialectically enables the state to construct administrative, legal and policy apparatus for controlling migrants and in the process engage in what she terms 'renationalising the nation'.

I thus want to suggest that these apparent paradoxical understandings of the stranger's presence both challenge *and* enable the reproduction of the nation state

through opening up the categories and boundaries of who belongs and who does not. This, I argue, has happened in the Irish context through a narrative of a reimagined, expanded sense of Irishness, as discussed in chapter three and practically through a crisis narrative which enabled the redefinition of the rules of belonging through changes to citizenship laws, and distinctive rules of living for nationals and non nationals such as welfare, accommodation and education. This is a key point of this chapter, technologies of racialisation need constant 'work', or enacted conduct, to be engaged meaningfully; and dialectically, the routinisation of their usage enables the recursive reproduction of a racialised nation-state system as I go on to examine in the context of Ireland.

Governmental technologies of racialisation in Ireland

Over the past ten years Ireland has changed from being a country predominantly characterised by emigration to a country of immigration as illustrated in chapter three. The performance of the Celtic Tiger economy and its associated labour needs had a significant impact on immigration patterns, particularly from the mid 1990s. While questions have been raised about the reliability of relevant statistics (Tracy, 2000; MacÉinrí and Walley, 2003: 6; Ruhs, 2005: 4), immigration of varying types constitute a significant aspect of social change in Ireland. In 1991, the gross outflow and inflow of migrants were almost balanced (see Table 2, Chapter 3), thus migration had little impact on the population. However, by 2004, net outflow had halved and net inflow had significantly increased. Immigration levels increased from 33,000 per annum in 1991 to 67,000 in 2002 before falling to 50,000 in 2004 (see Table 3, Chapter 3). While the 2002 census returned the foreign nationals population as 181,800 or 4.7 per cent of the total population (see Table 4, Chapter 3), the 2006 census estimates are estimating that figure to reach up to 10 per cent (O'Brien, 2006).

Due to these changing demographic patterns and concerns about the state's capacity to manage this change, a plethora of legislation, policy and practice have been introduced in recent years to:

> ...create the framework for a streamlined immigration system which is intended to provide for the entry into the country of non-nationals with a view to supporting the social and economic goals of Irish society and the needs of Irish citizens, having regard to the protection of national security and public order, and the capacity of the state to integrate non-nationals (Quinn and Hughes, 2005a: 1).

The governmental technologies regulating how to 'get on the land' are the main focus of the next section. There are two primary access routes – the labour route which is obviously tied up with Ireland's global ambitions and is therefore supported and in many cases pursued by the government, and the asylum route which has been the subject of much inflammatory discourse over the past decade as is discussed below. I argue in this section that the enactment of a number of measures by government paradoxically, often both at the behest of NGOs and encouraged by an inflammatory media, has led to the demonisation and criminalising of particular categories of people in Ireland. I illuminate the constitutive mediation between the discursive and representational means in which categories of the population are identified and signified and the institutional and organisational technologies through which such knowledge is routinised and normalised. This leads me to examine the ultimate manifestation of such routinised practices in the Irish context, namely the change in the rules of belonging in Ireland which was copperfastened with the Citizenship Referendum in 2004.

The labour route

In 1998, non Irish immigrants accounted for 3.3 per cent of the labour force compared to their share of 3 per cent of the population. By 2002 non Irish immigrants' share of the labour force had increased to 5.6 per cent compared to 4.7 per cent of the population (Hughes and Quinn, 2004: 14). Prior to the 1990s economic growth phase, non-EU workers were largely associated with multinational corporations. However, with the increased realisation that labour shortages could retard growth rates, a concerted effort was mounted by government departments to attract relevant and skilled workers to Ireland. This included job fairs in Asia and South Africa, visits by government officials such as the Tánaiste (Deputy Prime Minister) and Minister for Enterprise, Trade and Employment, Mary Harney, to potential migrant worker countries, and job agencies recruiting particular occupation workers. Steven Loyal suggests that the "Department of Employment and Commerce seems implicitly to have targeted specific countries for the recruitment of employees..." (Loyal, 2003: 80) and the holders of work permits come primarily from countries with dominant white populations. Thus a "...systematic racialisation of work permits by the state can be seen in terms of a straight-forward attempt to regulate internal ethnic and religious diversity" (Loyal, 2003: 80).

There are two primary access routes for non European Economic Area (EEA) nationals who want to work in Ireland – a work permit system and a work visa/authorisation system (Ruhs, 2005). Work permits are issued by the Department of Enterprise, Trade and Employment (DETE) to an employer rather than an employee and can be obtained on proving that reasonable efforts have been made to fill the vacancy from within Ireland or the EEA. This requires Irish employers to advertise the position with FÁS, the National Training and Employment Agency (DETE, 2003). Since 2003, each potential vacancy is compared with a list of ineligible occupations for which the Department will not issue work permits for particular jobs outside the EEA (ineligible occupations include clerical and administrative, general labourers and builders). After the job is registered with FÁS for a period of four weeks, the employer receives a letter of clearance and can then apply to the Department of Enterprise, Trade and Employment for two types of work permits. The first is a new work permit for a specific non-EEA national and the second is a renewal work permit for an existing employee whose current permit is still valid. Holders of work permits cannot apply for family reunification and do not have access to social welfare entitlements or education. Work permits can be issued for a period of up to one year and the fee charged ranges from 65 euros for a one month permit to 500 euros for a permit for six months to one year. However, approval for a work permit does not guarantee entry to the state - while the Department of Enterprise, Trade and Employment issues work permits, it is the Department of Justice, Equality and Law Reform that issues the necessary permission through the relevant visa to enter the state and this does not always occur (Ruhs, 2005).

The working visa/authorisation scheme[1] was introduced in 2000 in order to facilitate the recruitment of qualified persons from non-EEA countries in occupations such as information and computer technology and medical areas. A work visa/authorisation can be applied for at Irish embassies and consulates by suitably qualified people to work in particular areas of the economy where there are work shortages. Work visas are usually granted for two to three years and are renewable. With the work visa, family members can join the worker after three months of continued employment while those with work authorisation can join immediately.

[1] The work visa/authorisation schemes have not been taken up in the numbers anticipated with 1,383 issued in 2000, 3,749 in 2001 and falling back in 2003 to 1,158 (Hughes and Quinn, 2004). These visas tend to be given to South African, Australian, United States and Canadian nationals.

Neither group is entitled to social welfare but children of holders are entitled to free education at primary and secondary levels (Quinn and Hughes, 2005a).

As a result of these state policies and recruitment efforts, the aggregate annual number of employment permits, work visas and work authorisations rose from approximately 3,000 in 1995 to 47,549 in 2003 (DETE, 2004), representing an increase of more than 600 per cent since 1999 (MacÉinrí and Walley, 2003: 7, 11)[2]. Work permits have been issued to nationals of 152 countries though a relatively small number account for the majority of all work permit holders. Five countries, Latvia, Lithuania, the Philippines, Poland and Romania, accounted for 41 per cent of all work permit holders in 2002 (Hughes and Quinn, 2004; Ruhs, 2005), a significant change from 1996 when USA, Pakistan, India and Japan were the top nationalities issued with work permits (DETE, 2004). However with the accession of a number of these states to the EU in May 2004, and Ireland allowing workers from the new accession countries to work, the number of work permits dropped to 29,000 by the end of October, 2004 (Quinn and Hughes, 2005a: 6). While not entirely possible to quantify these workers accurately, in 2004 almost 50,000 people from the new EU member states received Personal Public Service Numbers (PPSNs), necessary for anyone who seeks to work or apply for social welfare in Ireland. However, the majority of these workers from new EU accession states continue to face restrictions in terms of access to social welfare and other benefits through the introduction of a Habitual Residence Condition[3].

The implications of such policies for migrant workers have been discussed by researchers such as Conroy and Brennan (2003), and the Irish Human Rights Commission and NCCRI (2004), highlighting conflicting priorities. Conroy and Brennan (2003) report that migrant workers tend to be isolated and are often victims of discrimination, on grounds of wages, conditions and services. The work permit system was also criticised in Conroy and Brennan's report, highlighting the difficulties workers encounter if they want to change employer, a point repeatedly raised by the Immigrant Council of Ireland (2003). Such issues entered public discourse through a number of cases of discrimination in recent years, for example, the Gama Construction

[2] In 2002, the services, catering and agriculture sectors accounted for 78.9 per cent of work permits, compared with 45.7 per cent in 1996. Permits for medical and nursing occupations, industry and entertainment fell from 45.6 per cent in 1996 to 17 per cent in 2002 (Garner, 2004: 52).

[3] The Habitual Residence Condition requires that a person be habitually resident in Ireland or the UK for a continuous period of two years before making an application for social welfare (Quinn and Hughes, 2005a).

company underpaying workers and siphoning off the surplus illegally (Dooley, 2005) and a Filipino employee of Irish Ferries being paid one euro per hour and working twelve hour days (Siggins, 2005).

However, much academic and NGO discussion centres around the need for migrant workers in order to maintain and develop the Celtic Tiger economy in Ireland (Immigrant Council of Ireland, 2003; IHC and NCCRI, 2004). This is articulated in terms of the need for managed recruitment of global labour that would be subject to integration policies. However, it is clear from these reports that restrictions are considered necessary to managing people and services. The thrust of such discourses which emphasise the benefits of immigration, as long as it is the right kind of immigration, leads to a common sense understanding of categorising and classifying the 'useful' from the 'useless'. Furthermore, such classifications and discursive orders serve to imply a temporality around the usefulness of migrant labour as long as the Celtic Tiger requires it.

The asylum route

A more contentious source of immigration to Ireland in the past decade is asylum and refugee applications. Refugees in Ireland are broadly divided into Geneva Convention Refugees (who fulfil the requirements of the definition of a refugee under the 1951 Convention relating to the Status of Refugees) and Programme refugees (who have been invited to Ireland on foot of a government decision in response to humanitarian requests from the United Nations High Commission on Refugees (UNHCR)) (Moran, 1999: 267). Ireland ratified the UN Convention Relating to the Status of Refugees, commonly known as the Geneva Convention (1951) in 1956. The two primary categories of refugee protection in Ireland are Convention and Programme refugees. The category of asylum seeker is defined as "A person who seeks to be recognised as a refugee in accordance with the terms of the 1951 Geneva Convention relating to the Status of Refugees" (Moran, 1999: 267). I suggest that the category of asylum seeker has become the dominant state mechanism to generate knowledge, laws and social policies. A further category, 'Leave to Remain', defined as "Permission granted to a person to remain in the State granted at the discretion of the Minister for Justice, Equality and Law Reform on humanitarian grounds" has also however, become an important category in the Irish context (Fraser, 2003). This category bestows permission to remain in Ireland by the Minister for Justice, Equality

and Law Reform, but retains a precarious status due to its temporary nature.

Eílis Ward (1999) provides a useful overview of the history of state policies towards refugees and asylum seekers from the foundation of the state in 1922 when Ireland inherited British legislation in relation to 'aliens'. Two pieces of legislation were introduced in 1935 – the Nationality and Citizenship Act and the Aliens Act which replaced the Aliens Restriction Act (1914) and the Aliens Restriction (Amendment) Act (1919), both of which were inherited from the British legal system. The Aliens Act granted authority to the Minister for Justice to regulate all aspects of the lives of non-nationals in the State including their entry to, departure from, movement around and residence in the State. Section 2 of the Act defined an alien as "a person who is not a citizen of Saorstát na hÉireann", however this precluded persons born in the UK.

Ward reports that in 1939, registered aliens numbered 2,610 of whom 1,297 were American, 326 were German, 189 were Italian, 160 were French and 126 were Russian. Following the outbreak of World War II, 588 aliens were admitted to Ireland, the majority being Austrian and German (Ward, 1999: 41). However, Katrina Goldstone demonstrates how Ireland rejected asylum requests and sought vigorously to prevent Jewish refugees from entering Ireland during and following the war (Goldstone, 2000). It was only with UN membership in 1956 that Ireland became involved in providing asylum.

Having joined the UN in 1956, Ireland immediately undertook to participate in the UNHCR's refugee programme for Hungarians displaced by the Soviet invasion, a symbol, Ward suggests, of "Ireland's newly articulated concern to participate in the arena of world politics at the UN" (Ward, 1999: 42). On 13 November 1956 Ireland accepted 250 refugees from Hungary, a figure which later increased to 517. Bryan Fanning (2002a: 89) highlights how a selection policy of the ideal type of Hungarian refugee was formulated, with a preference for Catholic families with a single male breadwinner, enabling the state to ensure that potential refugees would not be a burden on the state while remaining under the strict control of the state. Hungarian refugees were confined to an army barracks in County Clare and their movements restricted. The location (army barracks) is significant as it established an ad-hoc policy whereby the Department of Defence was charged with the support and resettlement of refugees up until the 1980s. They were prevented from accessing work, education, social and language supports and all provision was funded voluntarily, primarily by the Irish Red

Cross (Fanning, 2002a: 88-94). Most Hungarians left Ireland, either formally with the assistance of the Catholic Church or 'disappeared' to the UK (Ward, 1999: 42). There are clear parallels and continuities between the government's approach to the Hungarian refugees and the more recent strategies of dispersal and denial of integration measures such as work and education opportunities as discussed below. Furthermore, the heavy involvement of the voluntary sector in refugee support programmes also continues to this day.

In 1973 and 1974 Ireland accepted 120 people from Chile who, despite being given the right to work, social welfare and public housing, experienced limited integration, and most resettlement was provided by the Committee for Chilean Refugees in Ireland, a voluntary group supported by the Catholic Church (Roche, 1997: 10; Alvaro, 1997: 11; Ward, 1999: 43). From 1979, 582 Vietnamese so-called 'boat people' were accepted as programme refugees following representations from church organisations and private citizens. They were given the right to work, social welfare and public housing and reception measures were organised, again largely by the Red Cross and later by the Vietnamese Refugee Resettlement Committee, established under the authority of the Department of Defence (Vietnamese-Irish Association, 1997: 20; Ward, 1999: 43). 25 Iranian Bahai refugees were accommodated in 1985, were given the right to work, social welfare and public housing, but there were no resettlement measures and support was exclusively provided by Iranian Bahais already resident in the country (Ward, 1999: 44).

Up until the introduction of the 1996 Refugee Act, the Aliens Act of 1935 (as amended in 1946 and 1975) provided the only legal framework for state policy regarding refugees and asylum seekers. Ward (1999) reports that interim procedures for processing asylum claims were based on administrative guidelines outlined in a letter from the Department of Justice to the United Nations in December 1985 rather than on a statutory basis. Thus, in 1985, the Vietnamese Refugee Resettlement Committee was subsumed into the Refugee Resettlement Committee (RRC) under the authority of the Department of Foreign Affairs which was deemed more appropriate for coordination with EU member states on migration matters. In 1991, the Refugee Agency was established to coordinate the admission, reception and resettlement of convention refugees which subsumed the RRC. This was first utilised for the Bosnian refugees displaced by war in Yugoslavia, 1089 of whom arrived in Ireland up to 1999 (Catibusic and Andrews, 1997: 8; Fanning, 2002a: 98). The Bosnian refugees were

given the right to work, social welfare and public housing. They received a state funded reception, along with a resettlement programme, efforts which are praised by Fanning (2002a) but criticised by Halilovic-Pastuovic (2003). Alan Shatter, Fine Gael TD, tabled the 1993 Refugee Protection Bill which was defeated in the Dáil, but an inter-departmental committee was established on non-Irish nationals, and it published a report in November 1993 which provided the framework for the subsequent 1996 Refugee Act (Moran, 1999: 274). Both the 1951 UN Convention and the 1967 Protocol were incorporated into Irish law through the 1996 Refugee Act. At the time this Act was considered quite progressive by interested parties such as the Irish Refugee Council and Amnesty International Ireland (Moran, 1999: 275) although, as will be discussed below, the spirit of this Act was never implemented. I will now examine the unfolding of the selective application and enforcement of relevant legislation and policy, before going on to situate this legislative intervention in a public discursive context, which constructs asylum seekers as a threat to the Celtic Tiger and hence the nation.

Although the Refugee Act (1996) broadened the legal definition of a refugee to include persecution on grounds of gender and sexual orientation, it did not set out a right to legal aid or grant the right to work which was in existence under the previous 'Aliens' legislation. However, the Department of Justice, Equality and Law Reform (DJELR) made a decision not to fully implement the Act (Fanning, 2002a: 99). Thus there has been continuous change to relevant legislative instruments.

The Aliens Act (1935) was amended in 1997 to give increased powers to immigration officers to decide entry of aliens to the state. The Illegal Immigrant (Trafficking) Bill 1999 made it harder to apply for asylum on a number of grounds, principally through attempting to prevent potential asylum applicants reaching Irish borders. These included pre-emptive exclusion through policing of ferry ports (Haughey, 2001a), at the point of departure e.g. Cherbourg in France, where the Irish Refugee Council claims there are Irish customs officers present to prevent passage. Fines for air-carriers and ferry companies found to be carrying undocumented asylum applicants were introduced in 1999 along with repatriation programmes for 'failed asylum applicants' (Fanning, 2002a: 101). With this approach, the 1999 bill in effect criminalised asylum seekers without appropriate documentation along with those who tried to assist them, knowingly or unknowingly. Thus, airlines and shipping companies were forced to assume the role of immigration officers given their legal obligation to

ensure all passengers had appropriate documentation, thus denying certainly the spirit of the 1951 Convention if not the legal obligation deriving from it. These legislative interventions were introduced in response to government and media inspired discourses (Cullen, 1997: 105) which had succeeded in constructing a state under threat from a constructed form of invasion due to the increase in asylum applications. Philip Watt (1997) highlights how inflammatory language regarding 'waves' and 'swarms' of refugees was utilised in both political and media sites when discussing increasing asylum numbers.

The numbers of asylum seekers arriving in Ireland began to rise from 1994. As illustrated in Table 5, the numbers seeking asylum in Ireland increased from 39 applications in 1992, peaking at 11,634 in 2002 (CSO, 2003), declining to 4,766 in 2004 (ORAC, 2005a). Nigerians have consistently been the largest number of asylum seekers followed by Romanians.

Table 5: Asylum Seekers 1993-2005

Year	Number of Applications
1992	39
1993	91
1994	362
1995	424
1996	1,179
1997	3,883
1998	4,626
1999	7,724
2000	10,938
2001	10,325
2002	11,634
2003	7,900
2004	4,766
2005	2,216
Total 1992-2005	66,107

Source: Adapted from Hughes and Quinn, 2004: 26; ORAC, 2005a

However there are significant discrepancies between the numbers applying for asylum and those being granted refugee status. Steve Garner (2004) analysing figures from 1 January 1996, which signified the first substantial increase in applicant numbers, and 31 December 2002, finds that the number of people granted refugee status at first instance was 2,101 with a further 2,366 being granted status on appeal making a total of 4,467. The figures for people granted refugee status are now readily

available from the Office of the Refugee Application Commissioner so to include the 345 for 2003 and 430 in 2004, there were an additional number of refugee applications upheld giving a total 1996 to 2004 of 5,242, representing less than 10 per cent of total applications. Fanning (2002a: 96-97) in his analysis of programme refugee numbers states that 2,333 programme refugees were admitted to Ireland since signing the convention.

It is useful to place these figures in a wider context. On a global scale, on 1 January 2002, the UNHCR reported that 13 million people across the world were 'persons of concern' as it calls refugees, asylum seekers and those seeking to return to countries of origin (UNHCR, 2002). In 2000, the whole of Europe received less than 20 per cent of the world's asylum seekers. In 2001 385,000 asylum applications were made in Europe with, as outlined above, just over 10,000 of these being lodged in Ireland. Asylum seekers comprise a small proportion of immigrants to Ireland, yet, as Garner argues, though "asylum seekers have been numerically inferior to economic migrants in every year except 1999... discussion has been overwhelmingly about legality and threats to the nation that the former pose" (Garner, 2004: 49). Although this broader picture illustrates that asylum seekers and refugees comprise a tiny fraction of incoming migration to Ireland, Ireland was portrayed as being invaded and swamped as I now illustrate.

Developing a narrative of threat

From the mid 1990s, discourses of panic and worry became familiar in political and media fields in relation to the perceived 'influx' of refugees and asylum seekers to Ireland (Guerin, 2002). Paul Cullen (1997c) describes a culture of racism and panic emerging at this time in response to the numbers entering seeking asylum. The media coverage of asylum, immigration and racism was accused of being complicit in developing an anti-immigrant agenda (Guerin, 2002: 92) more importantly, the Irish media were cited as playing a formative role in shaping public opinion about refugees and asylum seekers (Curry, 2000: 149). In a study of popular reaction to the arrival of refugees in Dublin, Curry found that people's attitudes were shaped by "a cluster of beliefs which portray Ireland as currently experiencing a flood of bogus fortune-hunting refugees who are exploiting the welfare system" (Curry, 2000: 149).

Despite attempts by NGOs (for example, V.S.I, 1995; Comhlámh, 1997; Trócaire, 1997) and anti racism projects (DEFY/NYCI, 1996; EYAR, 1997) to

challenge emerging discourses, a number of themes became naturalised in public culture through their continued repetition and circulation. These include the repeated assertion that there is a flood or tide of refugees and asylum seekers entering Ireland; the consistent association of refugees and asylum seekers with crime, begging and a bogus status; that this presence is placing undue burden on Ireland's welfare system and social services and is a threat to Ireland's economic status.

The Irish print media coverage of asylum seekers during 1997, an election year in Ireland, was nothing short of hysterical. Pollak (1999) asserts that Independent Newspapers[4] contributed most significantly to the construction and circulation of sensationalist language regarding immigration, particularly through their use of the 'flood' metaphor. Headlines including 'Floodgates open as new army of poor swamp the country' (*Sunday World*, May 1997), 'Why Irish eyes aren't smiling on the great Romanian invasion' (*Irish Independent*, 7 June, 1997) were commonplace. However, this discursive approach was also evidenced in other broadsheets particularly when the presence of asylum seekers began to be linked to both, perceived pressure on social services and to crime and exploitation. Headlines appeared such as 'Services face overload as refugee flood continues' (*Sunday Business Post*, May 1997), 'Refugees flooding maternity hospitals' (*Evening Herald*, 25 May 1997) suggesting that Irish social welfare services were being exploited but also that this was having a detrimental effect on Irish citizens, particularly in terms of an increase in crime. Thus an association with begging and petty crime was alluded to but also a more serious threat, particularly to women and girls. Such articles included: 'Gardaí move on dole fraud by day trip refugees' (*Irish Independent*, 5 May 1997a) 'Crackdown on 2000 "sponger" refugees' (*Irish Independent*, 5 May, 1997b), 'Refugee Rapists on the Rampage' (*The Star*, 13 June, 1997), led to the idea that unrestricted immigration leads to economic pressures and hence societal unrest. Thus, nations should be entitled to determine the conditions of residence in their territory. For example, *Irish Times* columnist, Kevin Myers suggested that by 'allowing' more refugees into Ireland racism will increase.

> We must have controls over immigration…And we should certainly not expect the least advantaged and least educated communities in Dublin and elsewhere

[4] Independent Newspapers is Ireland's largest newspaper group, accounting for two-thirds of the national daily newspapers sold in the state and 95 per cent of the Irish-owned Sunday newspaper market (Pollak, 1999: 36). The group includes Ireland's largest selling newspaper, the daily broadsheet, the *Irish Independent*, Ireland's largest selling Sunday newspaper, the *Sunday Independent*, the only Dublin evening newspaper, the *Evening Herald* and Ireland's best selling tabloid, the *Sunday World*. The group also had shares in *The Star* tabloid and the broadsheet, the *Sunday Tribune* (Haughey, 2001b: 129).

> to be the sole unassisted hosts of ghettos and newcomers. Down that road lies certain disaster (Myers, 1998: 15).

The main thrust of these discourses is to highlight the dangers of cultural mixture and that the state's job is to look after its own people, as articulated by former *Sunday Independent* columnist, Mary Ellen Synon:

> The State has an obligation to secure its borders and to decide who will enter; and to decide on the grounds of what is best for Ireland, and not on the grounds of what is best for the immigrants (Synon, *Sunday Independent* quoted in Calypso, 1998).

This perception of a state under threat was further exacerbated through the visual presentation of the state apparatus in crisis when the Refugee Applications centre closed due to over-crowding in November 1999 (Haughey, 2001b: 130). With long queues of asylum seeking parents and children being televised and staff 'swamped' by such an 'invasion', the perception of a state under siege and unable to cope was represented (Fanning, 2002a: 102).

Such discourses, which led to the demonisation of asylum seekers and refugees, were not confined to the media but visible in political discourse. The suspicion that most asylum seekers were fraudulent was reinforced by comments by the then Minister for Justice, Equality and Law Reform, John O'Donoghue which suggested that at most 10 per cent of asylum seekers would be found to be refugees when their claims were examined (Cullen, 1998). This kind of suspicion around the veracity of asylum seekers need for refuge was linked to Ireland's new found status as the 'Celtic Tiger' by the Minister. In a speech to the Irish Business and Employers Confederation (IBEC) on 30 September, 1999, Minister for Justice, Equality and Law Reform, John O'Donoghue said:

> In the early years of this decade and prior to that, our relatively high unemployment rates and low social welfare payments ensured that illegal immigrants invoking the asylum convention targeted the more prosperous countries – even small ones like Denmark and Finland. Let us be clear about it. Our current economic boom is making us a target (O'Donoghue, 1999).

These political sentiments of the nation's success under threat from opportunists were expressed more explicitly by Noel O'Flynn, Fianna Fail TD:

> We're against the spongers, the freeloaders, the people screwing the system. Too many are coming to Ireland and too many to Cork in my view…I'm saying we will have to close the doors. The majority of them are here for economic reasons and they are thumbing their noses up at Irish hospitality and demanding

> everything under the guise of the Geneva Convention while the taxpayer is paying for it all (*The Irish Times*, 29 January, 2002).

Noel O'Flynn did not apologise for this statement nor was he sanctioned by the Taoiseach; rather he topped the poll in the 2002 general election.

By 1999 extreme discourses of 'welfare scroungers', fears of 'black ghettos' and the threat to the host state had become sufficiently naturalised for the state to begin a regime of physical and social exclusion of asylum seekers and refugees. The portrayal of asylum seekers' presence as a crisis (Balibar, 1991) clearly mirrors the responses to the arrival of the Hungarian Programme refugees along with the perception of both a temporary situation and the need to introduce deterrents. However, as my approach in this dissertation suggests, such discourses and representations of crisis may have provided opportunities for the Irish state to design and implement extreme and racist regimes of control under the guise of efficiency and common-sense. As Schuster argues:

> In seeking to assert control over their borders, European states have developed regimes, sets of practices, that once would only have been possible in war-time, but that today are considered 'normal', part of the everyday experience of hundreds of thousands of people across Europe (Schuster, 2003: 246).

The Refugee Act was eventually amended in November 2000 establishing the infrastructure for the application, processing and appeals systems regarding refugee status. This included the establishment of the Office of the Refugee Application Commissioner (ORAC) which has responsibility for determining asylum applications and the Refugee Appeals Tribunal (RAT), which has responsibility for hearing appeals arising from ORAC decisions. This infrastructure is primarily governed by section 11(1) of the Immigration Act, 1999, section 9 of the Illegal Immigrant Trafficking Act, 2000, section 7 of the Immigrant Act, 2003 and section 16 of the Immigration Act, 2004, which are deemed to meet one of the goals expressed by the Department of Justice, namely the administration of an efficient and speedy process. This infrastructure has also served to introduce a number of EU-sponsored measures, including, accelerated procedures/prioritisation, the notion of safe countries of origin and the shifting of the burden of proof to the applicant. The Department of Justice, Equality and Law Reform stated that these new measures

> ...are based on the experience of operating the Refugee Act...in particular in dealing with the high level of unfounded and abusive applications for asylum and the high number of 'no shows' at interviews, which are tying up large

> amounts of resources which could be better used to provide support to genuine refugees (Department of Justice, Equality and Law Reform, 12 September 2003).

This was consistent with Minister for Justice, Equality and Law Reform's view that the measures were necessary to:

> ...meet the dual challenge of providing protection speedily to those who require it while at the same time dealing with the high level of abuse of our process which has been taking place over a considerable period of time (Department of Justice, Equality and Law Reform, 2004a).

This discourse of suspicion continues - in May 2005, Minister for Justice, Equality and Law Reform, Michael McDowell stated that asylum seekers were telling "cock and bull stories" to gain entry to Ireland and that "he would prefer to interview these people at the airport, but the UN insists that I go through due process" (Holland, 2005: 10). Together, I argue, these discourses of bogus, criminal asylum seekers and refugees serve to construct a regime of representation, whereby refugees and asylum seekers are perceived as exploiting Irish social services, sponging off the welfare system and preventing the vulnerable in Ireland from accessing adequate housing and welfare. Thus, the state introduced a complex system for controlling and, I argue, in minimising the numbers of applicants in Ireland, as I now outline.

Architecture of confinement

Persons arriving at Irish borders to seek asylum are initially interviewed by an Immigration Officer in order to establish "the person's identity and nationality, the general grounds upon which the proposed application is based, the transport and route taken to reach Ireland as well as the legal basis for entry into or presence in the State" (Quinn and Hughes, 2005a: 3). Once applicants have been allowed leave to land, they are required to report to the Office of the Refugee Applications Commissioner (ORAC) in Dublin to make their application. Those who do not have the initial border interview will do so at the ORAC offices where the majority of applicants tend to make their initial application. In 2004 4,766 applications were made, 89 per cent of which went directly to ORAC (ORAC, 2005b: 31).

As detailed on ORAC's website, (ORAC, 2005c), following the preliminary interview, an ASY1 form is completed followed by a detailed questionnaire. Applicants are photographed and fingerprinted and issued with a Temporary Residence Certificate/card along with information on the application process. Applicants are

referred to the Reception and Integration Agency (RIA) which coordinates accommodation and support measures and are then sent to one of three reception centres in Dublin where they remain for 10 to 14 days. Since 2001, applicants are then dispersed to a direct provision centre outside the Dublin area, which I discuss in more detail below. A substantive interview is then scheduled within 6 months.

These procedures were introduced under the Immigration Act 2003 with its accelerated procedures/prioritisation directives. On 15 September 2003, the Minister for Justice, Equality and Law Reform issued a directive to the Refugee Applications Commissioner to prioritise the countries designated as 'safe countries of origin' under the Refugee Act 1996 (Safe Countries of Origin) Order 2003. Designations for this category are based on whether a country is signatory to certain international human rights instruments, whether it is deemed as having a democratic political system and an independent judiciary and whether it is governed by the rule of law. With such a designation the onus is on the applicant to "rebut the presumption that they are not in need of refugee protection" (Quinn and Hughes, 2005a: 26). With the prioritisation directive, substantive interviews are held within 9-10 working days and include a 'manifestly unfounded' designation to apply to certain categories of asylum applicants. Such applicants have a shorter time to appeal and no oral hearing at appeal. Mullally suggests that Ireland is adopting fast tracking measures as part of the move towards a harmonised EU asylum policy (Mullally, 2003: 147).

In either case, the ORAC caseworker will consult the ORAC Country of Origin Information/Refugee Status Determination Unit (COI/RSD) which plays a key role in anticipating which countries are determined safe and therefore not covered by asylum protection in Ireland (ORAC, 2005b). This process placed increased emphasis on what is described as the 'credibility' of applicants, namely adequate explanations why people may have false documentation or no documentation, and why there may have been delays in applying for asylum. This has been criticised by the Irish Refugee Council as highlighting immigration control rather than refugee protection (IRC, 2003). Based on this information and interview process, the ORAC caseworker makes a recommendation to the Minister for Justice, Equality and Law Reform regarding refugee status. Applicants who are refused status are entitled to appeal to the Refugee Appeals Tribunal within 15 working days of notification. There are broadly two appeal processes – accelerated appeals are processed within five weeks, while standard appeals take approximately four months (RAT, 2004: 40). During the time that these

applications are being processed applicants are accommodated through the state's dispersal and direct provision programme as I now discuss.

Until April 2000, asylum applicants were provided with the same welfare support as others in the state including means-tested payments through the Supplementary Welfare Allowance Scheme and where applicable, rent allowance. Up until then, the majority of asylum applicants were located in private rented accommodation, often in bed and breakfast in Dublin, under the responsibility of the Eastern Health Board (Quinn and Hughes, 2005b: 5). However, growing public disquiet with regard to perceived sponging asylum seekers led to the establishment in 1999 of the Directorate for Asylum Support Services under the aegis of the Department of Justice, Equality and Law Reform. The directorate oversaw the introduction of direct provision and dispersal systems on 10 April 2000. The rationale provided by the government for these policies was articulated in two ways – firstly accommodation supply in Dublin was deemed expensive and limited. Secondly, "...a concentration of asylum applicants in a few locations was thought to be undesirable because it inhibited integration" (Dáil Éireann Vol. 525, 2000). Determining where they are allowed to live in effect marked the beginning of the new regime of controlling asylum seekers.

The direct provision and dispersal systems provided accommodation, meals and snacks for asylum seekers plus an allowance of 19.05 euro per week per adult and 9.52 euro per week per child (these rates have not increased since that date). However asylum seekers were neither permitted to seek work nor education (Comhlámh, 2001; Free Legal Advice Centre, 2003). Alongside this, the policy of dispersal was introduced which saw asylum seekers located in one of two types of accommodation centres – firstly short stay reception centres in the Dublin area where the initial processing of applications is dealt with followed by longer stay accommodation centres dispersed throughout the country (Quinn and Hughes, 2005b: 1). Prior to the introduction of the Habitual Residence Condition (HRC) asylum applicants were also entitled to child benefit, however, those who entered the state after May 1 2004 are no longer entitled to this or any social assistance payments though asylum applicants may still be entitled to Exceptional Needs Payments under the Supplementary Welfare Allowance towards the costs of travel and family related items (Quinn and Hughes, 2005b: 5).

The Directorate for Asylum Support Services was superseded by the Reception and Integration Agency (RIA) on 2 April 2001. The RIA has full responsibility for direct provision and dispersal but remains under the auspices of the Department of Justice, Equality and Law Reform. Originally the RIA was to have statutory powers but in November 2002, the Minister for Justice, Equality and Law Reform announced that:

> ...the Government is signalling a stronger focus on a whole-of-government approach to the issues [and] the most effective way of ensuring delivery of services to refugees and others is by the relevant statutory bodies retaining primary responsibility for them (Department of Justice, Equality and Law Reform, 2002).

By March 2005, 37,000 asylum applicants had been accommodated in the direct provision system in 78 centres around the country comprising 4 reception centres, 10 self-catering centres and 64 accommodation centres with the south western region (Cork, Kerry, Limerick and Clare) and Dublin region (Dublin and Kildare) accommodating the highest number of centres. In 2005, Dublin accommodated 1755 applicants; Meath, 800; Cork, 1155 and Kerry, 579 (Quinn and Hughes, 2005b: 6-7).

Fanning et al's (2001) study of asylum seeking children investigated the experiences of asylum seekers in dispersal and direct provision and reported considerable social exclusion, deprivation and poverty. The study also claims that there is intimidation of asylum seekers by hostel staff. This is consistent with other reports (Irish Refugee Council, 2001; Comhlámh, 2001; FLAC, 2003; Manandhar et al, 2005) which all raise the negative impact that dispersal and direct provision can have on dispersed asylum applicants. The issues raised include severe boredom, lack of control over food, times for eating, menu cycles, but also the ban on work and education, threats to mental health and stability. The RIA has admitted that at the end of February 2005, the duration of stay for 60 per cent of asylum seekers was at least one year or more (Quinn and Hughes, 2005b: 9).

The parallels with the experience of the Hungarian refugees some 40 years earlier are apparent. However the initial positive public response to the Hungarian refugees was not matched in the reaction towards dispersal centres. In early 2000, there was widespread media coverage of local hostility to asylum seekers, particularly in places such as Clogheen, Co Tipperary and Corofin, Co Clare. These expressions of hostility included an arson attack on the hotel earmarked for the asylum seekers in Clogheen. Discourses abounded regarding the dangers of AIDS, the lack of medical

screening of those entering the country, the threat of crime and the dumping of asylum seekers on local communities (Fanning, 2002a: 105). These discourses succeeded in representing the presence of asylum seekers as a social problem that asylum seekers had created and one which rural Ireland would have to take the burden.

Steven Loyal (2003) describes the entire asylum assessment procedure as institutionally racist, particularly the accelerated processing procedures and the actual interview process, which he asserts is staffed by untrained retired gardaí and former civil servants. While acknowledging that the accelerated review process or 'manifestly unfounded' procedure was introduced to "speed up the asylum processing system and to make it more efficient", Loyal asserts that this has merely served to promote the notion of illegal asylum seekers and "collectively frame [asylum seekers] as a threat ..." (2003: 77).

Criticism has been raised by several groups including the Catholic Church and NGOs working with asylum seekers. However, this is often done in a way which either implicitly or explicitly suggests that if it was a fair and transparent process, deportation would be justified. For example, Joan Roddy of the Bishops' Commission for Justice and Peace suggests that:

> Deportation ...is an inevitable part of the asylum process, but while deportation following a prompt and fair consideration of an application can be justified, it is hard to condone the deportation of those who have been in the country for several years and who have settled into life here (Roddy, 2002: 331).

This appears to contradict the sentiment of many of these NGOs who criticise the dispersal policies. Roddy herself criticises the larger dispersal centres which hold up to 600 people as "the official policy seems to be to segregate rather than to integrate asylum seekers into the community" (Roddy, 2002: 331). However, it is clear that the accelerated system has led to the gradual increase in deportations and associated detentions.

Deportations and detention

According to Quinn and Hughes (2005a: 32), "it is the policy of the Irish government to repatriate failed asylum seekers to their country of origin, voluntarily if possible". In order to facilitate deportations, Ireland has made return agreements with Poland, Nigeria, Romania and Bulgaria. Some deportations, euphemistically referred to as 'repatriations', with deportees interestingly referred to as 'returning migrants', are funded through the International Organisation for Migration (IOM) voluntary return programmes. There are three specific IOM programmes aimed at asylum seekers, unaccompanied minors and so-called non-national families with Irish citizen children. Under such programmes, "...returning migrants are given assistance to return and in some cases assistance to reintegrate" (Quinn and Hughes, 2005a: 32) often in the form of training or social security.

The numbers being deported have been increasing - in 1999, 102 deportation orders were signed while 6 deportation orders were effected and 37 voluntary returns effected. By 2001, 2,025 deportation orders were signed with 365 deportation orders effected and 365 voluntary returns effected. In 2003, 2,411 deportation orders were signed leading to 590 deportations and 762 voluntary returns (Department of Justice, Equality and Law Reform, 2004b).

A related matter is immigration related detention in Ireland. Mark Kelly (2005) carried out an independent report for the Irish Refugee Council (IRC), the Irish Penal Reform Trust (IPRT) and the Immigrant Council of Ireland (ICI). In his report, Kelly reports that in 2003-2004, a total of 2,798 people were held in prisons in Ireland for immigration-related reasons, including applicants for asylum and people due to be deported.

The Irish Refugee Council claims that 4,477 people were refused leave to land in 2004 (IRC, 2005). Over 90 per cent of people detained in Ireland for immigration related reasons are held in either Cloverhill Prison in Dublin (male detainees) or the Dóchas centre at Mountjoy Prison (female detainees). The report finds that "...prisons are...inappropriate places in which to hold immigration detainees...It recommends that the practice of holding immigration detainees in prisons in Ireland be brought to an end" (Kelly, 2005: 4).

Institutionalisation of racialised regime of representations

A significant outcome of the weighty administrative apparatus around asylum procedures in Ireland has been the development of a racial language around those subject to these procedures. The most common has been the term 'non-national' to describe non-EU migrants which Ronit Lentin suggests replaced the "no-longer-acceptable" aliens phrased by the 1935 Aliens Act (Lentin, 2006: 190). The term 'Irish Born children (or as the government acronym named it, IBCs) is another commonly used term to refer to children born in Ireland prior to January 2005 to non-EU migrants. The importance of these categorisations lies in their power to bestow identities, rights and entitlements, but is also evidenced in the institutional capacities of such categorisations. For example, an 'IBC unit' was established in the Department of Justice, Equality and Law Reform (DJELR) to process the residency applications of parents of so-called Irish born children (DJELR, 2005a: 44).

Thus the state, in dividing the population into categories, engages its power to regulate how subjects are considered – be that national and belonging or non national and alien. This is evidenced in the intersection of state technologies, for example census, with subjective terminology, for example Travellers as ethnic, as examined in chapter five. Though the legal and administrative categories of asylum seeker, refugee, and economic migrant are important given the rights and entitlements that they confer, these entitlements become naturalised and routinised through government and NGO practices. Such categorisations makes it normal to 'disperse' individuals arriving in Ireland seeking protection to a hostel in any part of the country for anything from 6 months to 4 years, without education, language provision, money or work.

However, the most significant government activity in recent years in the quest to manage immigration, both labour and asylum, is the gradual limiting of citizenship rights, which is examined in detail in chapter eight. Since the foundation of the Irish State, citizenship has been granted to all persons born on the territory of Ireland. Prior to the 1998 Belfast Agreement this right was provided for in legislation through Section 6 of the Nationality and Citizenship Act 1956. Through the Belfast Agreement, Article 2 was inserted into the Constitution, which stated that any person born on the island of Ireland (Northern Ireland and the Republic of Ireland) was entitled to citizenship:

> It is the entitlement and birthright of every person born in the island of Ireland, which includes its islands and seas, to be part of the Irish nation. That is also the entitlement of all persons otherwise qualified in accordance with law to be citizens of Ireland. Furthermore, the Irish nation cherishes its special affinity with people of Irish ancestry living abroad who share its cultural identity and heritage (Bunreacht na hÉireann, 9th amendment, 1998).

This article had the effect of placing the *jus soli* principle, where citizenship is acquired by place of birth, in a constitutional framework. The Fajujonu V Minister for Justice [1990] Supreme Court ruling in 1989 had already found that the Irish born and therefore Irish citizen child of a non-national couple had a right to the "care, company and parentage" of his or her family in the State (O'Connell and Smyth, 2003: 230). This ruling thereby granted residency entitlements to relevant non national families. In a number of cases, at the advice of government or NGOs, asylum seeking families opted out of the asylum process and instead applied for residency on the grounds of their Irish citizen child.

However, the Lobe and Osayande V Minister for Justice, Equality and Law Reform Supreme Court ruling on January 23 2003 found that non EU parents of Irish children should not automatically gain residency rights (O'Connell and Smyth, 2003: 235). In the Supreme Court determination, a five to two majority ruling decided that non-EU parents of Irish citizen children and their non-EU siblings are not entitled to live in Ireland by virtue of having an Irish citizen child. The Chief Justice in the Lobe and Osayande cases said that their cases could be distinguished from the Fajujonu case of 1990 because the factual and statutory context in which the Minister was required to decide on a deportation order had radically altered since then (Coulter, 2003). In fact, the Supreme Court privileged the 'integrity of the asylum process' above the rights of citizen children to enjoy the care and protection of their non citizen parents (NCCRI, 2003a: 22). In July 2003 the Government announced that immigrants could no longer seek residency based on their child's Irish citizenship and suspended the processing of claims made on such a basis.

This gradual erosion of legally backed residency was copperfastened through the referendum held in Ireland on 20 June 2004 on citizenship. On 10 March 2004, Minister for Justice, Equality and Law Reform, Michael McDowell announced his intention to seek the referendum, saying "...it was a measure to remove an incentive for foreign mothers to give birth in Irish hospitals" (Beesley, 2004a). However, the reasons cited for the referendum changed throughout the campaign as I discuss in

chapter eight, moving between pleading 'masters' of the maternity hospitals who were apparently overrun by pregnant asylum seekers, and 'our' duties to Europe following asylum claims being made under the Good Friday Agreement in the Northern jurisdiction. The referendum, passed by a large majority of voters (79.8 per cent and turnout was high at 60 per cent), led to a constitutional amendment that provides a constitutional entitlement to citizenship only to children born in Ireland who have one parent who is, or who is entitled to be, an Irish citizen. Thus, the Citizenship Referendum has fundamentally changed how Irishness is legally constituted but more significantly, it provides the clearest representation of a move from soil to blood in signifying who belongs in terms of Irishness as I explore in more detail in chapters seven and eight.

Conclusion

This chapter outlined the key elements apparent in the politics of control axis of the regime of representations invoked by the Irish state. Here the government seeks to control access to the territory while simultaneously seeking to enable the free movement of desirable and necessary workers to sustain the Celtic Tiger. The negotiation of such tensions has been accomplished by creating the necessary mechanisms to enable the movement of necessary labour while ensuring that associated rights and entitlements are restricted or eliminated. A reactionary and contingent set of technologies is evidenced through the plethora of legislation, policies and practices as outlined, relating to both the labour route and the asylum routes to accessing the Irish territory.

Such governmental technologies have collectively integrated with inflammatory discourses from government and media sources to form an effective racialised regime of representations in controlling and managing 'undesirable' immigration. This is achieved through euphemisms such as 'IBC' and 'non-national', and classifications such as 'leave to remain'. These tend to be used unproblematically in the mass media and serve to elide differences between asylum seekers and refugees, resulting in the construction of some categories of immigrants as undesirable and unproductive. Thus, the intersection of the discursive and representational means in which categories of a population are identified and signified, and the institutional and organisational technologies through which such knowledge is naturalised has profound

implications for those subject to such technologies. It also has consequences for the rules of belonging in Ireland, as evidenced by the Citizenship Referendum passed in 2004. Having outlined the politics of control axis of regime of representations active in shaping Irishness, I go on to discuss the politics of caring aspect in the next chapter.

Chapter 5

The Politics of Caring: The Emergence of a Race Relations Infrastructure

Introduction

Chapter four presented an overview of the axis of the politics of control of what I term Ireland's racialised regime of representations. The politics of control involved government technologies including categorisations, law and social policy along with inflammatory discourses from government and media sources. I go on now to explore what I refer to as Ireland's politics of caring, the second aspect of this matrix. This chapter charts the emergence of this politics of caring axis, examining how this infrastructure has served to constitute difference as the key identitarian category, and interculturalism as the key policy goal. I engage in this exploration by focusing on what I refer to as the dialectical constitution of forms of belonging of Irishness which have occurred as a result of the dynamic between government sponsored immigration control measures and anti racism interventions from a range of sources, that promote a multicultural Ireland.

In examining deliberate and inadvertent interventions into Ireland's changing ethnic landscape (Lentin, 2001: 2), I seek to focus on law and education as key strands that are apparent in this landscape, within a discursive framework of difference and interculturalism. In doing so, I highlight how an interest in difference has been developing through a number of routes, primarily through state and non state organisations charged with positively promoting a more diverse Ireland, but also through those subject to such distinctions in advocating for their rights on this basis.

This line of exploration is relevant in showing how difference and interculturalism have impacted on Irishness, either implicitly or explicitly. While the materiality of changing race relations has been privileged in some of the literature on a changing Ireland (e.g., Loyal and Allen, 2006), I wish to highlight how this is mediated through the promotion of cultural differences in public, popular and official discourses and representations. Thus, as I argue through this dissertation, the categories, discourses and representations utilised, the meanings which are attached to these signifiers, and how these meanings become institutionalised through routine

usage, all contribute to the constitution of who belongs in twenty first century Ireland and who does not.

My argument is that changing conceptualisations of Irishness are due not only to state actions but are also derived from anti-racism discourses and practices. In section one of this chapter, I situate the history of anti-racism in Ireland as emanating from the missionary tradition which reveals some key features that are of interest in examining the contemporary construction of belonging. The Traveller movement is widely acknowledged as a catalyst in the development of a unique form of anti racism to Ireland (McVeigh, 2002). Other features include the promotion of a partnership/community development approach to anti racism in Ireland (McVeigh, 2002; Lentin, A. 2004a), the involvement of missionary and development worker organisations in early anti-racism campaigns and the legacy of the Northern Ireland conflict. I argue that these features have in fact contributed a particular framework to contemporary activity in ways perhaps not initially intended.

The second section of the chapter overviews the establishment of a number of organisations in the 1990s including the National Consultative Committee on Racism and Interculturalism (NCCRI), the Equality Authority and the Irish Human Rights Commission along with legislation which enabled their establishment. In doing so I argue that the emergence of the race relations infrastructure in Ireland can be traced back to the legacy of key interventions outlined in section one. In tracing the origins of some of the terms that are now in everyday usage, such as interculturalism and difference, I analyse the trajectory of their introduction and trace the migration of such terms.

Against this background, the third section of the chapter illustrates the generative capacities of the interaction between institutional and discursive technologies. This is done through an examination of developments relating to Travellers. Though the consensus approach to anti racism in Ireland has certainly been influential in achieving certain objectives for partners such as Pavee Point Traveller Centre and the NCCRI in the context of census recognition for Travellers, I also discuss the unintended consequences of such developments in terms of the creation of Ireland's race relations infrastructure.

Overview of the emergence of anti racism in Ireland

Most commentators consider the history of anti racism in Ireland as relatively short, becoming a significant basis for collective action only in recent years (Tannam, 2002: 193; McVeigh, 2002: 211; Lentin, A, 2004a: 154). While there was some voluntary led work over the years on anti racism or anti discrimination, the 1990s saw the institutionalisation of wide ranging legislation alongside state-led, and to an extent community-led, awareness raising campaigns. This was seen as the beginning of a new phase in the partnership approach to anti racism in Ireland or perhaps the beginning of the end of what many see as the compromised position of the Department of Justice, Equality and Law Reform charged with overseeing both awareness raising programmes on anti racism while concurrently managing what some have suggested are institutionally racist policies on refugees, immigrants and Travellers (McVeigh, 2002: 212). In fact I argue that this phase of a fledgling anti racism has actually contributed a significant legacy in terms of conceptual and institutional approaches to anti racism in Ireland.

I want to argue that there are several parallel discursive and institutional frameworks which ultimately led to the institutionalisation of anti-racism. I chart the interrelationships between the development of differentialist discursive frameworks, the pursuit of relevant anti racist legislation, the struggle for resources by anti racism organisations and the promotion of community development principles. The progression from anti racism support groups to institutionalised anti racism has continued a trajectory evidenced from the foundation of the state of a carefully constructed 'colonisation by caring' approach in the racial field. With this approach, those in need of caring are identified, categorised and managed but generally in relation to how they impact the ideal of Irishness at a particular time. As I demonstrate, this has largely developed in terms of highlighting a politics of difference in order to pursue rights through law, but mostly through education and awareness raising measures.

Colonisation by caring

Traditionally, Ireland has been one of the world's major exporters of missionaries (Hogan, 1990). In the nineteenth century, Irish missionaries played a major role in the British Empire's education system. In 1965, the number of Irish

missionaries in the 'Third World' had peaked at 7,085 in 85 orders, but these numbers have declined constantly ever since (Hogan, 1990). By the 1970s missionary work had changed under the influence of Vatican II and liberation theology, and returning Irish missionaries brought home radical messages, particularly from Latin America. This is considered a turning-point for Irish involvement with what was then called the 'Third World' or the 'Developing World' (Griesshaber, 1999) reflecting an increased Irish openness to global issues. This included the start of the Bilateral Aid Programmes, the emergence of new secular development agencies and the dramatic change in volunteer composition, from missionaries to lay development workers (Hanan, 1996).

Gorta, the State-run but voluntarily-financed agricultural development agency, was the first strong Irish 'Third World charity', although the British aid agencies, Oxfam and Christian Aid, already enjoyed considerable support in the country. Concern which was set up in 1966 during the Biafra war as Africa Concern and broadened its name and mandate during the Bangladesh crisis of 1970, had made the link from 'black babies'[1] to aid in many households in Ireland, supporting both emergency operations and longer-term development projects. Development agencies, including Trocaire, established in 1973, provided new links for Ireland with the 'Third World' and new opportunities for work overseas. Comhlámh, the returned development workers association, was set up in 1973 to support these workers on their return to Ireland and to harness their experiences and energies to raise awareness and lobby for change on global issues (Griesshaber, 1999).

In 1974, Garret FitzGerald, as Minister for Foreign Affairs, presided over a major expansion of Ireland's foreign policy. He had campaigned vigorously for Ireland's accession to the EEC in the 1972 referendum and as a member of the EEC, Ireland was expected to contribute to European overseas development funds. Ireland's Bilateral Assistance Programme, established in 1974, concentrated aid on five priority countries: Lesotho, Tanzania, Zambia, Sudan and India (the last was subsequently dropped) leading to a substantial increase in the number of lay development workers overseas in the 1970s (Hanan, 1996).

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[1] Collections for 'Black Babies' were until recently a common feature of the Irish Catholic Church's missionary work for so-called Third World countries. The image of a hungry looking, begging child appeared on collection boxes and in missionary publicity material in Irish public culture from the 1970s (Fitzgerald, 1992). Representations of Africa in Irish public culture have focused on African inferiority and need for help through the dialectical production of Irish generosity through missionary and development work.

Thus, I argue that Ireland's encounter with otherness has been particularly informed through visual and discursive formations circulating through missionary and development aid endeavours. MacÉinrí (2006: 259) extends this, arguing that "discourses of 'race' in Ireland in the immediate pre- and post-independence period …particular[ly] …nationalist and official state ideologies" played a key role in shaping the historical specificity of Irish racism. According to Griesshaber (1999), in early missionary discourse, encounters with Africa are represented on the basis of converting pagans to Christianity as their only means of being saved. This message and project of conversion promoted representations of hierarchical dualities by emphasising the transition from African child-like existence to European and Christian maturity. While these representations change relative to the cultural context in which they are constructed and reproduced, I suggest, following Nederveen Pieterse (1992) and Hall (1997), that such representations can be found from early modernity to the present day. This highlights change but crucially, continuities in terms of reproducing the hierarchical relationships based on differences of self and other. What is of particular interest is how aspects of domination have become naturalised in the Irish public sphere and serve to clarify self and other through stereotypical constructions of inferiority, backwardness and need for help, ultimately set in a colonisation by caring regime of representations. Irish voluntary work in countries of the South offered the traditional charitable opportunity to 'help those less fortunate', but there was also the more politically motivated support for newly independent ex-colonies, and those still struggling for independence (MacÉinrí, 2006: 260).

The Anti-Apartheid Movement had a significant impact on conceptualising the challenges with regard to racism and discrimination in Ireland from the 1960s to the 1990s. Led by South African political exile Kader Asmal, his wife, Louise, and Marius Schoon, coordinator of Comhlámh, this movement brought together left and liberal politicians, church people and individual human rights activists. Through this movement and its lobbying against neo-Nazi racist activities being organised from Ireland, a focus emerged on the absence of legislation around issues of discrimination. In the early 1980s, concerns were raised by Ben Briscoe, TD around the activities of the Irish National Socialist Party who were allegedly using Ireland to distribute racist materials which was made possible through an absence of appropriate legislation. In correspondence between Deputy Briscoe, Comhlámh, Michael Noonan, then Minister

for Justice, mediated through *The Irish Times* between March and October 1985, it was revealed that:

> With the exception of Turkey, Ireland stands alone among other European countries in having no effective legislation on race relations. Despite the fact that it was a signatory to the United Nations Charter on Racial discrimination in 1968, this has not yet been ratified in Irish law…The absence of a race-relations act in Ireland has meant that minority groups within the country remain unprotected by law in cases of discrimination against them… (Comhlámh, 1985-86).

MacGréil (1977) had by this time identified the need for a Minorities Rights Act, having pointed out that according to his study of 'social distance':

> …there seems to be a small but significant percentage of 'hard-core' racialists among the respondents. The willingness to discriminate against racial minorities…by more than a quarter of the respondents is sufficient warning to merit legislative protection for a potential future racial minority and for those of Black or Coloured appearance already resident in Ireland (MacGréil, 1977: 352).

Kadar Asmal, lecturer in law in Trinity College and Chairman of the Irish Anti-Apartheid Movement in 1985, outlined the need for such legislation in *Comhlámh News* (1985) which was dedicated to the issue of race and Ireland. Having identified how he considers the law essential to "...protection from incitement to racialist violence as well as rejection, based on colour, of access to services such as housing, transport, hotels and pubs…", Asmal goes on to highlight that "the law may not be a perfect tool to deal with prejudice, it is true, but at least it assists the victims of such discrimination to assert their rights, which are hollow mockery in Ireland at present" (Asmal, 1985: 6-7).

By then, the issue of rights and legislation was considered a priority in the fledgling anti racism movement coming as it did following the widespread upset and unrest about the 1981 Hunger Strikes in Northern Ireland, and as McVeigh notes "It is not coincidental that this [distinctive Irish anti-racism] developed alongside the emergent analysis of anti-Irish racism in Britain" (McVeigh, 2002: 215). Liz Curtis's book *Nothing but the Same Old Story* (1984) about anti Irish racism was significant in re-emphasising the colonial experience of the Irish as on-going, but more important was the emphasis on solidarity with other colonised nations who may be subject to similar racialisation. This type of solidarity coming out of the Anti-Apartheid Movement was exemplified by the stance in 1986 of the Dunnes Stores strikers who refused to sell goods from South Africa.

The wider context was provided by a report published in November, 1985, by the European Parliament's Inquiry Committee on Fascism and Racism (Evrigenis, 1985) highlighting that racism was on the increase in the then EEC. As highlighted above, Ireland had signed the UN International Convention on the Elimination of All Forms of Racial Discrimination in 1968, but it was 1983 before an Inter-Departmental Committee was established to examine Ireland's ratification of International Covenants and Conventions. In 1986, the Minister for Equality and Law Reform, Mervyn Taylor introduced the Incitement to Hatred Bill which, while at first not receiving government support, was enacted in 1989. This Act recognised Travellers and minority groups for the first time, although it was not an effective legal instrument. It was only with the enactment of the Employment Equality Act (1998) and the Equal Status Act (2000) that a legislative framework was provided, which enabled Ireland to eventually ratify the UN Convention on the Elimination of All Forms of Racism in 2001.

The emphasis on solidarity or empathy with 'those less fortunate' articulated through missionary and development aid discourses, pre- and post-independence discourses re-emerges in a putative solidarity with global famine in the majority world and immigration to Ireland in contemporary times. Thus the debate regarding Ireland's status as a colonised nation and the role of memory in Ireland's historical experiences of famine and emigration discussed in chapter three dialectically integrate with its parallel role in conversion and enlightenment through missionary and aid policies and practices.

Travellers mobilisation

As the Traveller movement is widely acknowledged as the key catalyst in the development of a unique form of anti racism to Ireland (Lentin, A, 2004a), I now explore the transformation of the political analysis of Traveller oppression in the late 1980s from one of discrimination to one which explained "...Traveller disadvantage in terms of ethnicity and racism" (McVeigh, 2002: 214). I am interested here in how this occurred through the deliberate discursive intervention of particular individuals and groups which I argue significantly shaped how anti racism in Ireland subsequently developed.

> The dichotomy of 'black-white' that has sometimes occurred in Britain and the USA (Mac an Ghaill, 1999) has been avoided in Ireland principally through the

> central role that Traveller-led organisations have played in Irish anti-racism (Tannam, 2002: 193).

Similarly, McVeigh argues that "...Irish anti-racism is unique in the sense that it is grounded in the experience of an indigenous, nomadic group" (McVeigh, 2002: 220). The emergence of this involvement by Travellers in lobbying for change can be traced back to a number of interventions both at state and voluntary levels undertaken in the 1960s.

From the early 1960s the 'situation' of Irish Travellers began to provoke public discourse. Following the first *Commission on Itinerancy* in 1963, a group of clerics, former aid workers and supporters came together to represent Travellers' interests. The group, called the Traveller Support Movement, actively campaigned for assimilation through its Itinerant Settlement Committees. Meanwhile, groups of Irish Travellers itself engaged in organised protests and resisted evictions all over the country. These challenges around Travellers' accommodation rights were not constructed in discourses of racism or anti racism, but were the precursor to collectivising around Travellers' 'right' to be different.

In 1980 a Traveller woman, Roselle McDonald, went to court to try to stop the evictions from roadside camps. She won a ruling that Travellers could not be evicted from local authority property without being offered a suitable alternative. In 1981, Dublin County Council tried to open the new Tallaght by-pass. The land was home to over 100 Traveller families, who were not offered alternative accommodation. This led to widespread protests around the country (Fay, 1992: 38-39). A small number of local activists joined with a small number of Travellers to resist what they perceived as discrimination and formed the Travellers' Rights Committee. This committee existed for almost two years until it gave way to the first ever 'Traveller only' organisation, Minceir Misli, set up in 1983. Minceir Misli lasted almost two years during which time:

> ...[t]hey adopted the tactics of direct action. They fasted publicly, they invaded the County Council office, they organised marches, they pursued alliances with Third World groups and they achieved a high media profile (Crowley quoted in Tannam, 2002: 198).

However, Minceir Misli did not get access to any funding to carry out its work, making it extremely difficult for it to function effectively. When it closed, the Dublin Travellers' Education and Development Group (DTEDG), later Pavee Point, was

formed in 1983, developing "an analysis of Traveller oppression which explained Traveller disadvantage in terms of ethnicity and racism" (McVeigh, 2002: 214). This coincided with the publishing of the *Report of the Travelling People Review Body* (1983). The key national organisation of the Traveller Support Movement, the National Committee for Travelling People, split over the use of ethnicity and racism to explain the situation of Travellers. Groups and individuals who supported the use of these terms formed the Irish Traveller Movement, while the remaining members formed the National Federation for Travelling People (McVeigh, 2002: 215).

The establishment of the Dublin Travellers' Education and Development Group (DTEDG) is an important development in the emergence of Ireland's contemporary race relations industry. The DTEDG was composed of many of the central personnel who are now in positions of power in organisations such as the National Consultative Committee on Interculturalism and Racism (NCCRI), the Equality Authority and Pavee Point. These include Anastasia Crickley (chairperson of the NCCRI and of the EU Monitoring Centre on Racism and Xenophobia, Vice Chairperson of the Know Racism Programme), Niall Crowley (CEO of the Equality Authority) and John O'Connell (former director of Pavee Point). The DTEDG was made up of Travellers and settled people, many of whom had "worked abroad and brought with them a keen awareness of the value of inter-cultural dialogue" (O'Connell, 1992: 1). The principles adopted by the DTEDG had a community work perspective, particularly those articulated by the Community Workers Coop which I discuss below. By community work, the three key personnel assert that their approach is:

> ...based on principles of collective participation and empowerment. It is concerned not just with the task at hand, but also with the way in which work towards the objective is carried out, and with whom it is undertaken...This approach infers not only a *partnership* ... between the state and the people, but also a *consensus* regarding the definition of and responses to the issues to be addressed (Crickley, Crowley and O'Connell, 1992: 54-55 my italics).

I want to make a link here between the focus on consensus decision making in the quotation and the partnership approach adopted in the Irish economy, as discussed in chapter three. These principles were the operational framework which facilitated the pursuit of a specific agenda – the quest for recognition of Travellers as an ethnic group and as experiencing racism. This was no small task in the mid to late 1980s when racism was completely denied. Yet, the DTEDG drew from a particular theoretical framework, owing to Charles Husband (1982) and Robert Miles (1984) from the

British context and Hilary Tovey et al (1989) from the Irish context to justify why Travellers constituted an ethnic group. Charles Husband was a regular visitor to Ireland in the late 1980s and early 1990s, facilitating the Traveller movement in developing an analysis and framework for action. Husband's definitions of ethnicity were largely drawn from the classic anthropological understandings put forward by theorists such as Clifford Geertz (1973) who emphasises primordialism and Frederick Barth (1969) who emphasised social groups' propensity to maintaining and negotiating boundaries, through cultural markers which are seen as markers of difference. The analysis became the focus for subsequent writers and for debates on Travellers in Ireland (Binchy, 1994; Ni Shuinéar, 1994; McLoughlin, 1994).

Hilary Tovey et al's *Why Irish?* was taken up by both Crowley (1992) and Crickley (1992) to take the implications of ethnicity for Travellers further. Tovey et al (1989), following Barth (1969), made the point that "a significant part of the construction of ethnicity is not just an identification of ourselves, but our differentiation from others" (Tovey et al, 1989: 7). What appealed to the DTEDG was Tovey et al's emphasis on difference but also the crucial analysis of power. "The illusion that the dominant powers have no underlying dominant ethnicity, that theirs is a 'universal' culture, is a carefully crafted and maintained illusion which is of great use politically and culturally" (Tovey et al, 1989: 7). Thus, in the late 1980s and early 1990s this shift in discourse towards a more open discussion of ethnicity and consequently of discrimination experienced by ethnic groups as racism facilitated the argument that Travellers were being racialised in a similar manner to Black people (e.g., McVeigh, 1992).

> To view the Travellers as an ethnic group has particular significance in that the central problem must then be defined as racism. This is the racism of the settled majority that imposes its values as the norm and that restricts the travellers in the practice of their ethnicity (Crowley and Fay cited in Tannam et al, 1998: 13).

This was also being recognised at the European level; the 1985 Evrigenis EEC report described "the treatment of travellers by settled people in Ireland as a form of racism" (Comhlámh News, 1985: 3). This development represents the first significant step in formulating a distinctive Irish anti-racism. As argued above, this coincides with an emergent analysis of anti-Irish racism in Britain (Curtis, 1984) and an awareness of Northern sectarianism on the basis of Catholicism (McVeigh, 1992). Thus, much of the work done on anti-racism in the mid 1980s involved highlighting the need for race

relations legislation, appropriate education, 'cultural contact' and for altering the power relationship of aid agencies to host countries. Concurrently, the Traveller movement began to focus on Travellers as a racialised ethnic group being discriminated against, through drawing on a community development approach with its principles of partnership and participation. This primarily entailed the adoption of a partnership approach between settled people and Travellers (McVeigh, 2002). The partnership model is widely regarded as the basis of the achievements of the Taskforce on the Traveller Community. Published in 1995, the Taskforce Report was the first time the state recognised Travellers as a distinct community with particular needs and traditions, a recognition tested in recent times, as I discuss later in this chapter. The partnership approach underlying the report encouraged anti racism in terms of a new politics of cultural difference whereby recognition of diversity and respect for difference became key goals taken up in a number of contexts.

Questioning aid as racism

Live Aid/Band Aid 1985 was a key defining moment in the focusing of Western populations on the situation in Africa generally and Ethiopia in particular. However, there was much unease in the Irish development sector around the dangers of the mass charity approach actually embodying a continuation of the 'black baby' syndrome, a type of modern commodification where charity advertisements were seen to offer their audience an opportunity to 'do' something, while the simplification of the problem/solution formula was in danger of creating an 'us and them' scenario (Horgan, 1987; Crowley, 1988). From the mid 1980s, a number of initiatives began in Ireland attempting to balance the emergency aid appeals which were perceived to be constructing simplistic images of 'Africa'. These included the Beyond Live Aid training programme, Interculture Ireland's teacher exchange programme with West Africa, and Comhlámh's Ethnic Arts in Education programmes. For example, Interculture Ireland, a branch of International Intercultural Programmes, aimed to "remove stereotypes which can easily go unquestioned" through exchanging teachers with 'Africa'. The focus was primarily reciprocal in order to contribute to "development education and intercultural learning in Ireland" (Comhlámh, 1988: 11). The African Arts in Education project involved:

> ...bringing over from London African music and dance artists who worked with school children in schools opening their eyes to a whole new side to

> African culture...This is a very practical step towards eliminating racism in Ireland, striking at the ignorance that is one of the root causes (Comhlámh Annual Report, 1986: 3).

These initiatives were mainly focused on the awareness raising and intercultural model of action and were largely non-political, though they did provide an impetus for the emergence of more specifically anti racism organisations.

One such organisation, Harmony, was set up in 1986 by members of 'bi-cultural' or 'mixed race' families, "...to campaign for the introduction of a comprehensive race relations act and to endeavour to create an environment conducive to racial harmony and equality" (Harmony, 1990: 2), recognising that:

> a considerable increase in the number of people of African, Asian, and Oriental descent resident in Ireland. A natural consequence of this trend has been the increase of Irish citizens from these and mixed-race backgrounds....To be black in Irish society means being different... (Harmony, 1990: 3-5).

In order to support people who have experienced racism or racial discrimination, Harmony outlined the following measures, which it considered essential to providing racial harmony and equality:

> Legislation is required to protect these citizens against discrimination in employment, accommodation, access to entertainment...education is also called for in order to bring about individual and societal respect for human rights and fundamental freedom (Harmony, 1990: 2-3).

While calling for appropriate legislation and education, Harmony also advocated improved 'social contact' which should enable the 'appreciation of other cultures'. This aim to straddle law and education became a strategy in the 1980s as evidenced in other coalitions of like minded organisations coming together.

In the mid 1980s representatives of Comhlámh, Agency for Personal Services Overseas (APSO), National Consultative Committee for Development Education (NCDE), Harmony and some development aid organisations came together to form the first broad based anti racism coalition in Ireland. The anti racism coalition "focused particularly on policy and practice and the stereotypical images used in development aid campaigns" (Tannam, 2002: 196). Towards the end of the 1980s though, a greater concern regarding paternalistic images and the potential for racism amongst overseas volunteers began to be articulated (Crowley, 1988; Comhlámh, 1988). In a seminal article published in Comhlámh's magazine, *Third World Now*, in 1988, Niall Crowley stated that "It is a sad truth that the possibility of racism featuring in the practice of

Irish voluntary service in the Third World has never received adequate attention" (Crowley, 1988: 3). Crowley went on to clarify what he meant by racism, defining it as "...prejudice allied with power to subordinate an individual or group on the basis of colour or ethnic difference" (Crowley, 1988: 6). However, Crowley did strive to problematise the myth that "the Irish, though subject to racism themselves, have still managed to internalise the imperial myth of white superiority and are more than capable of being racist when the situation allows" (Crowley, 1988: 5). Though these analyses do appear to locate the problem of racism at the individual attitudinal level through prejudice and power, an approach that Gilroy (2000) heavily criticises, Crowley did outline an analysis of racism as composed of both individual and institutional levels and was not limited to 'skin colour racism'.

> We have yet to admit racism is an issue here. It is not only an issue in our relationships with the outside world. It is an issue in the relationships of our majority white and settled population to our ethnic minorities. The oppression of our ethnic minorities, the largest of which is the travellers, is rooted in racism. As long as we deny this, we deny the reality of their suffering (Crowley, 1988: 8).

The Community Workers Coop was pivotal to forwarding this new analysis of racism in Ireland, but sought to widen it to debate the dynamics of racism in Irish society (Community Workers Coop, 1990). The collective who edited the group's journal, *Co-Options*, included a number of well known anti racism or equality professionals such as Niall Crowley (Equality Authority) and Ronnie Fay (now Director of Pavee Point). The journal's keynote articles were authored by Anastasia Crickley (NCCRI, Know Racism) and John O'Connell (formerly Pavee Point). In this journal, the collective sought to highlight the theoretical issues around racism and particularly provide "a thorough analysis of the mechanics and dynamics of racism" (Community Workers Coop, 1990: 2). In illuminating the ideology and practice of racism, Crickley defines racism as "a combination of prejudice and power used to inform any attitude, action or organisation which subordinates a person or group because of colour, race or ethnic differences" (Community Workers Coop, 1990: 4). Crickley, like Crowley in 1988, highlights the issue of institutional racism as well as how this may impact Travellers, illuminating her example by comparing it to the experience of Catholics in Northern Ireland trying to access accommodation and jobs (Community Workers Coop, 1990: 6). This issue is taken further by highlighting the

issue of sectarianism in Northern Ireland and raising its relevance for community workers across both 'communities'.

The issue of Northern Ireland and racism was taken up by the Committee for the Administration and Justice (CAJ), a group founded in 1981 which focused on civil liberties in the North of Ireland. The CAJ hosted a conference on 'Racism in Northern Ireland' in 1991 (the organising committee included Robbie McVeigh) and published a journal with the proceedings of that conference, edited by Philip Watt (now Director of the NCCRI). The CAJ's primary focus was calling for "effective anti-racist legislation for Northern Ireland" (McVeigh, 2002: 219), but Niall Crowley again presented an overview of racism in the journal, but this time, there is a bit more teasing out of racism and ethnicity. In challenging the common assumption that if there are no black people in Ireland, there can be no racism, Crowley highlights the dialectical racialisation as evidenced in Ireland, north and south, due to a denial of racism.

> This denial is rooted in the Irish experience of racism – we can see ourselves as victims but not so easily as oppressors. Irish people have been racialised on the basis of imagined biological differences and suffer racism based on this (Crowley, 1992: 8).

This is followed by an exposition of the denial of Traveller ethnicity but Crowley cautions against pursuing a multiculturalism that does not challenge the power relations between groups. The contextual space for this intervention is the Report on the Findings of the Committee of Inquiry on Racism and Xenophobia, European Parliament (Ford Report, 1991) which reinforced the 1985 Evrigenis report findings that Ireland was "... the only member state which has not already signed the UN Convention on the Elimination of All Forms of Racial Discrimination" and urged Ireland to "...do so as soon as possible" (Ford, 1991). However, the Ford Report did not reveal that Britain had not transposed appropriate legislation to Northern Ireland from that introduced in Britain. However, race relations legislation is problematised in the journal due to the dangers of essentialising race. Instead, Crowley suggests "We must take on board the concept of ethnicity with its focus on cultural difference, as a means of seeing and knowing our world" (Crowley, 1992: 9). The concept of ethnicity being proposed is again that put forward by Tovey et al (1989) in *Why Irish?,* which provided added impetus to calls for Travellers' self determination. Thus, the CAJ conference solutions are revealing in the shift in emphasis over the late 1980s and into the early 1990s. While there continued to be calls for "comprehensive and appropriate

anti-racist discrimination legislation" aimed at "black and minority ethnic people", a key caveat proposed is that "Travelling people must be specifically named as a minority ethnic group within the Act or Acts" (Committee on the Administration of Justice, 1992: 49-53).

This is an issue I raised as problematic earlier in this chapter in relation to contemporary institutional approaches to equality and anti racism, and I discuss it in chapter six with regards to Travellers in more recent times. The final resolution of the CAJ conference was the creation of "an agency to monitor racism, and initiate and develop anti racist and equal opportunity policies and practices…the equivalent of the [British] Commission for Racial Equality" (Committee on the Administration of Justice, 1992: 48). This is the precursor and the impetus for the development of the race management matrix in the Republic, as I discuss below, where the National Consultative Committee on Racism and Interculturalism (NCCRI) was established to advise government on issues around race and interculturalism in the wake of the European Year Against Racism (1997).

During the 1980s there was concern about the growing level of racist incidents occurring in Ireland, the absence of race relations legislation and the images being used in aid campaigns (Comhlámh, 1985; Harmony, 1990). This concern was underpinned by several factors. Early aid and development work saw conceptual links being developed between the practical on-going contact between Ireland and countries of the South – this was described as inter-cultural contact and cooperation at the time, and I argue that it shaped the approach of the early key personnel mentioned in this section. Although the key sources cited across the burgeoning race relations industry in Ireland at this time were Charles Husband and Robert Miles in the UK and Hilary Tovey in Ireland, I want to suggest that a wider context informed the development of both anti racist organisations and discourses, namely sectarianism in Northern Ireland, anti Irish racism in Great Britain and ongoing widescale emigration. EU and UN bodies continued to provide the framework for applying pressure for both legislation and recognition of ethnic minorities throughout the 1980s and early 1990s. However, this external pressure was utilised selectively as can be seen in the delays around transposing the 1968 UN International Convention on the Elimination of All Forms of Racial Discrimination and the speed with which the referendum on citizenship, apparently necessary to harmonise with other EU states, was proposed and passed in 2004. The centrality of the Travellers to the development of an analysis of racism in

Ireland and Northern Ireland was another central factor; but more importantly the emphasis on difference as a conceptual approach and partnership as a mechanism both shaped the formation of a fledgling anti racist approach in Ireland.

The institutionalisation of consensus anti-racism

A wide range of policies and approaches to address racism were put in place towards the late 1990s at national, EU and international levels, coinciding with the key contextual issues that I argue have contributed to the specific form of race management in Ireland. At the national level, the enactment of equality legislation including the Employment Equality Act (1998-2004) and the Equal Status Act (2000-2004) prohibits discrimination on a range of grounds. This legislation in turn enabled the government to ratify the UN Convention on the Elimination of all Forms of Racial Discrimination (CERD) in 2001. These developments emerged out of the All Different/All Equal Youth Campaign against Racism, Xenophobia, Antisemitism and Intolerance (All Different/All Equal, 1995), the European Year Against Racism (EYAR) and the consequent formation of the National Consultative Committee on Racism and Interculturalism (NCCRI). These copperfastened the partnership approach to anti racism in Ireland which in turn institutionalised the emphasis on difference and interculturalism as the dominant discursive framework.

The All Different/All Equal Youth Campaign was launched in 1994 as part of the Europe-wide campaign of the same name. In Ireland the campaign was coordinated by the Development Education for Youth Project (DEFY), part of the National Youth Council of Ireland (NYCI) (Tannam, 2002: 196). This project was sponsored by the Council of Europe and began the practice of disbursing small grants to constituent groups in Ireland, in this case, youth groups, to support the aims of the project and cooperate in its activities. Similarly, the Platform Against Racism was founded in 1996 as an independent collective of NGOs. Founding members included the African Cultural Project, the Cities Against Racism Project, the European Union Migrants Forum, Harmony, the Irish Council for the Welfare of Immigrants, the Irish Refugee Council, the Irish Traveller Movement, the National Traveller Women's Forum, the Northern Ireland Council for Ethnic Minorities and Pavee Point. Its aims were:

> To enhance our capacity to work collectively to highlight and address racism; To further develop the commitment and efforts of our individual organisations to eliminate all forms of racism; To promote the commitment and efforts of our

> individual organisations to create an intercultural society that values and resources cultural difference and ethnic diversity (Platform against Racism Pack, 1996).

While the partnership model was considered key to the achievement of greater participation for marginalised groups in decision making, it is argued it also encouraged a model of dependency (McVeigh, 2002; Lentin, A, 2004) as I discuss below.

Tannam et al (1998: 15) suggest that the European Year Against Racism "...saw a new departure in anti racism in Ireland...". 1997 was designated European Year against Racism (EYAR) by the European Council of Ministers and member states in the context of the threat racism was perceived to pose to the social and economic cohesion of the European Union (Irish National Committee of the EYAR, 1998: vi). In Ireland, a National Coordinating Committee was established by Mervyn Taylor, Minister for Equality and Law Reform (subsequently Justice, Equality and Law Reform) in December 1996. The membership of the Committee, chaired by Anastasia Crickley and coordinated by Philip Watt, was to reflect the partnership model between statutory and non-statutory bodies which was seen as effective in the national and European contexts (Irish National Committee of the EYAR, 1998: 3-4). The National Committee of the EYAR was comprised of representatives of state, trade unions and the community/voluntary sector. There was also a North/South dimension with the inclusion of a representative from the Northern Ireland Council for Ethnic Minorities (NICEM). At the official launch of the year by former President Mary Robinson in March 1997 at Dublin Castle, Mervyn Taylor put forward his ambitions for the year:

> It is an honour for me to participate in the launch of European Year Against Racism...In my Department we are trying to address the issue of discrimination in this country by way of wide ranging legislation. We are doing that in the knowledge that legislation will not change attitudes. But I believe that Government has a responsibility to give a lead in these matters and I think it is important that minorities in our community know that they have the protection of the Law and the State behind them (Irish National Committee of the EYAR, 1998: 25).

As part of the launch, the National Committee published its Framework Programme which identified two key aims:

> Establishing the profile and purpose of the Year with key decision making bodies and the general public and the development of sustainable policies and strategies to address racism particularly at national policy level (Irish National Committee of the EYAR, 1998: 1).

Pursuing its key aim of "...ensuring that current government initiatives which have the potential to impact on racism, should include an anti-racism focus" (Irish National Committee of the EYAR, 1998: 14), the EYAR national committee identified the Strategic Management Initiative and the National Anti Poverty Strategy.

In outlining its understanding of racism in the Irish context, the EYAR committee described racism as that experienced by Travellers due to "their distinct culture and nomadic identity" (1998: 9) (rather than their ethnicity), by refugees and asylum seekers, by minority ethnic groups on the basis of skin colour and ethnicity (again distinguishing them from Travellers), by Irish migrants and finally, Ireland's links to the 'third world' through trade, development education and bilateral aid were seen to "have the potential to have racist outcomes" (1998: 10).

There was a wide range of outcomes from the 1997 European Year Against Racism providing the foundation on which subsequent approaches to anti-racism were undertaken in Ireland. These included "the development of the partnership approach to address racism", "the enhancement of government policy"; a focus on media, gender, Travellers, refugees, asylum seekers, the workplace, North/South dimension as well as the disbursing of small funding grants to the voluntary and community sector. However, in 1997, there continued to be an interest in what was referred to as "potential" racism through Third World links (1998: 10), though this has subsequently disappeared off the agenda of the NCCRI and the Equality Authority. Interculturalism became a key concept and was introduced primarily in the context of education; it was claimed that "to counter racism, there is a need for education to be intercultural, that is education which challenges stereotypes, celebrates diversity and acknowledges the existence of racism" (Irish National Committee of the EYAR, 1998: 11). Interculturalism later became a founding tenet of the work of government-supported agencies, particularly the NCCRI and Know Racism as discussed in chapter six. The definitional understandings which guided the work of the EYAR at this stage retain the prejudice plus power formula:

> ...racism [is] defined as the exercise of prejudice plus power which leads to discrimination, inequality and social disadvantage marked by or based upon ethnicity. Thus, racism involves two key factors – ethnic difference and inequality (Irish National Committee of the EYAR, 1997: 2).

These outcomes were formalised as the following recommendations in the Report of the European Year Against Racism by the National Coordinating Committee:

- The establishment of an Advisory Committee on Racism and Interculturalism
- The Equality Proofing of public policy
- The commitments in existing government policy on the equality legislation, monitoring of the Task force on Travellers and the full implementation of the Refugee Act 1996 to be given priority.
- Resources to ethnic minority groups

(Irish National Committee of the EYAR, 1998: 2).

Following the end of the EYAR and as recommended, the National Consultative Committee on Racism and Interculturalism (NCCRI) was established in July 1998 by John O'Donoghue, the then Minister for Justice, Equality and Law Reform, as an advisory body to the Irish government on issues of racism and interculturalism. The NCCRI's aim was "to provide an ongoing structure to develop programmes and actions aimed at developing an integrated approach against racism and to act in a policy advisory role to the government" (NCCRI, 2000a). Such an approach was considered consistent with "the promotion of a more participative and intercultural society which is more inclusive of groups such as refugees, Travellers and other minority ethnic groups" (NCCRI, 2000a).

The NCCRI continued the partnership approach of the EYAR 1997, involving representatives of more than twenty government and non governmental groups (NCCRI, 1999). Partnership is a key feature as the NCCRI highlights:

> This partnership approach is reflected in both the structure of the NCCRI, where there is broad representation on the Board, its sub-committees and through the participation of people in the numerous roundtables, seminars, training programmes and conferences organised by the NCCRI... (NCCRI, 2001a).

In outlining its strategy, the NCCRI advocated placing "the emphasis on developing a sustainable approach to address racism and to promote the positive inclusion of minority ethnic groups". This would be achieved through:

> ...strategic actions aimed at national level mainstreaming the commitment and expertise to address racism in policy making and implementation measures by government; supporting the development of anti racism policy and measures at EU level; the promotion of appropriate legislation to include the development of an anti-racism/intercultural dimension to current public policy initiatives (NCCRI, 2000a).

In outlining its understanding of the key concepts of racism and interculturalism, the NCCRI draws on the UNESCO declaration (1978) to define racism as:

> Any theory involving the claim that racial or ethnic groups are inherently superior or inferior, thus implying that some would be entitled to dominate or eliminate others who would be inferior; or which places a value judgement on racial differentiation, has no scientific foundation and is contrary to the moral and ethical principles of humanity (NCCRI, 2000b).

The NCCRI defines interculturalism as:

> ...the development of an intercultural approach implies the development of policy that promotes interaction, understanding and integration among and between different cultures and ethnic groups on the assumption that ethnic diversity can enrich society, without glossing over issues such as racism....(NCCRI, 2000b).

The concept of interculturalism that the NCCRI advocates is drawn from that advocated by the European Commission in its policy statements and through specific programmes (Garcea, 1998). Intercultural approaches are increasingly being applied to policy areas in Ireland, particularly in relation to education policy. In a keynote article in the November 2002 NCCRI newsletter, Anastasia Crickley states that while "we have begun to recognise the status of ethnic, cultural and national identities as well as the majority ethnic group in Ireland...", we need to explore ideas about "how difference can be respected and appreciated towards the development of a truly intercultural society" (Crickley, 2002: 5). For this to happen, according to Crickley, we need to "shape our future in ways that cherish the past without ignoring its flaws and in ways that build on the present through inclusion of all groups who are part of Ireland now..." Thus, "introverted monocultural notions of what it means to be Irish have no place in an intercultural society. The majority ethnic group are "majorally challenged to change to create a better future for all, including themselves" (Crickley, 2002: 5).

In an account of how interculturalism has been taken up in the curriculum development of education sector in Ireland, Barbara O'Toole, Co-ordinator of the Development and Intercultural Education project (DICE) with teacher training colleges in Ireland, outlines the strategy, clarifying that a key component of this approach is "as a means of evoking empathy ...Empathy can be described as the ability to imaginatively enter into the emotional experience of another..." (O'Toole, 2005: 12). Indeed, "Developing empathy is fostered at all levels in the school, as it is essential for

handling and managing relationships, promoting compassion and sensitivity, and appreciating diversity" (Department of Education and Science, 2005).

The terms of reference of the NCCRI as set out in the Progress Report 1998-2001 (2001a: 23) include:

1. To act in an advisory role to governmental bodies
2. To promote the development and continuation of strategic initiatives
3. To encourage action towards supporting cultural diversity
4. To develop public awareness and education initiatives
5. Responding to and participating in EU, UN and Council of Europe initiatives (NCCRI, 2001a).

Along with its key advisory role to government, the NCCRI's activities include organising anti-racism training, whole organisation training, administering a small state grants fund to NGOs undertaking anti-racism/intercultural activities and facilitating consultation and roundtable discussions on issues pertinent to the terms of reference of the committee. Prominent activities also involved the extensive preparatory meetings and round tables in advance of the World Conference Against Racism (WCAR) which was held in South Africa in September 2001(NCCRI, 2000c). The NCCRI formalised some of its activities by establishing a training and resource unit, a community development support unit in 2000 (NCCRI, 2001b) and a monitoring system for racist incidents in 2001 (NCCRI, 2001c: 1).

Although almost fully funded by the government, the NCCRI strategic plan 2003-05, described the organisation as:

> ...a non-statutory expert body whose role was to develop an integrated and strategic approach to racism and to foster interculturalism in Ireland; To inform policy development and seek to build consensus through dialogue in relation to racism and interculturalism; To promote the understanding and celebration of cultural diversity within Ireland and; To establish links with other organisations involved in these issues (NCCRI, 2005).

Thus the embeddedness of consensus anti racism is institutionalised through the promotion of particular discursive mechanisms, particularly interculturalism and diversity. Ronit Lentin has suggested that such policies "... are anchored in a liberal politics of recognition of difference which do not depart from western cultural imperialism (Hesse, 1999) and are therefore inadequate in terms of deconstructing ethnic power relations" (Lentin, 2002: 228). The NCCRI's promotion of particular mechanisms of negotiation and agreement, namely partnership through consensus and integration, has aided this institutionalisation. Alana Lentin suggests that "the

widespread use of partnerships … in anti racism in Ireland is one of the elements constraining the possibilities open to racialised groups to speak for themselves" (Lentin, A., 2004: 157). McVeigh further suggests that the 'partnership' model serves to enable the participation of disproportionate numbers of settled or what he refers to as 'ethnic majority' people to be involved in Irish anti racism. He further damns the partnership model by suggesting that "…the failure to transfer power and resources towards minority ethnic people was itself the symbol of partnership" (McVeigh, 2002: 221). I suggest that the most prominent achievement of the interaction between the institutional and discursive approaches of the NCCRI is the construction of a hegemonic approach to tackling racism in Ireland.

The introduction of a range of legislation in the late 1990s led to the development of a background framework for dealing with issues of equality, human rights and their impact on racism and discrimination. The Belfast Agreement, signed in April 1997, and the subsequent Northern Ireland Act (1998) contain significant human rights and equality commitments that aimed to impact on racism, promote equality of opportunity and good race relations. Chapter six of the Good Friday Agreement set out the roles of the Irish Republic's Human Rights Commission, the Northern Ireland Human Rights Commission and the Joint Committee of Representatives of the two Human Rights Commissions. The Human Rights Commission Acts, 2000 and 2001, conferred a wide ranging responsibility on the Commission to "…promote and protect human rights as defined both in the Constitution and in international agreements to which Ireland is a party" (Irish Human Rights Commission, 2005). The Irish Human Rights Commission provides a definition of what it means by human rights, namely:

> (a) The rights, liberties and freedoms conferred on, or guaranteed to, persons by the Constitution, and
> (b) The rights, liberties or freedoms conferred on, or guaranteed to persons by any agreement, treaty or convention to which the State is a party
> (Irish Human Rights Commission, 2005).

The mission of the Human Rights Commission is "…to endeavour to ensure that the human rights of all people in the State are fully realised and protected, in law, policy and practice. In the area of race and ethnicity, much of the Commission's work has been in consultation with the NCCRI, for example, *Safeguarding the Rights of Migrant Workers and their families* which broadly recommended "that the development of immigrant policy in Ireland and the EU must be underpinned by a human rights approach" (IHRC/NCCRI, 2004: 11). Further, labour migration policy

should be linked to and reinforced by social inclusion, anti racism and intercultural policy (2004: 11). The North/South Joint Committee:

> ...provides an opportunity for the two Human Rights Commissions on the island of Ireland to consider cross-border issues such as migration and racism. It also facilitates consideration by the Commissions of the implementation and enforcement of common human rights standards throughout the island of Ireland (Irish Human Rights Commission, 2005).

Ultimately, the work of the Commissions is in its early stages and, therefore, has primarily been involved collaboratively through partnership with the NCCRI and the Equality Authority.

The Employment Equality Act, 1998 enabled the development of an equality infrastructure whose remit it is to oversee and implement the equality legislation including the establishment of the Equality Authority and the Office of the Director of Equality Investigations. The Equality Authority was established by Minister for Justice, Equality and Law Reform, John O'Donoghue on 18th October 1999 as an independent state body, set up to ensure that all citizens in the country are treated equally and to ensure that discrimination on certain grounds does not occur. The Equality Authority states that it is committed to realising positive change in the situation of those experiencing inequality by:

> ..promoting and defending the rights established in the equality legislation AND providing leadership in :
> - building a commitment to addressing equality issues in practice
> - creating a wider awareness of equality issues
> - celebrating the diversity in Irish society
> - mainstreaming equality considerations across all sectors

(Equality Authority, 2002).

The Employment Equality Act, 1998 and the Equal Status Act, 2000 as amended by the Equality Act 2004 further developed this infrastructure around equality and rights in Ireland. This legislative apparatus outlawed discrimination in employment, vocational training, advertising, collective agreements, the provision of goods and services and other opportunities to which the public generally have access. Specifically, service providers, agencies, and those providing opportunities to which the public have access, cannot discriminate against citizens on nine distinct grounds. These are: gender; marital status; family status; age (all those over 16); disability; race (a particular race, skin colour, nationality or ethnic origin); sexual orientation; religious belief; and membership of the Traveller Community (people who are

commonly called Travellers who are identified both by Travellers and others as people with a shared history, culture and traditions, identified historically as a nomadic way of life on the island of Ireland) (Equality Authority, 2002).

The two grounds of particular relevance to this dissertation are those of race and membership of the Travelling community, although multiple forms of discrimination are also within its remit. The Equality Authority also has a broader role to provide leadership in 'celebrating diversity in Irish society'. Between these two roles as enforcer and persuader, the Equality Authority situates difference centrally, thus assuming a key role in Ireland in defining inclusion and exclusion. In defining key categories for inclusion in equality legislation, the Equality Authority has played a pivotal role in developing a categorical approach to the construction of difference. I will suggest in the analysis of some central policy documents below that the Equality Authority has thus become central in promoting equality by defining difference and dialectically sameness. In doing so, the Equality Authority is a signifier of the transition to diversity and equality and thus away from anti racism.

In outlining their understanding of racism in the Irish context, the Equality Authority states:

> That racism is not a new phenomenon. It has been the experience of the Traveller community over a long period. As an ethnic minority with a nomadic tradition the Traveller experience has its own specific dimensions; that the diversity of ethnic groups now present in Ireland is a relatively recent phenomenon (2000: 4).

The Equality Authority outlines its desired model of intercultural society as one in which:

> Black and minority ethnic communities including Travellers are enabled to develop to their full potential, free from racism and discrimination, in the economic, representational, cultural and affective areas. Black and minority ethnic communities including Travellers achieve equality of access, participation and outcomes in all arenas of society, including political, economic, social and cultural structures. Cultural diversity and difference are respected, valued and accommodated. Structures, institutions, policies and practices prevent discrimination, accommodate cultural diversity and promote anti-racism at a local, national and international level. All members of society recognise the value of interculturalism and benefit from an intercultural society (2000: 5).

In clarifying what it understands by cultural diversity, the Equality Authority drew from the *Report of the Task Force on the Travelling Community* and its definition of culture, namely

> Everybody has a culture. It is a package of customs, traditions, symbols, phrases and other forms of communication by which we can belong to a community...Culture is the way we learn to think, behave, and do things.. It highlights that cultural difference...is a key element to be taken on board in policy design and in the procedures by which resources are made available (Equality Authority, 2000: 2).

In advocating the need to focus "not just on racism but also on the need to address the implications of cultural diversity", the Equality Authority highlights an emphasis on individual rights, the need for design and organisation of institutional practice and provision of resources. It summarises its proposed approach through:

> Redistribution and the equal distribution of resources in the economic sphere; Representation and the equal representation and participation in the political sphere; Recognition and the affirmation and accommodation of all identities in the cultural sphere and; Respect in the caring and emotional sphere (Equality Authority, 2000: 6).

These central tenets have become foundational to the development of the Equality Authority's policies which can be examined by focusing on the issues of Recognition and Representation in two strategic policy documents. *Towards a Vision for a Gender Equal Society* (2003a) was published following the UN Conference on Women in Beijing in 1995 as part of the National Action Plan for Women. The second report, *Building an Intercultural Society* (2003b) was published following the UN World Conference Against Racism in Durban as part of the consultation process leading to the National Action Plan Against Racism. In *Towards a Vision for a Gender Equal Society* (2003a), the issues of recognition and difference are addressed:

> Recognition is a key issue when the diversity of women is considered...There can be a failure to give value to this difference and to tease out the practical implications of this difference for policies, procedures and practices. This failure can be the causal factor for exclusion (2003a: 14).

In outlining the practical implications of this, the report highlights the need for gender sensitive anti-poverty strategies and changes to taxation and welfare policies. In relation to the recognition of gender difference, the report seeks to promote cultural equality through measures such as media representations that reflect the "reality of women's lives and aspirations" (2003a: 14) and developing appropriate education systems which promote gender equality.

In *Building an Intercultural Society*, the Equality Authority's vision for an anti-racist and intercultural society uses the same framework to 'realise this vision',

namely, redistribution, representation, recognition, respect. This would occur through a strategic context of legislation, policies and practices, education and awareness raising, information, communication and the media and the provision of effective remedies. While the redistribution of resources and the promotion of appropriate accommodation, education and economic opportunity are discussed in the context of the National Anti-Poverty Plan, recognition of cultural difference is also considered as a valid need. These measures are to be pursued in order to realise the following objectives:

- Black and minority ethnic communities including Travellers are enabled to develop to their full potential, free from racism and discrimination, in the economic, representational, cultural and affective arenas.
- Black and minority ethnic communities including Travellers achieve equality of access, participation and outcomes in all arenas of society, including political, economic, social and cultural structures.
- Cultural diversity and difference are respected, valued and accommodated.
- Structures, institutions, policies and practices prevent discrimination, accommodate cultural diversity and promote anti-racism at a local, national and international level.
- All members of society recognise the value of interculturalism and benefit from an intercultural society.

(Equality Authority, 2003b: 5)

Both reports are concerned with the promotion of equality by explicitly addressing difference and both reports use a framework for achieving greater equality based on redistribution, recognition, representation and respect. Alastair Christie (2004) argues that a shift has taken place in the theoretical literature that increasingly recognises questions of difference in relation to recognition and redistribution. Christie suggests that this liberal call for the celebration of diversity obscures the hierarchical and discriminatory ways in which difference operates and collapses all differences into equivalent markers of diversity. While the Equality Authority recognises the possibility of multiple forms of discrimination, the grounds for discrimination are named as distinct within the legislation. Incorporating multiple differences within a legal framework is impossible according to Christie as the grounds for equality claims are usually based on the notion of 'difference between'. The need to emphasise or examine the 'difference between' groups can lead to the essentialisation of different groups. Thus as argued above, a hierarchy of differences tends to be constructed which obscures the multiple experiences of life that shape both individuals and groups but more importantly, the unequal power relations which serve to constitute such

experiences are ignored. While the Equality Authority articulates measures to improve or realign the distribution of resources and promotes respect and recognition, this continues to be within existing power relations. Thus common sense understandings of belonging continue to frame the dominant public sphere and popular liberal calls for multiculturalism and diversity can be assumed to be taking place without questioning how signifiers of belonging such as citizenship are being changed and redefined by the state.

There is a further issue – the question of naming and the politics of recognition. *Building an Intercultural Society* (Equality Authority, 2003b) states that the term 'Black and Minority Ethnic Communities' is used to include Travellers, yet, the report consistently uses the alternative term, 'Black and Minority Communities including Travellers'. While I will make the assumption that this action is to emphasise that Travellers should not be omitted from this category, the adding on of Travellers betrays some uncertainty about their inclusion in this category, either by themselves or by those working in the public sphere. Thus in these two reports, the Equality Authority implicitly constructs difference through the explicit engagement with the concept of difference. As I discuss in the next section, the unintended outcomes of this approach are now evidenced in the government's rejection of Travellers ethnicity.

The emergence of a race relations infrastructure, comprising of legislation, policies and categorisations, has been achieved over the past ten years. As I argued in this chapter, the infrastructure has been informed and shaped by particular discursive frameworks including difference and diversity and strategies including partnership and participation, adapted from the fledgling anti racism activities of the late 1980s. I argue that this intersection of discursive practices and institutional activity represents an intellectual site as discussed in chapter two. Thus I do not focus on the individual activities of actors such as Crowley, Fay, Watt and Crickley as intellectuals, rather postulate that the dialectical interaction of their discursive activities, located within a rapidly changing domestic and global demographic context, constituted an intellectual site. This succeeded in generating a host of technologies and discourses for the integration and ultimately management of those constructed as different as I examine in the next section.

Travellers in Ireland: Dialectic of governmental technologies and discursive frameworks

The third section of this chapter illustrates the generative capacities of the interaction between institutional and discursive technologies through an examination of the positionality of Travellers in Ireland. I examine how government technologies such as the census have involved diverse groupings in Ireland contributing to the racialisation of particular sections of the population. I go on to explore how social policy in Ireland has implicitly and explicitly served to construct Travellers in Ireland as different and how this category has been actively taken up, yet the denial by government of Travellers as ethnic has ultimately negated years of efforts in the pursuit of such recognition.

The census and the construction of identity and difference

I want to examine the situation in Ireland around census question content, drawing from Rebecca King-O'Riain's (2005, 2006) work on the trajectory of negotiations around question presence but also from my own analysis of organisations working for anti racism and equality in Ireland. The justification for the collection of census data – including data relating to ethnicity - by the state is to improve planning and efficiency in the allocation of resources and to meet the needs of the population. However, in providing statutory tools for measuring and counting the population, the state thereby also provides knowledge that is utilised in the management and control of who moves in and out of the nation state, what resources are available to groupings of people and what legal status particular groupings of people are entitled (Anderson, 1991). I want to argue that demographic statistics are not only about counting and classifying but also about defining belonging. My primary interest in the census and the state's collection of data is the capacity to circulate popular categories of racial conception throughout the national population under the authority of state institutions and to conflate and disaggregate categorisations as convenient to state administration and control. Thus, I am interested in how the census serves to construct categories that are open to change by state elites, and which migrate into popular discourse and ultimately act as mediators of common sense understandings of racial distinctions.

Rebecca King-O'Riain writing about the census in the Irish context argues that "...it is difficult to understand patterns of institutional discrimination in education,

employment, housing and health and argue for rights within those areas without it [racial enumeration]" (King O'Riain, 2005: 3). King O'Riain further suggests that the census has been used in the UK and US as the basis for arguments for legal rights and reparations:

> The collection of racial/ethnic data, albeit collected on state defined terms, has to be responsive to the categories that the groups themselves desire in order to have legitimacy within society and in that sense could be a tool for groups outside the state to challenge institutional racism within state institutions and practices (King-O'Riain, 2005: 5).

This is consistent with David Theo Goldberg's approach which retains the idea of racial record keeping for positive actions. Goldberg argues that "A state that is weakly racial – that may invoke racial classification in record-keeping, say, with an eye to tracking historical discrimination – does not necessarily promote racist exclusions..." (Goldberg, 2002: 253). Michael Banton (2005) highlights the case of the US in 1975 when racial/ethnic categories were drawn up to determine eligibility for benefits under affirmative action. This, Banton argues, encouraged a variety of immigrant groups to press for recognition as eligible and thus engaged varying immigrants to self identify as for example, East Asian or Hispanic. The racialisation process is complete when the racialised construct and refer to themselves as these ascribed categories, often when negotiating with the state around the distribution of resources or rights. As King-O'Riain (2006: 275) argues, "the 'ethnic' question appears to reinscribe racial meanings in Ireland by using technologies of the state to categorise and quantify people along 'racial' (visible minority status) lines".

King-O'Riain (2005) reports that in 1996, the Central Statistics Office (CSO) was approached by Pavee Point and asked to add a question on Travellers to the census. As it was deemed too late to adjust the form for the 1996 census, the CSO agreed to add a category on the front of the form where enumerators could fill out what type of household was identified. Enumerators did not ask people if they were Travellers, rather they decided by visual evaluation whether or not a household was Traveller. The result, 11,000 Travellers, was a massive undercount of Travellers which was acknowledged by both Traveller organisations and the CSO.

In 1999, the CSO drafted and piloted a racial/ethnic question, calling for submissions towards the 2002 census. King-O'Riain (2005) reports that 75 submissions were made to the CSO, 7 of which were race/ethnicity related, mainly from government departments (Department of the Environment, Department of

Foreign Affairs, Department of Justice, Equality and Law Reform) and Community organisations (Combat Poverty, Pavee Point, Focus Ireland). The CSO surveyed 8,000 households in 1999 using an ethnicity question which read:

What is your ethnic group?
Irish
Irish Traveller
British
Other.

While the response rate was high at 93 per cent indicating that people did not object to being asked the question, concerns were expressed by the NCCRI and the Equality Authority, primarily around the danger of confusion arising between ethnicity and nationality. Furthermore it raised questions around whether Irish Travellers were not also Irish and why was Britishness or Irishness being asked in a question on ethnicity? In March of 2000, the CSO rephrased the question to read:

What is your Ethnic Group?
White
Irish Traveller
Black African
Chinese
Other.

An amended question was circulated to government departments including self-enumeration on ethnic group, dropping African from Black African and adding 'any other group'. At this stage in the negotiations, a question on ethnicity in the Irish census was entirely race or nationality based. White and Black have become racial indicators while Irish Travellers are singled out as an ethnicity, ironically as it transpires, given subsequent government action. There continued to be concerns from the Department of Education and the government chose not to include a race/ethnicity question in the 2002 census but agreed to include a question on membership of the Travelling community and a question on nationality.

In the 2002 Census, Travellers were, for the first time, asked to self-identify by answering the question – "Are you a member of the Traveller community?" According to Census 2002 (CSO, 2002), there are 24,000 Travellers nationally, accounting for 0.6 per cent of the population. However, local authorities also carry out a count of Traveller families each year. The count for 2002 showed 5,541 Traveller families and with the Central Statistics Office estimating an average Traveller family size of 5.5, this would give a count of 30,000 Travellers nationally. There are approximately 1,500

in Northern Ireland with an estimated 15,000 Irish Travellers in England, Scotland and Wales and another 7,000 in the U.S (ITM, 2004). Thus the confusion around 'numbers' continued.

The 2002 census results met with a mixed response from advocates of census change. In commenting on the release of the Census 2002 results, the NCCRI called on the Government:

> ...to ensure that the next Census (due in 2006) has a comprehensive question about ethnic origin as well as nationality. This is needed because there are many people from minority ethnic groups in Ireland who are Irish nationals and who would not be covered by the 'nationality' question. The new figures are very important not least for factoring in future planning. The government now needs to ensure that there is an overall range of policies in place to ensure that ethnic diversity is taken into account when planning policy (NCCRI, 2003b: 23).

The NCCRI went on in a subsequent newsletter (March 2004) to provide a rationale for the desirability of "more effective and increased data collection on ethnicity and racism in Ireland..." which would aid in "...identifying discrimination and promoting an intercultural Ireland" (NCCRI, 2004: 7). While the NCCRI acknowledged that the data on nationality by the 2002 census "provides some insight into the composition of Irish society, it fails to provide a picture of the complex nature of the diverse identities" (NCCRI, 2004: 7). This movement into the sphere of identities is an added dimension of what is being sought in the census. The reasons provided by the NCCRI for data collection on ethnicity included: the ability to tell whether there is equality of opportunity and treatment of all ethnic groups; to help plan and deliver services; to measure policy effectiveness; and to measure if policies are being implemented. The NCCRI had already been lobbying for data collection on ethnicity since 1999 (NCCRI, 1999) but began to put its approach into practice with the introduction of a system of reporting racist incidents on its website. In the 'Racist Incidents Report Form, victim information, questions on nationality and legal status are requested along with a multiple check question on ethnicity (NCCRI, 2001a):

Ethnicity: More than one box can be ticked

- Black
- White
- Traveller
- Indian
- Chinese
- Other

There is a broader European and international context in which data collection on ethnicity is actively encouraged. The NCCRI in partnership with the Equality Authority are designated by the European Union's Monitoring Centre as the National Focal Point to address racism in Ireland under the International Covenant on the Elimination of all Forms of Racial Discrimination (CERD) and the EU Directive 2000/43, the Race Directive. A key activity of this monitoring centre is the collection of data (NCCRI, 2001a: 11). The Irish Government's First National Report to CERD under the United Nations International Convention on the Elimination of All Forms of Racial Discrimination in November 2004 had reported that "The inclusion of a question on ethnicity was considered to be a sensitive issue and it was feared that the controversy it might cause would have a detrimental effect on census response rates" (CERD, 2005). This was in response to CERD General Recommendation 30, paragraph 1 (5) which states that "State parties should include in their periodic reports, in an appropriate form, socio-economic data on the non-citizen population within their jurisdiction, including data disaggregrated by gender and national or ethnic origin".

The Non-Governmental Shadow Report was prepared as a response to the Irish Government's First National Report to CERD under the United Nations International Convention on the Elimination of All Forms of Racial Discrimination in November 2004. It identified racial/ethnic data as one of its priorities arguing that "Before any government can design and implement policies to eliminate racial discrimination, it must have an accurate picture of the national or ethnic origin of its population" (NGO Alliance Shadow Report, 2004: 17), again privileging categorisation as a basis for action.

Similarly, there was wide consensus by those who submitted contributions to the development of the government's National Action Plan Against Racism (NAPAR) that data collection was a priority. The Equality Authority stated that:

> Data gathering on Black and minority ethnic groups needs to be developed as part of a National Strategy for equality and social data. This should be addressed by all bodies collecting administrative and/or survey data and by the National Statistics Board in its next Strategy for Statistics. A complete ethnic question should be included in the census (Equality Authority, 2003: 36).

The aim was to measure progress against racism in Ireland, and towards meeting the government's commitment to eliminating racism through legal and institutional measures. The NPAR aims to:

> ...provide information to monitor the changing diversity within Irish society, track inequality and discrimination, assess integration, target and allocate resources, promote awareness of cultural diversity in Ireland and more fully meet the requirements of the relevant international human rights instruments (DJELR, 2005b: 48).

In this context, the CSO again requested submissions towards the 2006 census in November 2003. Pavee Point persisted in requesting a full ethnicity question and suggested that a question on nationality does not bring out adequate information on minorities (NCCRI, 2003c: 15). The NCCRI submitted a proposal based on the ethnicity question being used in the Department of Health for the Hospital In-patient enquiry form as part of the Traveller Health Strategy 2002-2005:

What is your ethnic group? Tick one box only

1. White
   Irish
   Irish Traveller
   British
   Any other White background
2. Black/Black Irish
   African
   Any other Black background
3. Asian/Asian Irish
   Chinese
   Any other Asian Background
4. Other including mixed background, write in description
5. Not stated

This has had a significant influence on the census question that was used in the Census 2006:

What is your ethnic or cultural background?
Choose ONE section from A to D, then tick the appropriate box to indicate your cultural background.

A. White
   Irish
   Irish Traveller
   Any other White background
B. Black or Black Irish
   African
   Any other Black background
C. Asian or Asian Irish
   Chinese
   Any other Asian Background
D. Other including mixed background, write in description

Despite this being captioned as an ethnicity question, there is a linking of racial, nationality and ethnic identifiers in the categories. There is no avoiding the

basic structure of the racial designations – Black, White or Mixed Race. There is also the addition of 'cultural background' which is not explained. The question of rights versus resources also appears to be mediated in the design of this question. As King-O'Riain highlights, the question of recognition is deemed dealt with by allowing people to self enumerate (2005: 26), however, this is limited to the four broad categories provided. The rights based, state sponsored racial/ethnic agenda seems to be the focus of the current racial/ethnic census questions. I argue that this pursuit of recognition in the census by Traveller organisations, the NCCRI and the Equality Authority links to the arguments already made about difference as a key defining category, which is invoked or denied by both state and non-state actors when it suits.

Travellers in social policy

I suggest that the problems associated with the implicit assumption by anti racism organisations that the state was recognising Travellers as ethnic were visible as far back as the early social policy reports in the 1960s. Through examining the three primary reports published with regard to Travellers, it becomes possible to make visible how constructions of difference operate to produce particular subject positions for both settled and Traveller communities. Official reports and government legislation are central sites in which groups are constructed as 'different' in certain ways and provide evidence for how differences are constructed over time.

The first phase of a clear and explicit government response to Travellers was the *Report of the Commission on Itinerancy* (1963). The terms of reference of this report included the following: "To promote their absorption into the general community. Pending such absorption, to reduce to a minimum the disadvantages to themselves and to the community resulting from their itinerant habits" (1963: 11). Identifying the needs of Travellers in light of recent social and economic changes was the stated objective, most notably following the Programme for Economic Expansion in 1958, yet the underlying objective according to Christie (2004) was to create incentives or identify how to assimilate Travellers within the settled community. This report did not recognise Travellers as an ethnic group nor even as a distinct community:

> Itinerants or travellers as they prefer to call themselves do not constitute a single homogenous group, tribe or community within the nation, although the settled population are inclined to regard them as such. Neither do they constitute a separate ethnic group… (Commission on Itinerancy, 1963: 37).

Christie (2004) argues that Travellers in this policy document are constructed as both the same and different – the same through emphasising their origins as being pushed off the land through colonialism and thus needing reintegration (Helleiner, 2000), but also different through a perceived resistance to integration. Housing and education were seen as key to addressing 'the problem', which was defined as itinerancy or nomadism and the solution was encapsulated in the concepts of rehabilitation and assimilation (Crowley, 1999: 247).

> While it is appreciated that difficulties and objections will be met in the early years from many members of the settled population, it is not considered that there is any alternative to a positive drive for housing itinerants if a permanent solution of the problem of itinerancy, based on absorption and integration is to be achieved (Commission on Itinerancy, 1963: 62).

Thus while this report attempts to claim Travellers as victims of colonialism and deserving of reassimilation into dominant society, Travellers are also blamed for resisting measures which would facilitate this assimilation.

The second report was the *Report of the Travelling People Review Body* (1983). This report put forward a definition of Travellers (who are described as Travelling people):

> They are an identifiable group of people, identified both by themselves and by other members of the community (referred to for convenience as the 'settled community') as people with their own distinctive lifestyle, traditionally of a nomadic nature but not now habitual wanderers. They have needs, wants and values which is different in some ways from those of the settled community (Travelling People Review Body, 1983: 6).

Despite the implied ethnic status for Travellers through an emphasis on difference between two communities, settled and Travellers, this was not developed as such in the report. The report states that while there had "...been some academic debate on the question of whether Travellers comprise a distinct culture, an ethnic group or sub-culture, and particularly a sub-culture of poverty", there was no agreement among researchers "as to the origins of Travellers or their status as a group" (1983: 5). The report depicted cultural difference as an expression of individual choice rather than in terms of collective rights. Thus, the report proposed integration as the solution, emphasising "the way in which barriers of mistrust between the settled and Travelling communities can be broken down and mutual respect for each others' way of life increased" (Travelling People Review Body, 1983: 3). Christie argues that the report moved away from the goal of assimilation in which difference could be

eradicated to the goal of integration in which support would be given to Travellers choosing to adopt a settled way of life. However, according to Christie, Travellers are represented as individuals who have similar needs to other Irish citizens that would be most effectively met through integration in the settled community. While this report does refer to "the many instances of bias against Travellers in the allocation of tenancies of local authority houses", and did consider the "desirability of having special legislation enacted to outlaw discrimination against travellers as a minority group", it concluded "...that implementation of such legislation would be fraught with many difficulties, especially in the absence of a precise legal definition of 'traveller'. Accordingly, the enactment of anti-discrimination laws is not sought" (Travelling People Review Body, 1983: 31). However the naming of Travellers in legislation, as O'Connell (2002) highlights, without any perceived need (on the part of government) to define Traveller, took place in three pieces of legislation in Ireland, subsequent to the publication of this report and before the Taskforce report in 1995. These include the 1988 Housing Act, the 1989 Prohibition of Incitement to Hatred Act and the 1993 Unfair Dismissals (amendment) Act.

The third report, the *Report of the Task Force on the Travelling Community* (1995) recommended that the distinct culture and identity of Travellers be taken into account. It defined culture as follows:

> Everybody has a culture. It is the package of customs, traditions, symbols, values, phrases and other forms of communication by which we can belong to a community. The belonging is in understanding the meanings of these culture forms and in sharing values and identity. Culture is the way we learn to think, behave and do things (*Task Force on the Travelling Community,* 1995: 71).

In the Taskforce report, there was a level of acceptance that Travellers have a distinct culture and that this is not inferior to the settled community and in fact should be supported by public policy. Christie (2004) points out that the Taskforce argued that:

> ...it is difficult given its intangible nature, to define a particular culture. We can only describe Travellers culture in terms of what we see as different from "settled" society" (*Task Force on the Travelling Community,* 1995: 71).

He questions who the 'we' is and goes on to suggest that firstly, difference is represented in terms of dualisms, for example, between settled and Traveller communities and between men and women; secondly, all differences are established in relation to an assumed norm, and thirdly, the recognition of difference; recognition of

Travellers as having a distinct culture or as an ethnic group, also tends to fix that culture and assume homogeneity within it. This is particularly reinforced through a dissenting addendum to the report whereby the nomadic way of life is considered out of synch with the modern way of Irish life and represents an enormous cost to the tax-payer. It spoke of the:

> ...failure of travellers and traveller organisations to recognise that today's society finds if difficult to accept a lower standard of conduct from a section of the community who consciously pursue a way of life which sets it apart from ordinary citizens (*Task Force on the Travelling Community,* 1995: 289).

One of the crucial effects of the discourse, policies and practices enacted over past decades with regard to Travellers is the proliferation of collective names. These names are evidenced in the policy reports examined in this chapter, beginning with Itinerants (1963), moving to Travelling People (1983) and to Travelling Community (1995). While these names assert or arguably recognise differences and solidarities both between and amongst Travellers and a presumed monolithic settled community, such naming also serves to reinvent or reinforce divisions and exclusions, copperfastening the notion of the fixity of origin and type (Venn, 1999b: 38).

I want to reiterate that throughout the body of work analysed here as part of this examination of anti racism measures and interventions, Travellers have always been 'an-add-on' to minority ethnic groups. Naming Travellers within mainstream legislation and policy documentation continues to be contentious in that the Taskforce Report set out the rights of Travellers on an exceptional basis that acknowledged them as a distinct community, but not as an ethnic group. This arises from, among other things, the un-addressed conflation of 'culture' and 'ethnicity'. Thus, the Equal Status Act (2000) contained an explicit definition of Traveller community:

> Traveller Community means the community of people who are commonly called Travellers and who are identified (both by themselves and others) as people with a shared history, culture and traditions including, historically a nomadic way of life on the island of Ireland (Equality Authority, 2000).

Furthermore, while the 1995 report emphasised the need to address inequalities and discrimination experienced by Travellers, it was reluctant to refer to prejudice against Travellers as racism. The dominant consensus was that Travellers required integration in order to overcome their problem status. The Taskforce was responsible for instigating legislation such as the Housing (Traveller) Accommodation Act (1998) which imposed for the first time a statutory duty on local authorities to accommodate

Travellers, and the Equal Status Act (2000), which prohibited discrimination in the provision of goods and services. However, the race management matrix becomes clearly visible through subsequent legislation, namely the Housing (Miscellaneous Provisions) Act (No 2) of 2002. Section 24 of this Act criminalised trespass on land, which was explicitly aimed at dealing with unauthorised Traveller sites. The state's action led to intense criticism from Traveller support groups and was particularly taken up in the Citizen Traveller campaign as I discuss in chapter six. I go on now to demonstrate how the state's mixed messages in relation to Travellers resulted in the explicit refuting of their definition as 'ethnic' by the Minister in charge of initiating and implementing race management technologies including anti-racism measures.

Travellers as an ethnic group?

> ...Travellers do not constitute a distinct group from the population as a whole in terms of race, colour, descent or national or ethnic origin. In the preparation of equality legislation, it was considered that discrimination against Travellers would not be covered by the term, "discrimination on the ground of race." Therefore, a separate ground – membership of the Traveller community – on which it is unlawful to discriminate was put into government legislation...the Government is not prepared to include in the report a statement that it does not believe to be true, namely that Travellers are ethnically different from the majority of Irish people (Minister McDowell, Dáil Questions and Written Answers October 2003: 1047).

Despite the explicit introduction of Travellers into the census under an ethnicity heading and the implicit constitution of Travellers as different as outlined above, the statement by the Minister for Justice, Equality and Law Reform confirms the Irish government's position that Travellers in Ireland do not constitute an ethnic group separate from the population. This served to undermine years of work on behalf of support groups and Travellers themselves in seeking recognition and redress. The Minister goes on to clarify that this is why a separate ground was entered into the equality legislation. Until 2003, the Government had been either vague or non-committal on the question of recognising Travellers as an ethnic group. However, in the draft report to the Committee on the Elimination of all Forms of Racial Discrimination under the CERD, ratified by Ireland in 2001, the Government adopted a position of explicitly not recognising Travellers as an ethnic group. The First National Report by Ireland to CERD in July 2003 stated "In regard to the scope of the report, it should be noted that Irish Travellers do not constitute a distinct group from

the population as a whole in terms of race, colour, descent, or national or ethnic origin" (NCCRI, 2003c: 19).

The thrust of the state's approach remained consistent in the formal report to CERD in 2005:

> The Government's view is that Travellers do not constitute a distinct group from the population as a whole in terms of race, colour, descent or national and ethnic origin (CERD, 2005: 90).

Relevant NGOs and state-funded bodies responded to the government's stance through a number of key counter challenges. According to the NCCRI, the state position is out of step with most respected legal and academic opinion in recent years, although it does not name who it is referring to here. However, perhaps more interestingly, it suggests that it is also inconsistent with government action in other areas of policy where Travellers are, as it suggests, "de facto recognised as an ethnic group, using almost identical language to describe an ethnic group" (NCCRI, 2003c: 19). As the NCCRI goes on to explain, the Equal Status Act provided a definition of Travellers based on the definition used in the Northern Ireland Race Relations Order which evolved out of British case law. This definition states that the term Traveller community refers to "the community of people who are commonly called Travellers and who are identified (both by themselves and others) as people with a shared history, culture and traditions including, historically, a nomadic way of life on the island of Ireland" (Taskforce Report, 1995; Equality Authority, 2002). The NCCRI claims that "this is virtually the same language used in other jurisdictions to denote an ethnic group" (NCCRI, 2003c: 19) and is in line with the understandings provided by Barth (1977) and adopted by Husband (1982) and Tovey et al (1989). While it is acknowledged that the Irish state has "been slow" to recognise Travellers as an ethnic group, the NCCRI regards as implicit recognition, Traveller representation as partners in EYAR, NCCRI and the Know Racism Programme.

Niall Crowley, Director of the Equality Authority, asserts that Travellers were recognised as a distinct racial group in the 1997 Race Relations Order in the North of Ireland. In a newspaper article following Minister McDowell's comments, Crowley is quoted as saying:

> They are identified as having a shared history, culture and nomadism, which are ethnic identifiers'...And we have the Belfast Agreement which speaks about an equivalence of rights (between the North and the Republic) (Holland, 2003).

The Equality Authority's sentiments were consistent with Traveller Support groups' responses to Minister McDowell's statements:

> The government's position, and the aggressive tone on the non-recognition of Travellers as an ethnic group in the report is considered demeaning and offensive by Pavee Point and other Travellers organisations (Pavee Point Shadow Report, 2005: 10).

And following the submission of the CERD Report, Pavee Point states that:

> ...the government's persistence in not recognising Travellers as an ethnic group betrays a mindset and policy project that continues to be assimilationist. In short, if they are not a distinct community then ipso facto they should be treated the same as the general population and incorporated into the general Irish population and they and their needs will become invisible (Pavee Point Shadow Report, 2005: 10).

This denotes the determined self-racialisation by Travellers, notionally a stance identified by Spivak (1988) as 'strategic essentialism' which Travellers and their advocates clearly deem essential for continued political struggle against racism, but also recognition of difference as a key factor.

Conclusion

This chapter brings together a number of themes in exploring the intersection of the politics of control and politics of caring aspects of the racialised regime of representations. There are clear continuities in the personnel currently involved in the institutionalisation of a differentialist approach to anti racism in Ireland from the fledgling anti racism movement of the late 1980s and early 1990s. The construction of particular conceptual frameworks by these individuals drew from Ireland's missionary and development tradition, academic sources in Britain and Ireland, practices of inter-cultural contact and cooperation with so-called developing countries and from legislative frameworks from relevant EU and UN bodies. Such conceptual frameworks became articulated around discourses of difference and interculturalism in particular, along with an emphasis on partnership as the appropriate mechanism for achieving such ideational constructions. The movement of these key actors from the margins in terms of their early involvement in the voluntary sector to the centre in terms of heading up the establishment and development of the race relations industry represents one of the key dilemmas of the intellectual identified in chapter two – the alienated outsider and those connected to the existing social order.

However an alternative reading of the migration of such personnel to the centre highlights an opportunity structure related to the state's desire to control and manage both immigration and indigenous ethnicities, enabling the establishment of a weighty institutional and administrative apparatus around anti racism and integration. Thus the proliferation of anti racism, equality, human rights and diversity legislation, policy and practices is encapsulated in the *Planning for Diversity: The National Action Plan Against Racism 2005-2008* (DJELR, 2005). This focus on cultural diversity has continuities with the prioritising of difference and diversity by organs of the race relations infrastructure and links to the state's politics of control in terms of seeking to manage such diversity. Thus the discursive and institutional matrix of difference and interculturalism is generated through state technologies, but is dialectically reproduced through those subject to such categorisations.

The debate around the question of Traveller ethnicity raises a number of relevant issues which demonstrate how race is mediated in contemporary Ireland. Firstly the debate raises the issues of identity and difference in relation to questions around who is constituted as different, how such differences are constituted and the implications of implicit recognition as different. Secondly, it raises the quest for recognition in the context of equality. This relates to the policy and legislative approaches that have been pursued or applied to Travellers to examine how constructions of 'difference' have been ascribed, and thus shape categories of populations implicitly. It also raises how 'difference' has been adopted as an explicit identity by Travellers themselves. The third issue is one of power. While the government has sought to protect ethnic minorities including Travellers from discrimination, it has also invoked its capacity to legislate in a way which criminalises Travellers through trespass and explicitly denied their ethnicity. This raises major questions about the consensus approach to anti racism. I go on now to explore this in chapter six with regard to public awareness campaigns.

Chapter 6
Constructing Anti Racism Space through the Commodification of Difference

Introduction

In the last two chapters I argued that a race management matrix has become institutionalised in Ireland through a combination of a politics of control that involved a proliferation of government sponsored immigration control measures and a politics of caring evidenced by the institutionalisation of consensus anti racism. I have already discussed how dominant discourses in the Irish public sphere have constructed Ireland as a site where increased in-migration is a problem which requires political solutions. However this narrative has not followed a straightforward discursive pattern – Ireland's increased global positioning requires increased global labour yet government technologies have sought to control and manage the constitution of this demographic change in ways that benefit the state and its economy. I have also argued that the discourses by intellectuals such as former President, Mary Robinson and *The Irish Times* cultural commentators, Fintan O'Toole and John Waters have promoted an imaginative empathy with refugees and asylum seekers based on the memories and experiences of Irish emigrants. However, I have suggested that these intellectual discourses have served to relativise the experience of refugees and asylum seekers to an imagined Irish experience leading, through the emphasis on the Irish diaspora, to reconceptualising Irishness away from territory to bloodline, thereby unintentionally facilitating the 2004 Citizenship Referendum.

This chapter explores recent anti-racism initiatives in the Irish public sphere that have constructed and constituted discourses of multiculturalism, interculturalism, human rights and citizenship. I undertake a critical analysis of a number of interventions into what Ronit Lentin has described as the "Irish ethnic landscape" (Lentin, 2001: 2). In doing so, I examine how they have contributed to structuring and routinising the discourses through which public understandings of, and responses to, socio-cultural changes in the Irish context are being formed. In undertaking this phase of the research, I analyse the texts without separating them from their conditions of production and distribution. With this understanding, I want to posit the notion of a

mediated public sphere, thereby recognising the central role played by the mass media understood here as newspapers, television, radio but also including sites such as billboards, flyers, newsletters and journals. In particular, I examine in detail three campaigns - the Know Racism National Anti-Racism Awareness Programme, Amnesty International's Leadership Against Racism Campaign and the Citizen Traveller Campaign.

I will primarily engage two levels of analysis. Firstly, at the level of discourse analysis, I illuminate the representational matrix apparent. Secondly, I consider how the discourses articulate with, and against, various theoretical paradigms of cultural diversity. As described in chapter one, I draw from Michel Foucault's (1980) focus on regimes of truth and Stuart Hall's (1997) work on representations, and describe these contributions as constituting a regime of representations. Regimes of representation can be analysed as sites of constitution where identities are constructed through routinised social practices and deliberate interventions, as places of encounter between languages of the past and languages of the present, and as inter-relations of reflexive and ideological negotiation. I am interested in the practice of representation and ways in which images and texts, in the arenas of public information and print media, are serving to produce preferred meanings (Hall, 1997: 228). Ultimately I argue that these preferred meanings frame dominant discourses around Ireland's ethnic landscape, which I suggest serves to construct identities in Irish public culture.

Managing the Irish ethnic landscape

The notion that Ireland became multicultural in the 1990s following a long period of monoculturalism is a dominant and naturalised discourse in Irish public culture. I have discussed how Ireland's colonial and then post colonial status, characterised by emigration, famine and failure, played a key role in constructing these temporal 'truths'. These truths, in turn, served to reinforce the nation-state as a primary arbiter of such changes, including the management and control of those challenging a hegemonic understanding of Irishness, namely asylum seekers and refugees. However as demonstrated in previous chapters, Irish public discourses have not adopted a singular negative discursive order around the challenges of a globalising Ireland. In fact, the celebration of Ireland's new found multiculturalism has been heralded in many quarters serving to constitute an understanding of disparate cultures living

together harmoniously. Thus, Irish public culture demonstrates contradictory and conflicting responses to the globalising of Ireland, through empathetic imaginings as discussed in chapter three, and through policies, legislation, categories and euphemisms as discussed in chapters four and five. This section explores the theoretical frameworks that have been drawn upon in the development and/or analysis of public interventions in recent times.

Irish policy makers and a number of non governmental anti racism organisations have taken up the language of multiculturalism and interculturalism in order to intervene and promote a more positive cultural milieu in Ireland. However, these terms are widely critiqued in the academic sphere. Since the 1980s, the concept of multiculturalism has received considerable attention (Gutmann, 1994; Goldberg, 1994, Hesse, 1999). In Ireland this critique has largely been made by Lentin (2001) and Fanning (2002b). Multiculturalism is seen as both celebrating and protecting cultural diversity while at the same time managing the unequal relationship of minority to mainstream cultures (Goldberg, 1994). Hence multiculturalism is bound up in relationships between selves and others, power-holders and subjects, identities and differences and homogeneity and heterogeneity. It also includes relations between national states and diasporic spaces.

Thus Hesse argues that the concept of multiculturalism has become a 'floating signifier', defining it as "a constitutively undecidable formation, susceptible to radically different conceptualisations and social readings" (Hesse, 1999: 207). But it is the process of racialisation which "inaugurates the discrepant formation of western multiculturalism" (Hesse, 1999: 207). By this Hesse is referring to what he describes as the racialised logic of modernity that projects an ontological distinction between 'Europe-whiteness-masculinity' and 'Non-European-non-whiteness-femininity'. This is consistent with David Theo Goldberg's thesis that multiculturalism arose in response to perceived ethnocentric attitudes and monoculturalism's discourse of universality. According to Goldberg, this monoculturalism emerged through the European construction of universalising principles that created standard conditions for a progressive, modern Europe, reflecting ethnoracialised demarcations in relation to what Bauman (1991) refers to as modernity's classifying systems. This understanding of racialised systems which became naturalised as a monocultural, ethnoracial hegemony had become fixed as intellectual ideology and institutional practice.

In contemporary usage, multiculturalism emerged from a focus on Charles Taylor's politics of recognition which it was argued was demanded by minority and subaltern groups (1994). Hesse has critiqued this approach, asking "whose recognition is sought and what is involved in the power to confer recognition and value" (Hesse, 1999: 212), an approach which serves to centre the question of power. According to Phil Cohen:

> The multicultural illusion is that dominant and subordinate can somehow swap places and learn how the other half lives, whilst leaving the structures of power intact. As if power relations could be magically suspended through the direct exchange of experience, and ideology dissolve into the thin air of face to face communication (Cohen, 1988: 13).

On this question, Goldberg identifies a range of multicultural possibilities ranging from weak or managed multiculturalisms to radical or strong multiculturalisms (Goldberg, 1994: 7-8). Weaker forms of multiculturalism are characterised by an emphasis on ethnic or cultural sensitivity in defining and addressing problems experienced by minorities. Minorities in this understanding are often pathologised as inferior with their own internal problems which need to be either assimilated into the dominant population or tolerated as different within that dominant population. Goldberg gives an example of a weak multiculturalism where symbolic measures such as positive imagery are utilised, but where the aim is to manage diversity rather than contest inequalities, what Williams has referred to as the "steel bands, saris and samosas" approach to cultural pluralism (Williams, 1989: 93). Stronger multiculturalisms are defined by an emphasis on anti-racism which acknowledges and aims to change unequal social and power relations in a given society. Here institutional obstacles are identified and dealt with at statutory levels including measures such as positive discrimination and group rights. The term multiculturalism is often used interchangeably with interculturalism and cultural pluralism. While multiculturalism suggests relations between majority and minority cultures, interculturalism proposes a parity of cultures. The term interculturalism emerged from the development of intercultural education in Europe (Garcea, 1998), involving a critical and reflexive engagement with identity, values and interaction in pluralised contexts. Thus, according to Garcea (1998), interculturalism focuses on negotiating multiple socio-cultural relationships but regularly slips into learning about other cultures. These concepts are often used interchangeably and can serve to suggest that cultures are fixed entities.

Ronit Lentin (2001; 2002) discussing multiculturalism in the Irish context argues that multiculturalism and interculturalism are political and policy responses to the perceived 'new' problems of cultural and ethnic diversity in Ireland, which are deemed to require solutions. I have already argued that the conceptualisation of Ireland began to change in the early 1990s through an emphasis on including the diaspora; however, I also argued that despite all the emphasis on inclusiveness, this conceptualisation did not undermine the dominant homogenous understanding of Irishness. Lentin argues that current multicultural policies in Ireland are framed within a politics of recognition of cultural difference which have led to separatist identity politics groupings and also to the top down ethnicisation of Irish society.

> ...Irish multiculturalist policies, are anchored in a liberal politics of recognition of difference, which do not depart from western cultural imperialism (c.f. Hesse, 1999) and are therefore inadequate in terms of deconstructing ethnic power relations (Lentin, 2002: 228).

This power dynamic becomes naturalised according to Lentin through a number of the multicultural measures discussed in chapter five, what I collectively refer to as the institutionalisation of consensus anti racism. This, I argued, includes a race management matrix which has constituted difference as the key identitarian category and interculturalism as a core policy goal through the state-funded infrastructure. The infrastructure includes institutions such as the Equality Authority, the NCCRI and the IHRC; legislation including the Equal Status Acts (2000-2004) and the Employment Equality Acts (1998-2004) and policy documents such as the *Report of the Taskforce on the Travelling People* (1995). The concept of integration utilised in the Taskforce report has been extended to refugee policy, as evidenced in *Integration: A Two Way Process* (2000), a report by the Department of Justice, Equality and Law Reform who has overall responsibility for refugees and asylum seekers. *Integration: A Two Way Process* (2000) defined integration as "the ability to participate to the extent that a person needs and wishes in all the major components of society, without having to relinquish his or her own cultural identity" (DJELR, 2000: 9). However it went on to suggest that

> ...the Working Group agreed that integration must be seen as a two way process which places certain duties and obligations on refugees and on the host society at both national and community level in order to create an environment in the host society which welcomes refugees as people who have something to contribute to society (DJELR, 2000: 9).

Thus the DJELR report suggested a link between the presence of refugees and having something useful to contribute to the host society. Through their absence, the DJELR also excluded asylum seekers from integration concerns of the host society. This reluctance to recognise asylum seekers is consistent with the lethargy apparent in the state's enforcement of relevant legislation. For example, the Incitement to Hatred legislation (1989) has proven wholly inadequate in its application and there were considerable delays in transposing the Refugee Act (1996). However, many of the measures associated with multiculturalism and interculturalism emerged from the voluntary sector, a point made in the context of the history of anti racism in chapter five.

In fact, Traveller support groups used the term interculturalism throughout the 1990s, particularly in the area of education which was considered key to educating people out of their prejudices, as argued by John O'Connell:

> We use the term intercultural education because this is what has become acceptable within the EU context and because it has the potential of overcoming the shortcomings associated with multicultural education by:
> a) Focusing on ethnic and cultural activities while acknowledging power and racism as major obstacles in the educational system;
> b) Targeting everybody in the education system regardless of whether or not they are in a multi-ethnic scenario (O'Connell, 1994: 59).

Thus a dominant discursive framework has emerged primarily from the politics of caring axis of the race management matrix, highlighting interculturalism and integration; however, it must be stressed that these apply only to people who firstly manage to 'get in' and secondly to those who manage to 'get rights' raising serious questions around citizenship. Lentin (2001; 2002) argues, following Hesse (1999), that instead of a politics of recognition guiding multiculturalist initiatives, a politics of interrogation should be undertaken. With this analysis, Lentin argues that an interrogation of the nation must be centred.

Public awareness campaigns

During the years 1999-2004 three high-profile public awareness campaigns were held: the *Know Racism* National Anti-Racism Awareness Programme (NARAP) led by the Department of Justice, Equality and Law Reform in partnership with a number of non-governmental organisations (NGOs); The *Leadership Against Racism* campaign organised by Amnesty International, Irish Section, and the *Citizen Traveller*

campaign organised by a group of Traveller organisations. These were all one-off campaigns which broadly aimed to address and counteract perceived problems in Ireland with regard to growing racism and intolerance. In collecting the data for this phase of the research as outlined in the methodological section, I have visited all relevant organisations, held informal interviews with associated personnel and collected relevant data. Each of these campaigns undertook some level of attitudinal research into perceived and actual racism in advance of embarking on the campaigns. I overview this research before examining the actual programmes themselves as they highlight some parallels in understandings but more importantly some of the dangers around attitudinal surveys.

Research on attitudes towards and experiences of racism

The majority of attitudinal surveys on racism have been carried out since 1997, a year I have argued was a major turning point in terms of a hardening in government and media approaches to dealing with refugees and asylum seekers. Michéal MacGréil (1977) had already highlighted that prejudice in Ireland was a significant issue in the 1970s, with hostile attitudes most likely held by older people with less formal education, in lower social classes and living in more rural areas. Using quantitative social distance scales, MacGréil found that the greatest hostility toward a minority in Ireland was directed at Travellers, a phenomenon that continues today (Citizen Traveller, 2000a; Amnesty International, 2001a).

Attitudinal trends

In a review of studies of Irish racism conducted for the National Anti-Racism awareness programme (NARAP), Steve Garner and Allen White (2001) identified a number of key trends that are worth highlighting before going on to examine the activities and discourses of these public campaigns. These studies included Eurobarometers (1997, 2000), polls commissioned by newspapers (*Irish Times*/MRBI January 2000, April 2000; *Sunday Independent*/IMS poll 2000) and organisations preparing for public awareness campaigns (Citizen Traveller, 2000a, 2000b; Amnesty International, 2001a)

The Eurobarometer polls of 1997 and 2000 demonstrate a significant "hardening of attitudes" as Garner (2004: 60) describes the trend, particularly illuminated through the question "Do you find the presence of minorities to be

disturbing?" In 1997, 16 per cent had agreed with the question while in 2000, this figure had increased to 42 per cent, which was the highest response in the European Union. This finding is illuminated further by examining a survey conducted by Lansdowne Market Research for *The Star* newspaper in 2000. This survey of 1,123 adults throughout the country explored what was referred to as 'disturbing difference', which was explained as "Among the groups of people who live in Ireland are not of the same race, religion or culture as yourself, which one group strikes you as being particularly different from yourself and which a) do you find sometimes disturbing b) Irish people find sometimes disturbing?" The survey found that Romanians at 9 per cent, followed by Itinerants/Travellers at 7 per cent were the top two groups felt to be disturbing followed by Blacks at 5 per cent and Refugees at 4 per cent.

Garner and White (2001) compared responses from the Eurobarometer 1997 (E1997) and Eurobarometer 2000 (E2000) surveys with *The Star* poll (Star 2000), demonstrating consistent increases in hostility across a number of measures as illustrated below.

Question	Poll	Agree (%)	Disagree (%)	Don't Know (%)
The presence of these minority groups increases unemployment	E 1997	35	37	28
	E 2000	46	37	18
	Star 2000	42	44	14
People from these minority groups abuse the social welfare system	E 1997	33	35	32
	E 2000	56	22	22
	Star 2000	56	25	19
In schools where there are too many of these minority children, the quality of education suffers	E 1997	30	48	22
	E 2000	43	39	18
	Star 2000	38	43	19
The presence of people from these minority groups is a cause of insecurity	E 1997	16	61	23
	E 2000	42	43	14
	Star 2000	43	38	19

Source: Garner and White, 2001

Garner concludes from this comparison of large scale surveys that "sizeable proportions of those who either were positive or non-committal about minorities in 1997 were hostile by 2000" (Garner, 2004: 61). This remained consistent during the lifetime of the three campaigns under review as exemplified by research carried out by these campaigns. The first survey undertaken by Amnesty International was carried out by Landsdowne Market Research in April 2001 and focused on levels of racism among

the Irish population. This entailed surveying a representative sample of 1,200 Irish people. The research aimed at ascertaining "...public opinion of the treatment of minorities by the criminal justice system, the government and the general public" (Amnesty, 2001a). While the survey found that 41 per cent agreed that 'greater ethnic diversity is good for Ireland', 32 per cent believed that 'most asylum seekers are here to abuse the welfare system'. The greatest hostility was expressed towards Travellers followed by refugees/asylum seekers.

In August 2002, the Know Racism steering group commissioned nationwide research to measure aspects of the programme and to explore people's understanding of the issues. This was followed in September 2003 by a further nationwide research programme to examine "prevailing attitudes towards racism, ethnic minorities and Travellers". Both qualitative and quantitative approaches were used. The quantitative strand consisted of a nationwide omnibus survey of a sample of 1,200 adults, aged 15 and over, which was representative of the general population. The qualitative strand consisted of in-depth interviews with focus groups covering three distinct populations (a) general public represented by 3 focus groups (2 in Dublin and 1 in Mullingar); (b) ethnic minorities represented by 5 mini-groups (1 Central European; 1 Eastern European; 1 African; 1 Chinese and 1 Muslim women); (c) opinion leaders through 6 teledepth interviews.

The survey data were full of contradictions: 48 per cent of those surveyed stated that they believed Irish society was racist; yet 78 per cent of the same people interviewed stated that they had not personally witnessed any incidents of racism. 66 per cent agreed that anyone should be allowed to live in Ireland if they worked and paid their taxes, yet about half felt that ethnic groups were taking jobs from the Irish and a similar number had concerns about the free movement of people due to EU regulations. Around 70 per cent felt that there were too many asylum seekers in Ireland with 80 per cent believing that the presence of asylum seekers was putting pressure on essential services such as housing and health. 72 per cent believed that the settled community was not willing to accept Travellers living amongst them. The qualitative phase revealed considerable resentment from the Irish population towards refugees who did not work, who were perceived as sponging off the State. Interviews with ethnic minorities revealed that Africans mainly reported being the object of racist attitudes and overall those who encountered difficulties saw this as attributable to their "non-Irishness" as opposed to their actual nationality or ethnicity (Know Racism,

2003: 16). These features are borne out in the next section which examines experiences of racism.

Reported experiences of racism

A number of research projects conducted to examine the experiences of varying groups of people in terms of racism, identified two significant trends, namely racism based on presumed phenotypical features and racism in public services and public space. The Pilgrim House survey (1998) found that 78 per cent of asylum seekers surveyed had experienced racism while in Ireland, with 22 per cent of African asylum seekers reporting physical attack as opposed to no physical attack on non Africans; these findings were confirmed in other research projects (The Pilgrim, 1998). The African Refugee Network (1999) found that Africans appear to experience higher levels of physical and verbal abuse than other groups. Black Irish people also report high levels of racism, interpreted in the study to emphasise phenotypical features. This is consistent with the larger Amnesty survey (2001b), *Racism in Ireland: The Views of Black and Ethnic Minorities* which was conducted by FAQs research in association with Amnesty International and Aoghan Mulcahy of University College Dublin in June and July, 2001. The survey researched the views of 600 ethnic minorities towards racism in Ireland and it is still considered the largest survey of its kind to date, reporting that 79 per cent of those surveyed described experiencing racism or discrimination. Black Africans and Travellers appear to have had the most frequent experiences of racism (43.2 per cent and 41.4 per cent respectively).

Casey and O'Connell (2000) in a study of racism in Ireland report that the most frequent situations where minority members experienced discrimination was: finding accommodation (50 per cent), using public transport (39 per cent), accessing pubs (36 per cent) and dealing with banks (35 per cent). Everyday experiences such as shopping, dealing with social welfare queries and dealing with schools were also sites of discrimination. Other surveys (Horgan, 2000; Faughnan and Woods, 2000) have also demonstrated experiences of discrimination in public areas and from public sphere figures, such as shop-keepers, gardaí, landlords and publicans. This is consistent with larger survey findings such as Citizen Traveller (2000b) and Amnesty International (2001b).

The Citizen Travellers Survey of Travellers was carried out in December 2000. The majority of respondents reported experiencing discrimination when attempting to

access services; 71 per cent said they had encountered it from pub owners, 40 per cent from disco and club owners, and 37 per cent from shop owners. Gardaí at 38 per cent, County Councils at 33 per cent and housing authorities with 33 per cent represent significant sites of discrimination by Travellers at the institutional level. These findings are upheld by the large numbers of cases of discrimination against Travellers dealt with by the Equality Authority on such grounds (Equality Authority, 2002, 2003).

Amnesty's International's *Racism in Ireland: The Views of Black and Ethnic Minorities* (2001b) reported that the majority of the discriminatory experiences occurred in public places – 44 per cent on the street, 24 per cent in shops and 23 per cent in pubs. The majority of these experiences were not one offs – in other words, 32 per cent of respondents reported that such incidents occurred occasionally and 36 per cent frequently, leading the authors to conclude that:

> ...racism is becoming a frequent and endemic structural feature within Irish society, rather than a mere aberration. Episodes of racist insults or abuse appear to be occurring frequently and on a daily basis in Ireland (Amnesty International, 2001b: 17).

Commenting on these studies, Garner and White (2001: 36) state that "the strikingly public location of most of the incidents indicates a low level of self-censorship among the host population" implying an atmosphere where people do not expect to be sanctioned for their actions. This leads them to conclude that the idea that racism is a breach of human rights or unacceptable (two of NARAPs core themes) is far from having taken root in Ireland (Garner and White, 2001: 36).

Categorical framing

A key issue that arises from the attitudinal surveys conducted in recent years is the capacity of these surveys to construct, conflate and reify particular categorical identities. There are several examples that are worth examining to illuminate how such categorisations occur, but more importantly how errors in categorisation occur.

In the *Attitudes towards asylum seekers* survey (1998b), only 30 per cent felt that over half of all asylum seekers were genuine. When exploring how respondents formed their views on asylum seekers, 61 per cent of those surveyed claimed to have been influenced by the media, while 34 per cent by 'personal observation', 3 per cent by the government and 2 per cent by the Church. However, when asked if they had

spoken to an asylum seeker, less than 1 per cent said they had. This suggests that people categorise without any evidence of whom they are referring to – refugee, Irish national or tourist; this particularly links to the notion of myth and how knowledge circulates without any empirical evidence. Anna Fiona Keogh's study is interesting in this respect – here Keogh (2000) demonstrated how prejudicial opinions and attitudes towards asylum seekers, refugees and migrants are related to dominant political and media discourses and perceived threats to Ireland.

The Irish Times/MRBI poll of January 2000 illustrates the dangers that can be perpetuated by incorrect terminology and categorisation. Respondents in this poll were asked to state their level of agreement with certain statements: "Only refugees qualified to do specific jobs should be allowed in", and "The number of refugees should be limited". The two questions contain serious mistakes in question framing - the first conflates refugee policy and immigration policy, while the second supposes that limits can be set on refugees by host countries. As Garner states "questions like this endorse misinformation rather than helping to clarify" (Garner and White, 2001: 37).

On 27 April 2000, *The Sunday Independent*/IMS poll asked "Would you approve or disapprove of accommodation specifically for refugees being located in your neighbourhood?" 51 per cent disapproved while 37 per cent approved but again an issue arises about an error in question framing, given that the state has no responsibility or right to allocate housing for refugees, given that they have the same residency rights as citizens once they receive status. Thus, together these methodological errors are problematic. As Garner and White suggest:

> ...Selection of data as part of a question can influence the answers given, while in some cases, the questions themselves reinforce racist attitudes by confusing groups of people with different status, or referring repeatedly to the idea of 'race' as if it was an unproblematic source of identity (Garner and White, 2001: 5).

Coda

The degree of hostility expressed towards minorities has increased measurably over a short space of time, and is particularly strong in relation to three groups, Black people, Roma and Travellers. Levels of hostility are highest among older, rural-based people, particularly those with lower levels of formal education (Garner and White, 2001: 5), demonstrating the continuity of such trends with MacGréil's findings (1977; 1996). This is occurring within a context of a thriving economy rather than in

recession leading Garner and White (2001) to suggest that "it is not recession per se, but rapid changes in the inter-connected economic, technological and political sphere that favour increases in attitudes that may lead to racial violence" (Garner and White, 2001: 6). The wider context includes the ongoing conflict in Northern Ireland which the authors suggest may "implicitly legitimise the idea that people can only exist peacefully if they live in socially homogenous areas" (Garner and White, 2001: 46).

Discrimination is experienced by minorities on an everyday basis, particularly in their routine dealings with institutional Ireland. According to Garner and White, "racism appears to be endemic and structural, with the frequency of incidents in relation to state agencies and public amenities and facilities at a point where minorities have already formed the opinion that the government is failing in its duty to educate the public about racism, and the Gardaí is failing in its duty to protect them adequately" (Garner and White, 2001: 40).

There is a level of confusion over distinctions between Irish nationals who are members of ethnic minorities, refugees, asylum seekers and other immigrants. This confusion is reinforced by state discourses conflating 'asylum seekers', with 'bogus refugees' and 'economic migrants', and 'ethnic minorities' with 'immigrants' and 'refugees', and by constructing ethnic census categorisations in racial terms as argued by King-O'Riain (2005, 2006). This tendency has been facilitated by those designing questionnaires in some of the research reviewed. According to Garner and White, "the use of problematic categories of 'racial types' and confusing questions in which refugees/asylum seekers/migrants/minorities are synonymous with each other actually bolster racist assumptions" (Garner and White, 2001: 39).

Garner suggests that the high social distance between the Irish and non-Irish and the widely held assumptions about race and immigration in Ireland point to the important role that the media and political elites play in the struggle against racism in Ireland. Thus, "the importance of unambiguous leadership and good example by state institutions in the struggle against racism in Ireland cannot be over-stated and these might be a central theme in future work by the NARAP" (Garner and White, 2001: 39).

Know Racism

In 2001 the Irish government launched *Know Racism*, a National Anti-Racism Awareness Programme, whose aim was "...to contribute to creating the conditions for building an inclusive and intercultural society in Ireland where racism is effectively addressed and cultural diversity is valued" (Know Racism, 2001a). The overall framework for the national anti-racism awareness programme was drawn up by the NCCRI following a three-month consultation process with key statutory and non-statutory organisations. This recommended that the programme should adopt a partnership approach and aim to have a long term sustainable impact.

In February 2001, a high level steering group was established to implement the programme in partnership with the Equality Division of the Department of Justice, Equality and Law Reform. The group, chaired by Joe McDonagh, former President of the Gaelic Athletic Association (GAA), followed a partnership model and included representatives of ethnic minority communities, the four social partners, Irish Business and Employers Union (IBEC), Irish Congress of Trade Unions (ICTU), the community and voluntary sector and the farming sector, national bodies such as the Equality Authority and the National Consultative Committee on Racism and Interculturalism (NCCRI), relevant government departments and an Garda Síochána. While the membership of this partnership has altered over the years, the key agents identified in chapter five have been centrally involved. For example, the Know Racism information pack reports that members of the High Level Steering Committee included Anastasia Crickley as Vice Chairperson and Niall Crowley and Philip Watt as representatives of National Bodies (all of whom were involved in the development of the institutionalisation of anti racism as discussed in chapter five). The government, through the Minister for Justice, Equality and Law Reform, John O'Donoghue, allocated a budget of 5.7 million euro to the national anti racism awareness programme over a three year period.

The programme was launched by An Taoiseach (Prime Minister), Bertie Ahern, on 24 October, 2001. At the launch two key areas of concern are articulated, namely growing racism and immigration control, as articulated in the quotation which opened this dissertation.

A logo was developed prior to the launch to make the materials and advertising of the programme recognisable and give the programme a whole and identifiable brand image.

> The logo of the awareness programme presents us with two powerful messages. The first of these messages says "No" to racism....The second message is also very important. It urges us to get to "Know Racism" (Know Racism, 2001a).

To coincide with the launch, a dedicated website was established and information packs and media packs were produced and distributed. The information pack identified a number of factors as providing the rationale for a National Anti Racism Awareness Programme:

> Concern at reports of racist incidents in Ireland and in Europe generally; Increasing awareness of cultural diversity in Ireland, including recognition of the needs of existing minority ethnic groups, including Travellers...; Increasing recognition that racism is potentially damaging to social and economic cohesion within Ireland; The need to increase awareness of recent equality legislation (the Employment Equality Act and the Equal Status Act)...; Identification of racism as an issue of serious concern by the European Union and the United States..." (Know Racism, 2001b: 2).

As part of its initial strategy, the steering group had commissioned a review of existing research into racist attitudes and opinions among the general population as discussed above. This was conducted by Steve Garner and Allen White and was used in the formulation of key messages in the subsequent advertising campaigns. These were identified as follows:

> Ireland is increasingly a multicultural society; Racism is a denial of human rights; Minority ethnic groups are a positive and integral part of Irish society; Racism is a specific form of discrimination; Racism is against the law; Inward migration is not the cause of racism; We all have a responsibility to tackle racism; Irish people have been victims of racism themselves; Celebrating Difference (Know Racism, 2001b: 5-7).

These themes were reproduced in a number of fora throughout the campaign including advertising campaigns held throughout 2002 on radio, press and billboards "to raise the visibility of the programme and to spread its messages" (Know Racism, 2002), direct mail leaflets, entitled "What you can do against racism" which were circulated to 1.3 million households around the country in March/April, 2002. Grant schemes provided support to local community anti racism awareness initiatives in 2001 and 2002, which continued a practice introduced in EYAR to incorporate and coordinate the focus of smaller non governmental organisations. Know Racism also

participated in a number of partnership projects including co-funding 'Mono', a multicultural television series on RTE One in 2002; a video for secondary schools based on the Mono series was produced and circulated to all 746 secondary schools throughout the country; the funding of four postgraduate bursaries in Ethnic and Racial Studies in Trinity college, Dublin; internships with Radio One World on RTE; the co-funding of a compact disc of anti-racist songs and songs about Travellers which was circulated free with Hot Press magazine in 2001. Know Racism also provided financial assistance to political parties to support awareness raising among party members and candidates of "the need to use appropriate language in public statements" (Know Racism, 2003) in the lead up to the General Election in 2002. In March 2002, John Rocha (Irish/Asian artist and fashion designer), was commissioned to produce an emblem and accompanying packaging for the Know Racism programme emblem. 110,000 emblems were distributed over the period of the programme. The emblem is described as a fusion of Asian-Celtic design and Rocha's rationale is explained thus "The human 'race' has so much to share, we have so much to learn from each other and so much in common, we are after all only divided by space, five continents – one people" (Know Racism, 2002).

In 2002, *Know Racism* "moved from branding to messaging and used national advertising campaigns as a medium for spreading the messages of the programme" (Know Racism, 2002). An advertising agency, Irish international OMD, was engaged to develop an advertising strategy drawing from research feedback and focus groups feedback together with a public relations company, Edelman PR.

The *Know Racism* National Anti Racism Awareness Programme was largely directed towards the host Irish society, as articulated by Joe McDonagh, chairperson of the steering group:

> Ireland has undergone major changes in the past few years. Our society is now a multicultural society. We must accept the responsibilities and challenges that change brings us. Irish people are traditionally generous, friendly and hospitable. It would be wrong to allow fear of strangers and intolerance to spoil this traditional spirit and change our attitudes towards the minority ethnic people who live and work among us (Know Racism, 2001a).

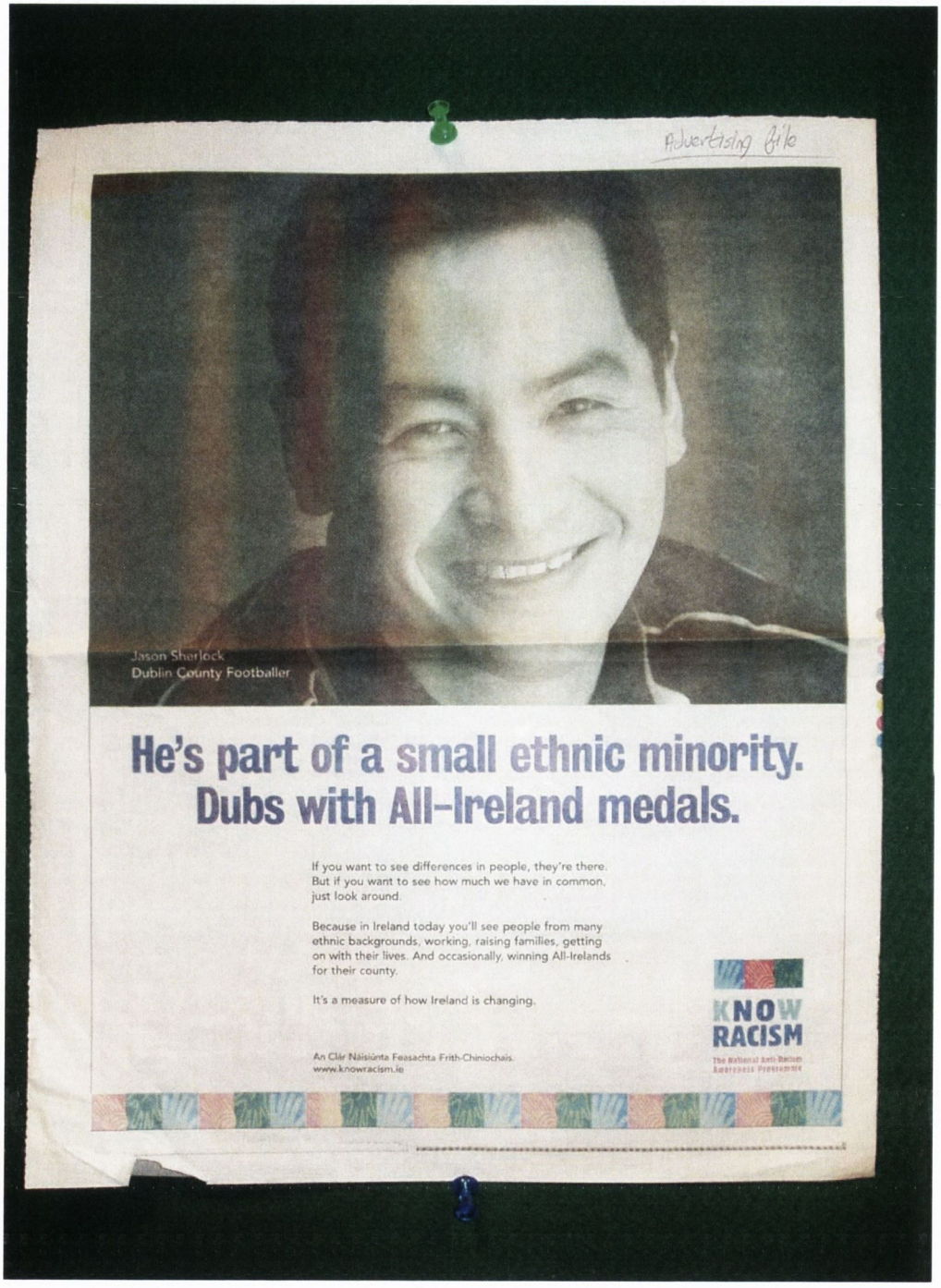
This well-intentioned statement makes recourse to the kind of myths that were part of the Irish imaginary and serves to suggest that Ireland was homogenous prior to the arrival of increased numbers of 'ethnic minorities'; the allusion to racism as a "fear of strangers and intolerance" suggests that racism is about individual prejudice, located

with the ignorant and the few. However, the central issue about this statement is that it is aimed at preserving a mythical perception of "Irish people as generous and hospitable". The threat identified by McDonagh is not the racism experienced by minority ethnic people but the danger that Ireland's image as "friendly, hospitable and generous", what he describes as "this traditional spirit", will be lost. This is very revealing in that the baseline of the campaign is clearly situated in an attempt to realign the perception of Irishness that is under threat, while racism is not even mentioned in this central statement of the Know Racism campaign. Further, this assumes that individuals are responsible for solving the problem as identified here at an attitudinal level, primarily through increased 'tolerance', a position which ignores state and institutional involvement.

The billboard campaign that formed the substantive part of the *Know Racism* National Anti-Racism Awareness Programme attempts to offer a more complex representation than the "minority ethnic people" of the website statement. It featured eight images displayed on billboards, in newspapers and in photo calls with 'celebrities' such as G.A.A. stars, musicians and media personnel around the country. These images were displayed over a time period of twelve months, between March 2002 and Summer 2003.

The first phase of the Know Racism National Anti Racism Awareness Programme's billboard campaign began in March, 2002 and was focused in newspapers and billboards. It features an image (see 6.1) of Jason Sherlock, Dublin county footballer, with the caption:

6.1: 'HE'S PART OF A SMALL ETHNIC MINORITY. DUBS WITH ALL-IRELAND MEDALS'



The second phase of the campaign took place in June 2002 and the image (see 6.2) featured the caption:

6.2: 'IN THE GREEN ARMY, COLOUR ISN'T AN ISSUE'

The third phase of the campaign was launched in August/September, 2002 and the image (see 6.3) focused on a back to school theme and the caption:

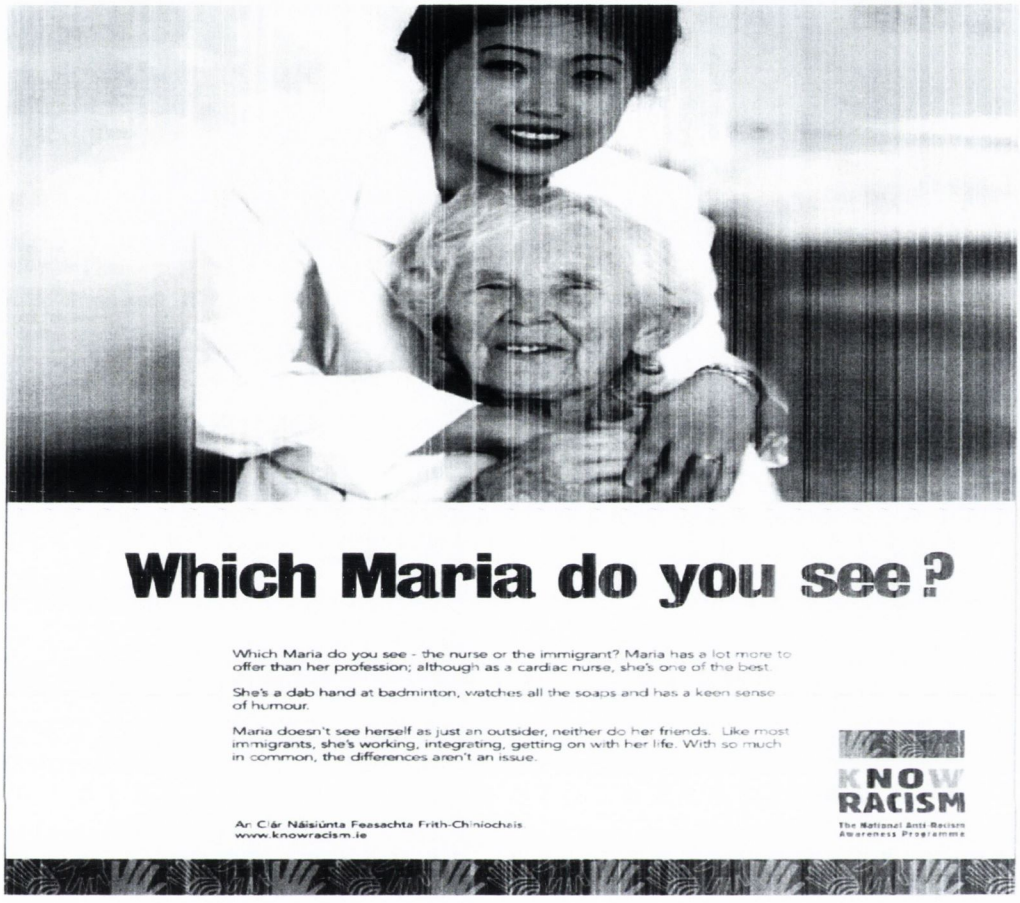
6.3: 'KIDS KNOW NOTHING ABOUT RACISM'

The fourth phase of the campaign, launched in December 2002 dealt with the theme of the migrant worker. This phase followed the Anti-Racist Workplace Week of November, 2002 which I discuss below. There were two primary images used in this phase, the first (see 6.4) with the caption:

6.4: 'DOES PREJUDICE COLOUR YOUR THINKING?'

The second image in the phase (see 6.5), had the caption:

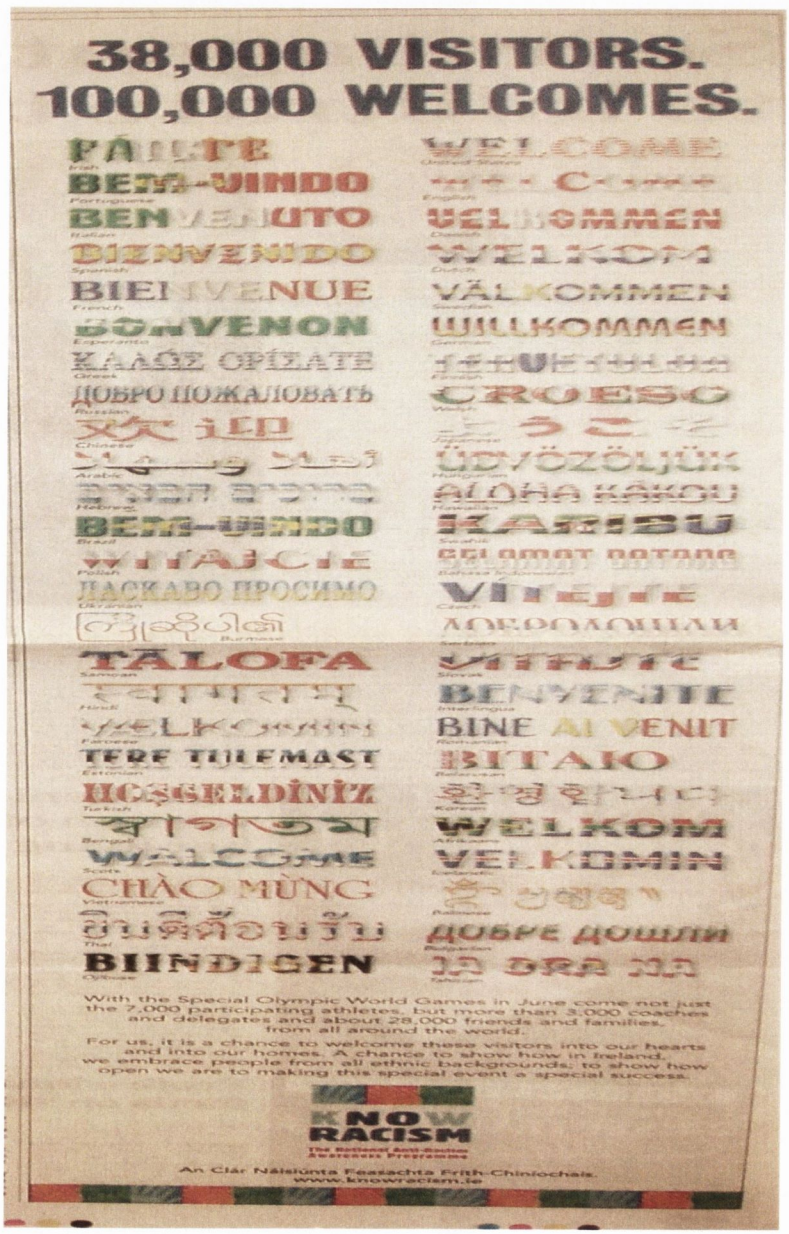
6.5: 'WHICH DO YOU SEE – A FOREIGNER OR YOUR DOCTOR?'



The fifth phase of the campaign was launched to coincide with St Patrick's Day, Ireland's national holiday in March, 2003. This image was not available from the National Anti Racism Awareness Programme organisers. However, I observed it when it was advertised in Dublin during this phase of the campaign. The image comprised 40 individual photographs with the caption: 'FORTY SHADES OF GREEN'. For discussion purposes, I give the image a reference number, image 6.6.

The final phase of the advertising campaign drew from the 2003 Special Olympics Summer Games that were held in Ireland in June. The first image (see 6.7) was advertised at the beginning of the games and featured the word "WELCOME" in 50 various languages, with the caption:

6.7: '38,000 VISITORS 100,000 WELCOMES'



The second image of this phase (see 6.8) was published at the end of the games and showed a colour press photograph of a "White Games official hugging a Black participant" with the caption:

6.8: 'SOMETHING SPECIAL HAPPENED THIS SUMMER; LET'S KEEP THE SPIRIT ALIVE'

Advertising

There are a number of dominant representations in this campaign that I argue collectively contribute to the formation of a racialised regime of representations in Irish public culture. The first is around the constitution of difference/identity in these images; the second is the focus on sport as a connecting genre with which to build an intercultural focus; the third is the construction of the usefulness of members of ethnic minorities; the fourth is a highlighting of Irishness as generous and charitable.

In image 6.1, Jason Sherlock is introduced as a Dublin county footballer and as a member of a small ethnic minority, described as 'Dubs with All-Ireland medals'. The image can be read in a number of ways – it could be read as intercultural or hybrid in the sense that everyone at some level is a member of a minority group and that Irish identity is no longer singular. However, this reading requires firstly an assumption of Sherlock's ethnic difference. There is no explanation of Sherlock's ethnicity and therefore the reading is made through perceived literal phenotypical features. This is actually a common feature across a number of the images (see 6.2, 6.3) where ethnicity is not explained, yet difference is presumed or named in some instances. According to Hall (1997), racial difference links visual discourse and the production of racialised knowledge through signifying practices such as stereotyping and essentialising. Within these processes of essentialising and stereotyping, the power of representation becomes visible. In the advert, Sherlock is constructed as *different* through his ethnicity, yet simultaneously as the *same* through performing in the Dublin county football team. The meaning of the advert thus appears to be mediated around a binary of representations, the same and the other, although what is of interest is the power dimension of this binary relationship (Derrida, 1994) and the relationality (Bakhtin, 1981) which is necessary for the constitution of identities.

The caption of the image which Barthes (1972) argues usually conveys what he calls the 'preferred meaning' of the image also makes an assumption that the audience will know what 'All-Ireland' is referring to. Thus the image plays on a commonly understood rivalry between Dublin (capital city of Ireland) and regional gaelic football, which is the largest sport in the country. In doing so, the image tends to require that it is read through the gaze of the majority culture and that ethnicity is something that can be chosen like a football club, thus serving to trivialise ethnic identity. Despite this playfulness, these representations succeed in assigning difference to a hierarchy by an apparent choice around identity points, primarily represented as Irish and same or ethnic and different. These processes of symbolic and social differentiation serve to

create classificatory systems that apply a principle of difference to a population so as to be able to divide them into opposing elements, thus facilitating the othering process (Woodward, 1997). This confirms the identitarian process as socially constructed, produced through representations, classifications and discourses.

However, following my approach in this dissertation, I suggest that this process is embodied and therefore expressed through routinised practices, which can appear as fixed and natural through processes of reification and essentialisation. In this sense, the reading of imagery, advertisements and discourses is a social practice and the imperative character of practice emphasises tacitly repeated practices or habits, raising practical consciousness (Giddens, 1979), habitus (Bourdieu, 1972), lifeworld (Habermas, 1987). In other words, what is routinely naturalised in Irish public culture becomes the obvious primary reading of such a set of representations and discourses as I examine in the next theme.

The GAA and sports in general have played a significant role in promoting anti racism as is apparent from the next image in the advertising campaign, a phenomenon which is not new (Hall, 1997). This image portrays three Irish world cup soccer supporters with scarves and hats denoting their support and thus can be read as a multicultural space through the 'common purpose' of competing and celebrating together. However this reading again requires a number of assumptions. The first is the assumption that at least one of the fans featured is different to the other two in ways outlined in the previous theme. There is also an assumption of a 'common' allegiance to the 'green army', a phrase which is not explained and therefore relies for comprehension on a sense of familiarity or recognition of 'ourselves' in the image.

Thus the assumptions utilised in this image demonstrate what is routinely naturalised in Irish public culture. Ferguson (1998: 130) argues that audiences have what he calls 'a discursive reserve', which I suggest is linked to what Giddens (1984) refers to as memory traces and what I argue enables the routinisation of the process of normalisation. In other words, when encountering a set of representations or images, people will draw from their stocks of knowledge (Bourdieu, 1972) to 'make sense of' any given set of representations. As Giddens argues this is an active interpretation and will be achieved through a process of recognition and familiarity. This enables readers of the images to recognise certain discourses or particular frameworks of representation as normal or even natural. I suggest that the utilisation of normality and the establishment of culturally and politically acceptable discursive and behavioural

patterns provide the context in which stereotypical discourses can be made about those constructed as other. The concepts of normality and naturalisation are of considerable significance in relation to the construction and reproduction of particular discursive frameworks. Ferguson asserts that

> ...naturalisation is the process whereby specific social relationships, often of power and subordination, are constructed and presented as natural rather than being the result of complex historical interactions between individuals, ethnic or other groups, genders, classes and power blocs (Ferguson, 1998: 156).

In this dissertation I also argue that discourses are unstable and require work to articulate and rearticulate their knowledges; discourses are in this sense open. Thus constituting identities requires constant *work* and I emphasise the need for enacted conduct to invoke such knowledges which in turn serve to shape identities. The symbolic use of the colour green in image 6.2 as a visual shorthand for Irishness can be seen as the signifier of cooperation and celebration in the context of sport. The caption addresses the presumed widespread support for Irish soccer around Ireland and has a straightforward message that "colour isn't an issue", though colour here has two meanings. When it's 'green' it's a shorthand representation of 'Irish', when it's skin colour it's a shorthand representation of the other. Thus identity is considered open here and may highlight the reflexive abilities of people to command what Gerd Baumann (1997: 209) calls a dual discursive competence when it comes to constituting identities and negotiating difference. This can be read through the strategic use of the 'granny rule' in Irish soccer since the early 1990s when certain English soccer players with Irish grandparents were deemed eligible to play for Ireland based on a blood line rule that was dubiously enforced and this included players of colour.

The third key theme that I argue is apparent from the Know Racism campaign, particularly in images 6.4 and 6.5, is work or more appropriately, usefulness. The first image features two construction workers and highlights how "people from different races and backgrounds come to live and work in Ireland" and the next image features a doctor and a patient with a question around which Maria do we see. Both representations make very blatant assumptions around phenotypical difference, in the first image citing different races and immigrants and in the second, immigrants versus insiders. Thus, there is an assumption that we will recognise the racially different construction worker in the first image and 'Maria' in the second image through their phenotypical difference. The differences are acknowledged in terms of bringing

"colour and diversity of a different culture" to Ireland. In image 6.4 this difference is considered a form of exoticism yet a sense of sameness is developed through highlighting common hobbies and activities, thus identity is presented as relational (Bakhtin, 1981). In the second image, 6.5, we recognise the Irish worker through the difference from the immigrant worker but this is framed in terms of the usefulness of the immigrant to the Irish economy. This approach was widely emphasised during the Know Racism Programme and is tied to earlier discourses drawing links between the benefits of migrant labour and the growth of the Celtic Tiger. Allied to this is a focus on individual responsibility expressed through prejudice and choice around how we view differences. This negates any focus on institutional or state racism – the responsibility is portrayed as firmly in how we 'see' those different races, immigrants, workers and outsiders.

The final theme I explore here is that of Irish generosity and goodwill which are particularly apparent in the final set of images, namely 6.6, 6.7 and 6.8. In image 6.6 a collage of faces draws from the empathetic discourses of the early 1990s which highlight the multiple ways in which Irishness can be identified. The caption '40 shades of green' is a well known phrase and song which alludes to emigration, and the Irish who live away from Ireland, a theme I argued in chapter three has become familiar in Irish public discourse during the course of the 1990s. This image relates to one of the key themes outlined in the Know Racism information pack:

> The Irish have been an emigrant people. Irish people themselves have been the victims of racism in the countries in which our emigrants have settled. We should seek to learn from this experience (Know Racism, 2006: 6).

Despite a number of academics alluding to a putative connection between Ireland's historical experiences of colonialism, famine and emigration and an obligation in the present around asylum seekers and refugees (e.g., Loyal, 2003: 85; Garner, 2004: 221), the assumption that the Irish should have a natural empathy with immigrants due to 'our' experience of racism and emigration is entirely unsubstantiated.

The sense of hybridity or multiple identities articulated in 6.6 is located within the context of Ireland's national holiday, highlighting a celebration of difference within the broader understanding of Irishness. St Patrick's Day is celebrated around the world and has become one of the dominant signifiers of the commodification of Irishness with the promotion of green beer, Irish theme bars and shamrocks, which

Colin Coulter (2003) has discussed in terms of the 'Irish' becoming 'cool'. Despite the emphasis on celebration and the focus on a politics of recognition, there is no acknowledgement of the thousands of people trying to get to Ireland to seek protection, thus discursively differentiating between (problem) asylum seeker and (useful) labour migrant.

The next images, 6.7 and 6.8, are particularly focused on the myth of Irish goodwill and generosity which had been highlighted at the beginning of the campaign by the chairperson, Joe McDonagh, when centring the focus on Ireland's perceived reputation internationally. These adverts draw heavily on the 'celebrating diversity' and weak multiculturalism approaches to difference. The specialness that is celebrated relates to a once off event – the 2003 Special Olympics - where Ireland performed as expected to reinforce its apparent reputation as generous and charitable. The temporariness of the event though casts another light – "we can all be proud" of having behaved in an appropriate manner for the visitors, portrayed as racially white and black in image 6.8. In appealing for everyone to "look forward, and continue to show the goodwill and generosity for which we are known…", the adverts miss the point that the Special Olympics sought quite politically to make – the emphasis of the Special Olympics was on human rights and justice for people with intellectual disabilities, not on charity or goodwill (Brennan, 2004).

Coda

The Know Racism Programme utilised a number of discursive tactics to meet its aims – these can be summarised as drawing from a politics of recognition, but are closely linked to an assimilationist model of multiculturalism through the emphasis on accommodating difference and diversity. As Hall (1997) suggests, images do not carry meaning or signify on their own, rather they accumulate meanings across varied texts and media. While each image carries its own specific meaning, at a broader level otherness and difference are represented through observing similar representational practices and signifiers from one site to another. Similarly, what is absent carries its own powerful message. There is little if any focus on some of the key themes named as part of the Know Racism Programme, particularly on the legislative and institutional side of the thematic framework. Thus, racism as a denial of human rights, as a specific form of discrimination, and as illegal are noticeably absent from the

programme. This accumulation of meanings, those present and those absent, across different sites contributes to a regime of representations.

Leadership Against Racism

Amnesty International's Campaign for *Leadership Against Racism* in Ireland, was launched in May, 2001 in the lead up to the World Conference Against Racism (WCAR). This campaign signalled a departure from Amnesty International's usual work on human rights issues in other countries. In fact the Irish section of Amnesty International was the first in the world to do 'own country' campaigns.

The Amnesty campaign was informed by two primary surveys carried out with two distinct constituencies, a representative sample of the general Irish population and a survey of the views of ethnic minority people as discussed earlier in this chapter. The first survey found that contact with minorities appeared to be a causal factor in constructing attitudes – liberals were found to be most favourable and at 62 per cent had the most contact; 50 per cent were described as ambivalents and 39 per cent were considered anti-minorities (Amnesty International, 2001a).

Amnesty concluded that a minority was opposed to greater ethnic diversity, while one third were ambivalent and hence according to Amnesty, "open to persuasion" (Crowley, F., 2002). Thus, from the favourable category's more frequent contact, it was deduced that more frequent and deeper contact leads to more positive attitudes. Amnesty's director, Sean Love, said the survey exposed "...a crucial failure of political leadership" (Cullen, 2001a) and that there was a "need for political leadership against racism" with the ambivalent or undecided sector as the main target group. Thus the public awareness campaign aimed "...to confront the government directly, and to provoke debate on a problem worryingly neglected" (Crowley, F., 2002).

The public awareness campaign began with a provocative billboard and newsprint campaign that challenged political leadership. The primary image (see 6.9) featured images of key Irish politicians – the Taoiseach, Bertie Ahern, the then Táiniste (Deputy Prime Minister) Mary Harney and the then Minister for Justice, Equality and Law Reform John O'Donoghue with the caption:

6.9: 'SOME SAY THEY'RE INVOLVED IN RACISM, OTHERS SAY THEY'RE DOING NOTHING ABOUT IT.'

This text was reproduced in full-page advertisements in national newspapers, with an accompanying text explaining the rationale for the campaign. An information and action pack was distributed throughout the country and to every member of government. It contained key recommendations to government including those submitted by Amnesty International towards the World Conference Against Racism in South Africa in 2002.

The next phase of the campaign comprised a newsprint advertisement that contained an image (See 6.10) of an unidentified female with the caption:

6.10: 'TAOISEACH, I'LL GIVE YOU MY PREFERENCE – MY FAMILY'S SAFETY'

The second survey, *Racism in Ireland: The Views of Black and Ethnic Minorities* was launched in September, 2001, and the findings together with recommendations were used as part of the second phase of the public awareness campaign (Amnesty International, 2001b). This comprised a newsprint advertisement that contained an image (see 6.11) of an unidentified female with the caption:

6.10: 'SHE COMES FROM A PLACE WHERE SHE'S SPAT AT AND DISCRIMINATED AGAINST. IRELAND'

There are a number of dominant themes emerging from an analysis of these images and discourses: conflicting discourses both within the campaign and provoked by the campaign, the commodification of the race issue and the invoking of a human rights approach.

The first issue to note around the formation of this campaign is the conflicting discourses for the type of campaign adopted. The findings of the research conducted and the analysis provided by Fiona Crowley, Amnesty International's project worker on the campaign, suggested an approach which would seek more cultural contact and awareness as necessary for improving Irish people's attitudes towards minorities, representing a traditional multicultural approach. The campaign had identified the ambivalent 50 per cent of the population as the primary target, however the strategy adopted to reach these ambivalents is interesting. The analysis which was followed in

designing the campaign is articulated primarily by Sean Love and focuses on leadership and racism or more precisely on a lack of political leadership.

The first image, 6.9 featuring three key politicians takes a somewhat distanced position from the strong claims with the caption 'some say' and 'others say' – it appears that Amnesty is not making these statements, rather they are made by some unidentified persons. The images in the poster are produced in an accusatory fashion, perhaps playing on the criminality genre commonly used when discussing asylum seekers in government and media discourses but certainly playing on a common sense understanding of language, that these politicians are involved in racism. The context of the poster is both the Irish general election and the upcoming WCAR. Thus alongside the next phase of the campaign, Amnesty can be seen to be taking an overt political position in terms of reminding politicians that they are failing in their duties leading up to the Irish national election. However, what does not seem to be taken into account by Amnesty is that these politicians were elected to government and therefore represent 'the people' – including the ambivalents that it identified in the research cited above that may be open to persuasion.

This campaign provoked furious reaction from government and opposition politicians who claimed it "was offensive and defamatory", a story that continued to receive media coverage for a number of weeks (Cullen, 2001b). The criticism was not confined to the political sphere. In a letter to *The Irish Times*, Piaras MacÉinrí heavily criticised the first billboard campaign suggesting that the campaign "probably damaged the credibility of anti-racist and human rights organisations in Ireland – and their cause – to a greater extent than any right-wing reactionaries..." (MacÉinrí, 2001a). The debate continued in the public sphere with NGO personnel such as Donnocha O'Connell of the Irish Council for Civil Liberties (O'Connell, 2001) weighing in with opinions, in this case, criticising MacÉinrí and supporting Amnesty. Sean Love responded that the advertisements were "not meant to suggest they [the politicians] are racist...[the posters] were aimed at them not as individuals but as leaders..." (Haughey, 2001c). As this debate continued, the Advertising Standards Authority intervened following a complaint from a member of the public and decided "that the advertisement was likely to bring advertising into disrepute to the ultimate detriment of consumer confidence in the content of commercial advertising generally" (O'Toole, 2001).

Amnesty certainly succeeded in putting the issue of racism in Irish society in the public sphere. Amnesty claimed a "sea-change" in public opinion due to the campaign and Fiona Crowley asserted that "it could no longer be convincingly denied that racism had a foothold in Ireland" (Crowley, F., 2002). Curiously though, a cacophony of voices from various NGOs embarked on criticising and defending Amnesty, while the government's response was personal as articulated by then Minister for Justice, Equality and Law Reform, John O'Donoghue's "hurt" (Cullen, 2001b). This personal hurt denotes the individual emphasis of the first phase of the Leadership Against Racism campaign, despite Sean Love's insistence that the politicians featured were targeted not as individuals but as leaders. I suggest this individualising approach ties into the form of discourse Mary Robinson had promoted, as discussed in chapter three, when advocating personal responsibility around human rights and racism in Ireland.

The second issue relates to the commodification of race which becomes apparent in images 6.10 and 6.11 through their composition as advertisements. Since advertisements seek to sell commodities, though not in the traditional capitalist sense of a material object, they are what Chouliaraki and Fairclough refer to as cultural commodities (Chouliaraki and Fairclough, 1999: 10). What is produced, circulated and consumed are words and images, therefore, cultural commodities are semiotic in that they utilise signs to communicate a message but they also seek to sell something. In this case, the advertisements portray a dual objective – the advertisements are focused on selling ideas but there is also the sale of the organisation through the offer of membership.

The caption with image 6.10 situates the message of the advert in an everyday political space of politicians lobbying for votes with a play on preference for an everyday need for safety. Following the pattern of the leadership campaign, the caption also addresses the Taoiseach directly but brings the message into the private sphere by highlighting the safety of the person's family. This is achieved by turning broader processes and social relations into a personal appeal by a tokenistic 'ethnic' person who is not properly introduced. It is not clear whether this person is 'real' or represented by an actor, but 'she' is apparently appealing to the Taoiseach in this public way. The advert, 6.11 with its emphasis on discrimination against ethnic minorities utilises the results of the second Amnesty survey stating that "78 per cent of people from ethnic minorities say they suffer racism and that the government is not

doing enough to stop it" – this can be considered an attempt to legitimate the approach through the utilisation of apparent authentic voices. These discursive strategies can be analysed through the racialised regime of representations which was illuminated in the analysis of the Know Racism Programme where racial difference is constructed through assumptions of phenotypical difference and the conflation of categories particularly that of ethnic minorities.

The advert in 6.10 reviews for the general public politicians' achievements during the course of a government term, evaluating whether the government has succeeded in meeting relevant objectives. The usage of normalised political discourse is a way of distancing the organisation from the commodified discourse of advertising (Ferguson, 1998). Amnesty goes on to assert its human rights and solidarity focus as the rationale for the 'Take Action' section. This section, which is present in both advertisements, 6.10 and 6.11, firstly provides a means for the audience through the provision of a prepared text box, to quickly and efficiently 'take action' against racism. Alongside this option is a text box asking the public to donate to Amnesty or join as members. This has to be considered in terms of a long standing charitable tradition in Ireland which implies that by donating to particular charitable organisations, 'one' is making a difference or a contribution towards social change, but it also fits in with Amnesty International activist strategy whereby all its campaigns are accompanied by an appeal for donations and/or membership.

Thus there are two dominant discursive forms apparent in these advertisements, a language of social engagement or political mobilisation and a language of the market economy which plays on charitable appeals. This mixing of discursive forms is characteristic of the rearticulation that Chouliaraki and Fairclough (1999) argue is predominant in the public sphere whereby "boundaries between social fields and therefore between language practices have been pervasively weakened" (Chouliaraki and Fairclough, 1999: 13). This I argue contributes to a dialectic of colonialisation/appropriation whereby a number of discursive frameworks are drawn from, including market economy and social engagement, but also charity and victim, which when read together with the analysis of 6.9, serve to construct a dependent, subjectified population in need of charity and assistance.

The third issue is the context of human rights as a framework for addressing the issue of racism in Ireland. Amnesty's approach in this particular campaign is somewhat unusual in that it is an own country campaign, which can be construed as

quite progressive, broadening the normally strict boundaries around Amnesty's remit. However, though adopting a strong critical voice about the lack of leadership against racism in Ireland, Amnesty continues to frame the problem of racism on an individualised basis, as illustrated by focusing on three politicians in image 6.9. The emphasis on Ireland, particularly in image 6.11, though seeking to be representative of 'ethnic minority' voices through the use of survey results, highlights a basic criticism of the human rights approach – the de-historicising of the link between race and state. As Costas Douzinas (2000) has argued, human rights are problematic due to being secondary to national sovereignty rights and the implied link to possessing citizenship.

Alana Lentin (2004b) takes up these considerations and outlines a critique of the human rights approach to anti-racism, arguing that, "the emphasis on [human] rights...fails to engage with the relationship of 'reciprocal determination' (Balibar, 1991) between 'race' and state" (Lentin, 2004b: 100). In fact, a focus on rights negates the significance of racism because it bases itself upon the ultimate equality of individual beings, which is problematic for Lentin in two main ways. Firstly, following Goldberg (2002) Lentin asserts that the human rights approach "advocates that discrimination and inequality may be overcome over time through the progressive advancement of non-Europeans" (Lentin, 2004b: 100). Secondly, and linked to the first problematic, is "the standard against which such progress is gauged" (Lentin, 2004b: 101). Thus human rights promotion of a universalised individualism fails to problematise whiteness which Lentin argues is:

> ...intrinsically bound up with the ideal vision of humanity which we are all encouraged to attain in the interests of greater equality and liberty. By avoiding a discussion of how this norm was institutionalised, namely through the historical practice of racism which ensured the dominance of the "Anglo-European moral tradition" (Goldberg, 2002: 224), human rights participates in compounding the logic of racial historicism. It does so also by refusing to admit the impossibility of equality as premised on the assumption that each and every individual has the opportunity to attain the humanity encapsulated by the universalist vision (Lentin, 2004b: 101).

Thus, Amnesty International's human rights approach to anti-racism is considered problematic due to its de-linking of the inter-relationship of race and state, its individualising of racism and ultimately, its promotion of a universalist discourse as a solution to racism.

Coda

The Amnesty International Ireland campaign did not draw on discourses of multiculturalism or internationalism, rather it focused clearly on state and institutional responsibility. The campaign sought to provoke a serious consideration of racism in Ireland but it also individualised the campaign in a way which distracted from its stated aims. The discursive order engaged in the Amnesty campaign drew from a commodified set of discourses which it can be argued served to speak and act on behalf of people in need, who are not identified and are thus not allowed to speak for themselves. The Amnesty International Ireland campaign was ultimately framed within a human rights framework, though the specific positioning of this framework was within 'Ireland', thus raising questions about the universal approach to human rights.

Citizen Traveller

In May 1999, the Irish government granted £900,000 to fund the Citizen Traveller campaign over a three year period. The campaign was managed by a partnership of four organisations working with Travellers in Ireland - the Irish Traveller Movement (ITM), Parish of the Travelling People (Parish), Pavee Point and the National Traveller Women's Forum (NTWF). The campaign was designed "to improve relationships between Travellers and the settled community in Ireland" (Citizen Traveller, 1999).

The formulation of the campaign came after a period of consultation and negotiation arising out of the *Taskforce on the Travelling Community* (1995). While this report had been welcomed broadly by Traveller organisations, there was concern that amongst the general public there was little awareness or support for the report. Therefore, some leaders of the Traveller organisations, namely Thomas McCann (ITM), John O'Connell (Pavee Point) and Fr Dan O'Connell C.M. (Parish of the Travelling People) initiated contact with advertising and marketing professionals

> ...to explore the possibility of using modern marketing and public relations approaches to bridging the perceived gap in understanding between the settled and Travelling communities (DJELR, 2002: 3).

Having formed a Traveller media advisory group, and with the help of Fr. Sean Healy of the Conference of Religious in Ireland (CORI), the group sought a meeting with An Taoiseach, Bertie Ahern, which was held on 24 June, 1998. The Taoiseach responded positively and saw the initiative as "aimed at changing common

misconceptions and attaining a positive recognition of the Traveller's own distinct culture within Irish society" (quoted in DJELR, 2002: 7). Interestingly, communication occurred with Fr. Dan O'Connell and in announcing the funding on 2 December, 1998, the Minister for Justice, Equality and Law Reform stated that it was in response to proposals from CORI as opposed to a group of Traveller organisations. The media advisory group was disbanded following the announcement of funding and the Travellers Communication Committee was established as a company in May 1999, subsequently renamed Citizen Traveller.

The Citizen Traveller campaign was charged with implementing an integrated communications initiative to promote the visibility and participation of Travellers within Irish society. The campaign involved billboards and outdoor posters aimed:

> ...to promote the visibility and participation of Travellers within Irish society, to nurture the development of Traveller pride and self-confidence and to give Travellers a sense of community identity that could be expressed internally and externally (Citizen Traveller, 1999).

The campaign was launched on 29 October 1999 with a series of radio advertisements entitled "Voices of the Traveller Community" which ran during November and December 1999, a high profile media event and included the introduction of a new logo (see 6.12)

6.12: 'CITIZEN TRAVELLER: SUPPORTING TRAVELLERS AS AN ETHNIC GROUP'

The new logo was designed by the advertising company, Public Communications Company (PCC) and according to their account, the logo:

...needed to be positive and celebratory of the Traveller culture and identity as well as have a fresh, professional and modern look. The design is based on a tribal pictogram "to give" which highlights the traditional traveller concept of 'giving something back' every time something is received. It also suggests the obligation of give and take (Public Communications Centre, 2005).

As part of Traveller Focus Week in February, 2000, the first of the outdoor advertising images appeared, featuring three individual images of varying ages and gender (see 6.13, 6.14 and 6.15) with the caption:

6.13: 'IT'S TIME TO VALUE TRAVELLERS AS PEOPLE WITH THEIR OWN CULUTRE, NEEDS AND CONTRIBUTION'

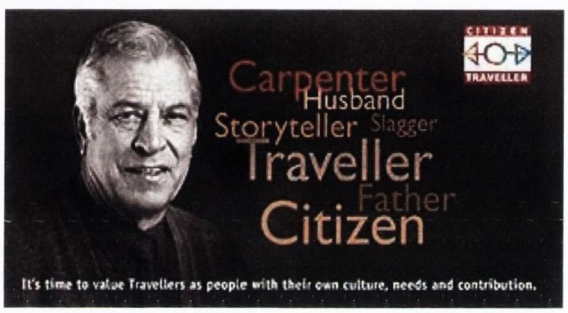


Image 6.14:

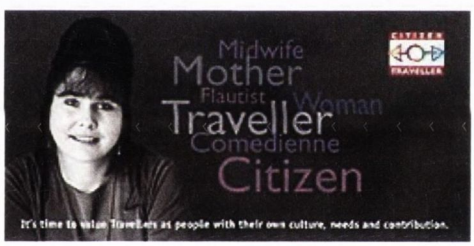


Image 6.15:

In February 2000, a market research survey on attitudes of the general public towards Travellers in the context of other minority groups was undertaken and found that 45 per cent of respondents were favourably disposed, 13 per cent neutral and 42 per cent unfavourably disposed (Citizen Traveller/Behaviours and Attitudes, 2000a). Within the more tolerant groups, those with the least amount of contact with Travellers were more likely to be hostile, a finding similar to the Amnesty research. This market research was launched as part of a media campaign and a series of articles written by Travellers appeared in *The Irish Times* (Holland, 2000).

The second phase of the public awareness campaign began in October and November 2000 with an image of two options for Travellers halting sites. The image (see 6.16) featured the caption:

> 6.16: 'HALTING SITE FOR TRAVELLERS/TRAVELLERS HALTING SITE: GOOD ACCOMMODATION FOR TRAVELLERS MEANS GOOD NEIGHBOURHOODS'

The third phase of the campaign was also focused on accommodation and was launched in July 2001. A Barometer survey had been carried out in June 2001; it was compared to a benchmarking survey that had been carried out in 1999 but not published. The survey found that fundamental attitudes towards Travellers had not changed over the period – 25% were positive; 52% were neutral and 23% were negative (Citizen Traveller/Behaviours and Attitudes, 2001), in contrast with the 2000

survey which had presented a somewhat more positive picture. The reasons proferred for the hostility included concerns about rubbish and dirt, along with a perception that Travellers can be troublesome. While there was some acknowledgement that the government and relevant councils should deal with Traveller accommodation issues, there was concurrently strong opposition (90 per cent) to the idea of this accommodation being located near respondents' homes, with 61 per cent believing that "people rightly blame Travellers for many things". The one significant change was that more people now saw Travellers as different in their own right from the rest of Irish society. 43 per cent felt Travellers were exactly like the rest of the community in 1999 while this figure went down to 37 per cent in 2001.

The next phase, focused on a perceived acknowledgement by the public of the need for specific accommodation for Travellers. This was developed "to encourage the delivery of Traveller accommodation programmes by local authorities and to stop evictions of Traveller families" (Citizen Traveller CD, 2001). The outdoor campaign sought to "...highlight the inequalities which exist in Travellers' daily lives ...and shows the paradoxical life of a young Traveller girl". The image (see 6.17) featured the caption:

6.17: HER SCHOOL WORK SAYS FIRST CLASS PUPIL. HER SITE SAYS SECOND CLASS CITIZEN

A radio advertising campaign was designed to complement the outdoor campaign and focused on a group of Travellers discussing their individual experiences of accommodation and expressing their feelings on the issue. All of the participants had experience of living in different forms of accommodation (Citizen Traveller CD, 2001).

Despite the apparently positive legislation of 1998 and 2000, the government introduced further restrictive legislation on Travellers access to accommodation with Section 24 of the Housing (Miscellaneous Provisions) Act (No 2) of 2002 prohibiting trespass, prompting the campaign organisers to respond by producing the most controversial billboard image of the campaign. The billboard in question was launched during the summer of 2002 and featured an image (see 6.18) of the national flag with a symbol indicating no caravans and a caption:

6.18: SUDDENLY, IN CARING IRELAND, TO BE A TRAVELLER IS A TERRIBLE CRIME: THE RACIST AND UNWORKABLE LAW ON TRESPASS CRIMINALISES 1200 UNACCOMODATED TRAVELLER FAMILIES

A number of themes are evident in the Citizen Traveller campaign, namely, the constitution of ethnicity as different, the promotion of citizenship as a discourse of inclusion but also rights, and the materiality of discrimination through a focus on accommodation.

The first set of images provides identity tags such as carpenter, storyteller, mother, singer and champion sprinter. By offering multiple identity reference points,

the campaign utilises a discourse of a politics of recognition that allows for the Traveller community to be seen as coherent but also internally diverse and changing. However, I want to suggest that this strategy also strives to demonstrate the similarities with the settled community. Thus it adopts a portrayal of identity which aims to both reinforce a positive self identity as ethnic for Travellers, while articulating to the settled population that we all have similar needs and thus are the same. This dualism is apparent in two conflicting but overlapping trends emerging in the accompanying surveys – firstly, is the apparent recognition of Travellers as 'different', a key objective of the campaign, but concurrently, a heightened level of hostility and intolerance towards Travellers. Thus a question must be raised around the campaign's assumption that a 'good' interpretation of difference had entered the public sphere. In fact, I suggest that the construction of otherness becomes something that stands in symbiotic relationship to normality which links to the next point.

The second key theme surrounding the campaign was the grounding of the campaign in Travellers' everyday experiences, particularly around accommodation, thus linking the concept of citizenship to the material. A number of the images used, particularly the controversial last image, focused on the issue of accommodation but in varying ways. In the early phases, the campaign sought to highlight to the settled community how it would be in its interest as well as the Traveller community's interest to have appropriate accommodation, as this would lead to neater halting sites (see image 6.16). This presumably drew from findings in the research that for example, "rubbish and dirt" was a major source of disquiet amongst the settled community. Thus the representations, discourses and images utilised sought to draw from discourses of settled normality (of the settled community), a tactic playing on the realisation that everyday discourse draws from a limited repertoire of discursive regimes.

However, this construction of normal and natural was challenged in the latter images (6.17. and 6.18) where the language in the posters became more pointed. In 6.17, there is perhaps a claim that the Traveller child and thus her parents are carrying out their responsibilities around attending the settled community's education system, but they are still being let down by the government and maybe wider Irish society through the absence of appropriate accommodation. This approach is clearly situated in the framework of citizenship where we are reminded that Travellers are also citizens with rights and entitlements.

This sentiment is taken further in the next advertisement (6.18) whose caption encapsulates the apparent experience of Travellers: "The racist and unworkable law on trespass criminalises 1200 unaccommodated Traveller families". Here there is no careful phrasing of rights and responsibilities or benefits and bartering; the poster centres on Irishness with the tri-colour and demonstrates with the cross across the caravan how Travellers feel their culture is being negated in Ireland. Accusing the government of implementing racist laws led to considerable attention being focused on the campaign. Soon afterwards, the funding for the Citizen Traveller programme was suspended by the Minister for Justice, Equality and Law Reform pending an external 'value for money' evaluation, which eventually led to the ending of the campaign –

> ...the Department [of Justice, Equality and Law Reform] has informed the group that it will not be paying for advertisements which brand its policies as racist...[The Department stated] "it was contrary to the aims of the Citizen Traveller programme, which was designed to promote tolerance and understanding between the Traveller and settled communities" (Dooley, 2002).

This was met with a mixed response from the Traveller organisations involved in the campaign: The Parish of the Travelling People said:

> We were very saddened and annoyed when we heard that the Government had decided to stop funding Citizen Traveller. We had put a lot of hard work and effort into trying to make the voice of Travellers heard in the media, on radio, on television, in the newspapers. A lot of Travellers said they were delighted when they heard a Traveller's voice on the radio for the first time, talking about things that were important to them. It made people feel proud. Unfortunately the Government were not happy when we put up a poster that criticised the new law which made it illegal for Travellers to travel in Ireland (Vincentians, 2006).

However Martin Collins, deputy director of Pavee Point and member of the management committee of Citizen Traveller, reported that "It was 'fair to say' that not all the Travellers' representatives groups affiliated to Citizen Traveller had been happy with the campaign" (Dooley, 2002). This heterogeneity of responses to the Citizen Traveller campaign and the cessation of funding demonstrates some of the tensions present in the pursuit of Travellers concerns yet with differing strategies and within discursive frameworks.

Coda

The Citizen Traveller campaign began with a very considered engagement with identity formation, seeking to highlight a positive identity for Travellers through utilising Travellers' voices on the radio and in the print media. It simultaneously sought to encourage the settled population to accept Travellers as ethnic and different yet the same in terms of entitlements based on this ethnicity. The context within which this campaign was taking place, however, presented new challenges – firstly, Travellers were part of a distinctive campaign separate from the National Anti Racism Awareness Programme; the campaign was also funded through the Office of An Taoiseach, although administered through the Department of Justice, Equality and Law Reform, with a strong church connection. Secondly, while legislation passed following the *Taskforce on the Travelling Committee* (1995) appeared to support Travellers needs, later legislation (2002) criminalised Travellers for expressing their nomadic tradition.

Thus, what began in the realm of a politics of recognition and weak multiculturalism, transformed into a fight for citizenship and equality. In moving between frameworks and strategies, attempts to reach consensus within the Traveller community betrayed, firstly, the diversity within a presumed homogeneous community and secondly, demonstrated the institutionalisation of anti racism in Ireland with the re-enacting of the assimilatory logic of earlier policies of settlement and integration, thus the scope for contesting the status quo being remote.

Conclusion

The main aim of my critical reading of the three campaigns has been to identify the recurrent discourses and representations which cumulatively serve to constitute a discursive pattern and a racialised regime of representations. I suggest that these campaigns present a relatively ordered view of the problem of racism in Ireland although the strategies of countering it have drawn from apparently different discursive frameworks. I argue that there are three primary themes evident in these campaigns – firstly, a dialectic of identity/difference, secondly, a dialectic of reflexivity/ideology and thirdly, a dialectic of colonisation/appropriation.

These dialectics highlight a number of points – firstly, they highlight difference as constitutive - particularly how it is used as a relational resource for the construction

of inclusions and exclusions through the exchange of social meanings. Therefore there is a relationality between routinised practices and strategic interventions. These dialectics enable the reproduction of dominant discursive frameworks through the use of familiar stocks of knowledge and despite deliberate interventions. Secondly, they raise the issue of the reflexive capacity of individuals to constitute identities and negotiate difference. While there is an increased reflexivity around discourse, there is simultaneously a strengthening of ideological practices due to the reliance on particular discursive frameworks which arguably reproduce the status quo. Thirdly, they denote the appropriating of dominant discourses and cultural products in order to develop formal and informal cultural representations of new and old identities. This is focused on the migration of discourse from one social practice to another and raises the question of power and appropriation.

To conclude I want to examine one final image in order to explore these dialectics in the context of the analysis of the campaigns. The images are drawn from Anti-Racist workplace week which "seeks to promote initiatives by employers and employees to develop intercultural and anti-racist policies, procedures, practices and perceptions in the workplace" (Equality Authority, 2000: 4). Anti-Racist Workplace Week is held in November each year and is a joint venture between the Equality Authority, Irish Business and Employers Congress (IBEC), Irish Congress of Trades Unions (ICTU) and the Construction Industry Federation, and from 2003, the Small Firms Association. It is an example of the partnership approach that I argue is paramount in the strategic interventions into racism and anti racism in Ireland.

The focus of Anti Racist Workplace Week in 2002 was "Migrant Workers in Ireland, Recruitment and Workplace Integration. Towards an Intercultural Practice". This is an image (see image 6.19) from the Department of Justice, Equality and Law Reform funded Anti Racist Workplace Week initiative in 2002.

The image animates the identity/difference dialectic, showing Ciara O'Brien as a nurse working in Bahrain and Ali Mussa as a nurse working in Carlow. I suggest that there is a dialectical relationship between these two representations whereby Ali is recognisable through his differences from Ciara. While Ciara is recognisable as Irish through our assumptions of her whiteness and her surname, equally, there is no way that Ali could be Irish with his skin colour and his name.

However, the caption "it works both ways" also suggests a sense of sameness whereby both will be subject to the historical specificity of their context and location. This appears to be a central message of the image –the invoking of a moral

responsibility on 'us' here in Ireland if we want 'our' Irish nurse to be accepted by 'them' over there. This is achieved through a number of levels of discourse – firstly, choosing the nursing profession to model the message – caring is a dominant motif in the race management matrix. Secondly, the empathetic association through the common requirement by both to emigrate to work while also drawing on the imagined legacy of Ireland's diasporic experiences. Finally, it also draws on dominant discourses around Irishness as welcoming and generous but importantly, also white. I suggest that this animates the reflexivity/ideology dialectic.

The entire image is placed in the context of "intercultural practices." Interculturalism, as discussed, is one of a number of measures including cultural diversity, multiculturalism, equality and cultural parity employed by the state and by institutionalised anti racism organisations to engage with a perceived increase in racism. While the usage of such approaches aims to promote interaction, understanding and integration among and between 'different cultures', particularly between the dominant and minority ethnic groups, there is a continuous focus on the difference which needs management. I suggest that this framework also contains a dialectic of colonisation/appropriation in framing the discourse as intercultural, when in fact the substantive issue around this conference was migrant workers, arguably highlighting the usefulness to the celtic tiger of such labour. It also draws a link with the Taoiseach's emphasis on 'fair play' leading to a common sense understanding of accommodating diversity.

Thus the euphemisation of interculturalism and diversity for managing migrant labour, the celebration of Irishness through the perceived tolerance of Ali's presence, and the complete absence of any reference to race, citizenship, rights or entitlements, provide an alternative portrayal of such a regime of representations. This regime of representations is visible in the government's current anti racism focus on managing diversity evidenced in *Planning for Diversity: The National Action Plan Against Racism 2005-2008* (DJELR, 2005). The current emphasis on diversity signifies a presumption that with the completion of the government's National Anti Racism Awareness Programme, Know Racism, the issue of racism has been dealt with in Ireland.

In this chapter, I have sought to highlight how varying dimensions of difference interact in constituting identities and dialectically show how difference is racialised. I have also postulated the idea that processes of identity production draw

from diverse motivations and can integrate reflexive and ideological practices in the pursuit of particular agendas. The appropriation of particular discursive frameworks can be seen in attempts to mimic strategies of identity promotion through essentialisation and reification. Thus, while social actors and intellectuals engage in Irish public culture, in the process, whether intentionally or not, they draw from institutionalised concepts and discourses. This serves to manufacture or reify particular conceptual frameworks and have distinct implications for those actors themselves. The next two chapters chart two examples of Irish public culture and the migration of discourses to everyday enactment by members of the public.

Chapter 7

Telling Identity Stories: The Routinisation of the Racialisation of Irishness

I was at the bus stop in town and we were all getting on the bus. It was one of the new buses, you know the ones ... which allows you bring on prams and buggies. ... there was this woman, a 'non national' probably from Nigeria, who had a baby and a buggy. A brand new buggy, you know, one of the expensive ones. ... the driver told her that she would have to wait for the next bus because there was no more room for another buggy, ... The non national - black woman just looked at him ... and she left the buggy at the bus shelter and got on to the bus with the child under her arm. Another woman said to the bus driver – 'look at that she is going to leave the buggy behind her'. The driver said 'sure they don't care, all she has to do is to go to the health centre tomorrow and they will give her a new one'. There was another woman on the bus ... and she said 'my daughter has just had a baby and gets nothing for free like the 'non nationals' do.' She got off the bus, after paying her fare and said to the driver 'I'll get the next bus and give the buggy to my daughter – she will be delighted with it'[1]*. ...*

Introduction

The dialectical approach I have put forward in this dissertation links race, identity formation, managing multiculturalism and everyday lived practices. In this chapter I illustrate my claim that a dialectical relationship is involved in mediating who belongs and who does not belong in early twenty first century Ireland. By examining the creation and circulation of an urban legend[2] in Dublin in 2004, cited

[1] This is a representation of the story as it was relayed to me during 2004.

[2] Urban legends perpetrate a type of folklore, circulated primarily by word of mouth, repeated in news stories and the popular press. People frequently recount such tales as having happened to a "friend of a friend". *Dhúirt bean liom gur dhúirt bean leí* is a term in the Irish language sometimes used to explain the origins of myths and urban legends. It translates as *a woman told me that a woman told her that...* Urban legends combine myth and legend to produce an erroneous story that if it had any fact at all has long lost it as the 'story' spread and was adapted in the telling. Jan Harold Brunvand (1981) proposed that legends, myths and folklore do not belong solely to so-called primitive or traditional societies, and that one could learn much about urban and modern culture by studying such legends.

above, I consider how such a story gains legitimacy, bestows meaning and constructs reality, to explore what is says about twenty first century Ireland.

This line of enquiry emerged quite accidentally in that I did not seek out the story; rather the story was brought to my attention over the course of the 2004 academic year in Trinity College, Dublin. A number of stories emanated from the students I teach on the MPhil in Ethnic and Racial Studies in Trinity College, from people whom I have told about my field of research, and from casual acquaintances. It was first told to me as the version cited above, but a number of other versions emerged over time, in varying contexts. The kinds of people who recounted the story or similar stories varied substantially as suggested by an unlikely source, a former Minster for Health and Children.[3] I examine this story – only one of many urban legends circulating in twenty first century Ireland in relation to asylum seekers. Such stories have alleged that asylum seekers receive 'free prams', 'subsidised cars', 'luxury apartments' and 'free mobile phones' as documented by Comhlámh (2004) in its leaflet on *myths/FACTS about asylum seekers/refugees*. I suggest that this is an under-researched area of everyday practices which succeed in capturing the movement of knowledge dialectically between everyday chat and government and media discourses, ultimately constructing, communicating and constituting both the other *and* the self. Through becoming a teller of the story, I am aware of my own role in reconstituting that which I try to deconstruct and I am mindful of my involvement as I seek to problematise it.

My argument draws from three main themes developed in this dissertation, illustrating both my theoretical approach with regard to the constitution of the social, and the specific contextualisation of contemporary Ireland. Firstly, positing identity construction as processual rather than fixed (Hall, 1996), I examine the forms of knowledge through which the story is constituted and elaborated into objects, concepts and theories. I put forward an analysis of the formation of discourse and examine how discourses are embedded in institutional practices and power relations. However, I also seek to emphasise how actors' practices are essential in the construction and

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[3] Ronit Lentin recounts such a 'story' in *After Optimism* (2006). When appearing with Fianna Fáil Minister for Enterprise and Trade, Michéal Martin, on RTE 1's 'Questions and Answers' panel on 31 January 2005, the Minister told her during the commercial break that he 'knows' of a Nigerian woman who had quintuplets, and who 'had the first one in Nigeria and hopped on a plane to have the other four in Ireland'. When Martin, a former Minister for Health and Children, was challenged by Lentin about his utterly illogical assertion, he said that he firmly believed that 'airlines should not let these women on the plane' (Lentin and McVeigh, 2006: 101).

reproduction of discourses and systems. In exploring how theories of narrativity have recognised the power of narratives as informative, performative and transformative, I seek to overcome the separation of these processes. Such analysis is embedded in the dialectical approach to understanding the current debates in Ireland around immigration and racism through considering the interrelationships of discourses, narratives and the dialectical constitution of identities.

Secondly, I use fragments of the story to examine the construction of self/other and us/them dichotomies through the interaction between narrator and listener, and the construction of a discourse of threatened Irish identities versus invading 'non-national' identities. Highlighting how the routinised performance of social practices such as story telling provides continuity and pattern in daily life, links to the need for deliberate enacted conduct to achieve the constitution of identities. With this understanding, I suggest that the story represents a site of engagement with contemporary changes in Ireland by Irish people but not in a deterministic manner, rather in a processual, constituted negotiation.

Thirdly, I locate this story in global regimes of representation that highlights the paradoxical positioning of the nation state as subject to significant global changes such as population movement, and enabled by such phenomena in the shaping of belonging. I suggest that such regimes of representation are continually reproduced in everyday life through the active nature of human conduct, such as the story cited in this chapter. In order to examine how these patterns of enacted conduct become routinised in the context of the nation state, I link to the context of the debates around immigration and racism in Ireland in recent years, represented through legal, social policies and media practices, particularly focusing on the key concepts of gender and law.

Finally, I propose that the narrative under consideration links past and present situations, illuminating continuities with forms of othering in Ireland's history. Here I suggest that historical stocks of knowledge about Africanism and the inferior other (Said, 1978; Griesshaber, 1999), and unresolved memories of the Irish Famine and the legacy of emigration (Lentin, 1998) interact to construct a perceived threat to 'Irishness'.

Discourse, narrative and the dialectical constitution of identity

In chapter one I sought to denaturalise identities and show how identities that are often assumed and taken for granted are in fact socially and discursively constituted through the dialectical integration of routinised practices and deliberate interventions. In doing so, I aim to both highlight the power of routinised practices but also acknowledge the agency of individuals. This approach allows me to bring together the common sense approach to identity as fixed and natural and the discursive approach to identity as fluid and changing. While we may use the discursive or social constructionist approach to see how identity is constructed, maintained and reconstructed, we must also be mindful of the common sense approach necessary for ontological security (Giddens, 1984). The ensuing dialectical process of identity formation taking place at all times leads to a negotiation between identity as fixed and identity as process. Identity then is understood not as something we have, but is rather constituted through routinised enacted conduct, highlighting agency.

This emphasis on agency is developed through narrative, which Hinchman and Hinchman (2001: xiv) argue highlights the creativity of humans who shape their lives through stories, and affirms the plurality of stories that different cultures tell about themselves. Narratives, as discussed in chapter one, are more than informative, they are also performative (Butler, 1990, 1993, 1997; Ricouer 1991; Venn 1999a), suggesting that narratives are never fixed, but rather always change as they are told (Venn, 1999b). However, through telling, stories become normalised, and through repetition, achieve authority as natural. This link to normativity is central to understanding how stories become routinised as truth.

This constitutive matrix is central to my argument that the enactment of narrativity is concurrently a mode of knowledge creation, of knowledge transmission, and the product of power/knowledge systems. Narrativity thus demands that the meaning of an event be discerned only by connecting it, spatially and temporarily, to other events which cumulatively forms a meaningful story. Connecting such an understanding of narrative with identity leads me to postulate that identity is constituted and reconstituted in the process of narrating it. Narrative identity in this sense is relational in that narrators are collectively and individually embedded in a historical, social and cultural context, as I go on to explore by using fragments of the story examined in this chapter.

Performed identities and the narrativisation of the self/other relationship

...there was this woman, a non-national, probably from Nigeria, who had a baby and a buggy...

The story I am examining for this chapter constructs the durable properties of a character (Ricoeur, 1991: 195), in this case, a 'non-national' woman with a baby and a buggy. Throughout the story, the 'non-national' woman's presumed Nigerian identity, her Blackness, but most importantly her character, are constructed through her presumed casual casting away of the pram. As discussed in chapter one, racial difference links visual discourse and the production of racialised knowledge through signifying practices. These include "reducing the culture of Black people to nature" and thus fixing differences, representing Black people as childish and dependent or dangerous and a threat through essentialising and stereotyping" (Hall, 1997: 245). Significantly, we recognise the 'Irish' woman in the story through her difference from the constructed 'non-national' – there is no mention of 'Irish' in this story, yet it is constituted through the dialectical relationship with the 'non-national' woman. According to this reading, identity is relational - it is through the relation to the other that identity is constructed (Hall, 1996).

As well as constructing the other, the story also constructs the 'self' – here identity can arguably be examined as expressing a more primordial or common sense view (Hall, 1996: 2). In the story, the self is assumed to a large degree, and the object of the story, inter alia, is to define the narrator's 'self' through clarifying the difference with the 'non-national' woman. These processes of symbolic and social differentiation serve to create classificatory systems which divide people and their characteristics into opposing elements, thus facilitating the othering process (Woodward, 1997).

This confirms the identitarian process as socially constructed, produced through representations, classifications and discourses. However, as argued in chapter one, I wish to suggest that this process is embodied and therefore expressed through routinised practices which can appear as fixed and natural through processes of reification and essentialisation. In this sense, story telling is a social practice, the imperative character of which emphasises tacitly repeated practices or habits, thereby restricting reflectiveness and taking time to choose, raising practical consciousness

(Giddens, 1979), habitus (Bourdieu, 1972), or lifeworld (Habermas, 1987) above rational deliberation in human action. The routinised performance of practices by actors results in social life being produced, providing continuity and pattern, termed by Giddens as the recursive nature of social life (Giddens, 1984: 5). In other words, the daily stories exchanged serve to both produce and reproduce the fabric of familiarity, thus providing the security needed to live everyday life. However, if discourses are unstable and require work to articulate and rearticulate their knowledges, discourses are in this sense open. Thus constituting identities requires constant *work* which is why I emphasise the need for enacted conduct to invoke such knowledges, which in turn serve to shape identities.

...It was one of the new buses, you know the ones...A brand new buggy, you know, one of the expensive ones...

Stories are situated, told by someone, and there is someone who hears the story. By connecting teller and listener, they constitute an 'us'. In this sense there is a need for subjects to recognise themselves in the stories they tell about themselves. Thus, seemingly inconsequential phrases such as 'you know, one of the new ones', when referring to new types of buses in use in contemporary Dublin, serve to draw the teller and receiver closer together. Stories are thus important for identity making - they tell us who we are.

If stories and the identities they constitute depend on their reception by the hearer, then the story must be part of the individual's public life. The story, in other words, must be told. In some ways, in this case, I was the audience and the story was an attempt to challenge me or convert me. However, the preponderance of the story and the number of versions in circulation certainly confirm its widespread public mobility. The repeated tellings and hearings serve to establish or reinforce membership or a sense of belonging for those involved in the generation of this story, give meaning to current events, and more importantly, legitimate through story form what might otherwise be considered unreasonable or unspeakable. Thus who belongs and who doesn't is constituted through the public telling of the story.

Stories about our own experiences are always influenced by stories of other people's experiences and much of the value of these experiences is derived from their familiarity with other peoples' stories. The significance of our experiences becomes

apparent by telling stories about them and fusing them with other stories. Narrative identity then is 'the unity of a person's life as it is experienced and articulated in stories that express this experience' (Widdershoven, 1993: 7). But I suggest that through telling these stories, the meaning of our experiences and actions change. Identity is constructed through an interaction between lived experiences *and* the stories through which this lived experience is articulated, resulting in that experience being modified or changed. This process highlights how new discursive orders become embodied in new narratives and hence new identities. Thus, the process of changing or transforming identity can be thought of in terms of the inculcation or embodiment of new discourses. Embodiment is a matter of people coming to own discourses, to position themselves inside them, to act and think and talk and see themselves in terms of new discourses.

...I was standing at the bus stop in town and we were all getting on the bus...

The process of positioning the teller inside the story can be explored when considering how, throughout the telling, this story was presented as fact – usually relayed as having been witnessed by a relative, neighbour or close friend of the teller – attesting to the story's 'truth'. This is particularly interesting: the first time I was told the story, it was presented as 'I was standing at the bus stop', but as it transpired, although it wasn't a first hand account, it was remembered as such. When challenged about the legitimacy of the story, through my previous hearing of the story, most tellers relied on the frequency of telling as evidence of widespread abuse rather than raising suspicions about the veracity of the story.

This implies that people not only act and interact, or inform and perform, they also interpret and represent to themselves and to others what they do. I want to argue that people are intrinsically involved in society through their ability to reflect on their own behaviour and actively enter into its constitution by deliberate enacted conduct. This highlights the reflexivity that Giddens (1984) sees as available to all competent individuals, a reflexivity that can be engaged to bring about change and simultaneously to maintain continuity. It further illustrates that humans do not simply interpret their experience of the world, but actively produce it. This means that ways of interacting and ways of being are represented in discourses and are reflexively reworked

discursively, and this results in the performance, but also the transformation of identities.

However, this reflexivity does not necessarily illuminate the 'truth' or 'reality' that it is sometimes deemed to reveal. Rather, according to Chouliarki and Fairclough (1999), reflexivity is caught up in social struggle. Reflexive self constructions can be intrinsic to the maintenance of relations of domination or ideological practices. Ideologies are constructions of practices from particular perspectives which 'iron-out' the contradictions of practices in ways that accord with the interests of domination. People may learn new discourses and use them for certain purposes while at the same time self-consciously keeping a distance from them in order to analyse or change them (Mouzelis, 1995). I am not particularly seeking to uncover the 'truth' underlying a teller's story, I am more interested in revealing a narrative truth (Widdershoven, 1993: 87) that individuals construct, often in the face of threat, particularly when that threat is difficult to confront or even describe.

...The driver said 'sure they don't care, all she has to do is to go to the health centre tomorrow and they will give her a new one...' '...my daughter has just had a baby and gets nothing for free like the non-nationals do...'

This notion of narrative truth constructed under perceived threat begins to emerge when we consider how the story evolves with the 'Irish' appearing grateful recipients of the 'non-national's leftovers – the discarded pram, constructing a perceived 'Irish' population subject to and victims of exploitation by 'non-nationals'. The story constructs the state through the 'health centre' as passive and possibly powerless, with 'non-nationals' casually taking and discarding resources that are not available to the perceived Irish population; this also implies that the state should be 'looking after its own'. The exploitation in the story centres on women as the subjects of the story, the 'non-national' woman who 'left the buggy behind her', and the woman whose daughter has recently had a baby but 'gets nothing for free like the non-nationals'. In this sense, as social practices, narratives and story telling display a particular gendered character in the production of narrative identities, as I argue in the final section of the chapter.

My analysis of this story highlights how people live their lives and tell their stories within socially constituted conditions, but their actions and stories also have a

potentially transformative impact on society. In highlighting what he refers to as a 'sociology of stories', Ken Plummer (1995) stresses the social role of stories. By this Plummer means 'the ways [stories] are produced...the work they perform in the wider social order, how they change, and their role in the political process' (Plummer, 1995: 19). Indeed, stories can be examined both representationally and ontologically. By this I mean that narratives can be explored as representations of knowledge which are imposed on lived reality to construct meaning. But narratives can also be examined as an ontological condition of social life whereby narrative is not just an explanatory device but is actually constitutive of the way we experience social life. As Plummer suggests:

> ...we tell stories about ourselves in order to constitute ourselves...If they do their work well...stories will give us a sense of our histories – partly of our own life and where we've come from, but no less a sense of a collective past and shared memories (Plummer, 1995: 172).

Narrative can be 'read' as the interrelationships of characters or events in a particular time and space configured through the story, and identity can be read as constituted and reconstituted in the process of narrating it, processually. Hence Plummer, in encouraging a move 'beyond the text' to 'the social and historical conditions that facilitate the making and hearing of stories' (Plummer, 1995: 19, 45), highlights how a story never stands alone but is rather linked to broader contexts or previous stocks of knowledge, as I now go on to examine.

The routinisation of racialisation in the Irish State

With increased in-migration to Ireland from the 1990s, as discussed in chapters three and four, the perceived 'influx' of refugees and asylum seekers became a widely discussed topic in Irish public culture. The Irish government adopted what may appear as a contradictory approach to the debates on immigration and racism. While funding anti racism campaigns which purport to promote diversity, equality and cultural difference, the Irish government has concurrently pursued a range of restrictive immigration policies, as discussed in chapters four and five. I argue that the state has consistently demonstrated its intent to reinforce the white, settled nature of what it means to be Irish, utilising governmental technologies of the law and gender as I examine below.

The gendered nature of public discourses around asylum seeking and refugee childbearing is a good illustration of my argument in relation to the narrative under investigation. Lentin (2004) and Luibhéid (2004) have documented numerous incidents of both government and media sources reproducing images of childbearing by asylum seekers and its (mostly negative) implications for the Irish nation. Key government officials, particularly Ministers for Justice, Equality and Law Reform, and media commentators have discursively constructed childbearing by asylum seekers as being associated with crime, welfare abuse, exploitation, cultural dilution, economic pressure and a threat to Irish citizenship, as I now demonstrate.

Migrant women in Ireland have been represented by the media as '...arriving on the verge of giving birth...travelling from abroad late in their pregnancy...landing at our ports and airports and heading straight for hospital' (McSweeney, 2003). Masters of the maternity hospitals have been reported by the media as saying that:

> ...typically, the women come late in their pregnancies. Details of medical histories are sketchy...but statistically they have far more complications than their Irish counterparts. Often the women need translators to help them communicate and social workers to look after their other children while they give birth. In some cases, fathers are not involved (O'Doherty, 2003).

Cullen records the Minister for the Justice, Equality and Law Reform as highlighting the potential for abuse of residency rights and welfare by childbearing refugees being 'well known abroad':

> A significant proportion of female asylum seekers were pregnant upon arrival here and their decision to seek asylum was partly motivated by the benefits they could obtain through having a child in Ireland... (Cullen, 2001c).

These discourses have been reproduced through national and local radio phone-in programmes, national and local newspapers, and have contributed to producing and circulating stories about

> ...asylum seekers, at taxpayers' expense, allegedly getting subsidised cars, which don't need to be insured; free mobile phones; and lump sums in social welfare payments ...free tv licences (Sheahan, 2002). [4]

[4] Such myths as those apparent in the story under review were investigated by Comhlámh in its leaflet 'Myths/Facts about Immigrants, Asylum Seekers and Refugees'. When dealing with the myth around "refugees and asylum seekers getting free prams, phones, cars etc from social welfare', Comhlámh (2004) states that 'There are limited welfare schemes, open to EVERYONE whereby, in exceptional circumstances, once-off payments can be made for the purchase of necessities such as prams, cots ...NO ONE is given luxurious goods under social welfare...' (emphasis in the original)

Such discourses have contributed to links being made between the presence of asylum seekers and a threat to the 'Celtic Tiger' as well as causing the dilution of Irish culture and citizenship.

Omi and Winant (1994) highlight that while certain forms of racist speech and action have become unacceptable, the use of code words and symbols have replaced terms which indirectly relate to racial themes. This enables the continued expression of older racist ideas without necessarily using offensive language. Irish public and media debates regarding asylum seekers have been couched in a set of euphemisms such as 'non-nationals' to describe non-EU migrants, replacing 'aliens', a legacy of the 1935 Aliens Act, and 'Irish-born children' which racially differentiates the children of non-citizens from children born in Ireland to Irish citizens. Lentin (2004) asserts that using the category 'non-national' in the narrative of 'flooding Dublin's maternity's hospitals' serves to both conflate all migrants – asylum seekers, refugees, labour migrants, illegal immigrants, students and non-citizens, but also to de-humanise those subject to such classifications.

I want to highlight the relationship between these government and media ideas, discourses and practices about childbearing by asylum seekers and the story I cited above, which constitutes Irishness and otherness in particular ways. I propose that the story is a site where euphemisms such as 'non-national' dehumanise by allowing discourses such as 'refugee spongers' to circulate. Furthermore, such stories *demand* a greater role from government in 'protecting the nation'. I suggest that the circulation and performance of the story routinely enables a public culture in which the state could act to propose and *secure* legislation which changes the fundamental basis of the right to be Irish. This was evidenced most keenly, as argued in chapter four, by the actions of recent high court cases rolling back the rights of parents of migrant children (January 2003) and copper fastened by the Citizenship referendum (June 2004) changing a long standing birth right to citizenship in Ireland, which was passed by 79.8 per cent of the voting public. Thus, the story represents a conjunctural site which can illuminate how government and media discourses migrate and are embodied in everyday practices such as story telling, but crucially such official discourses are dialectically shaped and enabled by routinised practices such as story telling. It is also necessary to consider the legacy of the past in the constitution of such stories and discourses.

Narrative, history, gender and remembering

What stories do people tell each other in Ireland and why? It is interesting to consider how narrative and history are intertwined, and how narratives about the nation are co-articulated with the stories we tell and the stories told about us. While the narrative I presented suggests a level of fabrication, it can also be examined as a form of negotiation where the elision between the personal and the national becomes visible. Here I am suggesting that each time the story is told, it changes a little – accommodating or trying to explain new elements of social life. Roy Foster suggests that '...the need for self-renewing narrative encourages a swerve into identity politics', a process which disables '...the barriers between historical narrative, personal history and national fictions' (Foster, 2001: xix). Irish people have utilised different devices, including music, rituals, story telling and place names for keeping alive or inventing a past that was necessary in a colonial context. This was considered crucial in constructing and sustaining an identity, but also functioned as a form of resistance.

Drawing from my proposal regarding the constitutive nature of narrative and identity, I suggest that people learn in ritualised ways, what to remember and what to forget about the past. This enables the constitution of social identities transmitted through collective experiences such as story telling. Remembering together is primarily achieved within everyday practices of ordinary conversation and story telling, which support collective ways of describing common events and shared means for assessing those descriptions in order to agree on 'truth'. These stories not only embody conflicting memories, but also generate public memory.

The narrative I am examining links past and present situations, illuminating the continuities with various forms of othering in Ireland's history, often inspired by its ambivalent colonial condition. Racialised groups have encountered social distancing both before and since the foundation of the nation state as discussed in chapter four. Examples include Jews in twentieth century Ireland (Keogh, 1998), Hungarian refugees of the 1950s and Chilean refugees of the 1970s (Ward, 1999; Fanning et al, 2000), and Irish Travellers' on-going experience (MacLaughlin, 1995).

The story also exemplifies the intersection of gender and nation (Yuval-Davis and Anthias, 1989). The Irish State has a long history of policing bodies in the quest of managing the nation (Smyth, 1992), and the Catholic Church also played a powerful role in the imposition of a particular version of gender differentiation (Inglis, 1987).

Lentin (1998) has demonstrated how the 1937 constitution encompassed these values by making explicit links between family and nation, retaining the notion of Irishness as racial, and the Irish woman, understood as white, Catholic and settled, as the bearer of the responsibility to maintaining the nation. The intersection of Catholic Church and State practices can be seen in examples such as the Magdalene laundries which mirror the practise of othering. In this case, single pregnant women were identified as 'different' in Irish society and managed through institutionalisation (Finnegan, 2001). The internment of single pregnant women served two objectives – the functional expression of intolerance, but more importantly, the development of a sense of sameness regarding sexuality within Irish society (Moriarty, 2000: 55).

This is consistent with the targeting of women's bodies in order to control racial boundaries and hierarchies, particularly focusing on their childbearing and child rearing, since, as Yuval-Davis and Anthias (1989) argue, the nation is invested in women as carrying its burden of representation. Women's bodies demarcate the symbolic and material boundaries of national, ethnic and religious collectivities and are also the sites upon which these boundaries are contested. Lentin suggests that 'Motherhood…always enfolds notions of otherness, through processes of individuation and separation, but also through the positioning of women as mothering nations…' (Lentin, 2004: 303). This is a key consideration when acknowledging the centrality of migrant mothers to engendering and racialising configurations of the Irish state. Lentin suggests that the current debate about migration views:

> …non-national women as *intentionally* mothering the next generation of Irish citizens,…positioning sexually active Irish and 'non-national' women alike as a danger to themselves, to men, and to 'the nation', and as subverting the certitudes of traditional constructions of Irishness (Lentin, 2004: 308).

But this also has historical roots: Irish emigrant women in Britain have been subject to similar discourses as those presented in the story. Bronwen Walter argues that racialised cultural traits were represented in distinctly gendered ways. While Irish women were situated in many low-wage occupations in Great Britain, they were racialised through their childbearing:

> Irish women's bodies were implicitly present in stereotyping through their role in the process of reproduction, especially their 'excessive' fertility…The rhetoric focuses on families and their threat to the English way of life both biologically and culturally. These include through 'swamping' and racial degeneration, the weakening of Protestantism, unfair demand for resources and

> lack of control over bodies, both their own and those of unruly, dirty and over-numerous children (Walter, 2000: 91).

Historical stocks of knowledge about Africanism and the inferior other also interact in contemporary Ireland with unresolved Irish memories of colonisation, the Famine and emigration. This includes the relationship of Irishness to British imperialism, particularly around the missionary role, and 'black babies' tradition and the settler experience of the Irish in North America, Australia and South Africa, particularly the 'whitening' of the Irish in contradistinction to other perceived competing racial groupings (Ignatiev, 1995; McVeigh, 1996).

Contemporary dominant discourses of Irish helpfulness and colonial legacies are both integrated and contrasted with discourses of 'bogus refugees' and refugee spongers, posing a threat to the state in producing representations of Irishness and otherness. The reversal of roles from Irish helpfulness to Irish victimhood begins to emerge when we consider how the story evolves with the Irish becoming the grateful recipients of the non-national's leftovers. Here the discarded pram highlights a perception of the 'Irish' population, hitherto constructed as saviours of a majority world dependent on Irish charity, becoming subject to and victim of an 'invasion' of asylum seekers and refugees.

In this sense, story telling is a mediated discursive practice whereby meaning is constructed through a relational communicative production between past and present, memories and imaginings, discourses and representations. Drawing from the dialectical constitution of identities and applying this to memory and remembering as social practices, a major link is revealed between individual social practices and public cultural systems operating over time. This realisation enables me to posit the migration of discourse from one social practice to another, from government and media contexts to everyday chat. It also raises the question of power whereby actors draw upon diverse mediated discourses to reflexively rework existing discursive formations in the context of their own lifeworlds so that these mediated discourses are appropriated in both reproductive and transformative ways.

Conclusion

In this chapter I have argued for a dialectical approach to understanding the processes involved in the current debates around immigration and racism in Ireland. This, I suggested, would reveal the dynamic interrelationships of routine enactment of narrativity and the constitution of identities. In examining fragments of the story under review, I suggested that stories can be examined both representationally and ontologically. While the routinised performance of social practices such as story telling provides explanatory devices to maintaining continuity and pattern in social life, I proposed that deliberate enacted conduct is required to actually constitute identities and, through telling the story, reproduce self and other dichotomies.

I suggested that the circulation of discourses and narratives in contemporary Ireland is a constitutive matrix that offers a means to both introduce new racial and ethnic hierarchies, and reconfigure existing ones. The linking of childbearing refugee women with exploitation and threat to the Irish nation and the normalisation and expectation that the state will 'take care of' and protect the nation through legislative control over female bodies has particular implications. In the process, asylum seeking women become reduced to pregnant bodies, while there is also evidence of an increase in both verbal and physical attacks on pregnant Black women (Haughey, 2002). This demonstrates the eliding of distinction between refugees, asylum seekers, migrant workers, tourists and 'Irish' women of colour, all euphemistically referred to as non-nationals – highlighting what I describe as a clearly racialised regime of representations. This, as I argued in chapter four, is the Irish State's way of renationalising the nation – drawing on existing racial boundaries and creating new ones. Linking gender and racialised technologies, Luibhéid suggests:

> While childbearing by asylum seeker women is represented as a threat to the sovereignty of the nation-state, in fact, their presence has allowed the state to refashion the national imaginary, reinvent itself, and implement new strategies of sexualised, racialised governance (Luibhéid, 2004: 344-5).

Despite the acknowledgement that meanings are never fixed but are constantly being negotiated, there are remarkable continuities in the images and discourses circulating about the other, particularly about migrant women. These interlinked practices of nation building and racial formation have become naturalised in Irish public culture, serving to maintain and reproduce difference, in the form of dichotomies and ambivalent relations between a superior Irish self and an inferior

other. The dialectical interrelationships of these representations and discourses have succeeded in constructing an other against which the state mobilises its efforts through reasserting the threat to the self. Therefore, everyday practices such as story telling and governmental technologies such as referenda are dialectically integrated. With this understanding, the structural exclusion and repression of those constructed as other are consistent with and are rationalised by regimes of representation which problematise and inferioritise the other, leading to an 'I am not racist, but…' type of common sense rationale. Such routinisation of racialisation is also examined in the next and final chapter.

Chapter 8

Routinised Practices and Technologies of the State: Dialectical Constitution of Irishness and otherness

Introduction

This chapter provides a further illustration of the dialectical process involved in the constitution of who belongs and who doesn't in early twenty first century Ireland. In this chapter I conceptualise a routinised construction of modern living which acknowledges state mechanisms such as the law, policy formation and mechanisms of biopower in creating racist regimes, but which recognise, crucially, how racism is routinely created and reinforced through everyday practices. To explore this claim I examine a newspaper article published in *The Sunday Independent*[1] on 20 June 2004, in the wake of the Citizenship Referendum, which discusses events that occurred in Longford, a midlands town in the Republic of Ireland in June 2004.

June 20, 2004 **Sunday Independent**

Racial tensions spark fears of midlands ghetto

Racism appears to be rife in Longford. Lara Bradley talks to some of the people living there

IT WAS a scene reminiscent of the darkest days of the Klu Klux Klan. But this was not America's deep South – it was Longford on a Monday morning two weeks ago.

Two men wearing balaclavas hung a life-size black doll from the railway bridge on the Dublin Road at 5am on June 7. The doll had a paper bag over its head and a sign around its neck saying: "Niggers go home – you'll never be Irish."

The men videotaped themselves hanging the black effigy and when passers-by stopped to take a look at the shocking scene, the men, estimated to be in their mid-20s, threw stones at the on-lookers.

The men ran away when the Gardai arrived an hour later and removed the figure. "This is the first time we have ever

move in. There are a lot of fights outside the nightclubs mostly about race.

"People's outlook depends on how they are brought up, but it's hard to escape that over the past few years the immigrants seem to get houses, cars and more money. They are out in expensive clothes all the time when the citizens are scraping by. There is a feeling they have been dumped here."

There are, according to the 2002 census, 30,919 people living in Co Longford. Of these, 28,667 are Irish, 58 are from another EU country and 158 are of another European origin. There are 85 Americans, 73 Asians and 202 Africans. Only 28 of the Africans in the county live outside Longford town.

Full-time mum Samantha Edwards, 26, voted No in the

KLAN: Is something similar happening in Longford?

feels the referendum was rushed through. He said: "We have short memories when you think of the number of people who have gone abroad from Ireland. I found people a bit negative when I was on the doorsteps, but they will come round in time.

"The young people tend not to be biased, but there are people in certain areas who need to learn more about immigrants. It is now time for us to look at the issue and try to get people to integrate more. We are not a racist town, but some may be misinformed."

Bradley, *The Sunday Independent*, 20 June 2004.

[1] I would like to thank Brian Farrell/Sunday Independent for permission to reproduce these images.

This newspaper article documented events which occurred on 7 June in Longford. On 11 June 2004, as discussed in chapter four, a referendum was held in Ireland to change the rules of citizenship; it was passed by 79.8 per cent of the Irish electorate. Longford, with 84.37 per cent, had the highest Yes vote in the country with a turnout of 71.29 per cent. According to the 2002 census, Longford is a county of 30,919 people. Of these, 28,667 described themselves as 'Irish' and 66 people or 0.21 per cent are asylum seekers, living in Longford as part of the Irish government's dispersal policy which designates where asylum seekers reside pending asylum decision (Quinn and Hughes, 2005: 9).

Despite such small numbers of asylum seekers, a level of unrest had been documented in Longford more than twelve months prior to the events I am reviewing in this chapter. *The Irish Examiner*, an Irish national daily newspaper, reported on 28 February 2003 that "The Department of Justice is to meet local authority members in Longford following claims the town is a dumping ground for refugees... Town councillors had expressed concerns about 'a refugee influx of an estimated 700 refugees' ... living in the town" (I Care, 2003). This report coincided with another media reported incident where "...during a court case involving two non-national women accused of shop-lifting, Judge John Neilan, warned that '... shopping centres ... will be putting a ban on access to coloured people if this type of behaviour does not stop'... The judge later apologised for his remarks but Longford's mayor said the judge had highlighted 'a local problem'..." (Brennock and Haughey, 2003).

These discourses demonstrate the eliding of distinction between refugees and asylum seekers and illuminate the imagined invasion of Longford by the euphemistic asylum seeker, despite the fact that refugees (as opposed to asylum seekers) are allowed to live where they choose. As I have already highlighted, only 66 asylum seekers are based in Longford and many of those perceived erroneously as asylum seekers are in fact working in local mushroom factories, meat factories and engineering firms (Bradley, 2004). Following Michel Foucault (1980) and Stuart Hall (1997), I describe this process of elision as contributing to a regime of representation, where identities are constructed through routinised social practices and deliberate interventions; where languages of the past and languages of the present intersect; and where inter-relations of reflexive and ideological negotiation become visible.

Drawing from the dialectical approach adopted in this dissertation, I highlight actors' routine practices in the performance of meaning making, through the usage of

systems of representation, suggesting that meaning is created through routinised, yet enacted social use. This approach allows me to put forward an analysis of the formation of discourse and examine how discourses are embedded in institutional practices and power relations. It also emphasises how actors' practices are essential in the construction and reproduction of discourses and systems. In this chapter I examine the newspaper article as a site of engagement with contemporary changes in Ireland, illuminating the interrelationships of representations, power and identities, and consider three principal themes.

Firstly, I set out an analysis of the representations and discourses apparent in the newspaper article, suggesting that these discourses serve to dialectically construct self/other and us/them dichotomies. In examining the forms of knowledge through which this newspaper article is constituted and elaborated into concepts, theories and constituted realities, I argue that racialised representations not only become routinised but are also always contextualised locally and globally.

Secondly, I examine how such discourses are embedded in institutional practices and power relations, both enabling and constituted by a racialised regime of representation. In examining these systems of power, I suggest that the Citizenship Referendum of 11 June 2004 enabled the official rejection of those constructed as other.

Finally, I problematise the apparent ethical engagement implicit in the meaning making of this newspaper article. Here I highlight the links between the re-invoking of discourses of identification with the other through remembering 'our' history of emigration, clarifying who the prejudicial minority is, and thus reimagining a generous and caring Irishness.

Racialised regime of representation

> It was a scene reminiscent of the darkest days of the Klu Klux Klan [sic]. But this was not America's deep South – it was Longford on a Monday morning two weeks ago. Two men, wearing balaclavas, … videotaped themselves… hanging a life-size black doll from the railway bridge ..of Longford. The doll had a paper bag over its head and a sign around its neck saying 'Niggers go home – you'll never be Irish' … A few days later, a Black couple spray painted an image of the murdered gansta rapper Tupac Shakur on the same railway bridge with the words, "Tupac still I rise" (Bradley, 20 June 2004).

The primary representations in the newspaper article construct the relevant characters, in this case, the perpetrators – the two men wearing balaclavas, and the black couple who are acting back through their use of Tupac Shakur. Tupac Shakur, despite being killed in 1996, continues to be one of the most successful artists in rap history, becoming notorious, according to his website (2005), for rapping about gunfights, rough sex, gang rivalries and 'thug life'. It is this eternal presence that is enacted in "Tupac, still I rise", and read by one of those interviewed in *The Sunday Independent* article as "You can't get rid of us". Although the graffiti was painted over, those interviewed said:

> …the paint cannot hide the racial tension they feel pervades the town. Some fear Longford may become a ghettoised town with clear divisions between the black and white populations… (Bradley, 20 June 2004).

Thus the arresting use of Ku Klux Klan imagery, asserting that racism appears to be rife in Longford and describing the location as an emerging ghetto, all build toward demonstrating the racial differences in Longford. Racial difference links racialised knowledge with visual discourse through the process of signifying practices. Within these processes of signification, the power of representation becomes visible leading us to recognise the white 'population' in the newspaper article through its difference from the constructed black couple – there is no further mention of white in the article, yet it is constituted through the dialectical relationship with the black couple. With this understanding identity becomes relational - it is through the relation to the other, the relation to what it is not, that identity is constructed. In this sense, following Hall, identity is processual, constructed through, not outside difference, and functioning through its ability to exclude (Hall, 1996).

As well as constructing the other, the article also constructs the 'self', albeit through distancing from the central characters discussed above. Here identity can be examined as expressing a more primordial or common sense view (Hall, 1996: 2). In

the newspaper article, the narrator's self is assumed to a large degree and defined through clarifying the difference from both the black couple *and* the men wearing balaclavas. I suggest that this process of identity construction is achieved through differentiation and the presumed common recognition of the inappropriateness of the Longford events, highlighted through presenting them as shocking, unbelievable and perpetrated by a minority. The Gardaí, (Irish police) who removed the black effigy, said:

> This is the first time we have ever seen this type of thing in Longford…It is a very worrying development (Bradley, 20 June 2004).

Such discourse enables us to recognise the white and good 'us' through the dialectical relationship with the black and evil other (both black couple *and* the men wearing balaclavas). These processes of symbolic and social differentiation facilitate the creation of classificatory systems which utilise a principle of difference in order to divide a population into opposing elements, thus facilitating the othering process (Woodward, 1997).

This, I suggest, contributes to racialised representations and discourses constituting the identitarian process. In addition, I wish to argue that this process is embodied and therefore expressed through routinised practices that can appear fixed and natural through processes of reification and essentialisation. In other words, what is routinely naturalised in Irish public culture becomes the obvious primary reading of such a set of representations and discourses as expressed in this article, namely, what is not black and is not evil is white and good, affirming a recognisable collective sense of 'us'. In this sense, practices are constituted ideologically, and generated through previous stocks of knowledge (Habermas, 1987) and memory traces (Giddens, 1984), thus enabling the fabric of familiarity which provides continuity and pattern and hence security in everyday life. However, I wish to argue that, being unstable and requiring work to articulate their knowledges, discourses are also open and reflexive.

This approach highlights a dialectic of colonisation/appropriation which is focused on the migration of discourse from one social practice to another within what I have suggested is a racialised regime of representation. This becomes apparent when the racial divisions articulated in the newspaper article are constructed through multiple images presented or suggested, including Ku Klux Klan, Tupac Shakur, but also a visual allusion to Abu Ghraib, and, in the context of the Northern Ireland conflict, to the imagery of paramilitaries:

> Schoolgirl Samantha Riggs, 17, said: '...This town is getting like the North. There is a backlash against political correctness and a lot of disputes between white and foreign people'... (Bradley, 20 June 2004).

Despite the shock and horror which greeted the publication of a series of images of prisoner abuse in Baghdad's Abu Ghraib jail in early May 2004, particularly the iconic photograph of an Iraqi prisoner perched on top of a box in a makeshift shroud, the Longford incident signifies a level of visual appropriation through the image of a black doll with a bag over its head. This was also a time of extensive media coverage of the videotaping of beheadings of western captives in Iraq, and I suggest that there are linkages between some of the representations of these global events and the local Longford events: videotaping was used by American and British soldiers in their abuse of Iraqi prisoners but also by Iraqi militia in the beheadings of western prisoners.

I argue that this newspaper article can be analysed both representationally and ontologically. By this I mean that the article can be explored as the site of representations of knowledge which are imposed on social life to extract meaning. But it can also be examined as an ontological condition of social life and the locus of identity constitution. In other words, this article must be examined in the broader contexts of its constitution as I now go on to argue.

The routinisation of racialisation in the Irish State

Drawing from theorists such as Omi and Winant (1994), Goldberg (2002) and Lentin (2006) discussed in chapter four, I argue that the concept of race and the emergence of the nation-state are intrinsically related. Goldberg (2002) asserts that the racial state defines the population of a nation-state through constitutions, border controls, law, policy, bureaucracy and governmental technologies such as census categorisations, invented histories and traditions, ceremonies and cultural imaginings, which facilitate the linking of race and nation. These apparatuses and technologies represent a constitutive matrix, utilised by modern states to reify and underpin racial terminologies and activities, leading to the invisibility of the intrinsic relationship between race and state as well as the consequent reproduction of racist exclusions and subjectivities. This approach enables the generative and circulatory matrix through which discursive practices carry out their routine work of constituting subjects as

belonging to the nation or as threat to the nation, as I now examine in the context of the Longford events.

I want to argue that the events reported in the article begin long before June 2004. I suggest that it is informed primarily through government and media discourses as discussed in chapters four and seven, reproduced and circulated through hearsay and urban legends as discussed in chapter seven, informed by anti-racism approaches as discussed by chapters five and six, and located within a public culture that associates Irishness with solidarity and helpfulness as discussed in chapter three.

When asked by the journalist to comment on the events outlined in *The Sunday Independent* article, the people interviewed immediately linked it to the national context, primarily the Citizenship Referendum:

> ...'There wasn't a single poster up in town calling for a No vote in the referendum...Nobody campaigned for a No vote... (Bradley, 20 June 2004).

The rationale provided by those interviewed around this strong Yes vote was clear (echoing the rationale of the urban legend of the refugee woman and the pram reported in chapter seven):

> ...'People feel they [immigrants] get away with more, as, if they are arrested or kicked out of a pub, they can accuse everyone of being racist...immigrants seem to get houses, cars and more money. They are out in expensive clothes all the time while the citizens are scraping by. There is a feeling they have been dumped here...The big Yes vote was to cut down on the number of asylum seekers. I thought it was a racist vote, but we are polluted with refugees. The government has been far too liberal giving them top-notch brand new things, money and houses when local people want council houses...I voted Yes. I don't mind immigrants in the town, but they seem to be overrunning it. We have to fight to get anything from the social, but they seem to get everything a lot quicker'... (Bradley, 20 June 2004).[2]

As discussed in chapters four and seven, such discourses have been reproduced throughout national and local radio phone in shows, national and local newspapers and key government representatives, particularly successive Ministers for Justice, Equality and Law Reform.

However there is an interesting additional point made by those interviewed with regard to the high Yes vote in Longford:

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[2] The presence of the euphemistic asylum seeker (encompassing anyone of colour) is directly linked in the newspaper article to a high No vote backed up by figures from other counties. For example, Co Sligo which has an asylum seeking population of 0.04 per cent had the lowest Yes vote, and Co Westmeath with a much larger asylum seeker population of 0.52 per cent had the second highest Yes vote (Bradley, 2004).

> The Campaign against Racist Referendum blames a lack of funds for the lack of a No campaign presence in Longford. Rosanna Flynn [member of Residents Against Racism] said: "It's dreadful, but I would have thought some of the political parties would have done something. We are in debt and posters are very expensive. We put up posters in Dublin, Galway, Cork and Kilkenny, but we didn't have anyone in Longford"…(Bradley, 2004).

The focus on whether there were No or Yes posters and the question of the responsibility for erecting posters is interesting, since the presence or absence of posters symbolises for those interviewed in the article the depth of feeling with regard to immigrants:

> 'There were lots of Yes posters, but not a single No poster because there wouldn't be any No votes around here'… Some people believe the real reason there was little evidence of a No campaign in Longford is because of the racial tensions in the town (Bradley, 2004).

The reliance on political parties to provide the posters is also revealing – the anti-racism public culture in Ireland is almost entirely dependent on the state, as discussed in chapter five, with regard to the institutionalisation of anti-racism. I further suggest that the recent official anti-racism programmes in Ireland provide a very limited discursive repertoire for engaging in issues which the state successfully frames as being in the nation's interest. As discussed in chapter six, the majority of anti-racism campaigns over the past ten years have focused on the issue of recognition of identity/difference, on an intercultural focus through sport, food and joint events and the construction of immigrants as economically useful to Ireland. These themes have largely been pursued through the promotion of rights and integration, and of tackling individual prejudices. Thus, by highlighting the prejudicial few, this article is in keeping with the official anti-racism approach. As the politics of caring aspect (discussed in chapter five) suggests, protecting the nation through securing Irish citizenship becomes a perfectly desirable government activity as I now go on to explore.

On 10 March 2004, Michael McDowell, Minister for Justice, Equality and Law Reform, announced that the government was to put forward a referendum on citizenship. When announcing his intention to seek the referendum, the Minister said "…it was a measure to remove an incentive for foreign mothers to give birth in Irish hospitals" (Beesley, 2004a). In outlining what he considered as significant evidence:

> Mr McDowell had said the masters [of the Maternity Hospitals] "pleaded" with him for government action to do something about the large numbers of foreign

> nationals presenting late in their pregnancies to give birth in Ireland... The Masters subsequently denied that they had sought any constitutional or legislative change. Ms Harney [Tainaiste/Deputy Prime Minister], said 'I doubt very much if the masters would have come to it looking for change in legislation, but I know from private discussions with people working in the maternity hospitals that there is enormous concern about what is happening'... (Beesley, 2004b).

During the pre-Referendum debates there was little directly attributed to the masters of the maternity hospitals apart from denials; nevertheless, myths and urban legends as discussed in chapter seven have played a significant part in constructing the threat to 'our' Irish hospitals due to the supposed link between pregnant migrant women and overburdened maternity services.

> Ms Harney insisted that nobody had been more liberal or open on immigration issues than she was, but the 'fact remains that the law in this country is being abused and it cannot be acceptable that people can fly in here from anywhere in the world for the purposes of giving birth' and she said that non-national births accounted for 22% of all births in the Dublin maternity hospitals (O'Halloran, 2004).

The Minister for Justice kept returning to this central discourse during the referendum campaign. Hennessey reports in *The Irish Times* that on a radio report in mid April, the Minister said that:

> ...'In 2003, 787 Nigerian children were born to Nigerian parents in Ireland in Irish hospitals', he told Today FM's Sunday Supplement programme...He went on: 'I am not shifting my ground. I am saying our citizenship law is being abused. There is plenty of evidence of it. Anyone who has two eyes in their head can see it'... (Hennessy, 2004a).

Here the racialisation of the debate is clear – at the time of this programme, that is, in advance of the referendum, those 787 Nigerian children that Minister McDowell is referring to are in fact Irish citizens. The normalisation of this claim is reinforced by his common sense appeal to "anyone with eyes in their head", again a clearly racialised regime of representation whereby the abuse of "our" citizenship can be seen in the streets through the behaviour of people of colour, regardless of their status – citizen, refugee, asylum seeker or tourist.

On 9 April, Minister McDowell's reasoning around the need for a referendum shifted somewhat. *The Irish Times* reported that:

> Michael McDowell has said that ...a growing crisis in our maternity hospitals, ... was a side issue. The real driving force behind the referendum, he said, was 'the integrity of Irish citizenship law'... (Brennock, 2004a).

Over recent years, the negative presentation of asylum seekers as abusers of the asylum system has become established as has the implicit link with crime and illegality as evidenced by the Minister's address at a 2002 seminar on immigration.

> There are certain principles that no government can jettison. Principles such as the rights of a sovereign state to control access to its territory and to determine who can and who cannot cross its borders, for example, immigration policy in any state must reflect the needs of the state and the wishes of its people…If a state fails to undertake such controls, the consequences for the state are serious. The fruits of such failure will include resentment towards migrants and all that this can bring (McDowell, 2002b).

What is of particular interest for my argument is the discursive threat migrants pose to 'subverting our systems' and the implication that if the government does not control illegal immigration, the general public will not accept the 'genuine' asylum seeker. Therefore, there is a presumed onus on the government to 'do something'. This forms the basis of the need to intervene to meet the wishes of the people for their own benefit, but also for the migrants' benefit. 'Doing something' also appears to pre-empt and anticipate trouble, constituting the asylum seeker as both 'bogus' and criminal.

The government's pro-Referendum argument is linked to what became known as the Chen case, which played a part in providing so-called evidence of the abuses the government claimed were occurring on a large scale. Ms Chen, a Chinese woman who had her baby in Belfast, appealed her deportation "claiming the right to live in the United Kingdom on the basis of being the parent of a child born on the island of Ireland" (Coulter and Brennock, 2004). Ms Chen had taken her case to the European Court of Justice which found in her favour. This case highlighted a number of the elements of this debate. Ms Chen claimed her child had a right to Irish citizenship based on the Good Friday Agreement through the child being born in Northern Ireland. The British government sought to deport Ms Chen and her child, which in effect represented deporting an Irish and European citizen. The Irish government argued it was seeking to achieve alignment with the European style of citizenship but was forced to do so in the context of fairness. As the Tánaiste, Mary Harney, argued:

> We are entitled to bring our constitution and our laws into line with European Union countries on citizenship, so that we do not create unintended incentives that are unfair to us or to other E.U. member states (Brennock, 2004b).

Ms Chen's success in the European Court of Justice was another incentive to the Irish government to urge voters to support the Citizenship Referendum. As Minister McDowell argued:

> …'There is an overwhelming case for the passage of this referendum and I appeal to the Irish people to put aside the arguments from people who are trying to manufacture doubt where there isn't doubt'... But he warned: '…We have to face up to this issue. It can only get worse from now. The Chen decision will go out right across Europe: if I want to resist being sent home all I have to do is get to either part of Ireland and have a child there. In my view delay would be irresponsible… (Hennessey, 2004b).

The Minister for Foreign Affairs, Brian Cowen, referred to the Chen case when he urged voters to support the referendum to enable "genuine migrants" to come to Ireland "free of aspersions as to their motives" (Beesley, 2004c). Thus the Chen case was interpreted by the Irish government as evidence of an urgent need for citizenship to be linked to jus sanguis (the principle of citizenship based on blood descent), Ireland having been the only country in the EU to grant citizenship on the principle of jus soli (place of birth) only.

Reading together the dominant themes of the citizenship referendum debate, namely, pleading masters of Dublin's maternity hospitals, bogus asylum seekers and 'our' responsibilities to Europe, I suggest that such discourses have contributed to links being made between the presence of asylum seekers and a threat to the 'Celtic Tiger' and the dilution of Irish culture and citizenship. These discourses built on the already established discourses about 'bogus', 'sponging' and 'criminal' asylum seeker and refugee as documented in chapter four. I further suggest that it was through such discourses that a dominant set of ideas about asylum seekers, the threat they pose and what comprises legitimate strategies for governing such a threat, were developed, circulated and legitimated.

However, in the context of the Citizenship Referendum, such discourses have largely revolved around the notion that Ireland has no choice but to implement changes but also that these changes will benefit 'genuine refugees'. Thus the production and circulation of such discourses enabled a public culture in which the state could act to propose legislation that changes the meaning of Irishness. It thus became 'common sense' and 'natural' for those who were entitled to vote in the constitutional referendum to vote to change the constitution in order to protect both Irish citizenship *and* "genuine refugees". This focus on the construction of the caring nature of Irishness is what I turn to in my final section.

The ethical engagement

I want to now shift the emphasis, away from the texts of representation and context of enablement, to the question of the constitutive meaning making process. I have already argued that there is a complex set of interrelationships between the text through which a racialised regime of representation is reproduced and circulated and the systems that govern its discursive capacities. I furthermore suggest that meaning is constituted not in the text itself but in the articulation between narrator and audience, between the power of the representations to signify and the audience's capacity to interpret meaning. This leads me to consider the question of ethical dialogue.

On initial reading, the newspaper article under review appears to project a need for a more ethical engagement with what is happening in Ireland around immigration. To this end, I focus on the final paragraphs of the newspaper article where:

> Hostel manager, and Fine Gael councillor, James Kehoe is quoted as saying that 'We have short memories when you think of the number of people who have gone abroad from Ireland. … It is *now* time for us to look at the issue and try to get people to integrate more. We are not a racist town but some may be misinformed'… (Bradley, 2004: my italics).

I argue that this newspaper article strives to promote empathy, identification and solidarity with the other firstly through appealing to 'our' history of emigration, secondly through clarifying who the prejudicial minority is, and thirdly through focusing on the need to "look at the issue".

To examine this, I need to highlight the temporal issue of this media intervention, which appeared on 20 June 2004, just over a week *after* the Citizenship Referendum had taken place. This renders the reference in the quote above "It is *now* time for us to look at the issue and try to get people to integrate" very revealing. *Now* that Irish citizenship is perceived as safe, it is time to appeal to 'our' national image of Irishness as caring and generous and overcome the racial implications of the Citizenship Referendum.

The invoking of 'our' experience of emigration through discourses of identification with the other have been discussed by theorists such as Ronit Lentin (1998) and Breda Gray (2004), particularly highlighting the power of memory to appeal to our common experience of emigration and thus highlight "our" obligations in the present. As discussed in chapter three, this is a counter discourse that has been apparent in Irish public culture since the mid 1990s. Utilising discourses of emigration

and diaspora highlights a new less boundaried sense of Irishness, which is less concerned with territory and sovereignty and attempts to portray a new cultural confidence. This discourse portrays a positive image of immigration, highlights 'our' gains through immigration, and implies a moral obligation in the present based on 'our' national history of emigration.

While the article makes a clear attempt to differentiate and distance from the prejudicial minority, I again propose there are parallels with the Abu Ghraib situation where, as Susan Sontag (2004) suggests, despite politicians' protestations about 'a few bad apples spoiling the barrel', the Western public had a sense that the abuse photographs represented something deeper about the societies that had sent such troops to Iraq. In Britain, the significance of the photographs became mired in a debate about the veracity of the photographs, but interestingly, there was a level of debate about whether they continued to be representative of actual events, even if re-enacted. Similarly, in *The Sunday Independent* article there appears to be a recognition of something beyond the individual prejudice of the men wearing balaclavas and hence the need to reimagine or reclaim an empathetic Irishness.

These overlapping themes can be examined in the context of the public debate that took place around the deportation of 35 Nigerians in March 2005 and Ireland's "new-found solidarity" with so-called 'failed' and 'aged-out' asylum seekers (i.e. unaccompanied minor asylum seekers who have reached 18 years of age). This became particularly focused on the plight of Olukunle Eluhanla, a so-called aged out asylum seeker who was deported three months in advance of sitting his Secondary School Leaving Certificate examination.

What was evidenced in the public response was the "concerns", "anger" and "protests" (Healy, 2005) of Olukunle's school friends, teachers, local politicians and church officials about the treatment of Olukunle, along with more reflective commentary highlighting the ethical obligations based on the link to 'our' honourable past. Thus an *Irish Times* editorial asserts that:

> Ireland's national saint was an immigrant to these shores, coming here first as a slave from Britain and returning later as a missionary who successfully converted the Irish to Christianity. A notable theme in the reconfiguration of his legacy has been Ireland's diasporic identity as a migratory nation. This makes it all the more reprehensible that 35 Nigerian nationals should have been deported apparently summarily, on the eve of the national holiday. Such an unworthy betrayal of St Patrick's legacy should prompt a fight back against this callous policy (*The Irish Times*, 2005).

I want to suggest that the deportation provided just such an opportunity to reclaim 'our' past memories and experiences and reinvoke a perception of 'ourselves' as charitable and generous. Following intensive lobbying on the part of Olukunle's campaigners and having "rejected renewed appeals for the deportation ...to be overturned", the Minister for Justice, Equality and Law Reform capitulated and decided to allow the Nigerian student to return to Ireland. The Minister described this decision as:

> ... the right thing to do...I did this because having looked at the situation afresh I came to the conclusion that it was a little bit harsh as a decision...I think if I had had a second chance to think about the matter I would have given him enough time to finish his Leaving Cert... (Hennessy, 2005).

With nothing short of euphoria, campaigners welcomed the victory of having Olukunle returned. Newspapers reported "Pupil power brings McDowell to book" (Cullen, 2005a) and "Shades of World Cup fever as Kunle is carried aloft" (Cullen, 2005b). However, as the Minister discussed his decision further, another more revealing reason became apparent:

> I think that in the circumstances to maintain public confidence in the deportation system it was correct to give him time to complete his Leaving Certificate (Hennessy, 2005).

From these remarks it becomes apparent that the perceived integrity of the asylum system is articulated as the primary rationale for reversing the deportation order regarding Olukunle. Thus, absurdly, in order to protect the integrity of the asylum system, Minister McDowell decides to circumvent it. In acknowledging potential and actual disquiet around the human and material consequences of the state's technologies around immigration and citizenship, McDowell provides a means to re-imagine an ideal Irishness through enabling the generosity and charity of Irish people to be realised.

The Palmerstown students who had campaigned for Olukunle's return, received the Rehab Young Irish Person of the Year Award (Rehab, 2005), and as Fintan O'Toole suggested:

> ..there is a nice irony in the way the influx of strangers who were supposed to threaten our traditional values have actually revivified them. What's been marvellous is the way words that were so often used to exclude ... have been wielded in the campaigns against the deportations as weapons of genuine solidarity...it has taken the removal of foreigners from our midst to make us, for once justifiably, proud to be Irish (O'Toole, 2005).

However, Conor Lally's report on 20 October 2005 that "...a group of 39 people deported from the State in the early hours [included]...five ...minors ...born in Ireland..." (Lally, 2005) makes visible an alternative picture of the implications of the Citizenship referendum.

Conclusion

I have argued that the Longford events reported in *The Sunday Independent* in the week following the Citizenship referendum represent a site of engagement in the struggle between the representational means by which race is identified and signified and the institutional forms in which race is routinised and normalised. Such processes ultimately facilitate the naturalisation of who belongs in Ireland and hence who doesn't. In examining *The Sunday Independent* article, I suggested that it could be examined both representationally and ontologically, arguing that it is necessary to utilise a dialectical approach when examining the processes involved in the debates around immigration and racism in Ireland.

In examining the constitution of identities in contemporary Ireland, I suggested that everyday practices and governmental technologies are dialectically integrated. In doing so, I argued that the structural exclusion and repression of those constructed as other are consistent with and rationalised by regimes of representation which problematise and inferioritise the other while valorising the Irish 'us'. Thus, particular representations and discourses have been utilised by government and media agents, constructing an other against which the state is mobilising its efforts through reasserting the threat to the self.

These discourses and representations focus on the linking of asylum seekers with exploitation and threat to the Irish nation. Such a regime of representations leads to the normalisation and expectation that the state will 'take care of' and protect the nation through legislative control over citizenship. This demonstrates the ways government and media discourses migrate, becoming embodied in everyday practices, such as racialised representations, euphemisms and urban legends, but crucially such official discourses are dialectically shaped and enabled by routinised practices.

Finally, my analysis suggests that, in the safety of a post Citizenship Referendum space, articulating 'our' traditional values of generosity and solidarity

provides an opportunity to reimagine the good 'us' and reclaim 'our' Irishness. In the process, a denial of the implications of the Citizenship Referendum, which fundamentally changed how Irishness is constituted, is illuminated.

Conclusion

> Racism has no place in the Ireland of today. We must actively welcome and manage our continuing development as a multi-cultural society. That is why combating racism and creating a more inclusive society are key priorities for this Government…The emerging diversity of Irish society has the capacity to enrich all our communities…It also presents us with challenges and issues that we must deal with in a mature and sensible fashion. As well as the imperatives for social and economic progress, it is clearly important for Ireland's well-being and international reputation that we adapt our thinking, policies and laws to this changing situation (An Taoiseach, Bertie Ahern, T.D.'s foreword to *Planning for Diversity*, 2005b).

I conclude this dissertation with an extract from the Taoiseach's foreword to the government's first National Action Plan Against Racism, *Planning for Diversity*, published in 2005 (DJELR, 2005b). The Plan captures a number of the issues and themes that I have explored in this dissertation including a new re-invented Irishness, the need for control through caring, and the need to protect Ireland's reputation. My aim in this conclusion is to evaluate the appropriateness of my theoretical and methodological approach for examining the processes involved in constructing discourses of Irishness and otherness as it relates to migration and anti racism. I go on finally to overview the primary themes that emerged in this dissertation.

When I began this dissertation, I had numerous questions with regard to conceptualising my research agenda and my research approach. Over the past fifteen years, the conceptualisation of Irishness has changed considerably and has become important in the context of perceived threats and opportunities associated with globalisation, immigration and identity. My interest revolved around the ways Irishness was invoked, explicitly or implicitly, in the constitution of belonging in Ireland. Anti racism activists, government officials and public intellectuals were all providing analyses of a changing Ireland and of Irishness, yet there was concurrently a proliferation of legislation and policy at domestic and European levels offering ways of managing changing global circumstances. My most dominant awareness was of a constant Irish referent in varying modes of responding to a changing Ireland. Thus relationships between the state and activists, between concepts and funding, between those subject to analysis and those doing the analysis, became apparent.

These relationships all seemed relevant to an examination of the processes involved in the construction of discourses of Irishness and otherness as it relates to

migration and anti racism. However, I wanted to avoid making assumptions that could either limit me within either an agentic or a structural emphasis, a dualism that is apparent in social theory between objectivism and subjectivism. Having eschewed theories of race and ethnicity as a departure point, I began by attempting to avoid reifying my approach within such a dualism while acknowledging the importance of its constituent elements. Therefore, I undertook developing a research agenda through carrying out an extensive exploration of the theorists that have made a significant contribution to the structure/agency debate in sociology (Giddens, 1976, 1979, 1984; Elias, 1968/1994; Bourdieu, 1972, 1990 and Habermas, 1987), which ultimately led me to adopting a dialectical orientation in my research approach. This dialectical approach allowed me to explore the actions of human subjects as constitutive of the social world that in turn constitutes the conditions of possibility of the actions of those subjects. Such a process of social constitution, I argue, occurs through *routinisation* – the habitual, taken for granted character of most everyday activities which provide a sense of ontological security, and dialectically through *enacted conduct*, the deliberate and reflexive intervention of actors.

In evaluating the theoretical and methodological approach I have adopted in this dissertation, I suggest that my engagement with these issues enabled me to propose a set of conceptual tools which, rather than propounding a substantive theory, provide a means of examining my field of interest empirically. Linked to this dialectical approach was a realisation that constructing a unitary object of analysis was not the best strategy to engage at the outset of the study, as this would have required making assumptions about the influence of certain actors or institutional features. Instead, I have selected a number of themes as the subject of research – the production of discourses and practices of Irishness, the role of the intellectual in constructing discourses of Irishness and otherness, and the generative capacities of official and unofficial anti racism interventions. By holding a number of central themes in tension, I was freed to problematise the links between such themes and explore the emergent dynamic between my theoretical approach and my empirical analysis.

This dialectical approach also allowed me to engage with a broad range of theoretical and empirical studies, including theories of intellectuals and theories of representation, which led me to positing public culture and its regime of representations as relevant when analysing discourses of Irishness and otherness. Thus, for example, I was able to draw on principles of structuralism in the analysis of visual

culture yet distance myself from the deterministic assumptions often invoked within such an approach. Similarly, in drawing from theories of intellectuals, I was able to analyse the activities of particular actors as constitutive of intellectual practice without reifying personal characteristics such as class or gender. If I had pursued a solely discursive approach, I would perhaps have neglected the material social structures that have had such a profound effect on the shaping of belonging in Ireland. However, in emphasising the interaction of structure and agency, the notion of structure as standing outside of human action is avoided. Instead, highlighting structures understood as rules and resources, following Giddens, enables the avoidance of assumptions about inevitabilities in social life. For example, structures as rules and resources are conceived not as simply placing constraints upon humans, but also as enabling, thus the least powerful in social life always have the capacity to exert some control in their lives, no matter how small (Giddens, 1984).

In developing this dialectical approach, the issue of temporality was considered integral to overcoming the objectivism/subjectivism dualism. While time and space are often identified with social change or stability, the dialectical approach adopted enables consideration of the simultaneous production and reproduction of social life. Attention to time and space also highlights how research is often bounded politically or geographically – thus, while this dissertation focuses on Ireland and Irishness, there was concurrently an awareness of globalisation and its consequences, particularly the movement of people, ideas and knowledge across boundaries. The development of the theoretical and methodological approach in this dissertation ultimately highlighted the unacknowledged conditions of social life, the rationalisation of action in the context of reflexive monitoring and the unintended consequences of such activity. Such issues highlighted a number of key themes in developing my methodological research instrument - the interrelations of deliberate interventions and routinised practices, sites of engagement of languages of the past and present, and issues of reflexive and ideological negotiation.

In considering the appropriateness of my methodological approach and research instrument, I suggest that documentary analysis provided a clear and transparent method for identifying and selecting relevant materials for analysis. It allowed me to collect an extensive range of materials circulating in the public sphere, while omitting those that were not defined as public. These materials were triangulated with stories and urban legends which enabled access to everyday sites of engagement

with race and ethnicity. Had I chosen to interview the key actors identified, particularly for chapters three and five, I might have achieved a clearer consideration of motivations or intentions. However, I have found that much of the productive capacity of discursive practices is the unintended consequences of such practices. Therefore, I suggest that agency and intentionality must be separated because intentional acts often have unintended consequences. This highlights the tensions that arise between academics and activists, whereby academics, through a process of displacing or deconstructing disputed concepts, run counter to the pragmatic use of such concepts by activists in political agendas, that Gayatri Spivak termed 'strategic essentialism' (Spivak, 1985).

Contextualising materials as sites of intellectualism allowed me to explore the relationships between disparate government laws and policies, everyday gossip and urban legends, media articles and voluntary organisation activities in the constitution of Irishness and otherness with regard to migration and anti racism. This enabled analysis at a number of levels: the forms of knowledge through which objects and concepts of Irishness are constructed, the mechanisms of power through which belonging is constituted in Ireland, and the means of realisation through which subjectivities are constructed as different or same, Irish or other. The analysis of multiple sites of intellectualism also enabled me to examine and triangulate various representations of the same event. Thus, for example, the Citizenship Referendum was analysed across media, government and everyday discourses. This allowed me to centre the question of power and consider how agency can effect change and interrupt dominant discourses. Through this analysis, I could raise questions around whether such interventions are creating a new discursive order or perpetuating the order already in existence.

My own involvement in the research process brought about a certain level of awareness of activities in the field of anti racism in Ireland. My prior exposure – through my work with NGOs working in this field – had raised issues with regard to the utilisation of particular frameworks. My quest to expose the often unintended consequences of utilising conceptual frameworks and disputed concepts, raised for me the dangers of privileging, for example, discourse as the primary shaper of Irishness and Irish society in the research process. It also led me to reflect on another key tenet of this dissertation – the movement of knowledge between sites of intellectualism. This was made possible through what Giddens (1976) calls the 'double hermeneutic', or the

continual slippage of sociological concepts whereby concepts are appropriated by those whose conduct they were originally constructed to analyse and hence recursively influence that conduct. This was crucial for my investigation of how social ideas move between public intellectuals, academics, media and social movements.

Through conducting this research, I found four broad discursive frameworks: firstly, a new and reinvented Ireland; secondly, the management and control of diversity; thirdly, the institutionalisation of anti racism; and fourthly, a move from soil to blood in signifying belonging in Ireland. These themes are apparent in the Taoiseach's foreword to the government's first National Action Plan Against Racism, *Planning for Diversity* (DJELR, 2005b), set out above.

The re-inventing of Ireland is articulated by the Taoiseach who states that racism has no place in the "Ireland of today". This emerged as a major theme during the course of this dissertation, signified through the discourses of public intellectuals who have characterised Irishness as open, tolerant, charitable and solidaristic. The new Irishness also invokes a dialectic of past and present, through discourses of roots, tradition and belonging, while also grappling with memories of emigration, diaspora and exile. This new temporality is linked to a movement from emigration to immigration, from conflict in Northern Ireland to a settlement with the 1998 Good Friday Agreement, and from an old failed economy to a new heralded economy, the Celtic Tiger. However, such discourses and representations also promote the idea that Ireland's new positionality requires protection.

This leads to the second key theme which emphasises the need to manage and control Ireland's cultural diversity. The Taoiseach goes on to assert that "we must actively welcome and manage our continuing development as a multi-cultural society", and suggests that "we must deal with [cultural diversity] in a mature and sensible fashion". This locates Ireland's increase in cultural diversity as primarily the result of labour migration to Ireland. The rationale for this Plan is presented as three 'cases' – 'the business case', 'the Reputation Case' and 'the Social Cohesion Case' (DJELR, 2005b: 41), which are all presented in terms of Ireland's interests. These three cases collectively illustrate the second broad theme – the management and control of diversity.

Referring to 'the business case' for the National Action Plan Against Racism (DJELR, 2005b: 41), Michael McDowell suggests that "the success of this Plan will be a key factor for the continued economic and social prosperity of our country" (DEJLR,

2005b: 11). Situated within this context were government discourses and actions that were particularly focused on the so-called Celtic Tiger economy. This included often competing efforts to create the necessary mechanisms to enable the movement of necessary labour while ensuring that associated rights and entitlements of other migrants, for instance asylum seekers, are restricted or eliminated. Such government technologies secured the temporary nature of rights and entitlements as a means of protecting Irishness in the event of an economic downturn. However, voluntary organisations, academics and opinion polls were often at the forefront of promoting Ireland's economic success as a rationale for humane immigration and asylum policies, often conflating these two processes.

This is linked to 'The Social Cohesion Case' where the "stability" of Irish society is highlighted. A range of governmental technologies including law, policies and practices, introduced over the past fifteen years were collectively integrated with inflammatory discourses from government and media sources to form an effective racialised regime of representations. I suggest these discourses served to control and manage 'undesirable' immigrants who were categorised, labelled and stigmatised as 'IBC' or 'non-national'. This served to construct immigrants, asylum seekers, refugees and arguably 'black' Irish people as undesirable, unproductive and a drain on national social services. Thus it was 'common sense' to control and eject those who may not contribute to, or are perceived as threatening, Ireland's social cohesion.

As part of 'The Reputation case', it is claimed that "Ireland has an international image of being a warm and welcoming place to visit and to live. It is important that racism is not allowed to undermine or tarnish this reputation" (DJELR, 2005b: 41). Ireland's reputation has consistently been raised as an important reason for presenting a generous welcome to others. From missionary links with the Third World, empathy with famine victims and common experiences of emigration and exile, Ireland was represented as having had similar experiences to the experiences of new arrivals. However, these discourses also emphasised how well members of the Irish diaspora fared in their places of settlement, working hard and contributing, all the time positively creating something better for themselves and others, again, separating Irish – including the Irish diaspora – and others – including Ireland's new immigrants.

The Plan's mechanism for implementation is illustrated through the third broad theme identified in this dissertation – the institutionalisation of anti racism. The mechanism for implementation prioritises an "intercultural framework" which

emphasises integration as "a two way process that places duties and obligations on both cultural and ethnic minorities and the state to create a more inclusive society" (DJELR, 2005b: 38). Such an approach is reinforced throughout *Planning for Diversity* and copperfastened through the partnership model involved in formulating the Plan. This clearly emphasises a differentialist approach to anti racism, which I argue has become institutionalised in Ireland. In tracing the history of anti racism in Ireland, I identify continuities in both personnel and conceptual frameworks, and highlight the commonality of discourses of difference and interculturalism, along with an emphasis on partnership as the primary mechanisms utilised by both state and voluntary organisations. This highlights an opportunity structure related to the state's desire to control and manage both immigration and indigenous ethnicities, which has enabled the establishment of a weighty institutional and administrative apparatus around anti racism and integration. The institutional and organisational technologies through which such knowledge is naturalised has profound implications for those subject to such technologies. I argue that such discourses and representations have succeeded in promoting the idea that Ireland was under threat, and this was a catalyst to de-linking belonging from the land and linking it with blood line, the final theme of this dissertation.

To conclude, I question again the extent to which my theoretical and methodological approach has served my stated research agenda and analysis; this may be answered by considering the meanings generated by the Citizenship Referendum. Having imaginatively de-linked belonging from blood line through emphasising the diaspora of emigrants beyond the island of Ireland, and incorporated those beyond the 26 counties on the island of Ireland through the Good Friday Agreement, the government was able to introduce a myriad of governmental technologies including legislation, policies and practices aimed to contain the official means of belonging in Ireland.

By exploring techniques such as urban legends, gossip and gendered discourses around asylum seeker childbearing I was able to demonstrate how they all played a part in constructing a public culture in which it became common sense to protect Ireland from the perceived threat from its immigrant and indigenous others. This was discursively and legislatively copperfastened through the passing of the referendum on Citizenship held on 11 June 2004. The Citizenship referendum signified, for the first time in Ireland's history, a move from jus soli to jus sanguis as the basis for

citizenship, enshrining the move from soil to blood. Holding the referendum and achieving the support of almost 80 per cent of the voting population demonstrates how the intersection of the discursive and representational means in which Irishness is signified and routinised, and the institutional and organisational technologies through which such racialisation is naturalised, ultimately served to constitute who belongs and who does not in twenty first century Ireland.

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