

# University of Leicester

Centre for Research into Sport and Society

The development of Show Jumping and specifically the Irish  
Army Equitation School (AEqS) in Irish Society.

M.Sc. Sociology and Sports Management

Frances Daly

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The development of Show Jumping and specifically the  
Irish Army Equitation School (AEqS) in Irish Society

Presented by Frances Daly

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## **Declaration**

**I declare that this thesis has not been submitted as an exercise for a degree at this or any other university and that it is my own work.**

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**Abstract:**

**The development of Show Jumping and specifically the Irish Army Equitation School (AEqS) in Irish Society.**

This is a study of the development of show jumping and more specifically the Army Equitation School (AEqS), founded in 1926, in the context of Irish society. Given the historical focus of the study, documentary evidence of various kinds was used as primary data for an analysis informed by the work of Norbert Elias and others working in that theoretical tradition. The major findings of the analysis are that the horse initially was a wild animal only valued for its meat and hide. Through the civilizing, sportization and technization processes the horse was domesticated and trained for many tasks including the cavalry charge in warfare. As needs in warfare changed horses were replaced by mechanized technology and today are valued in recreational and leisure activities. Jumping over fences in confined spaces was introduced in 1868 and was later developed into the sport of show jumping. The study researched elements of the development of show jumping on a global scale particularly where it impacted on the AEqS. Areas for further study are addressed including a review of present regulations governing entrance requirements for Equitation Cadets into the Irish military.

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To all my many friends who obtained information, books and literature that has helped me with my research. I will now return your precious books.

To my family: Brian, Barry, Rena and Iona for their help. I have finally finished.

## **Glossary**

AEqS	Army Equitation School
CO	Commanding Officer
CISM	Conseil International du Sport Militaire
DOD	Department of Defence Ireland
DFR	Defence Force Regulations
EFI	Equestrian Federation of Ireland
FEI	Federational Equestre International
FETAC	Further Educational Training Authority Council
HETAC	Higher Educational Training Authority Council
MP	Member of Parliament
NCO	Non Commissioned Officer
OC	Officer Commanding
SJAI	Show Jumping Association of Ireland
T.V.	Television



## **Chapter 1      Introduction**

“The Army Equitation School has carried the flag for Ireland and the Irish horse to every corner of the globe since its foundation in 1926”. (Smith, 2000: 1)

The attraction of this research problem was that it represented something of a challenge, new territory and ‘Irish Pride’ in the men and women who have and continue to represent me as an Irish woman and an Irish citizen on the world stage of Show Jumping at the highest level for over 80 years. My enthusiasm began as a child watching the Irish Military riders on Television (TV) competing in their distinctive green uniform with their horses on the world stage against competitors from other Nations. Through the eyes of a child the green uniform was a sign of the power and authority given to them by the Irish Government to represent the people of Ireland at the highest level of show jumping.

Initial interests may have been tinged with romance, but the Irish government in 1994 in a report on the AEqS stated that, “The precise value to our economy of the non-thoroughbred horse is difficult to quantify but it is probably somewhere between £15 million-£30 million” (Seanad Éireann, 1994). The horse industry employs thousands, contributing to the economic and social structure of rural Ireland. These comments were made during a discussion on the governments continued commitment to the AEqS and the relationships and interrelationships that exist in the complex society of the 21<sup>st</sup> Century. It further highlights that the sport has changed and continues to change over time with civilization, sportization and technization processes. The report also stated that the AEqS had a budget of £300,000 a year and that the prize money

that the school accrued in 1993 was £147,000 (Irish Pounds). Other reports highlight power struggles that existed, a comment made on the reduction of funds to the AEQs “I am particularly concerned about the reduction in the Estimate for the purchase of horses which has been cut by €175,000” (Dáil Éireann, 2003: Volume 566). Aspects of economic, coercive, persuasive powers and power struggles that the AEQs have encountered will be discussed in the dissertation. Michael Smith (2001) in his speech at the 75<sup>th</sup> Anniversary of the school stated that, “The Army Equitation School has carried the flag for Ireland and the Irish horse to every corner of the globe since its foundation in 1926”. Some of my initial reasons for researching this problem may have been tinged with romance but for any unit, institution, association or organisation to be given the task “To advertise the Irish competition horse through participation in International events at the highest level” (AEQs, 2000: 1) and for such a small outlay by the government of £300,000 to have such an economic value of £15 - £30 million a year goes way beyond a romantic notion, it is ‘factual’.

The fundamental premise of this study is to investigate, ‘The development of Show Jumping and specifically the Irish Army Equitation School (AEQs) in Irish Society’. Chapter 2 the literary review discusses the definition of sociology and reviews briefly the main sociological theories. Figural Sociology the theoretical perspective utilized to analyse the research problem is discussed in detail. It further provides relevant literature relating to sport and sports issues that are significant to the research problem in this social context. Chapter 3 reviews research methodologies and outlines the methods utilised in researching this topic. Chapter 4 reviews the domestication of the horse, outlining the “technization and civilizing” (Elias, 1995) processes of both horse and rider, their development over the years and the societies that surround show

jumping in the AEqS. Some areas have been alluded to briefly due to time constraints and their relevance to the research problem, but may be worthy of further study as they may reveal a greater insight to the social background of the use and interrelationship of horse and man in those epochs.

Through the civilizing process, developments and links to the use of the horse by military personnel over many years will be addressed. This process has guided me to ask several questions; Why Show Jumping was established in 1868? What influenced its development over the years? Why the AEqS was establishment in 1926 and the mandate that they were given by the government of the new nation of Ireland. These developments will be reviewed and analysed using figurational sociology and will deal with the major issues affecting the development of the sport of Show Jumping within the Irish Military context. It is hoped that this information will provide an insight into the sociological developments over the years on this National and International panorama.

## Chapter 2

## Literature Review.

### 2.1 Theoretical Perspectives

What is sociology? It is the “study of human social life, groups, and societies” (Giddens, 1998: 2). It can also be classified as “the scientific study of society that aims to look at the causes and consequences of social change and the principles of social order and stability” (Donoghue, and Gaynor, 1999: 149). “The scope of sociological study is extremely wide, ranging from the analysis of passing encounters between individuals in the street to the investigation of global social processes” (Giddens, 1998: p2). The Penguin dictionary of Sociology (2004) states that “the term has two stems- the Latin *socius* (companion) and the Greek *logos* (study of)-and literally means the study of the processes of companionship ... sociology is the analysis of the structure of social relationships as constituted by social interaction” (Abercrombie, Hill, Turner, 2004: 333). “Sociology requires us to study how people live together, how we co-operate or compete when times are good or when times get tough” (Mc Donald, 2006: 2).

Mc Donald further states, “The creation of rules is an attempt to help humans live together, an attempt to help establish some order in a world that would otherwise be chaotic” (ibid: 2). The Social Spirit by Babbie (1988) tells us “sociology is also the study of how rules are organized and perpetuated” (1988: 4). It is important to understand why and how rules “have changed over time” (Mc Donald, 2006: 2). Sociology is also the study about “how we break rules and why at times this is not always a bad thing” (ibid: 2). If rules were never broken or changed life would remain the same forever. In figurational sociology the civilizing process and the development

that it brings about are very important to society so that changes take place in a society. In other words if the horse was never domesticated it would have remained a wild animal running free on the mountains and Show Jumping as we know it today would not have been developed as a sport.

In order to understand how and why things are as they are today we have to look back in history and view the society as it was previously and compare it to the present environment if that is possible. Societies do not stand still they are in constant change some people are trying to improve their conditions and others put obstacles in their way, the power struggle. The above definitions and explanations on sociology overlap in many ways, they all have a central theme, the study of societies in their own environment.

There are other terms associated with sociology, science, theory, relationship; social relationship, society and culture and briefly I will address them. Science is: “the careful description of the real world and the construction and validation of theories about the real world” (Mc Pherson, Curtis, Loy, 1998: 5). They further define theory as: “a tentative explanation of observable reality and forms the basis for predicting future events ‘... The way in which people’s social actions affect others are termed social relationships ... A collection of social relationships represents a society” ( ibid: 5).

Society is referred to: “a system of inter-relationships which connect individuals together” (Giddens, 1998: 18) and culture “includes **beliefs**, both descriptive beliefs

(e.g., ideas about what is, or was, or will be) and normative beliefs (e.g., ideas about what should be or ought to be)” (Mc Pherson, Curtis, Loy, 1998: 7).

Culture also helps us to understand how social relationships take place as these relationships are often “guided by shared norms, beliefs, values,” (ibid: 7) during a given time in the society that the people dwell. “Culture refers to the ways of life of the members of a society or of groups within a society. It includes how they dress, their marriage customs and family life, their patterns of work, religious ceremonies and leisure pursuits” (Giddens, 1998: 18). Culture is viewed differently all over the globe but can be viewed under five central components,

- “1. symbols
2. language
3. values/beliefs
4. norms
5. material culture ” (Mc Donald, 2006: 5)

Through out my dissertation I will utilise the above definitions and or views as I consider them applicable to my research.

One distinguishing feature of sociologists is the way we think about societies. “It requires that we stand back and start to question all that we have taken for granted” (ibid: 2) and “*thinking ourselves away from the familiar routines of our daily lives in order to look at them anew*” (Giddens, 1998: 3). The sociologist does not view phenomena that no one else is aware of they look at it in a diverse way. The sociological view of societies highlights a number of points:

- 1 Sociologists attempt to be neutral and detached. They do not make any value judgments, if something is accurate or erroneous, good or bad, but they try to find out what the relationship or values consist of. They try to explain how the phenomena came about and try to display the consequences of the development.
- 2 Sociologists place importance on social relationships, between individuals or groups or large collectives of people. “It looks at how whole societies function and the relationship (or non- relationship) between and among societies” (Mc Donald, 2006: 2).
- 3 Sociologists work in the combination of observation and the formulation of theories. They investigate the behaviour, views and experience of individual people and process their results statistically “sociology is a science that requires the gathering of evidence” (ibid: 2).
- 4 One of the aims of sociological research is to progress understanding. We are living in a world that is constantly changing many of these changes are occurring very fast. So we must maintain a distance to get a clear picture of what is occurring: how and why changes are taking place.
- 5 People have different perceptives of the future, therefore social policy and social changes are liable to be contested. There are often power struggles. “An understanding of the power that society has in influencing our thoughts and actions empower us” (ibid: 3). It might also be helpful to understand the members in the power struggle, those in the power and those looking to gain the power. Understanding this may help us to formulate views and responses to different situations.

To understand an individual, a group, an organization or a sport we need to understand the significance and meaning of the roles they have played and continue to

play in the society they reside in. This dissertation is about the sociology of sport and sport management so the emphasis will be on the society of sport and the development of a particular sport from a sociological perspective. In order to do this one must look back, investigate and understand why the sport was established and its significance to the society at the time it was established and the role it plays if any in the 21<sup>st</sup> Century. Sports, individuals and society are inseparable and their developments go hand in hand together as they shape each other as time progresses. Without individuals we would not have a society and therefore there would be no one to play or compete in sports. Since we have individuals from diverse backgrounds making up our society it provides a rich environment for study.

During the last and present century sport has become entwined in culture, societies, and Nations. Sport with all its complexities negative and positive consequences for individuals, groups, clubs, it has permeated most if not all groups irrespective of age, culture, social states politics, social institutions and global communication networks. Its capacity is colossal; nearly everyone participates in some sport in the 21<sup>st</sup> century. It is only in recent years that sociologists have studied sport in the social setting. With the increased significance that sport has in society, it was inevitable that sociologists would address this phenomenon, with its implications for the way of life and the attitudes of human beings towards sports. The sociologist became involved with understanding, researching, analysing, and writing about sports in the social context.

Many Theories were developed. Each theorist/thinker saw sports through a different perspective and expressed different opinions. A few came to agree with others in their conclusions and so various perspectives and approaches to the sociology of sports



have come forward. Each theoretical approach has in many cases been created and or influenced by the approaches of others. Many display similarities of the others.

Among the most wide spread and accepted perspectives and approaches are:

- 1 Marxism
- 2 The Weberian approach
- 3 The Durkheimian approach
- 4 Figurational process Sociology

The origin of Sociology began with Auguste Comte looking at developing a new way at looking at the world “... this involved analyzing society as it really was and he believed that it was only by doing so that you could try to understand how society really operated” (ibid: 4). This he believed would help societies build “a better life and a better future” (ibid: 4).

The industrial and political revolutions in 18<sup>th</sup> and 19<sup>th</sup> centuries brought about changes to society. The founding members of sociology Karl Marks founded what we now know as Marxism, Emile Durkheim the founder of functionalism, and Max Weber the founder of social action theory. Their common goal was to examine society and to try and understand how “it functioned and changed ... Differences in their approaches led to their development (separately) three different perspectives, all of which required a scientific approach” (ibid: 19)

Marxism was developed by Karl Marx who when living in London saw the growth of factories and industries. According to Marx a capitalist society was developing where the owners of land, factories, and industry were in control. A capitalist society,

involved “the production of goods and services sold to a wide range of consumers. Those who own capital - factories, machines and large sums of money - form a ruling class” (Giddens, 1998:10).

Marx also saw the inequalities in the society that existed: the bourgeoisie the owners of the factories, industries and property, those who had the capital. The workers the proletariat who worked the land, worked in the factories and industries, the labourer. Both are dependent on each other to a certain degree, the capitalist needed the workers to keep their industries going to make more money for them and the workers, the proletariat need the wage they received for their work to survive, to live. The big difference the bourgeoisie or capitalist in most cases would survive if they closed their industry/ factory but the proletariat would be under grave pressure to survive and meet their commitments if they had no work, in other words no money. They need the wage to survive. The capitalist according to Marx holds the upper hand and this leads to alienation. This term refers “to the situation, whereby because of the unequal relationship of capitalism workers cannot achieve their full autonomy and potential” (IPA, 1992: 12).

Marx viewed four ways in which capitalism alienates the work force:

- 1 “...workers are denied a say in what they produce and how they produce it.
- 2 alienation from the product of work
- 3 alienation from other workers
- 4 alienation from human potential ” (Macionis and Plummer, 1997: 81)

Marx believed that eventually the workers would become aware of “their exploitation” (Mc Donald, 2006: 30) and demand change that would give them more equality at work and in the society that they live in. Marxism stresses that the

relationship, which binds a sectors of society, is trade and industry is linked to the mode of manufacture or production.

The Durkheim approach was known as functionalism. In theory he stated “sociology must study social facts, aspects of economy that shape our actions as individuals, such as the state of the economy or the influence of religion” (Giddens, 1998: 8). He was very aware of his own environment, the changes that were occurring around him and the division of labour. “He argued that in pre-industrial societies” (Mc Donald, 2006: 25) that there was a low division of labour where the worker would perform many different tasks in the production of a product. Where as in the modern society there is a high division of labour “the division of labour in society is a material social fact that involves the degree to which tasks or responsibilities are specialised” (Rizer, 1992: 80). The changes that occur in the modern society are so fast that “they give rise to major social difficulties, which he linked to **anomie**, a feeling of aimlessness or despair provoked by modern social life” (Giddens, 1998: 9). “Durkheim believed that social factors could force an individual to take their own life when the state of society was not in orderly balance.”(Mc Donald, 2006: 29). This gives the impression that society has a life of its own and can shape our thoughts, ideas and actions. His information promoted society to work together to produce constancy and cohesion, a society that is “based on ‘solidarity’” (ibid: 25)

Weberism developed by Max Weber developed a theory “that social behaviour is best understood by examining the meaning which people as social actors place on events and ideas. People can establish and justify reasons for actions and so make sense of the world” (Selfe, and Starbuck, 1998: 32). “In Weber’s view, economic factors are

important, but ideas and values have just as much impact on social change.”(Giddens, 1998:10). He also believed that “cultural ideas and values help shape society and shape our individual actions” (ibid: 11). Weber’s viewpoint can be linked to our social behaviour or action on a day to day basis, but it has boundaries for ignoring vital matters relating to authority/ power and structures within society and how these act to control individual’s behaviour.

The theoretical approach that has helped me the author to investigate the development of show jumping within the context of the Irish military / AEqS is the Figural Sociology process. It has helped me to understand the development of the sport of show jumping and the society that it is a part of in the 21<sup>st</sup> century. It has assisted me in researching the civilizing process, which resulted with the domestication of the horse. It has given me an insight to why and how it was established in 1868 by Lord Howth and the society that it was and is a part of in the 21<sup>st</sup>. It has helped me to understand the complexity of its development through out the years

Figural Sociology like other theoretical approaches in sociology is the study of people in groups and was first developed by Norbert Elias who studied the development of some Western European societies. He found that from his starting point in the Middle Ages there had been a long term, gradual refinement of people’s manners in a number of contexts. People, according to Elias, gradually internalised external restrictions in regard to patterns of behaviour, to the point where they no longer wished to take part in or witness behaviour that had become unacceptable, behaviour that had been acceptable in former times. Spitting was once acceptable behaviour but became (and is now) unacceptable in most social contexts. Elias

connects these changes with changing power balances within societies and the development of more stable central authorities as part of the process of modern nation-state formation. These aspects of change were a fundamental part of what Elias called the ‘Civilizing Process’.

Elias also recognised that people and groups of people were entwined in webs of interdependent relationships and these chains of interdependencies became further extended in many directions as societies developed. These figurations we recognise as families, clubs, towns or villages, educational systems, sports associations, nation states or grouping of states. In conventional terminology then, the concept of a dynamic figuration is one that can be deployed at an array of ‘levels’ from the household to the AEqS, Show Jumping Association of Ireland (SJAI), Equestrian Federation of Ireland (EFI) and beyond. The inherent dynamic forces of figurations are the result of the concatenation of actions of people and groups as they attempt to pursue their interests and endeavour to avoid their worries or uncertainties using the power sources at their disposal. Those actions have both intended and unintended consequences. Figuration Sociology is the study of human interdependencies that form dynamic relationships.

Patrick Murphy (1998) endeavours to provide an introduction to this approach and explains that:

- 1 “Sociology is the study of human relationships. While it is entirely legitimate to focus upon individual people, we should never lose sight of the fact that individuals cannot be understood adequately outside their social and historical context” (Murphy, 1998: 96).

- 2 “Human relationships form dynamic relational networks” (ibid: 97). These structures are occasionally traditionally deep-rooted and wide reaching in capacity.
- 3 These structures, relationships “can be conceived of as interdependency ties or power relationships” (ibid: 97) and their relationships tend to be disproportionate across a range of dimensions in terms of “coercive, economic and persuasive power” (ibid: 97).
- 4 These structures, networks or processes are by description in development. They can be conceived of in more conceptual terms, as developments such as sharing out of employment, or “ national-state formation as long as we do not lose sight of the fact that these processes only exist in and through the actions of people.” (ibid: 97).
- 5 All the structures, networks or processes are multifaceted figurations, “hence the term *Figurational Sociology*” (ibid: 97).

The Figurational approach leads to the concept that if we wish to understand why something is the way it is we have to understand how it has come to be that way. If we wish to understand the organizational structures and arrangements of show jumping and the AEqS, we have to understand how and why it was established in 1926. I will use primarily the civilizing process to outline the domestication of the horse and developments in warfare that resulted in the reduction in their needs by the military. I will use associated concepts and processes to inform an analysis of the

consequential development of show jumping in 1868 and the establishment of the AEqS in 1926.

Figurational sociologists maintain that social change often results from a shifting balance of power and or authority and such change have impacts upon the character of interdependencies to be found in many particular social contexts. Human beings are social beings living in social figurations, that is, they live in and through a pattern of dynamic interdependent relationships. Relationships may be things one cannot ordinarily see but it is argued they continue to exist because others can feel their effects. It can also be argued that people do not have to be aware of the existence of others for them to be elements in the same relationship or network of relationships. People all over the world are constantly engaged in activities, which affect the lives of people of whose existence they are frequently unacquainted.

In the modern world, relationships may need to be understood in terms of the national and global frameworks of societies. The Figurational approach takes the conception of relationships a step further by stating that each generation, whether it likes it or not, whether deliberate or not, pass on the social world that was present at the time of their birth and tailored by them to meet their needs in the course of their lives to the next generation. For example, the argument Dunning (1998) develops around the “civilizing process” and the relationship to sporting developments, involves consideration of personality structure, social structure, norms and behaviour. To understand the organizational, structural or institutional arrangements of today, the author has had to look back and consider the status of the horse in early times when records confirm that to ride a horse was not considered dignified and or acceptable

even for royalty. In the 21<sup>st</sup> Century through the civilizing process the horse is a valued animal in the show jumping society, a horse in the top league of show jumping, usually costs over €1,000,000.

Figurational sociology also stresses the existence and extensive nature of relationship networks by reference to the effect of a person's behaviour on others. "Relationships are not something we can see"(Murphy, 1998: 91). The capacity to affect others is not a one-way process. They are linked or united together by an invisible string and according to Rojek (1985) they establish 'a structure of mutually orientated and dependent people'.

If one watches the players standing and moving on the field in constant interdependence, one can actually see them forming a continuously changing figuration. In groups and societies at large, one usually cannot see the figurations their individual members form with one another. Nevertheless, in these cases too people form figurations with each other - a city, a church, a political party, a state - which are no less real than the one formed by the players on a football field, even though one cannot take them in at a glance (Elias and Dunning, 1986: 199).

This relationship and interdependency is similar to that which occurs with a horse and rider, arena crew, judges and the spectators who attend a show jumping competition and will be revisited later in the dissertation. Murphy (1998) states that the word

... interdependency is often used to convey ideas of co-operation and mutuality. Of course co-operation is a very prominent feature of human relationships. However, on its own this conveys too limiting a view of human relationships. Social interdependencies also involves conflict ... one characteristic of interdependency network is that conflict and co-operation tend to be different sides of the same coin.

For Figurational theorists all relationships, whether they concern two people, an organization or a national state, involve non-linear interdependencies that are in a constant state of flux (Dunning, 1998: 129-203) being influence by those individuals



or groups involved in the dynamics. War is an interdependent relationship between two or more reciprocally hostile groups of people. This relationship will require changes in the processes or plans for one to survive, as no one plan will survive against the enemy in war. Warfare is constantly changing it never stands still. Its interdependent nature is revealed by the old military proverb ‘No plan survives contact with the enemy’.

Power and power struggles are an important aspect of figurational sociology. This term ‘power’ is used by figurational sociologists to depict these relational ties of “power” or “power relationships” or ... “power balances” or “power ratio” (Murphy, 1998: 93). Power is never absolute because even the most authoritative are dependant in some respects on others. Murphy (1998) further states that power should not be viewed as good or bad but rather as a reality of life and as an aspect of societal relationships. He further argues that if one wants to understand human relationships, whether those be face to face relationships or relationships within a local neighbourhood, institution, a national society or on the global international relational network, then one is likely to find that this undertaking will be advanced if one asks questions relating to the distribution of the modes of supremacy or power and their dynamic properties.

While Elias argues that power sources have many different control levels, the principal sources of power in human history are “coercive, economic and persuasive power” (Murphy, 1998: 94) and, indeed, a myriad of changing combinations of these sources, since these sources of power differentials are themselves interdependent. The relations between individuals and groups are based on diverse combinations of power

advantage that can also include elements of what might be called political or emotional power. Power balances, which are continuously changing within figurations, create a grade of vagueness as to the eventual outcome. Figurationist Sociologists recognize that interdependencies and therefore power relationships tend to be unequal. They argue that those holding the greater power resources tend to exert more influence over others and the specific character of those figurations at that time will open up possibilities and impose constraints upon the various interest groups that comprise it. In short, power ratios are an essential aspect of any figuration. It argues that even the most powerful groups in the world are inevitably dependant on others, including the less powerful groups. Due to the interaction between individuals and groups and to the changes that occur, figurations never stand still, they are open – ended processes that are constantly changing.

Those with the executive power develop rules “in an attempt to help humans live together, an attempt to help establish some order in a world that would otherwise be chaotic” (Mc Donald, 2006: 2). Figurationist sociologists would argue that those with ‘executive power’ cannot do so at will, but must act within a system of possibilities and constraints generated by figurationist interdependencies. Sociology also makes us aware “how rules are organised and perpetuated” (Babbie, 1988: 4). It also highlights “how we break rules and why at times this is not always a bad [sic] thing” (Mc Donald, 2006: 2). According to Dunning and Murphy (1998) rules or norms are likely to vary, not only between different historical periods and different cultures, but also in the same society and this is especially likely where class inequalities are greatest. In the “earlier state societies ... the principal ruling groups were warriors and priests” (Elias, 1987: 229). Society refers to “a system of inter-relationships which connect

individuals together” (Giddens, 1998: 18). These “groups of specialists, as allies or as rivals” (ibid: 229) retained more coercive aspects of power even though the merchants had access to increasing economic resources, giving them access to power. The power of the Kings and Popes was greater in ancient times in history. In a civilizing process changes are required and these changes regularly require a change in rules.

“In the more advanced societies of our age, groups of economic specialists are the most powerful groups and, in some cases, the most powerful groups of all” (ibid: 229). Those with economic power according to Marxists, have ownership of control of the means of production the capitalist have that power and the waged people, the proletariat do not. A figurational sociologist views the concept of power in more wide-ranging terms. The military, for example, have been able to exert great influence in some states and at times take over the reigns of government, even though they do not ‘own the means of destruction’. While the ownership or non-ownership of the means of production is an important source of power imbalances between groups, relative power advantages based upon differing access to economic resources are not confined to that.

Persuasive power is where a person or persons is able to convince others that to perform a task or in this instance set up a sport or a competition will be of benefit to others in the community. This requires knowledge and the ability of that person to persuade others that their views or ideas are important and will help the society in survival and provide “other basic wherewithals of life” (ibid: 227). Economic, coercive and persuasive powers are interdependently linked and will be alluded to during the analysis of the dissertation.

People, through their socialization in particular societies and epochs, internalise certain values and form certain priorities and perceptions of how they would like things to be. In cooperation and in competition with other human beings, they strive to achieve these objectives. This is one general characteristic of human history. Because of the sheer complexity and dynamic nature of this relational network, the resulting interactions generate a whole series of unintended consequences (Murphy, 1998: 98).

Norbert Elias has also argued that the prevailing characteristic of human history is that it consists of blind or unintentional social processes. According to Goulsblom (1977) the principal theme of the Figural Process Sociology could be summed up in the following way. Human beings are mutually dependent, their lives move onwards in, and are particularly shaped by the community figurations that structure part of their societal system, structures, relationships and associations. These figurations are constantly in motion, undergoing changes devoid of any single guiding principle, some speedy and transitory, others measured but perhaps more permanent. The lengthy developments of human societal figurations have been and continue to be largely unintended and unanticipated. The development of human knowledge takes place within individual figurations and forms a significant aspect of their developments: as an aspect of the largely unintended and unanticipated development of industrial state societies.

The means of control – of external control as well as of self-control – required for the survival and integrity of a social unit of thirty people are different from the means of control required for the survival and integrity of a social unit formed by millions of people (Elias, 1987: 229).

When Howth established show jumping in 1868 there were only a few hundred people competing but the development of show jumping, as distinct from hunting or warfare on horseback is evidence of a civilizing process. In the 21<sup>st</sup> century with the developments in this sport there are thousands of people competing, so the rules and

sanctions of the sport as governed by Howth and Wylie needed to be developed in order to represent a wider group of persons. The developmental processes of rules occurred through the EFI and the Federational Equestre International (FEI) on the national and global scenes. Aspects of these changes will be revisited during the analysis.

## 2.2 Show jumping as a Sport in Society

Through the civilizing, sportization and technization processes “lepping” (Slevin, 1998: 9) which commenced in 1868 and later developed into the sports of show jumping and subsequently the society of show jumping evolved will be discussed. Why show jumping is considered a sport will be addressed first and then linked to the society that it surrounds. It is important to note that:

... the collapse of the barriers of time that has made the present sporting world a possibility. Sport has conquered the calendar that confined it in the past, and can now invade every hour of every day of the year (Brailsford, 1991: xi).

With the invention of the television (TV), the expansion of the signals and the availability of telecommunication receivers, sporting competitions are available to nearly everyone, every day, and all day once a television and channels are available on their television to show the particular sports competition they wish to view. Can viewing the TV be classed as a sport, a leisure pursuit, a recreational or an element of play for the viewer or participant? What constitutes a sport? When studying a sport from a historical perspective “looking at the past helps us to understand the present and to do something about the future” (Davis, Bull, Roscoe, Roscoe, 1995: 465). Sport is “...a structured, goal-oriented, competitive, contested based, ludic physical activity” (Mc Pherson, Curtis and Loy, 1989: 15). Sport is universal, that is every country and most cultures or people participate in some form of a sport. Different sports are culture based. Hurling a sport played with a small leather ball and a stick call a Hurley is linked to the Irish culture. “Sports reflect the **culture** to which it belongs” (Davis, Bull, Roscoe, Roscoe, 1995: 347) and that:

The International Council for Sport and Physical Education (ICSPE) (1964) has suggested that: *Any physical activity which has the character of play and which takes the form of a struggle with oneself or involves competition with others is a sport* (ibid: 348).

They further state that:

Caillois (1961) ... classified sports in four main categories:

- Agon (competition)
- Mimicry (pretence)
- Alea ( chance)
- Ilinx (vertigo)...

Huizinga (1964) extends this to eight

- Pursuit (chase)
- Enigma (mental)
- Chance (gamble)
- Vertigo (heady)
- Strategy (planning)
- Imitation (pretence)
- Dexterity (skill)
- Exultation (excitement) (ibid: 348).

Caillois and Huizinga have similar rudiment requirements in their categorisation of what they considers constitutes a sport.

Some sports have a requirement for a high level of skill and competitiveness. The outcome of who wins or who will have the best score is important to the competitors, those who participate in the event. “All forms of sport involve achievement and goal-orientated behaviour”(Mc Pherson, Curtis, and Loy, 1989: 15). Organisers of sporting events in the 21<sup>st</sup> century make available unambiguous criteria for “evaluating success or failure” (ibid: 15) and what constitutes the winner. Sport is a structured competition with rules, officials and “a statement of objectives” (ibid: 15). Some rules are “written rules” (Roderick, 1998: 69) and others are “unwritten codes of conduct” (Mc. Pherson, Curtis, and Loy, 1989: 15). Most organisation or association governing a sport have

“a hierarchical administration, a formal division of labour and decision making processes” (Roderick, 1998: 69) that administer the sport. The competition secretaries who place the events on the calendar for the sports organisations and or associations set out the time and date of the competitions. Rules are in continuous development, a civilizing process is taking place to improve the conditions of the sport to make them equal for everyone. Show jumping is in a state of continuous improvement for the competitors both horse and rider.

Sports are “Contest-based” (Mc Pherson, Curtis, and Loy, 1989: 16). Sport can be viewed under three forms “*direct competition*” (ibid: 16) where opponents “compete against one another ... combat or court sports” (Roderick, 1998: 69). “... *parallel competition*, where contestants compete with one another indirectly” (Mc Pherson, Curtis, and Loy, 1989: 16), show jumping is an example of this form of a sporting competition. The last one is “against a standard” (ibid: 16) and is stated by the rules of the competition and is often set in conjunction with the parallel sports.

According to Mc Pherson, Curtis, and Loy, (1989) sports “also represent **agonal contests**, where the honour of individuals, institutions, or even nations are at stake”. They further state that “Sport Is Lucid” (ibid: 17) which comes from the Latin word to “play or game” (ibid: 17) and that “not all sport is play” (ibid: 17). Play seems a very easy word to define but in actual fact I feel it is more difficult. We play cards; play the piano, play football, children play in the schoolyard. All very different activities so what is play. “Play is something we do” (ibid: 339). “ ... play is any non utilitarian physical or intellectual activity pursued for its own sake” (Gutterman 1998: 55). Play usually has some degree of inter-action or interdependency with others. “Play can be



divided into two categories – spontaneous play and rule- bound play” (ibid: 55). Even for children playing in a schoolyard there are rules to be adhered to. The schools authority will lay down these rules; they do not stop the spontaneity of the playing but aim to protect the safety of the play for all the children. Not all play is competitive but some are. There are usually no age boundaries, but adults would not be allowed to play in a football competitive match with children. Play as in team events is restricted to ones own age categories. Play can also be classed as an activity “from which you get immediate pleasure without ulterior motive” (Davis, Bull, Roscoe, Roscoe, 1995 p340). Play can also be classed as enchantment / enjoyment / pleasure motivated. No new skills must be taught but some may be learnt while playing.

Like play and leisure recreation is a free choice activity and like leisure it can be divided into both physical and non-physical activities. They are activities that are usually outside the work frame. The rules of recreation are usually flexible. The word recreation can be subdivided into re and create so one could say it is a time for the person to re-charge their body following the work that has been done and to build the body back up for the work that may need to be completed. The activities pursued are the same as for leisure pursuits. One can add the art of having a meal with friend as a recreation. It is a social interaction with others. Many industries, associations, and organisations often have a special meal with workers and their families to celebrate a special event, for example a Christmas dinner. This could be classed as a culture based recreation; everyone in the world does not celebrate this event. It is a religious event celebrated by Roman Catholics.

Some sports are professional that implies that the competitors get money for competing and / or earn their living from the sport. Not “all sports are games, (e.g., archery and swimming) ... not all contests are playful – war” (ibid: 17). The uncertainty of the result of a contest increases the anticipation the excitement and or fear for the competitors, spectators and or individuals involved. The spectators can feel this excitement whether they are looking at the competition on television in their own home or at the pub during their leisure time or as a form of a recreational pursuit. Spectators say the excitement of others around them increases their own excitement at an event.

“The Civilizing process illuminates sport’s rising socio-culture importance” (Giulianotti, 2005: 142). Recreational activities took on a more civilized structure from the 17<sup>th</sup> Century and were entwined in the culture and society of their times.

Elias coined the process term ‘sportization’ as a shorthand way of conveying the central meaning of these changes which were, he claimed, closely connected with the English/British/ Irish variant of the overall European civilizing process ... Elias used the term ‘sportization’ to refer to a process in the course of which the rules of sport came more and more to be written down, nationally (subsequently internationally) standardized, more explicit, more precise, more comprehensive, orientated around the ethos of ‘fair play’ and providing equal chance for all participants to win (Dunning, Malcolm and Waddington, 2006: 9).

With “the development of a stricter framework” (ibid: 48) of both rules and regulations “penalties for offences against the rules” (Waddington, Murphy, 1992: 48) were introduced when they were broken. The objective was to have a fairer and transparent sport for all competitors. The sportization process is closely linked to clearly defined rules. Giulianotti (2005) states, “The ‘sportization’ of games involved

establishing rules and conventions within play that necessitated self-discipline and reflected growing repugnance towards public violence”.

In the 18<sup>th</sup> Century the initial sports to emerge as modern sports were “boxing, cricket, foxhunting and horseracing” (ibid: 10). They are attributed to the nobility and landed gentry. In the 19<sup>th</sup> century the second wave of modern sport is attributed to the “bourgeoisie – the industrial middle classes - joined the landed classes” (ibid: 10). They established “soccer, rugby, hockey, tennis, athletics, and water sports such as rowing, swimming” (ibid: 10). Dunning (1999) states “‘Clubs’ were the organisational form of the first wave; ‘associations’ and ‘unions’ of the second”. Sport is for everyone “We seek the meaning of sport-for individuals, for collective lifestyles” (Mc Pherson, Curtis and Loy, 1989: 20).

Technology, “In sociological usage, ... embraces all forms of productive technique ... physical organisation of production ... can be analysed as the outcome of social processes ” (Abercombie, Hill, Turner, 2000: 357). Rules were introduced to govern technological developments and “to constrain the impact of such innovations” (Smith, 2006: 141). In the 21<sup>st</sup> century technology such as the radio, television, computers and mobile phones surround us. In sport there is a constant increase in the uses of technology to try and make sport impartial. Rugby referees to help them decide whether to award a ‘try’ have utilized video camera replays in recent rugby matches with the help of the video technician. In our national games in Ireland video evidence is used for off the ball incidents to allow the games committees to apply sanctions to the offenders of the rules. Technization processes are in continuous development. Technization being:

... the process by which, as it progresses, people learn to exploit lifeless materials to an increasingly greater extent for the use of humankind, by treating and progressing them, in war and in peace, mostly in the expectation of a better [sic] life (Ellis, 1995: 7).

Technology has been used for many years and can be viewed in many forms. The “invention of the lawnmower” (Cooper, 2006: 105) was seen as advancement in lawn tennis and cricket the surfaces were more even than in former years. Prior to the lawn mower, sheep were used to keep the grass on the outfield in cricket short. Obviously, sheep would leave ‘evidence’ of their presence on the field of play and that is why ‘the slips’ are called ‘the slips’ in cricket. As attempted to move rapidly from one side of the field to the other to catch the ball one was likely to ‘slip’. The technological development in the standardization of the tennis ball and the hurling ball has made both games fairer for all competitors.

The use of a computer or the electronic clock for the timing of an event from start to the finish and when utilized correctly has helped to negate human error especially in events where one hundred of a second separates competitors. This method of timing is more precise than the human hand or eye. The speed competition in show jumping is one such event where the electronic clock is utilized. The use of technology for the audience to enjoy an event is increasing. Initially people listened to the radio to acquire sports results via technology. As time passed the black and white television was introduced which has now been replaced by the coloured television. This type of technology has allowed people all over the world to hear and or see an event once the means is available to them. Technology allows people to record events when they are at work so that they can view the recordings in their leisure time when they have finished their work.

We should be aware that technology could have faults they could break down. They can be very expensive to set up and to run. Some think because they are unreliable that there should be a technical expert at an event to make a decision if this should occur. If the sporting organizers are prepared for such an occurrence then the event will be fair for every competitor. The analysis of the dissertation is presented utilizing figurational sociology; the civilizing processes linked to sportization and technization processes. The definitions of sport "... a structured, goal-oriented, competitive, contested based, ludic physical activity" (Mc Pherson, Curtis and Loy, 1989: 15) is utilized in the analysis highlighting show jumping as a sport.

“ ... we learn to do research by actually doing it, but a great deal of time is wasted and goodwill dissipated by inadequate preparation” (Bell, 2006: back cover).

### **3.1 Introduction**

It is with the above statement in mind that the author approached and presented the background to the paradigm and the ultimate design of her dissertation. Throughout the world women and men have for a long time been concerned with understanding the environment and the nature of the phenomena it presents to them in their present surroundings. The search for truth and understanding often involves “experience, reasoning, and research” (Cohen, Manion, 1998: 1). There is always some element of choice in the research strategy that is to be adopted in the course of the study and this choice involves a judgement as to the suitability in the specific context and research methods undertaken in the course of the study. It would be worthwhile noting that sociologists often do not use one method of research but combine approaches to obtain their research results. In this section the term research will be defined and a presentation to the backgrounds of research approaches that will be utilised in the dissertation will be reviewed. The aim will always be to ensure that the information obtained will be as reliable, valid and representative of the society, the sport and subject matter that are being researched, as possible.

“What does the word research mean?” (Gall, 1996: 3). What kind of person pursues research? Why is the research important? Who is the research important to and why would they be interested in the research?

Most people associated the word research with activities which are substantially removed from day-to-day life, and which are pursued by outstandingly gifted persons with an unusual level of commitment. There is of course a good deal of truth in this view point, but we would argue that the pursuit is not restricted to this type of person and indeed can prove to be a stimulating and satisfying experience for many people with a trained and enquiring mind (Howard and Sharp, 1983: 6).

Bell (2006) uses the terms “research, investigate, inquire and study interchangeably”. This interchange of terms is unacceptable to others who hold the view that the term ‘research’ implies a methodical, meticulous and technically complex form of research. It would be important that a systematic approach to the research be taken “seeking through methodical processes to add to one’s own body of knowledge and, hopefully, to that of others, by the discovery of non-trivial facts and insights” (Howard and Sharp, 1983: 6).

The problem to be investigated has been made as specific as possible and the researcher has endeavoured to gather accurate evidence and information. Problems are like puzzles.

A puzzle is not just a gap of information, but a gap in our understanding. Much of the skill in producing a worthwhile sociological research consists in correctly identifying puzzles. Rather than simply answering the question ‘What is going on here?’ puzzle-solving research tries to contribute to our understanding why events happen as they do (Giddens, 1998: 539).

Research also involves the study of “human social life, groups and societies” (ibid: 2) and the theory and practice that help in their interpretation. This developmental approach allows one to compare the past with the present and will be the working definition of research for the study but if needed it will be elaborated and or expanded on as required during the analysis.

... the knowledge generated by research activity must be debated among scholars and tested against evidence from the real world and stored and structured in a coherent way prior to further review and testing (Keeves, 1997: 1).

It is envisaged that in the course of the research opportunities will arise for discussions and or debates on the research problem with lecturers and other relevant individuals associated with research and show jumping in the context of the AEqS.

All research starts with a research problem. This is sometimes an area of factual ignorance or an area where one may wish to improve their “knowledge about certain institutions, social processes or cultures” (Giddens, 1998: 539). The research problem is: “The development of Show Jumping and specifically the Irish Army Equitation School in Irish Society”. Sociologists would be prompted to ask: What has given rise to the development of this sport? Why is it classed a sport? Why is the sport of show jumping worthy a research project? What is the relationship and interrelationship of this sport to society? Can everyone in society take part in this sport? What are the limitations of the sport? Who would be interested in the research or its findings? Who holds the power or the greatest relative power advantage in relation to this sport in Ireland? Has previous research been carried out on the problem?

In the course of the initial review of research methods questionnaires, interviews and documentary material were considered. Ethnography which is “The study of people in naturally occurring setting or ‘fields’ by methods of data collection which capture their social **meaning** and ordinary activities, involving the researcher participating directly in the setting ”(Brewer 2000 p6) was also reviewed. It endeavours to “develop an understanding of how a culture works” (Bell p17). This method of



research would have some benefit where the researcher can experience the interactions of the society at this present time but for the sociological researcher that in only half of the chronicle. They would be unable to participate in happenings centuries ago. Sociologists need to be able to investigate how and why phenomena occurred. Ethnography has some value in this research but it is limited.

Since my interest are more developmental and historical in nature it would be difficult to establish a sampling frame for my survey and questionnaires are not designed to generate the kinds of data that would be required. Questionnaires when appropriate are an efficient way to create large quantities of data. A broad spectrum of documentary evidence will be utilized. Interviews with key individuals should these individuals be alive and available will be used if the need arises to clarify conflicting reports in the documentary evidence.

### 3.2 Research Methods

‘Documents’ is a general term for an impression left on a physical object by human beings. Research can involve the analysis of photographs, films, videos, slides and other non-written sources ... the most common kinds of documents in educational research are written as printed sources (Bell, 2006: 125).

The documents utilised will be from primary sources and include autobiographies, bulletins, newspapers, letters, journals, and minutes of meetings, legislative bodies, government departments, life histories and historical analysis. Reference will be made to drawings: paintings, stone carvings, statues and statuettes as applicable to the research.

Diaries that are maintained by people are often classed a deliberate attempt to “preserve evidence for the future” (ibid: 126) but one needs to be aware that it is the writers impression and may have been maintained as a “self-vindication or reputation enhancement” (ibid: 126) by the author. Taking this into account it is envisaged it will give an insight into the period of time that is been researched. One problem that may be encountered is to ascertain “fact or bias” (ibid: 132) in relation to the documents. It will need to be established as far as possible whether the author was “... affected by pressure, fear or even vanity when writing the document” (ibid: 132). The selection of the documentary material will depend on the availability of the material and time constraints and the ability to substantiate the material. Through out the research one needs to keep uppermost in ones mind the validity and reliability of the material. Ethical considerations of the documentary material will need to be addressed. This research project must not break or breach any government code of practice on the release of confidential Military documents. If during the research the researcher

obtains confidential documents that may be an advantage to the research written consent from the appropriate person or persons must be obtained before this information is utilized in the research.

Life histories are also an element of documentary evidence, “life histories belong purely to sociology” (Giddens, 1998: 546). This method of research involves collecting “biographical material” (ibid: 546) about individuals. This material is often the memories or writings of the individual themselves. This gives us some insight into their attitudes and reasons for the development of their attitudes over time. The biographer doesn’t always give a lot of information on others beliefs or conditions or the social settings at the particular time, but occasionally can. In utilizing this method of research the researcher, will not rely completely on the biographers accounts but will substantiate the information received via, letters, newspaper reports, contemporary reports often in the for of minutes of meetings. Some sociologists believe that the information received in this method is too unreliable where as others “believe that they offer sources of insight that few other research methods can match” (ibid: 547). It is with this concept in mind that I will utilize the information that I have discovered in my research. Life histories once corroborated are a valuable source of information and will help to research the civilizing process of the horse and to its development as an intricate element of the AEqS and the sport of show jumping.

In historical analysis research we have to look back on a previous period of time in order “to make sense of the material we collected about a particular problem” (ibid: 547). Sociologists would like to investigate the problem themselves but unfortunately these events may have occurred perhaps hundreds of years previously. Therefore

sociologists often have to rely on “documentary research” (ibid: 547) and evidence. As in life histories this form of documentary evidence can be in the form of minutes of meetings, letters, and newspaper reports of the epoch. As with life histories the validity of the documentation will need to be confirmed against other sources of that epoch. It is with that concept that historical analysis will be utilized.

Interviews will be utilized to cross check data and documentary evidence obtained elsewhere, especially where conflicting information has been obtained. When they are utilized they will be semi-structured. Interviews can be held face to face or via phone. Interviewing face to face has one disadvantage for the researcher; they have to meet the person or persons when they are available on their terms, this may be an administrative disadvantage, but interviewing on the respondent’s own terms is essential if quality data is to be generated. The information to be verified would form a ‘natural’ part of the interview and the data generated from such interviews will be treated with the same degree of caution applied to other sources. During the research several interviews over the phone were conducted for practical and logistical reasons. Interviewees were assured of confidentiality on the information obtained from them and their identity will not be released without their permission.

Being a relative ‘insider’ in the world of show jumping is at the same time something of an advantage and a potential problem for the researcher. Insider knowledge is a valuable resource that would enable a researcher to formulate meaningful questions for interview respondents and provide the basis for cross-examining documentary evidence. At the same time, it is important that the researcher does not treat their own knowledge as taken-for-granted and all other sources judged solely by that. There are

a number of prescriptions to be found in the research methods literature detailing more specifically how documentary sources should be treated. One such, from Bell (2006) says:

Subject each document to the critical method and ask a range of questions.  
What does it to say?  
Who wrote it?  
Why?  
How did it come into existence?  
Is it typical of its kind?  
Is it complete?

Other, more specific questions will include: How long after the event was the article or book written? What was the author background? When reading any document it is best to read the document completely before formulating any inflexible ideas “deliberately seek contrary evidence to test the truthfulness of a document as rigorous as possible” (Bell, 2006: 133). It is also important to remember that writings for organisations will give the views most widely held by that organisation. The minutes of meetings are the views, agreements and or disagreements of that particular organisation. All literature will be viewed in this manner so that clear, concise and as accurate information as far as possible is obtained. Where conflicting views emerge interviews may be conducted to try and decide which sources to place reliance on. If conflicting reports are unable to be verified both reports will be given in the analysis and the manner in which they were obtained will be addressed.

Through out the research it will be important to keep focused that this is for a MSc. in Sociology and Sports Management. Both areas will need to be adequately addressed. It is with these methods of research: Documentary evidence, Life Histories, Historical analysis, Interviews and Ethnology that the dissertation is approached.

## **Chapter 4    The development of Show Jumping and specifically the Irish Army Equitation School (AEqS) in Irish Society.**

The horse has always been to man more than a mere pet or slave – his companion in hunting, his comrade in war, willingly sharing in his danger and, more lamentably in his occasional privation. It is, ironically, when the war-horse has passed into history and civilisation leaves less and less scope for the hunter, that the greatest advances since the invention of the stirrup have taken place in the art or science of horsemanship (Trench, 1970: inside sleeve).

### **4.1    Domestication of the horse.**

Trench’s book outlines the earlier years of the domestication of the horse. A review of the ancient world of the horse highlights that in its wild state its most important qualities were meat for food and its skins for clothing for the people of the epoch. The analysis attempts to delineate when, how and where the horse was first domesticated and by whom and the relationship that developed between man and horse. The civilizing process that eventually lead to the development of show jumping as a sport in 1868 and to the establishment of the Irish AEqS in 1926 will be referred to directly during the course of the analysis. Figurational sociology will be utilized as the theory to outline the civilizing processes and the changes that have taken place to both horse and rider in the development and “technization” (Elias, 1995) of the sport of show jumping, as we know it in the 21<sup>st</sup> century.

In the ancient world two types of horses existed in the wild state the “Asian wild horse known as Prezewlski’s ... The European wild horse known as the ‘tarpan’” (Trench, 1970: 7). There is evidence of two other varieties of horses that existed from skeletal findings and “folk-legends” (ibid: 8) but this is not irrefutable. “Cave

drawings (c. 10,000 B.C.) in the south of France” (ibid: 8) depicts a heavy horse very similar to “the modern shire horse” (ibid: 8). These drawings are an artist’s impressions of two different varieties of horses but could also be the same horse with their winter and summer coats. A horse’s summer coat is lighter in texture and colour where as their winter coat is heavier and darker in appearance.

It was not establish beyond doubt “how, when or why man first domesticated the horse” (ibid: 8). It was established that when a mare was killed their foals were kept as pets to be played with by the children in the tribes. These foals were reared with the cows and other domestic animals. The first documented reference of domestication is by people from the “north of the mountain ranges, bordering upon the Black and Caspian seas, by ... people who spoke an Indio-European (Aryan) language” (ibid: 8). These records were maintained by their neighbours on “clay tablets of the third millennium (3000 – 2000 B.C)” (ibid: 8). As time progressed reference in letter writings were made to horse – drawn chariots “the chariot conquered the civilized world” (ibid: 9). This civilizing process is in keeping with figurational sociology where the horse, a wild animal, is tamed and trained for a specific skill; pulling a chariot initially. With the invention of the wheel and the domestication of the horse “began that comradeship in war ... for hunting, for ceremonial and general economic use, it is probable that driving preceded riding” (Trench, 1970: 11). This reference of driving is made about a person driving a chariot. This is the first link of man and horse working together to perform a given task in society. The first sketchy cave drawings of a horse and its rider are attributed to a “Neolithic cave-drawing, of about 2,000B.C.” (ibid: 11) in the Pyrenees.

The earliest written records of horse riding are seen in the Mari records of the 19th Century B.C. when “King Zimri-Lin advises his son: ‘My lord should not ride upon a horse. Let my Lord ride on a chariot or even a mule, and let him know his royal status’” (ibid: 12). This illustrated that the horse was not held at this time in history in high regard. To ride a mule today would be only for the poor, they are not very expensive, one could purchase one for under €100 where as the cost of a horse for leisure activities or a show jumper, the title given to horses that compete in show jumping events, can vary from €2,000 to €2,000,000 depending at what grade they are competing at. As an aspect of sportization show jumping competitions in the 21<sup>st</sup> Century has many different grades varying from A, B, C, D, and E. Grade A being the top grade, a horse that competes at this level is much sought after and may costs over € 2,000,000.

As the years progressed the needs of the horse changed. In olden times as a wild animal they had to find their own food and shelter in the wild but had the company of other wild horses and animals. As the horse became more important in the society so did the need for good “forage, water, quarters” (ibid: 34) to stable them. This civilizing development is in keeping with figurational sociology where the horse initially a wild animal was tamed and trained for different tasks including warfare. The interrelationship and interdependency of horse and man were at an early stage. In ancient times a:

cavalry commander, who wants to impress his fellow citizens, should indeed make his entire troop display their horses proudly. ‘The clatter of the hooves and the neighing and snorting of the horses will follow right at his back, so that not only he but all his followers will present a worthy appearance’ (ibid: 31).



In primordial times relatively close contact combat was the norm where man fought against man with knives, sticks and fists. As time progressed the use of spears, bows and arrows were common practice and later all were used while on horseback - as eventually were firearms. At first sight, it may be difficult to appreciate how these efforts to kill others more efficiently can be seen as a 'civilizing' development. But one important aspect of such a change is the increasing physical distances been introduced between combatants. No longer are the military required to get 'close and personal' with opponents. Stabbing or slashing opponents with knives or swords was previously the norm; the enemy could now be assaulted from much greater distances. The taming of the horse was one development that allowed combatants to have extra space between themselves and their enemies. The horse, as time progressed, was trained for many tasks including the cavalry charge in warfare. Warfare over the years has continued to change instead of the face to face fighting of ancient times, in the 21<sup>st</sup> century with the introduction of mechanical technology a cruise missile can be launched by the press of a button thousand of miles away from the place of conflict or war. The development of fighting on horseback could be seen as an early step in this direction as it began to put just a little bit of distance between the combatants and later when the mounted rider used the lance and spear this increased the distance further. The provision of good quality food, water and shelter also highlights people's opinion of the horse and how important their welfare was becoming to their owners.

As the civilizing process continued riding with armoured clothing for protection became popular especially as chariot driving was losing its popularity. This resulted in the requirement for a stronger and better-trained horse to cope with the weight of the rider and his armoured clothing. The bigger and stronger horse was more difficult to

control, but through the civilizing process training improved and the horse became well behaved. Training initially was unplanned and slow since people had no great knowledge on the subject. There was a constant power struggle between rider and horse initially but when the rider developed the skill to give instructions to the horse and when the horses was able understand them, control and balance between horse and rider was in development. This “technization” (Elias, 1995) involved the people of the different eras and “In the sixteenth century horsemanship became a somewhat specialised art, and in Europe the Italian school was the accepted criterion of excellence: hence developed the Continental *haute école*” (Brooke, 1929, 1930: 18).

In the 21<sup>st</sup> Century when horse riding, we have a saddle to sit on and stirrups to help us balance, a bridle which goes around the head and neck to help us manoeuvre the horse in the direction we want them to take. The horse wears metal shoes, called horseshoes where as in the ancient world “horses were unshod ... riding bare-back on well-bred, spirited animals” (Trench, 1970: 24) was the norm. In ancient times riders had to use very severe snaffle-bits to keep control on their horses. Snaffle-bits are metal bits joined in the centre that are placed in the horse’s mouth and controlled by the reigns to control the animal. The “technization” (Elias, 1995) of horse riding is an aspect of a civilizing process with the continuous refinement in both training and equipment for horse and rider been addressed and adhering to all safety standards as required by law in the present century. These standards look after the welfare of both horse and rider and are more rigorous than in former years. With the improvements in equipment a civilizing process is in progress and continues to change as the present association administrations see they are needed. The establishment of associations and clubs are also part of the associated process of sportization; rules are set in place to

look after the welfare of horse and riders that are competing on a local, National and International level.

Progression is continuous and does not stand still; it often moves forward in “spurts and counter spurts” (ibid: 6). Improvement in the training and development of protective equipment for the horse and riders was emerging. “In medieval times good horsemanship was highly esteemed, as witness the English knights who won their spurs by gallantry on the field of battle” (Brooke, 1929, 1930: 18). In 1066 a “‘knight’ (chevalier, ritter) meant no more than a cavalryman” (Trench, 1970: 72) a soldier on horseback. The “Bayeux Tapestry” (ibid: 72) shows a series of pictures of “how the Norman knights at Hastings rode and fought” (ibid: 72). The use of the horse in warfare at this time was crucial for the military in battle especially in the cavalry charge.

With the development in warfare from the 16<sup>th</sup> century to the 20<sup>th</sup> century the need of the horse by the cavalry riders in battle was diminishing. The use of the longbow by the English soldier was proving to be more effective in battle than the cavalry rider with his sword. This saw the first change in the need for the horse on the battlefields,

... the role of the horse was changing in human affairs ... the Balaclava charge of the light Brigade in 1854 or at Solferino in northern Italy five years later, lethal firepower and not the flesh and blood horsepower was the future stuff of war. The demand for remounts was declining ... (Slevin, 1998: 11).

“British Army equitation adhered to no common doctrine, indeed to no doctrine at all, but was influenced mainly by the fox-hunting propensities of almost every cavalry officer” (Trench, 1970: 159). The mounted riders were developing new techniques to

make them faster but it was “the Cossacks. They rode short, in the fashion of central Asia, at the gallop and to use their weapons they stood in their stirrups leaning forward ...The Cossacks returned covered with the spoils and glory” (ibid: 162). The style of riding was improving and is still changing and progressing in the 21<sup>st</sup> Century.

With the reduction in the need of the horse by the military, leisure riding and tournaments were been developed. Horses were trained to jump fences across the countryside as a form of a leisure pursuit; some of these courses were very difficult and required the development of techniques to accomplish the tasks. In Ireland “hunting arguably Ireland’s oldest established sport” (Costecalde & Gallagher, 2004: 13) has been a part of the culture of the past and is still today, “Foxhunting has been in existence in Ireland since 1199” (ibid: 20). The mounted rider follows a pack of dogs on the trail of a fox all over the countryside in anticipation of the catch and the kill. The ride or hunt has its own set of rules and is controlled by the hunt master, the lead rider of the area who holds the role of authority and dresses in a red coat to identify him from the other riders. This sport was very popular in the west of Ireland where horses and riders had to navigate stonewalls and fences of the countryside. Lord Howth the “father of World Showjumping” (Slevin, 1998: 12) was very familiar with “the hedges of Kildare and the stone walls of Galway” (ibid: 11) and it was his idea to get the horse to jump fences in a confined space.

## 4.2 Development of Show jumping

All horse-sports, in all countries, are characterised by a premium on nerve, skill, and complete co-operation between horse and man, who seem to share the excitement, danger, and fierce competition (Trench, 1970: 182).

The development of show jumping has the major hallmarks of a process of sportization in Ireland, a land that has “the title *birthplace* of world showjumping” (Slevin, 1998: 9), which resulted from the historical fact that the first “lepping” (ibid: 9) competition was held in Leinster Lawns Dublin on the “28<sup>th</sup> July 1868” (ibid: 12). Sir William Ulick Tristram Gaisford – St Lawrence, Forth Earl of Howth known by the shorter title of Lord Howth has subsequently received the title of “Father of Showjumping for Ireland and the rest of the world” (ibid: 12). Ireland in 1868 was governed by Britain and Howth served as a Liberal MP from 1863 to 1874 and was an experienced equestrian who saw “that the role of the horse in human affairs was changing” (ibid: 11) and that leisure riding was the future role of the horse. For Slevin (1998) “there in lay the genesis of showjumping”.

At this period in Ireland there was an agricultural show held in Dublin run by the Royal Dublin Society (RDS). Howth using his position as MP, contacts within the RDS and in response to a need as he saw it in the equestrian world approached the RDS with his proposal, a competition to jump a horse over a fence in a confined space. Some members of the RDS raised concerns over the cost of adding this untested competition to their well-established show. The RDS “of the time was no novice in the art of running show’s, it had inaugurated its own spring show at Leinster Lawn in 1831” (Slevin, 1998: 13). At an RDS council meeting in “August 1867” (ibid: 12) Howth’s proposal was accepted. This may have been because Howth being so

convinced that the event or competition would be a success that he “put up the prize-money” (ibid: 12) himself, using his economic power. If Howth was not of ‘the gentry’ society and a MP with contacts within the RDS would he have succeeded or would the powers within the RDS have refused his request. Whatever the reason he achieved his aim to get the competition on the agenda at the show. Power and power balances play an important part in all aspects of new ventures and developments. Knowing the people who hold the power is often important for one to succeed. If one is not involved in that society or has not some friends or colleagues with power it would be unlikely they would be successful in getting their ideas addressed even if their ideas are magnificent. Those with the power will try and hold on to it as long as they can.

Show jumping was set up without any long-term vision or structures except according to Howth the issue of finding another use for the horse other than by the Military. In 1867 the need of the horse by the military was declining. The Cavalry charge of former years was a lethal weapon but with the progression in warfare and the use of gunpowder, the cannon, and the gun, the horse was been replaced by the new “lethal firepower” (Slevin, 1998: 11).

...military opponents had sought to gain the advantage in their battles by using better swords, better war galleys, better cannons and better hand guns. The technization of war entered a new phase...(Ellis, 1995: 33).

The role of the horse was changing; in future leisure riding would have an impact on the society. At the end of the 19<sup>th</sup> Century “fifteen new Irish riding and hunting clubs were added to the twenty or so in existence” (ibid: 11). “Clubs” (Dunning, Malcolm, Waddington, 2004: 10) is the title that was given to sports established by “members of

the aristocracy and gentry” (ibid: 10). In the society of that era it was those who had the money, economic power that were setting the rules that would govern and set the initial structures for the sport that they introduced. The sport of show jumping was developing.

At this epoch in the civilizing process of show jumping Howth was extremely influential he made decisions on the rules for the competitions and to help him enforce the rules he appointed persons whom he addressed as judges; these judges were not judges in the legal sense. They endeavoured to follow Howth’s rules for the competition. Initially many objections were lodged by competitors and to support the judges and maintain control Howth decided using the power of coercion that any “discourtesy or disobedience shown to the officials would result in disqualification from further” (Slevin, 1998: 14) competitions. Elias believed that self-regulation is essential for the survival of homo sapiens. Part of this process is the generation of a written set of rules and the formation of a governing body to oversee the maintenance, enforcement and adaptation of those rules. By appointing judges to administer the rules Howth was introducing a self-regulation process for show jumping. Through out the development process of Show Jumping the Judge’s box as it is known in the 21<sup>st</sup> Century remains a symbol of authority and is acknowledged by all competitors before they commence their round in all modern show jumping events.

In the 21<sup>st</sup> Century, show jumping involves a structured competition where a horse with a mounted rider completes a set course of mainly parallel jumps of different heights, widths and combinations that may or not be against the clock. The course builder, the person who designs the course for the particular competition, lays down

the sequence that the mounted horse jumps the course of fences. Show Jumping can be classified as a pursuit (chase) against time. This means that in the competition the horse and rider compete against either a given time, which is, the time that they must achieve with a clear round before they are penalised. A clear round means that the competitor has not knocked and or refuse a fence at any stage during the competition. The enigma taken as the puzzle the rider has to solve in order to construct his approach to the fences and the gamble is down to the ability of the rider to carry out the approach to each fence even if it is a difficult course or the horse that they are riding is very head strong as well as physically strong. The imagination and patience of the rider to remain totally calm during the round and their ability to release excitement on completion of the course are important aspects of a sport. In all competitions the horse and rider are interdependent on each another.

The power struggles that sometimes exist between horse and rider may need to be addressed in order for the rider and horse to be successful. This is the same in all interdependencies they must work together as they need each other in order to achieve their aim. The rules of show jumping state that a horse without a rider when it passes the finish line will be disqualified from the competition. Neither have a chance to win without the co-operation of the other. They are interdependent on each other for the sport of Show Jumping. With the improvement in the technization of the sport, coaches and managers address these issues in an attempt to balance the power imbalance that may exist.

Mc Pherson *et al* 1989 distinguish between the three forms of competition. In the 21<sup>st</sup> century show jumping is mainly a parallel competition in which the competitors



compete against one another by taking turns completing the same course of jumps, in the same order, often against the clock. The outcome is usually uncertain until the last rider and horse has passed the finish line. This maintains the suspense and excitement for riders, horses, the spectators and the other members of the show jumping society either present in person at the competition or looking at it on TV. Show jumping is a figuration of relationships and interrelationships in which some of the infrastructure of the society include:

- Riders
- Owners
- Breeders of horses
- Judges
- Course designers
- Course builders
- Grooms
- Sponsors
- Chef d'Equipes
- Technical Staff
- Spectators

Ireland has been given the title of the “birthplace of world showjumping” (Slevin, 1998: Introduction). Established in 1868 it “has become embedded in the social life of nations for a variety of reason” (Mc Pherson, *et al* 1989: 20).The development of Show Jumping “is a story interlaced with politics and culture, unfettered fervour and proud traditions; zenith of glory and lows of disappointment, utter determination and

superb vision of people involved” (Slevin, 1998: foreword note). Sport“...a structured, goal-oriented, competitive, contested based, ludic physical activity” (Mc Pherson, Curtis and Loy, 1989: 15). Show jumping meets these criteria that establish it as a sport in the 21<sup>st</sup> century.. Taking sociology to mean the “study of human social life, groups, and societies” (Giddens, 1998: 2) show jumping is linked with social life both in the sport and within the wider community of the society of the sport of show jumping.

The inaugural Show Jumping event in 1868 was held over three days under Howth’s rules. The competitions on those days included:

- Day One: High Leap– over hurdles trimmed with gorse
- Day Two: Wide Leap – A gorse - filled hurdle and tank of water 12 feet long
- Day Three: Stone Wall – Built of loose stones which got progressively narrower near the top (ibid: 12).

The competition of 1868 had no long-term goals or written down rules. Initially the competitors had to jump only one fence a day but with the developments in training, horse and rider now compete over six to ten fences in a given sequence in every competition and often compete in more than one competition each day. The cost to compete in 1868 was 10 shillings where as in 2007 it can vary from €30 to over €100 per competition. This cost does not seem to be inflated enormously like many other items in the 21<sup>st</sup> century. The actual cost will depend on the level the competitors are competing at. There are other costs in the 21<sup>st</sup> century that have to be taken into account. A horse must now have a ‘passport’ with all its markings and vaccinations and breeding lines written up in it. This has to be verified by a veterinary surgeon and the relevant show jumping associations. If the bloodlines are not correctly established

a DNA test will be carried out to establish a bloodline. This is an expensive process that was not required in 1868. No horse can travel to any show in Ireland or abroad with the correct passport. This can be viewed both under the sportization and technization processes.

In the 21<sup>st</sup> Century the fence styles have developed within health and safety regulations that govern the welfare of horse and rider. These changes are in keeping with the civilizing process itself. Changes in sport rules to restrict violence in contact sports or further to reduce the risk of injury are all evidence that we are becoming more and more 'squeamish' and loath to let people take risks even with themselves. In the show jumping society the stone fence is the most famous equestrian fence all over the world and caused problems for the Irish with the Federational Equestre International (FEI). Howth argued that the stone fence represented stonewalls of the countryside of Ireland where he used to go fox hunting. The stone fence was initially built of solid stones but after many year of a power struggle between the Irish organisation and FEI the international organisation for show jumping the stone fence was replaced by a light wood that would not splinter when knocked down and was easy to re-erect. It is painted to replicate a stonewall fence. This development in the imitation stone fence reduced the risk to both horse and rider and outlines advancement in the technization and civilizing process in show jumping equipment and equestrian safety awareness over the years.

The first show jumping event was held at Leinster lawns Dublin in 1868 and in later years to meet the increasing number of those who wished to compete in the event, the show was moved to Ballsbridge on the outskirts of Dublin. Slevin (1998) quotes from

The Horse Show Annual an observation by an anonymous writer who summed up his view of the move from the Leinster Lawns site to Ballsbridge the present home of the RDS and the show jumping arena:

...since the Royal Dublin Society obtained their spacious premises at Ballsbridge and moved the yearly celebrations to such enjoyable quarters, old, young, gentle and simple, peers and peasant have participated alike in its pleasures and its glories.

This is one person's opinion or romantic idea of the interrelationships of people of diverse social backgrounds of that era. It indicates that the show jumping society of that era was a mingling of different social relationships, culture, economy, politics and families. As years progressed the numbers that wished to compete at the RDS continued to increase further and in 2007 all competitors must qualify at other competitions around Ireland or even abroad in order to participate at the RDS. This has raised the standard of the competitions. It is perceived by the show jumping society that only the best riders and horses compete at the RDS. Over the years this has made both the riders and horses that compete at the RDS valuable commodities. It gives the riders and the owners of the horse's economic power.

Show jumping is an expensive sport and individuals in the lower economic group might be under economic constraints to compete in the 21<sup>st</sup> century. The competitor would need to buy a horse suitable to compete, feed the horse, have a stable for them, a horse box to transport the horse to the events, equipment, and entrance fees to name but a few of the elements they would need in order to compete. It takes large sums of disposable income, economic power to be a competitor in this sport. In the 21<sup>st</sup> Century every one can participate in this sport if not as a competitor, then as a

recreation or leisure non-competitive activity, either by watching on television or attending the event as a spectator.

Show Jumping since its inaugural day as a sport has increased in popularity from the number of spectators attending events, the number of horses competing, no of days of the show and the prize money that is available. The table shows that the attendance has increased from 6,000 in 1868 to over 1,000,000 in 2006. The competitions are now held over five days instead of three. The prize money has increased to over half a million Euros. The profits in 2007 remains unknown, the RDS's marketing department and the EFI and the SJA I all agree that to collate the profits one would need to contact all the stake holders. Even if you did contact them they don't have to give you accurate information and it would be an enormous task and well beyond the scope of this dissertation.

Year	Attendance	No of Days	Horses	Prize money	Profit
1868	6,000	3	389	£55	£531
1869	10,529	4	450 +	Not Known	£923
1874	21,857	4	630+	Not Known	Not Known
1899	59,176	4	1,397	Not Known	Not Known
1925	67,000	4	1,400+	Not Known	Not Known
1926	100,000+	4	1,400+	Not Known	Not Known
2006	100,000 +	5	1,500	Not Known	Not Known

Self-regulation of Show Jumping as a competitive sport, a leisure activity and or a recreational activity continues to develop with new rules and structures developed as

required by those in power at the time. Technization requires a high level of “civilizing self-regulation” (Elias, 1995: 18) in order to progress forward.

Chariot races and horse riding appeared in the ancient Greek games. In 1900 equestrian sports were first introduced into the Olympic Games. The format of the 1912 games is very similar to what is the established norm of 2007. In May 1921 delegates from ten national organisations met to discuss the formulation of an International organisation. This organisation is now known as the International Federation of Equestrian Sports (IFEPS). Show Jumping is the only Olympic sport where human competitors and animals are team-mates and where men and women compete on equal terms. This was not always the case. Women initially had to ride side-saddle and not in the manner we are more familiar with today. Women did not compete against male competitors in earlier years. Study of this issue could provide insight to the role of women in this era. The civilization, sportization and technization processes have contributed to changes making it more equal for men and women to compete at all levels once they can finance their sport.

In line with sportization, policies develop so that all competitors were clear on the rules and sanctions that would follow when the rules were broken. The rules were slow in development as Howth initially made the decision and “... the basic judging criteria of form and style of jumping fences remained largely unaltered from the first show in the RDS until about 1920...” (Slevin, 1998: 23). One of the reasons for the developments of 1921 is thought to be because in 1918 a man by the name of William Evelyn Wylie who when competing was “paired with a fellow who fell during the round” (ibid: 23) and was stretchered away injured to be later announced the winner.

Wylie who has finished the event complained to the judges but the judge responsible for the actual competition replied, “we are doing the best we can” (ibid: 23). At another event where Wylie was winning the competition the judge decided he had enough for the day and “arbitrarily awarded prizes” (ibid: 23). He (Wylie) vowed that “if ever I have sufficient influence my first effort will be to frame show jumping rules” (ibid: 23), to make the sport of show jumping fair for all competitors. This is keeping with the sportization process which “involved establishing rules and conventions” (Giulianotti, 2005: 143) for competitions and competitors.

Wylie kept to this task and following his appointment to the RDS committee “Wylies judging system of 1921 was introduced” (Slevin, 1998: 27). These rules were “a stop gap measure” (ibid: 27) that lasted ten years. Wylie a legal Judge acted as law advisor to the British in the setting up of the Irish Free State and a judicial commissioner to the land commission for the new government of the Free State of Ireland. These posts brought him power, respect and allowed him access to places where policies were prepared and made. A person of lesser education, knowledge, and influence or of social statue would not have been able to influence the RDS committee, the “capacity to realize a particular end is mediated by the position of an individual or group’s position in the network of power relationships” (Murphy, 2003: 69). Wylie was involved in steering Irish Show jumping for the next 38 years. It is reputed that he was involved in decision-making, policy making, and peacemaker during those years, using all his economic, coercive, and persuasive powers to improve and develop technical and sportization policies that have supported the civilizing process of the sport and society of show jumping.

In 1921 the FEI introduced their own system of rules and threatened to ban all Irish riders from competing in Nations' cup events unless events held in Ireland by the RDS followed FEI rules. The power struggle resulted from where the Irish utilized solid banks, stonewalls and other natural obstacles indigenous to Ireland. The inability of people to control events means we "should reconcile ourselves simply to respond to developments as they occur" (Murphy, 2003: 67). Wylie in his role as peacemaker, negotiated with the FEI on behalf of the EFI. The outcome was that FEI rules would apply "to all fences in the arena except those that were considered indigenous to Ireland" (Slevin, 1998: 27). Both the FEI and EFI rules of self-governing maintained this policy until 1954 and the "emerging different power structures" (Murphy, 2003: 25) saw developments in their rules.



### **4.3 Establishment of the Army Equitation School**

“The precise value to our economy of the non-thoroughbred horse is difficult to quantify but it is probably somewhere between £15 million-£30 million” (Seanad Éireann, 1994: Volume 141).

An Irish Free State was established in 1922 and with it a new Irish Government. This was a time for development and civilizing processes in Ireland. In the autumn of 1925 Judge Wylie had a meeting with Swiss army officers Colonels Zeigler and Haccius both on a trip to Ireland to buy between 500 – 1000 Irish Horses for the Swiss Military. They wondered:

Why Ireland a major suppliers of mounts for the growing sport of international showjumping, was not taking part in the new Military nations’ Cup competitions that had sprung up during the previous sixteen years in Belgium, Britain, France, the USA, Canada, and Switzerland (Slevin, 1998: 29).

They asked Wylie would Ireland consider running an International event at the RDS that included an Irish Army show jumping team. Wylie had power, influence and the reasoning ability to see that it was an excellent idea. This issue and Wylie’s action helped to advance the progression of the Irish horse industry for the years that followed. Wylie did his homework, producing economic reports from studies conducted by the RDS that outlined that the show did contribute to the number of horses exported from Ireland each year. He further verified that there was an increase in “the number of horses exported from Dublin port during the period of the show and the week immediately after it” (ibid: 30). Wylie “... at first doubtful of the practicability of the scheme ... undertook to consult Mr.Bohane, Director of the RDS”

(Wylie, 1952: 10) with the idea of an Irish Military Equitation Team and a ‘Nations’ cup event. It was Wylie’s:

... contention that this number [sale of horses] could be increased through having an International shop window, like the Dublin Horse Show, available to buyers for the growing number of military teams in Europe and the Americas ... (Slevin, 1998: 30).

Military equestrian teams were now very popular and the military displayed their horsemanship in the arena of show jumping rather than in the field of military combat or warfare. This highlights a civilizing process within the military. He further contended that “as well as promoting the image of Ireland as a new independent state, there was an added economic benefit to be reaped from the horse sales” (ibid: 31) to the international market.

The president of the New Irish Free state William T Cosgrove was very interested in the small cultivator and decided that the extra sale of horses would improve their incomes. In all areas where decision are made there are power struggles, in the government there was some “foot-dragging within the lower levels of administration” (ibid: 31) who could not see “the value of spending money on horses when so many demands were being made by the people in great need” (ibid: 31). Wylie using his power of persuasion with the potential of increased income, economic power for a hard-pressed exchequer made his case to the government. Knowing that he had the support of the RDS, he went ahead with “plans for the International Military Competition” (Toomey, 1995: 88). The newly established government who did not want to be embarrassed “gave the go ahead in April 1926 to enter for the competition which was to take place in August” (ibid: 88). On the recommendation of the then Minister for agriculture Patrick Hogan and without any military riders or horses the

Irish government entered an Irish military team for the RDS competition in August 1926. At that moment in time there was no policy or guidelines in the newly established Irish Military framework for an Equitation unit. The civilizing process of show jumping was in development and the AEqS was established within the 'Transport Corp' and not the 'Cavalry Corp' and given "the objective of competing at International Shows in order to advertise the Irish Horse" (Ringrose, 1976: 226). I have not address why the AEqS was placed under the 'Transport Corp' but it may be worthy of research.

In keeping with the military chain of command, Major Liam Hoolan was appointed Commanding Officer (CO) of the newly established Equitation School. It was located at McKee Barracks, Dublin close to Phoenix Park where the horses could be exercised daily. The Phoenix Park a large open space of parkland was on the outskirts of Dublin at that time but with developments in Dublin, it is nearer to the centre of the city today. The first riding officers were "drawn from all Corps" (ibid: 226) from within the army. O'Dwyer, Harty and Corry the first equitation officers on reporting to the newly established unit found no horses for the sport of show jumping. The barracks had only horses for "pulling carts in the yards" (Slevin, 1998: 32). Wylie and Hoolan took swift action and obtained horses that would be suitable for jumping fences and so the development of the AEqS was set in motion. The military in their planning and preparation for the RDS reviewed and addressed issues as they arose, on a daily basis. There were no long-term plans except to provide a military team for the RDS in twelve weeks. This required the co-operation of senior military officers, riders, grooms, and horses in order to achieve their task. The New State and the newly

established AEqS had to work together to promote Ireland and the Irish bred horse on an International stage.

The scene was set for the first Nations' Cup competition at the RDS. The attendance at the show increased from "67,000 the previous year, to a new record of close on 100,000" (ibid: 33). Through the interrelationships of the AEqS, Wylie, Bohan and the RDS's publicity campaign the event was proclaimed a success. In researching the subject matter for the dissertation some whom I spoke to in the society of show jumping stated that this inaugural event commenced and placed into our history and cultural books over the next eighty years some of the greatest ambassadors, both horse and riders for our small nation. Slevin (1998) states, "that from the first bell of that 1926 show, the power of this international sport took over". One wonders what it took over. Teams from France, Holland, Germany, Britain, Belgium, and Switzerland competed at this inaugural event giving a global international dimension to the competition; this was the setting that Wylie and "the newly appointed Officer Commanding of the Army Equitation School Major Liam Hoolan" (ibid: 32) had desired. The horse from being a wild animal was now on the world stage in a sporting event. This event and the technization development within the AEqS over the following years commenced the inter-relationship with the EFI, FEI and the Conseil International du Militaire (CISM). CISM is the organisations that organise all inter military sports competitions on a global spectrum.

The grounds of the RDS were deeply rooted in unionist history during British Rule of Ireland it was a billeting place for the British Army during World War 1 and the War of Independence. The Anglo- Irish treaty came into force on the 6<sup>th</sup> December 1922,

which established Ireland as an Irish Free State. O'Dwyer not "forgetting his own revolutionary background" (ibid: 33) noted in Slevin's (1998) book "I had a strong feeling that at least half of the packed stands on opening day were hoping for a win by Britain". This may have created a hesitant attitude in some that attended this inaugural event. "We should not lose sight of the fact that individuals cannot be understood adequately outside their social and historical context" (Murphy, 1998: 96). Power and power balances were in evolution in this new Irish Free State.

Toomey (1995) in *Forgotten Dreams* describes the atmosphere of this inaugural event "at 4 o'clock the first International Military Jumping competition began and to a tumultuous applause the first two competitors into the arena" were O'Dwyer and Lt. Baudouin de Brabandere, a Belgian officer. This show jumping competition was held fifty-eight years after the first ever "lepping" (Slevin, 1998: intro) event. The initial competition in 1868 was a rough and ready event but for its era it was well run. Through the civilizing, sportization, technization processes the development of show jumping over the first 58 years has evolved and continues to progress in rules, regulations, welfare of both horse and rider, transport to events, and equipment utilized in competitions today. The first Nations' cup event was part of that progression process.

The Irish government and Army Chief of Staff wishing to take full advantage of the International competitors organised for the Thursday night, the night before the Nations' Cup competition an inaugural dinner-ball at McKee barracks Dublin. Whether this was a military strategy to analyse the competitors before the Nations' Cup event on Friday, it proved to be a good public relations episode for the newly

established army team, they were invited to compete abroad. The 'Ball' over the years has developed into a major cultural social event held during the RDS show. This 'Ball' was later known as the 'Cavalry Ball' and not the 'Transport Ball' the Corp of the AEqS. This further highlights the question why it (AEqS) was placed initially in the 'Transport Corp'. In 1963 when civilian riders joined the team it became known as the 'Horse Show Ball'. To allow all competitors to attend the 'Ball' it was moved to the Friday night of the Nations' cup competition.

Competitors at the Nations' Cup competition compete for the Aga Khan Cup. This Cup introduced in 1926, added an international and cultural dimension to the competition. The "head of the Islamic sect" (ibid: 35) had close contact with Ireland and was the holder of the Aga Khan title. Through contacts with Colonel Zeigler the Swiss officer who proposed the event to Wylie the Aga Khan offered to sponsor the trophy for the Irish event. It is the policy to this day that the winners of the Irish Nations' Cup event to receive the Aga Khan Trophy winning "being the means end strategy" of the competition (Murphy, 2003: 69).

Bohan wanted this event to convey the impression of a New Nation with structures and culture. He enlisted the help "of the newly instituted Irish Army bands" (Slevin, 1998: 35). This he felt would create excitement and emotion around the show jumping arena for all present. To add to the splendour and create a memory for the international competitors "individual bands units led in each team which stood facing the President's box while their country's national anthem was played" (ibid: 35). This acknowledgement by any International person or persons, team or Nation was the first salute given to the President of the New Nation of Ireland and may have played its

part in Ireland been accepted as a Nation Worldwide. “The Civilizing process illuminates sport’s rising socio-culture importance” (Giulianotti, 2005: 142). This modus operandi, protocol is re-enacted each August with essentially the same pageantry and ceremony of 1926.

The AEqS was in a stage of development where power balances were constantly shifting existing “in and through the actions of people” (Murphy, 1998: 97). The AEqS team finished 2<sup>nd</sup> behind Switzerland at the RDS. They made their first appearance abroad in Olympia London. The “trip to London proved to be a total disaster” (ibid: 37) for the young Irish Army Officers. The FEI marking system and fences did not suit the Irish riders or horses.

...an arena like Olympia necessitates a horse that will not rush, but can take his fences collectedly and smoothly and is ready to push on the pace when extension as opposed to elevation is required. Consequently we find at Olympia that the consistent winner is an animal with an even temperament and readily controlled by the hand and leg ... (Brooke, 1929: 236).

Wylie’s and the EFI rules and fences were the main regulations and equipment used at the RDS at this epoch and may have been part of the problem that the team experienced and why they were so ill prepared for the competition in London where only FEI rules were utilized.

It is sometimes said that ‘bad news always travels fast’ and the result in London by AEqS team was no exception. “The Irish peer The McGillicuddy wrote” (Slevin, 1998: 38) a letter to the Irish Times newspaper stating that the team required expert training. “Wylie took great exception to the views expressed” (ibid: 38). His ability was been questioned with these negative comments. The issue of the FEI rules, fences and the

lack of experience by the military riders were exposed in London. Colonel Michael Hogan who travelled with the team recognised some of the teams needs. In London he met Colonel Paul Rodzianko “the only living instructor to have been taught by both Fillis and Caprilli” (Macgregor-Morris, 1960: 120) and an equestrian instructor of the FEI rules. On horsemanship and technization both these schools were classed as the best in the world at this time in history. Wylie decided to introduce a two-phase show jumping competition at the RDS for the next year to help the Irish prepare for competition abroad. The fences and rules included both the FEI and Wylie’s rules, EFI rules. This combination proved a disaster for the Irish Army team who finished last. The riders could not master the fences or the rules.

Hogan the newly appointed Quartermaster General of the Defence Forces, a man in a position of power saw that immediate action was needed to “train the team in the new art of equitation” (Slevin, 1998: 39). Remembering his conversation in London with Rodzianko “the seed of an idea was germinated” (ibid: 38). Using “the same kind of diplomatic deafness that had characterised Judge Wylie’s negotiations for the setting up of the AEqS. Hogan employed Colonel Rodzianko on a three-year contract, starting in early 1928” (ibid: 39). It is thought that Hogan had not obtained permission from the Chief of Staff or the government of the time “... to hire the Russian but hire him he did ...” (Toomey, 1995: 98).

Hogan had his homework done. Rodzianko born in the Ukraine had served in the Tsar’s cavalry, the Cossacks regiment who had years previously developed a new short stirrup riding technique. He had studied “... under the Scottish innovator Fillis ... Caprilli in Italy” (Slevin, 1998: 40). An experienced competitor having in



1914 been a member of the Nations' Cup winning team in London riding an Irish bred horse. In 1920 he had worked at the Caprilli School as an instructor, which was classed as the best in the world in the art of horsemanship at this time. Hogan deemed that he had the technical skill and proficiency to instruct the army riders to guide their horses so that they "will not rush" (Brooke, 1929: 236) and "take his fence collectedly and smoothly" (ibid: 236). This was going to be essential if the AEqS were to develop and accomplish their mission statement: "To advertise the Irish competition horse through participation in International events at the highest level" (AEqS, 2000: 1). AEqS riders may only compete on horses bred in Ireland, this represents:

... a horse foaled in Ireland. Naturally in the spirit of things, we tend towards support of the tradition Irish-bred involving the Irish draught / Thoroughbred bloodlines that have served us so well with its skill and courage... (Doran-O'Reilly, Slevin, 2004).

The breeders of the many Irish horses have made financial rewards from the work done by the Army riders on their behalf on the International stage. Irish Army Officer competes on these horses all over the world, winning many major competitions, which promoted the development of the Irish bred horse in the International arena. The breeders have sold thousands of horses all over the globe for large sums of money, which has increased their affluence giving them greater economic power. But how many are willing or have put money in to help finance the purchase of horses and or to help finance the AEqS outside the Defence Budget. Have they ever been asked for help by the AEqS and does the school need any help? We have to be aware that people try to achieve their own objectives and that there are intended and unintended consequences of human action. Over the years many of the best horse have been sold abroad and the school has not always had the opportunity to buy or lease them.

Rodzianko's arrival was kept a military secret. If his training had not been such a success would the people of Ireland have known of his work or his appointment? Utilizing his technical skill he set up a structured regime for the training of both the horses and riders. His regime was tough on all involved. Prior to training the horses were groomed in preparation for the battle with the fences. His routine set up a professional technical regime that highlighted any irregularity or injury in either rider or horse a factor that were vital if they wished to compete and win at the highest level. Through this self-regulation process Officers had to dress in full uniform when training. This established that the 'officers' behaviour, manners, even when training, was required to be more 'refined' than the behaviour and dress of former years and of other competitors. It was the required military protocol that Rodzianko demanded and establish at the AEqS and one that continues today. It is one of readiness for battle with the fences.

The AEqS won the Nations' Cup event at the RDS in 1928 but had to wait until 1931 to win one abroad. At the social dinner held in conjunction with the RDS the "improvement in Ireland's team was the main topic in speeches made by the visitors" (Slevin, 1998: 43). The Irish now had "Tip top horses and equally good riders – no team in the world could beat the Irish" (Toomey, 1995: 167). Bourke (2005) refers to the military horse as "The Horse Soldier". The civilizing development continued and when the team travelled abroad for the first time with Rodzianko the trip was planned with military precision. All his experience was utilized to negate the events of their first disastrous international experience to London. On this occasion with over eight days of competitions they won "either second or third twenty-six times and won a total of eight first prizes" (Slevin, 1998: 45). His work with the team "brought it to

Olympic standards in less than eight years” (ibid: 30). Rodzianko outlined his structures, the ones he thought suited the school and those in power approved his regime. Relationships and inter-relationships were in balance. From 1931–1939 the team won 20 Nations’ cup events and eleven individual grand Prix competitions. During the development and civilizing process over the next fifty years “individual Army riders have won hundreds of International classes” (AEqS, 2000: 26) and numerous grand Prix events all over the world.

Political power and finance or the lack of finance has produced some constraints within which the team has had to compete throughout the years. In 1932 the team were not permitted to compete in the Duke of Connaughts Cup, a competition that Capt Corry had won in 1929. Those involved in the society in Ireland said that hard line politics on both sides of the Irish Sea was the cause of the problem. The Irish team was the most successful team at this time. In 1936 the AEqS in their training and preparation for the Olympics Games was progressing very well having beaten “France, the USA, and Switzerland” (ibid: 53) they were classed by the society of show jumping as the best in the world. A major political decision by the Irish government just ten days to the planned departure date to the Olympic Games saw the team withdrawn. According to Slevin (1998) Ged O Dwyer said that “We were up against a hostile government and it was deValera [who] stopped us”. As true soldiers they continued with there given tasks and won the Aga Khan at the RDS a few days later. O’Dwyer was then ordered to attend the Olympics “as an emissary” (Slevin, 1998: 53). Germany won the Olympics competition, a team that Ireland had beaten in their preparation for the Olympics. To date this is one major accolade that the school has not achieved. In 1963 the first military and civilian team won the Aga Khan cup.

Seamus Hayes and Tommy Wade joined military riders, Billy Ringrose and Ned Champion. All four have given of their expertise to the development and improvements in the Irish Show Jumping Society since they retired from competitions. The First female Equitation Officer Danielle Quinlivan was commissioned in 1998 and competed on the International circuit in 1999 and 2000.

The groupings listed below highlight the complexity of the interrelationship within the AEqS. They all have their own agendas, ideas, ideologies and power, which is beyond the scope of this study to document in any detail. These dynamic relationships and interrelationships are required if the school is to function and be successful as a team. To compete at a show jumping event the AEqS requires horses capable of competing at the highest level. This requires that the Government provide sufficient finance for the purchasing board to acquire the horses from the breeders and other stakeholders for the school. It also requires that the breeders sell the horses to the school or at least give them an option to buy or lease the best horses. The OC of the school is responsible for the men and women under his command and reports via the military chain of command to the Chief of staff of the Army. The money to run the school in 2007 is taken from the Defence Budget.

The men and women who are working in the school have a vital part to play in the AEqS figuration, their expert work and care of the horses is a vital element for the riders to be successful. They ensure they obtain the correct food and water and that the stables are clean and warm, otherwise the horses will get ill or injured like any athlete that is in training for international competitions at the highest level. They are also responsible for grooming the horses before and after training. The Defence

budget is to cover all the needs of the Defence Force, to buy an armoured car for troops and or a Super League horse for the school. If those in power, in either the government or army have no knowledge or interest in the work of the school, we might loose a component of our culture and the society of show jumping.

The figuration of relationships and interrelationships of the AEqS in 2007 includes:

- The Irish Government
- The Minister of Defence
- The Minister of Sport
- Chief of Staff
- D.Cos Support
- The Director of Transport
- Officer Commanding the AEqS
- Unit 2 I/C
- Admin Officer
- Horse Purchase Board
- A. Administration
- Q. Administration
- Forage
- Quartermaster stores
- Riding officers
- Yard Management Staff
- EFI
- FEI
- CISM
- Stakeholders

In this relationship, we need to add the competition horse. The multifaceted of the above figuration outlines the complexity of the dynamic figuration of show jumping as a sport within the AEqS. Each aspects of the figuration have complex relationships and inter-relationship so that they (horse and rider) can compete and fulfil their mandate to promote the Irish bred horse. Power balance among all the personnel involved in the figuration is needed for them to succeed. In military terms the Commanding Officer (CO), 2/1COfficer, and or the Non-Commissioned Officer (NCO) are responsible for the duty rosters for the areas under their control and have the power to allocate duties. These duties are often of economic value to those that they are allocated to. Some duties are more valuable from a monetary point than others. This gives these people, CO, 2I/C and NCOs, great power over the ability of others to earn extra money. There is more than just one level of economic power in the sport of show jumping within the AEqS. Those personnel who get the trips abroad can boost their income and are seen on the world stage as the best in the sport in Ireland and have a greater chance to gain economic power. Many of the military personnel on retirement have secured jobs of great monitory value and status from the work they did during their time working with the Irish military. Most if not all personnel associated with the AEqS over the years have had this opportunity.

In 1926 to be an Equestrian Officer one had to be a serving Officer in the army with Equestrian ability. At one stage in the methodical education of an army cadet equestrian skill training was included in their syllabus and all cadets had the opportunity to be chosen as an Equestrian Officer if they displayed equestrian talent. Through the sportization, technization processes and the development in education

and not necessarily in equestrian skills in 2007 the newly appointed Equestrian Cadets and Officers have to follow a complex regime.

This includes getting the required results in the Irish State Leaving Certificate examination. They must then pass fitness and psychometric tests that are utilized to identify according to the present military powers the most suitable candidate to be commissioned as an Army officer. Candidate who are successful at the psychometric and fitness test are invited to the final stage which includes a medical examination and those who wishes to be considered for the AEQs must taken take an Equestrian skill test. This process according to the military reflects the competencies required by an Officer in the Defence Forces in 2007. On the day they are commissioned they must take an oath of allegiance to the State. The means end strategy for the army in 2007 seems to be to obtain when commissioned a Military Officer first and an Equestrian Officer second. (Leahy, 2006. RACO, 2006. Military.ie/Careers 2007).

Is this the best protocol to obtain an Equestrian Army Officer? Why and when was Equestrian training removed from the Cadets syllabus, has our army become too technically orientated. To be an Equestrian Officer should the Equestrian Skill Test not come first and be more important than the psychometric test? Are the psychometric and fitness test result utilized to develop cadets when they are in training or are they utilized to disqualify highly gifted riders from the chance of becoming an Irish Equestrian Officer once the cadet training is finished? Should psychometric tests not be utilized to highlight strengths and weaknesses of candidates that can be developed when cadet training commences and not as a disqualifying method. How can Leaving Cert student compete against college graduates who have

in many cases studied how to take Psychometric tests during the course of their degree? Do the psychometric tests not require the age of the candidate to be completed on the test sheet. According to many candidates this has not been the case.

Graduates are commissioned as 1<sup>st</sup> Lieutenants instead of as 2<sup>nd</sup> Lieutenants and in keeping with figurational sociology this is breaking the command structure. Have these personnel sufficient training to skip this vital learning process in the military chain of command? Training has been reduced to fifteen months but the newly commissioned officers have still to complete the six months training of the previous twenty one months course that previous cadets had to follow and are on officer pay. They are still training. Why this change? Has the army benefited from these changes? Can the Equestrian cadets compete for the Military at the intervarsity equestrian events or at the world student games?



#### **4.4 Linking with EFI, FEI SJAI, CISM and RDS and people of Ireland**

It could be argued that during the establishment of the AEqS the formally stated goals and or mission statement represented the views and interests of the most powerful groups to a much greater degree than they represented the views and interests of the weaker groups. The same applies to the functions of the AEqS: for example, the most powerful groups within the organization may have their policies adopted, although not always having absolute power. The complexity of the school's position within the military has seen the school closed from 1939 – 1945 during World War 1. According to those in power at the time, military riders were required for military duty. It was only then the need for a National Association to look after the civilians involved in show jumping was addressed.

In 1946 the Irish Show Association was formally established and in 1954 the “Show Jumping Association of Ireland” (ibid: 72) was formed. The EFI has fifteen affiliated bodies representing all areas of equestrian sports, including the Show Jumping Association of Ireland (SJAI). These organisations are working to modernise the affiliated associations, raise standards, review health and safety in the sports, and improve education (Equestrian Federation of Ireland 2001, 2002). The OC of the AEqS is a member of the EFI executive committee, the committee who holds the power, where the structure and rules of show jumping are developed for Ireland. When military riders compete abroad in civilian competitions they are governed by FEI rules but remain under Irish military rules and regulations. They also compete at

the Conseil International du Sport Militaire (CISM) events. CISM competitions are only open to Military teams that are affiliated to the Conseil.

The rules that are imposed by the Department of Defence Ireland (DOD), Defence Force Regulation (DFR), Equestrian Federation of Ireland (EFI), Federational Equestre International (FEI) and Counsel International du Sport Militaire (CISM) on the horse and riders of the AEqS have at their root an aspect of coercive power. Non-compliance by military riders of DOD, DFR, and CISM rules leaves them liable for extra disciplinary sanction commensurate with the perceived level of seriousness and military procedures fall into place to address the infringement – the military run their own prisons as an ultimate sanction. This extra element of coercive power place extra stress on the military riders. The civilian riders are only governed by EFI and FEI rules.

This sportization process is in keeping with Figural Sociology “Human relationship form dynamic relationships” (Murphy, 1998: 97). All of these organisations have complex structures that form multifaceted figurations that are in constant development and that are self-regulated. These developments are interdependent on the relationships of the people associated with the sport organisations. Their structures and developments are dependant on the person or persons holding the power. Serving and retired members of the AEqS are involved with the National Coaching and Training Centre (NCTC) in Limerick University where the modules for training equestrian coaches and tutors are developed and assessed and updated when the needs within the sport become evident.

The AEqS has for over 80 years given to Ireland “comprehensive exposure to television, Radio, and the press in the following countries – United States ... Libya”(AEqS, 2000: 3). In August 2006 John Hall a reporter at the RDS said that “they are not an expense but an investment” (TV, Aga Khan, August, 2006) for the Irish Nation. This reference was made on the National television when the school were giving a display on dressage to music for spectators attending the RDS. Spectators can enjoy this sport as a recreation or a leisure activity either at home via TV or at the RDS.

The AEqS are still at the top of Irish Equestrian world. They are constantly reviewing their structures and training methods. The Present OC of the AEqS “would like to see some new initiatives in conjunction with the Irish Horse Board whereby the School could get a first option on some of our potential stars” (Doran-O’Reilly, Slevin, 2004). He is referring to the horses. The breeders sell many of the best horses abroad for large sums of money. Why is the school not been given this option? What power is at play and why? If the horse had not been domesticated and if through the civilizing, sportization and technization processes had not been developed where would show jumping be today? Would the Irish AEqS have been established? At all of the stages there has been and still are power struggles to be addressed. These power struggles can be economic, coercive, persuasive or political as developments and changes occur they become evident.

The author has considered the effects that this sport has had on some generations from 1868 to the present day. The social cultural world of the time, in areas such as

language, education, religious beliefs, culture, boundaries of the state, sportization and technization regulations of the sport and sporting bodies was considered. The course of life of the AEqS is full of the examples of the theoretical perspective of Figural Sociology concerning intended and unintended consequences of human actions. Relationships and interrelationships, power, power struggles and power balance have taken place during the course of the development of Show Jumping in the context of the Irish Military and continue today.

## **Chapter 5    Conclusion**

Figuration Sociology has been utilized to study the civilizing process of show jumping within the AEQs. The study commenced with the domestication of the horse and the civilizing processes that took place with the consequential training of the horse to jump different style of fences in a confined space. The dissertation has attempted to draw attention to the figurations that have evolved in the Show Jumping Society within the military society. It highlighted that from 1931 –1939 that the team won 20 Nations’ cup events and eleven individual grand Prix competitions. Over the years the riders have “carried the flag for Ireland and the Irish horse to every corner of the globe” (Smith, 2001: 1). According to Smith much of the thanks for the success of the school must be given to the personnel involved within the school over the years. Their work and dedication to their work has been of the highest professional standard.

Teams have competed abroad since 1927 except from 1939 – 1945 during the Second World War. The teams have represented Ireland at the Olympic Games, World and European Championships as well as on the National circuit. The AEQs has provided staff present and retired as Chef d’Equipes for Irish Show Jumping teams on numerous occasions; Col. Ned Campion carried that title at the last Olympics in Athens 2004. Some of the course builders for International events were initially members of this school. Serving and retired officers, men and women continue to promote education in the Equestrian world. According to the staff at the school finance is not an issue, “obtaining the horses is the issue” (Doran-Reilly, Slevin, 2004). The future of the school at present is secure. Equestrian Officers are continuing to win on the

International world stage. The present Chief of Staff and his officials are supporting the school in their given tasks as is the present Minister for Defence and his staff, but with figurations and the civilizing process the power and power balance are in constant change. The Sport of show jumping is still changing. It is those who hold the power that will have the ultimate say in the future.

With all the work in Advertising the Irish horse and the Irish Nation should the future of this school ever be in question? Do the people of Ireland outside the Show Jumping Society know of the work the AEqS have done and are continuing to do on their behalf ? Should the people of Ireland other than the Show jumping Society be made aware of the work this small school have done for Ireland? Why should they be made aware of this work? Would they be interested? Why was the Equestrian training programme removed from syllabus of the cadet school? Should Educational standards be a requirement for admission to the AEqS or could extra points be allocated for the equestrian skill test similar to the extra points that graduate students and those who complete an Irish language test obtain. Should all areas have point structures, the initial interview, the physical fitness test, the psychometric test, the final interview and the equestrian skill test for those who wish to be considered for the world famous school? Medical examinations can highlight medical problems that would make one unsuitable for the military work.

With the complexity of the present procedure are the school missing out on people who have the ability to make it on the world stage of the equestrian world. Why was the AEqS placed in the Transport Corp? What is the future of the AEqS? Why should the budget to run the school come from the Defence budget? Where should it come

from? Why should “obtaining the horses” (Doran-Reilly, Slevin, 2004) for the school be a major issue when as a nation we are still exporting horses abroad and often our best? A study could also be undertaken into the sociological development and significance of horse riding for the disabled; both Col. Ned Campion and Lt.Col.MacMahon were two of the founding members of the Society of Riding for the Disabled. All these questions or problems are only a small number of areas that I encountered during my research.

There is ample scope for others to research some of these research problems in relation to show jumping and horse riding within the AEqS. For a group that has done and continues to do so much for our Nation they should have the money and personnel to continue the wonderful job they are doing. I would like to thank the past and present members of this elite group for their work and the enjoyment they have given the people of our Nation as they compete on Irish Horses for the Nation of Ireland. The Crème de la Crème of the Irish Show Jumping teams has come and continues to come from the AEqS for the last 80 years.

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