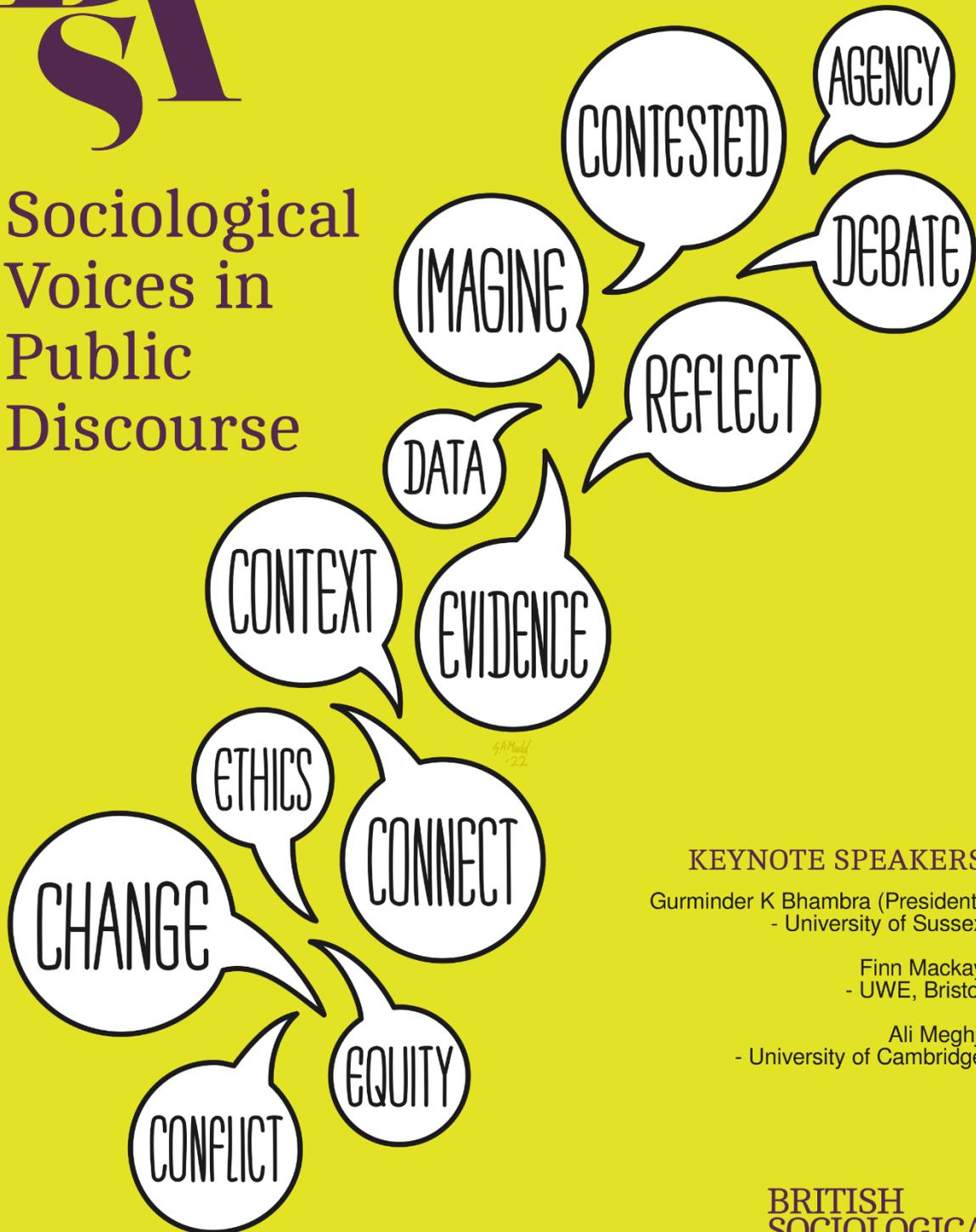




# Sociological Voices in Public Discourse

2023 ANNUAL CONFERENCE  
University of Manchester  
Wednesday 12 to Friday 14 April



## KEYNOTE SPEAKERS

Gurminder K Bhambra (President)  
- University of Sussex

Finn Mackay  
- UWE, Bristol

Ali Meghji  
- University of Cambridge

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# **BSA Annual Conference 2023**

## **Sociological Voices in Public Discourse**

**Abstract Book**  
**Thursday 13 April 2023**

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# STREAM PLENARIES

## 09:30 - 10:30

### **BSA Special Activity - Room 2.220**

#### **21<sup>st</sup> Century Standpoints Book Series: Reaching Beyond the Academy**

*Nasar Meer, Yunis Alam, Alison Danforth*  
(University of Edinburgh, University of Bradford, BSA)

The 21st Century Standpoints series published by the BSA and Policy Press shapes public conversations at this time of social, political, economic and cultural disruption. Including works based on striking ideas and robust evidence by lively, disruptive and progressive writers, it provides a powerful platform for both scholarly and public debate. Join co-editor and author Nasar Meer (University of Edinburgh), author Yunis Alam (University of Bradford) and Alison Danforth from the BSA for a panel discussion of issues arising from the series, chaired by series co-editor Les Back (Glasgow University).

**Chair: Les Back, University of Glasgow**

### **BSA Special Activity - Room 2.218**

#### **Publishing Options for Postgrads: A BSA Postgraduate Forum Event**

*James Green, Karen Tatham, Emrah Yildirim*  
(University College, London, University of Leeds, University of Bath)

Join your fellow PhD candidates in a supportive session on how to publish from your PhD. This session aims to show you that there is not simply one way to publish, there are many routes you can utilise. It will also, hopefully, demystify some of your concerns around the publication process – perhaps come equipped questions you wish to ask, there will be some time for you to put these forward at the end. We will be joined by leading publishing professionals from BSA journals *Work, Employment and Society* (WES) and *Sociological Research Online* (SRO), as well as book publishers from Routledge to help guide us through three different forms of publication, including 'short' innovative articles, journal articles, and taking your PhD from thesis to book.

### **Environment & Society - Lecture Theatre A**

#### **Climate Change: the future role of Sociology**

*Catherine Butler, Tom Roberts*  
(University of Exeter, University of Surrey)

The conference theme this year addresses sociological voices in public discourse. Climate change and wider environmental concerns have been highlighted as important areas of public concern in which sociological voices could be more prominent. There are multiple ways in which sociology can (and does) contribute to debates about climate change and environment, but there is also recognition that the sociological voice can be amplified to better reflect the many important roles it plays. One area of import is in the communication of climate change and environmental concerns and the ways they are represented within public discourse.

This year two members of the Climate Change Study group committee will lead this stream plenary session. Dr Thomas Roberts and Dr Catherine Butler will give short presentations which will consider the role sociology plays in the fight against climate change today, including its place in shaping public discourse. We will then open the session up for discussion focusing on the future of the climate change study group and how environmental issues can play a more prominent role in the future of our discipline.

Dr Thomas Roberts is a Senior Lecturer in Environmental Sociology and co-director of the Institute for Sustainability at the University of Surrey. He has been involved with the Climate Change study group for more than 10 years. His research focuses on public understanding and perceptions of environmental issues and the development of low carbon technologies.

Dr Catherine Butler is Senior Lecturer in Human Geography at the University of Exeter. She has been convenor of the climate change study group since 2012. Her research analyses environmental governance processes with focus on the intersections between policy, politics, and everyday life. Most recently her research has examined how wellbeing is being shaped by transitions related to climate change adaptation and mitigation.

## Lifecourse - Room 1.218

### **(Re)imagining the Lifecourse: Examining Childhood and Youth Futures**

*Robert Macdonald*  
(University of Huddersfield)

This one hour stream plenary extends conversations that started at the *Imagining the Futures of Youth Studies: A British Sociological Association Youth Study Group Colloquium & Social* in September 2022, attended by 30+ scholars. This stream plenary continues a critical discussion around the future of childhood and youth studies at a time when children and young people globally are facing multiple 'intersecting crises' (Ang, 2021; Moore et al, 2021). We ask what sociological youth and childhood research can contribute at this time, and what unique role these sub-disciplines can play in addressing intersecting issues. What can make a difference in how we address these issues: Is it the methods we use, the critical frameworks we employ, the contesting of 'futures', and/or attempts to capture 'youths' and children's heterogeneity? This Plenary will also explore key themes of the conference (publics, imaginaries, global South scholarship), asking how we can bring often ignored, or even actively silenced, voices of children and young people into critical disciplinary and interdisciplinary debates. We begin with a Keynote to 'set the scene' by Professor Rob MacDonald. A roundtable 'response' from four experts will follow, and will include Childhood and Youth Scholars from across career-stages and diverse sub-disciplines, whose research speaks to the themes of this Lifecourse stream plenary and the BSA conference. After the keynote and responses we will have space for discussion, which will be led by **Dr Caitlin Nunn, Manchester Metropolitan University**.

**Keynote speech: Robert MacDonald, Professor of Education and Social Justice, University of Huddersfield**

### **Young People, Youth Sociology, and the Future: the value of a 'political economy perspective'?**

Recent decades have been characterised for many young people in the UK by uncertainty and insecurity. The COVID-19 pandemic added to inequalities and a sense of precarious futures. Given rapidly changing labour market fortunes (and UK political leadership), predicting the future or even possible futures for young people and for youth research may be foolhardy. In a recent BSA Youth Studies Group symposium (2022), I attempted to identify and discuss some important themes and debates vis-à-vis the contemporary youth condition and current youth research, for example: about a theory of 'social generations' (perhaps given further credence by the notion of a 'COVID generation'); about the challenge to Global North Youth Studies from sociological scholarship from and in the Global South; and, briefly, debates about the value and meaning of a political economy perspective in Youth Studies.

I will touch on some of these again, in this plenary talk, but spend a little more time returning to the important question about the possible function and value of Youth Sociology: 'why do we study youth?' One possible answer here relates to the predictable ways that young people and representations of youth appear in public discourse (e.g. media stories, government policies etc) and the role Youth Sociology can have in deconstructing and debunking these. Another possible answer concerns the critically important vantage point that the youth phase allows on wider processes of social change and continuity. Here, processes of social reproduction can be keenly observed. In the final part, I will draw on my own research, conducted over thirty years, with marginalised young people in North East England. I will suggest that if we are to properly understand the ethnographic details of young people's lives and transitions we need to locate them in a wider context of social history and political economy.

**Plenary Speaker 1: Dr Avril Keating, University College London\***  
Coastal Towns and methods/co-production perspective

**Plenary Speaker 2: Professor Sharlene Schwartz, University of Cape Town & University of Fort Hare, South Africa\***

Global South perspective

**Plenary Speaker 3: Dr Karenza Moore, Newcastle University**

Youth cultures perspective

**Plenary Speaker 4: Dr Liam Berriman, University of Sussex**

Childhood studies perspective

\*Avril and Sharlene will be joining us remotely.

# PAPER SESSION 4

## 11:00 - 12:30

### BSA Special Activity - Room 2.217

#### Writing Great Peer Reviews Workshop: WES Journal Event

*Marek Korczynski and Laurie Cohen, Editors in Chief  
(University of Nottingham)*

In this interactive workshop members of WES editorial team will work with participants to consider best practice in review-writing. At WES we are committed to providing our authors with well-informed, respectful and developmental reviews. Drawing on some fabulous work done by members of our editorial board, our editors will discuss what they find most valuable, and participants will have an opportunity to hone their own reviewing skills.

What makes an excellent review is inextricably linked to what makes a good paper. In considering excellence in reviewing, the workshop will also give participants an opportunity to consider what a contribution to the sociology of work might look like, and how to create space for such a contribution from the very first paragraph.

### Cities, Mobilities, Place & Space - Room 4.211

#### Walking Home Alone at Night: Women's Risk Perceptions and Experiences of Fear while Walking in Oslo

*Birgitte Rosen  
(Goldsmiths University of London)*

With a latitude of 59°N, Oslo is blessed with its bright summer nights. During the holiday season of July, when citizens have the same three weeks off-work, Oslo becomes a crowded urban centre with people day and night. The fear of the assault rape is often linked to the night and the dark, but the discourse that characterises the Oslo summers must be seen in connection with the lit nights, as the peak of assault rape discourses and fear-mongering in the media is foremost addressed around this time. Still, most of my informants felt safer during the summer months of Oslo's lit nights. Rape and sexual assault occur mostly between acquaintances, but it is assault rape that gets media coverage. The paper is based on my Master's thesis (2015) and book chapter (2019) where I investigate why the fear of assault rape is so dominant in women's navigation at night in the city. I look at how the city has been constructed physically, socially, and historically to include and exclude women, and what strategies women use to navigate this space. Women are not one homogenous group, and the experiences of white women are often addressed as universal experiences. The research focuses on intersectional approaches to question the idea of "shared" experience of women's fears and finds that the experiences of BAME and queer women differ from that of white, straight women, because the public discourse of assault rape in such a large part focuses on white and straight experiences.

#### Creating a Supportive Space for Informal Caregivers: A Case Study of Carer Café in Hong Kong

*Ka Yi Fung, Wing Sun Chan  
(Caritas Institute of Higher Education)*

This paper employs the social network perspective to investigate how to care the informal caregivers. Under the policy framework "Ageing in Community", much of the caring duties for the elders shift from formal institutions to informal caregivers. Most of them are female family members due to traditional culture, gender stereotypes, and family responsibilities. As it is female caregivers' responsibilities to look after family members, they are being invisible. In fact, the round-the-clock and endless caring duties bring huge burdens and exhaustion to the informal caregivers, and some fully exhausted informal caregivers even committed suicide. A kind of social services, Carer Café, has been implemented in Hong Kong. The aim of this Carer Café service is to help informal

caregivers building up their social support network. Taking five of the cafes as an illustration, the study investigates how these cafes help informal caregivers develop their social support network by observations and interviews. This study finds that the female caregivers feel physically and socially insecure about talking about their frustration or releasing their emotions in community public spaces. Instead, the Carer Café creates a secure and comfortable third space for them. Informalisation is a key social process to successfully establish a secure and comfortable gendered third place for female caregivers to stay and to develop an informal social support network. This “informalisation” has four aspects. They are informalising space setting, participation procedures, professional services, and activities content. This paper also presents the key components of these four aspects.

### **City Freedoms, Urban Fears: Gendered Visibilities and City Mobilities**

*Edanur Yazici, Michael Keith, Susannah Cramer-Greenbaum, Steve Pile, John Solomos, Karim Murji  
(University of West London)*

In this paper we examine differential mobilities in the gendered city through our research on the mobilities and modes of travel of migrant women in London. It is based on ethnographic research with a group of women refugees who accessed cycle training through a charity, The Bike Project. Drawing from the bright yellow dress created by participants in a series of arts workshops, and using an intersectional approach, we focus on the tensions between the hyper-visibility of occupying space as a cyclist in the city and the layered (in)visibilities of the asylum system. Just as the shadow work embroidery on the sheer train of the yellow dress shows a smooth surface on the front, it reveals a closely worked criss-crossing herringbone on the reverse. The gendered mobilities produced by this tension reveal a paradox between a desire for presence and recognition and the (in)visibilities of inhabiting the city. It is through this paradox that we further explore: the city’s proximities, how it is known and navigated; the non-neutrality of cycling infrastructure; the gendered publics of the pavement, bus, and tube; and the closely worked lines of travel that criss-cross the city against the smooth journeys offered by transit maps and applications. Thus, we argue that cycling in the city reveals the tension between everyday exclusions of mobility restricted migrants, basic assertions of freedom and the ambivalent nature of gendered visibility in cities.

### **Plan B in Entrepreneurial Migration**

*David Weir  
(York St John University)*

The literature of the sociology of migration is structured around intentionality and haunted by tropes of social and physical distance, of dislocation and of linearity and forward progress between outset and arrival, dominated by the assumptions of foresight, planning, clear anticipations and the modalities of business rationality. But the reality of long-distance migration even in the twenty-first century is that of original intentions and short-term planning of a short distance re-organisation of existing possibility, followed by reactive re-adjustments to intervening obstacles. .

This paper reports on the impact of informal social capital on the success of Muslim female entrepreneurs in a North of England provincial city and building on the experiences of multiple marginalisation on the journey of multiple liminality of a female entrepreneur in the social spaces of gender, ethnicity, migrancy, divorce, social status and limited skill set and the role of informal and familial social networks dealing with a complex marginality to enable the embryonic entrepreneur to create the elements of a new and unusual familial, social and business identity.

The Bourdieusian framework of social capital of informal family and friends’ networks frame available and emergent social capital and identity. The analysis of narrative life history details the initial phase of an entrepreneurial career in one expatriate location, comprehensive breakdown of social status and economic viability and the path to recovery in a second move to a new national context.

## **Culture, Media, Sport & Food - Room 2.220**

### **Humanising brands or humanising capitalism? Towards a sociological critique of marketing practices**

*Nicolas Arenas  
(The London School of Economics and Political Science)*

The sociological study of marketing practices has become fundamental to excavating into the intersections between emotions, markets, and culture, considering that commodities are increasingly designed to elicit emotions mediated by cultural meanings. However, the current state of the global marketing industry reveals a change in the strategies to build brand identities, as branding practitioners would not only aim to provoke emotional states among their target audiences but also to outline and reproduce specific expressions of 'the human'. From this precept, branding professionals increasingly resort to complex conceptual, visual, and experiential elaborations defined from human attributes, providing brands with a 'personality' that facilitates the triggering of loyalty relationships between companies and consumers. In this regard, the present paper aims to problematise the perceptions from which branding practitioners outline their marketing strategies and creative processes through the humanisation/anthropomorphisation of brands. Thus, based on the analysis of 26 in-depth interviews with marketing and branding consultants in the UK, I posit that these processes comprise new expressions of what Lukács —following Marx's theory— denominated 'reification', as the humanisation and emotionalisation of brand narratives would enable marketing practitioners to 're-humanise' economic exchanges.

In the current global social and economic crisis scenario, questioning the mechanisms and social processes that enable the reproduction of the capitalist economy is still an urgent task. In this regard, the sociological problematisation of marketing practices entails a necessary step to comprehend further how marketing practitioners set the guidelines for the functioning of markets and mediate between culture and the economy worldwide.

### **“Why Not Share?” —A Voice from Fashion Sharers**

*Kelly Wang*  
(University of Birmingham)

Sharing behaviour is the most ubiquitous economic form and has existed in our human society for thousands of years. However, the previous research neglected sharing behaviour due to its take-for-granted character (Belk, 2010). Against this background, I used a mixed-method study which aims to explore the consumers' fashion sharing experiences. Fashion sharing allows consumers to temporarily access fashion items without ownership and includes borrowing and/or lending, renting, and co-ownership.

This presentation will share the findings of the second stage of my research, which was discovered from 40 in-depth interviews with participants around the world. The purposes of this presentation are 1) to share the voice of fashion sharers, 2) to explain the various value of fashion sharing bringing to sharers and 3) to introduce a fashion sharer typology. Finally, I try to seek more attention in our research community to explore sharing behaviours which might be ubiquitous but have great meaning to our society.

Reference:

Belk, R. (2010) Sharing. *Journal of consumer research*, 36(5), 715-734.

### **A Crisis of Energy: Plant Work and Sustainability in Professional Kitchens**

*David Hill, Gavin Maclean*  
(York St John University and Edinburgh Napier University)

Professional kitchens find themselves at the forefront of 'polycrisis': a recruitment crisis born of tightened borders; a cost-of-living crisis based on soaring food and energy costs that pose an existential threat to the entire hospitality sector; a climate crisis that threatens supply chains and makes kitchen work unbearably hot. Efforts to produce more sustainable practices in response to these crises are limited by the interconnected and compounding effects of the crises themselves. While public discourse slowly turns towards these crises, little energy is spent in that discussion on what it all means for the people who feed us. Drawing on ongoing qualitative research in professional kitchens in the North of England and the Central Belt of Scotland, we set out to understand the experiences of those who work with plants, vegetables, herbs and plant-based produce in their working lives. We find that these crises are written into menus and into working practices. When workers are hard to recruit, dishes are simplified, menus made less diverse, and vegetables reduced to sides. Energy bills have forced chefs to cook differently, turning off ranges, turning off fridges and turning instead to canned over fresh produce. Tumultuous supply chains are making it more difficult to provide the authenticity consumers demand, whilst extreme heat shortens shelf lives and working days. Using the lens of 'photosynthetics', which conceptualises environmental responsibility in terms of our relationship to light and energy, we explore the limits to creating sustainability in the kitchens of our polycrisis.

## **Minimalist Interiors and Entrepreneurial Subjectivity in Contemporary China**

*Grace Tang*  
(University of Essex)

While the last thirty years have seen China develop into a fast-growing economy, its growth has moderated in recent years due to government's policy, structural factors and COVID-19 pandemic. Despite this, neoliberal late-socialist ethos that emphasise efficiency, productivity and responsibilities to oneself and the nation has come to inform people's lives. It is within such a milieu that an interest in minimalist genres has grown among designers and their clients.

This paper adds to current cultural analyses of minimalist lifestyle by exploring Chinese designers' engagement with minimalist interiors and their discourses. Based on data collected from digital media and in-depth interviews with designers, this paper argues that this orientation to interiors based on minimalist concepts such as subtraction and simplicity embodies the larger meanings of being a Chinese entrepreneurial subject. Except in non-commercial projects where minimalism reflects the pursuit of modern ascetics' ideals, minimalism often emerges as luxury design ('luxo-minimalism'), enabling rather than distancing from consumerism. Serving as a bespoke solution for high-end brands and developers, this design genre targets at urban middle class who prefer minimalist interiors and seek to distinguish themselves from those tied down by conspicuous consumption.

Drawing on theory of genre, it argues that China's minimalist design often involves indigenisation of foreign aesthetics, and hybridisation between minimalism and concepts of oriental aesthetics. These forces of hybridity transform genre boundaries of minimalism and simultaneously appeal to Chinese consumers who see design as displays of connoisseurship in both foreign and Chinese aesthetics that capture their cultural identity.

## **Emerging Themes & Special Events - Room 3.204**

### **Special Event – When Your Research Becomes a Hot Topic: Reflections on the Challenges of Being Sociological in Public Discourse on Live Issues**

*Katherine Davies, Michaela Benson*  
(University of Sheffield; Lancaster University)

What happens when the topics at the heart of our research become 'hot', dominating public discourse and attracting media attention? What are the challenges in entering public discourses and making our voices heard in these spaces? What does it mean to be sociological in such public conversations?

This panel discussion brings together four contributors with recent experiences of finding topics at the heart of their research expertise suddenly in the public eye. They will reflect on their experiences of bringing sociological thinking to live issues, in real time for audiences beyond the academy. From unexpected Brexit dramas to 'Megxit' and the death of the Queen; from 'migrant crises' to the challenges of responding to inequalities and ableism during the height of the Covid-19 pandemic, panel members will reflect on their experiences of intervening in public discourse. Considering the perils, pitfalls and opportunities, the panel engages with questions about what is the role of the sociologists in public discourse and debate and provokes discussion about the gendered, classed, raced, ableist and disciplinary nature of the 'expert' in such situations.

The panel will be chaired by Michaela Benson, Professor in Public Sociology at Lancaster University whose work on British citizens living abroad became a hot topic through Brexit.

Confirmed panel members include:

Laura Clancy whose research examines the economic, political, social and cultural functions of the British monarchy. Laura was in the middle of writing her book *Running the Family Firm* (Manchester University Press) when 'Megxit' happened. She will reflect on the challenges of making sociological thinking public when it comes to a topic that everyone has something to say about. She will also reflect on the darker side of being public: dealing with backlash.

Katherine Davies who was researching the effects of Brexit on family relationships when Boris Johnson's brother Joe Johnson resigned from his ministerial position over Brexit. She will reflect upon the nature of the media's interest in her work during this time and discuss the challenges of communicating the nuances of sociological

research in public.

Nando Sigona who is regularly approached by international broadcast media to provide expert commentary on 'migrant crises' and immigration policy. He will reflect on his experiences of getting an informed sociological message across on an inflammatory topic at short notice. He will also contrast this to his experience as EU citizen researching Brexit and its impacts on EU families, where he found his authority to speak on this issue questioned.

**Chair: Michaela Benson, Lancaster University**

## **Families & Relationships - Room 4.204**

### **"I won't 'settle' just to 'settle down'": Women's Experiences of Single Positivity in a Postfeminist Culture**

*Alicia Denby*

*(Manchester Metropolitan University)*

This paper explores media claims that an increasing number of women are choosing to remain single, with the rise attributed to the single-positivity movement (Sanghani, 2022), and women's rising dating standards (Matos, 2022). Despite significant media interest in women who are supposedly denouncing the couple-norm, there is little empirical evidence to support claims that singlehood is always an empowering choice. Therefore, drawing upon qualitative interviews with ten heterosexual, single women, aged 21-51, this paper explores the narrative of single positivity in the context of a postfeminist culture that is centred on individualisation and self-actualisation (Gill and Orgad, 2015). The research finds that participants are defiantly single and refuse to settle in order to settle down, choosing only to revoke their single status should a partner contribute to their already enriched lives. However, for most women interviewed, while singlehood offered a period of liberation to achieve self-actualisation, develop greater social networks, and enjoy space and time to oneself, this was dependent on the stage of their life course, with many anticipating that their relationship standards would decline as they got older. Hence, despite a pervasive narrative of single positivity, this paper concludes that while a period of singlehood is celebrated as a temporary phase for women in their twenties, the couple norm is maintained as the dominant social form (Roseneil et al 2020) and women are expected to eventually compromise their standards, to conform to the heteronormative life trajectory.

### **Is Shared Parental Leave feminist? A Black Feminist Critique**

*Patricia Hamilton*

*(University of York)*

Introduced in 2015, Shared Parental Leave (SPL) is a reflection of the unique parenting leave policy context that impacts parents living and working in Britain. The product of the Conservative-Liberal Democrat coalition, as well as (New) Labour's efforts to revamp parenting leave, SPL seemingly represents the cross-party commitment to gender equality, involved fatherhood and the significance of early childhood. But as recent analyses have argued, SPL is a "failed policy" (Topping, 2021; Atkinson, 2017; Birkett & Forbes, 2019; Kaufman, 2018; Twamley, 2020). Inspired by Andrea Doucet's feminist critique of the "stay at home dad", my aim in this paper is to examine Shared Parental Leave as a potentially feminist project. Drawing from black feminist scholarship, particularly the work of the Combahee River Collective (1977) and Patricia Hill Collins (2000); this paper examines SPL using data from two projects on contemporary parenting; an analysis of black mothers' engagements with attachment parenting (2020) and an intersectional examination of parental leave legislation in the UK since the 1970s (forthcoming). I argue that the design of the policy itself and its poor take up among parents in Britain (Topping, 2021) marks the limitations of policy interventions ostensibly developed to promote gender equality but that fail to address the constraints of contemporary parenting culture (Lee et al, 2014) and the neoliberal intensification of work (Erel, 2018).

### **'Good' Mothering Discourses and their Impact on Working-Class Mothers**

*Lorette Green*

*(University of Westminster)*

Family and parenting relations have been a target of state intervention for the last century and a half, positioning

working-class mothers as deficient and requiring correction. My research combines autoethnography, critical discourse analysis and narrative analysis of biographical interviews to understand how family policy and 'expert' discourses of parenting impact upon and shape working-class mothering practices. A critical discourse analysis of the BBC's Tiny Happy People website was used to establish 'good' mothering discourses being promoted.

Targeted at working-class parents, the site takes a behaviour change approach to correct a perceived 'word gap'. Analysis of Tiny Happy People reveals it is promoting an intensive parenting model, based on middle-class ideals but aimed at working-class parents. Tiny Happy People fails to acknowledge structural inequalities, or the time burden their suggested activities create, but their absence allows those aspects to be ignored and attention instead focusses on mothers' behaviour. This reinforces policy approaches addressing word and attainment gaps which rely on deficit discourses of working-class mothering. It mimics government rhetoric that the difference between social classes is behavioural rather than structural. This exonerates the state from blame and individualises the issue as a parenting problem.

Narrative analysis of twenty biographical interviews with working-class women highlighted material conditions of insecure or unsafe housing and scarcity of food and heat which frame their mothering. The assumption their time is free to undertake additional work to address the word gap not only conceals the hidden work of social reproduction but adds to it.

### **Feeling Comfortable Together: Doing and Imagining Gender with Personal Support**

*Harvey Humphrey, Alex Toft, Edmund Coleman-Fountain  
(Northumbria University)*

This paper will explore the contribution of personal assistance to disabled young adults' doing and imagining of gender as part of their personal life. We draw on data from a study that looked at the decisions young disabled adults make about their support, and the relevance of gender and sexuality to those decisions. Following interviews with twelve young disabled adults, who had a range of gender and sexual identities, we undertook creative work, with the support of an advisory group of young disabled adults, to look at how to represent, through creative but usable resources, how gender matters for the choices and decisions young disabled adults make about their personal support. This includes how genders and imagined genders of their PAs matters to these experiences of "feeling comfortable together". This paper will explore how accommodations made to 'feeling comfortable together' in different support contexts, shaped the doings and imaginings of gender in these contexts, and how we explored these through 'co-creating' creative resources designed to facilitate discussions about gender between PAs and young employers of PAs. 'Feeling comfortable together' emerged as a criteria and focus for the decisions the young people made or anticipated making about their support, and was indexed to interactions between gendered bodies in personal life support linked to personal care, clothing and dress, household arrangements, and intimate relationships.

## **Lifecourse - Room 3.205**

### **"Make it as flexible and as open and as adaptive as possible": Towards a Sociological Understanding of Death Administration**

*Laura Towers, Kate Reed  
(University of Sheffield)*

In October 2022, the UK Commission on Bereavement Report was published. This outlined the findings of a comprehensive investigation, across all four UK nations, which explored people's experiences of bereavement. Central to this document is a list of eight 'principles for change'; a set of recommendations for what all bereaved people should reasonably expect following a person's death. Fourth on this list is the statement that 'the things I must do after a death are simple and straightforward'. Largely this involves 'death administration' tasks, such as registering a death and notifying officials. This paper draws upon findings from a recent sociological pilot study on death administration conducted in collaboration with the National Bereavement Service. The study focused on exploring individual experiences of death administration processes- from knowledge about funeral arrangements to probate. Data sheds light on the complex and often contradictory nature of the relationship between emotions and administrative processes, noting some of the barriers for change in this area. The paper concludes by considering the contribution that sociology can make to public discourse and policy change in this area, and to public debates on death and dying more generally.

## **The Shaping of Youth Popular Cultures in East Asian Education Systems: The Case of Rock and Hip-Hop Clubs in Taiwan**

*Chi-Chung Wang, Hao-Li Lin*  
(National Sun Yat-sen University; National Tsing Hua University)

East Asian education systems are commonly known for their emphasis on examination and conformity, as well as the intense academic pressures on students and families. Few studies, however, have explored their influence on popular cultural practices and expressions. Using materials from senior high schools to colleges in Taiwan, this paper argues that the way student Rock and Hip-Hop music clubs on campus operate in the education system has tremendous implications for the genres' development and production. The main reason is that school clubs in Taiwan are usually the first and most important social organization that gathers youths who are interested in Rock and Hip-Hop music, rather than local neighborhoods and communities as seen in other societies. As a result, how they engage in these forms of popular culture is intrinsically tied to their experience with the education system, such as academic performance, competition, and administrative management.

Furthermore, their status as student musicians, particularly from elite institutions, is also given additional value and even impacts their performance style. Ideas of rebellion, masculinity, and creativity associated with these genres are thus put into entirely different social and historical contexts. The result of this study will shed more light on the complex youth practices and experiences, as well as the cultural dynamics of popular music in the East Asian region.

## **Hidden Hospice Work: Sensory Care**

*Natalie Richardson*  
(University of York)

Drawing on an ethnographic study in a hospice located in the North of England, this paper illustrates the hidden acts of care and the hidden members of staff in such health care contexts. The study adopted a focus on the subtle, yet significant, aspects of care, such as the use of silence, touch, and the preparation of food. In doing so, the study calls into question what exactly constitutes care, and who exactly is carrying out acts of care in the hospice space. Silence unfolded as an active and thoughtful approach of being with patients and families, relating to and with their emotional pain. This paper will demonstrate the relationality of sensory, embodied, and emotional experiences at the end of life within relationships between a multiplicity of hospice staff and patients. In highlighting the hidden work, I highlight the hidden workers such as the cooks, housekeeping staff, and complementary therapists. Such members of hospice staff played roles in shaping end of life experiences and preserving social identity. In turn, they too were often shaped by these engagements. Within the hospice, many of the staff navigated around the limits of verbal expression and engaged with different forms of sensory care. This paper will explore sensory and embodied interactions within end of life relationships, to shed light on the hidden forms of sensory care and the hidden workers carrying out such care.

## **The Embodied Relationality with Death in Everyday Life for People Ageing with HIV**

*Cesare Di Feliciano*  
(Manchester Metropolitan University)

Because this is the first generation of people growing old with HIV, their condition represents "uncharted territory" (Rosenfeld et al, 2014) for medical practitioners and service providers, provoking uncertainty among people ageing with HIV (PAHIV). PAHIV are often described as experiencing some sort of Lazarus Syndrome because they have been close to dying of AIDS (or they have seen several people around them, including friends, lovers and "families of choice", dying of it). Building on the results of my current research based on biographic interviews with PAHIV in three European countries (England; Italy and Spain), this paper explores the "embodied relationality" (Evans, 2021) with death of my research participants through a focus on their homespaces, mundane objects and the narratives developed to describe them. In line with feminist geographies of home scholarship, the paper acknowledges that daily routines and homespaces, as both embodied and symbolic, represent privileged points to explore the intimate connections with death, arguing that awareness about this "embodied relationality" seems to have a positive impact on participants' wellbeing and their ability to navigate the uncertainty of their daily lives.

# Medicine, Health & Illness - Room 3.213

## **Between the Normal and Pathological: Discourses of Mild Mental Illness in Digital Mental health**

*Benjamin Hemmings*  
(Australian National University)

A range of digital mental health technologies and services are structured around managing 'mild mental illness'. Broadly, mild mental illness refers to the state between normality and clinical pathology, roughly conceptualised as a state of mental unwellness that does not require clinical care. This paper presents findings from my PhD research investigating digital peer support services in Australia to demonstrate how one such service, Beyond Blue, envisages and acts upon mild mental illness. Drawing on insights from critical mental health and governmentality scholars, this paper performs a discourse analysis of Beyond Blue's digital service and related documents to examine how mild mental illness exists as an object of optimisation, targeting vicissitudes of life to enhance citizens. This presentation begins by examining how mild mental illness is an open, productive category. It explores how the absence of specific indicators of mild mental illness enables experiences that can be conceived of as outside of normality to be constituted as forms of mental ill-health. This then explores how Beyond Blue positions an expanding range of expressions of – to employ the language of the service – “not-quite-rightness” as mild mental illness. Specifically, this section examines how feelings of “flatness”, “worry” and “burnout” become psychological problems amenable to digital intervention in order to maximise the individual, helping them to reach their full potential. In this way, this presentation argues that digital mental health is a technology of optimisation and a key site in the expansion of psy-discourses into everyday problems of living.

## **Long Covid Times: A Twitter Informed Rhythmanalysis of the Complexity of Pacing in Chronic Illness**

*Emma Uprichard, Sam Martin*  
(Centre for Interdisciplinary Methodologies, University of Warwick)

Long covid has been referred to as the next silent pandemic and a looming crisis in national health systems worldwide. In the UK alone, it is estimated that at least 2 million people have been affected, and around 17 million people in Europe and 145 million globally. Although much is still unknown, a consensus is emerging in how it shares a lot in common with ME/CFS (Myalgic encephalomyelitis/Chronic Fatigue Syndrome) and other post-viral chronic illnesses. Whilst most research in this area focuses on causes, symptoms and treatments, this paper is unique in its focus on the experiences of time by those who have long covid. Drawing on Twitter data since 2020, we use Lefebvre's method and theory of rhythmanalysis to empirically depict the temporal narratives of those living with long covid. As we show, like many chronic illnesses, long covid is a deeply complex temporal experience, whether it be through the 'before and afters' of the individuals going through their own 'biographical disruption' of living with a new chronic illness; learning about and adapting to the complexity of pacing, planning and preparing with variable and unpredictable energy reserves and fluctuating symptoms; or the changeable mundane everydayness of living with long covid. The paper concludes that focusing on the temporal narratives of long covid as a chronic illness illustrates Sociology's need for a greater attention to the politics of time and illness as a way of revealing subtle yet important social divisions across societies.

## **Intergenerational Education Mobility and Cognitive Trajectories in China: An Application of Growth Mixture Models and Diagonal Reference Models in Longitudinal Study**

*Songyun Shi, Yihang Wang, Nan Du*  
(University of Hong Kong)

There has been a longstanding interest in the health consequences of social mobility for sociologists, but several competing hypotheses are still controversial. Previous studies mainly used cross-sectional datasets, which were unable to examine the long-term effects of social mobility on health and health trajectories. Additionally, due to methodological limitations, most previous studies failed to disentangle social mobility effects from social status effects. This study investigated the longitudinal link between social mobility and cognitive health in Chinese contexts. Data were drawn from four waves of the China Health and Retirement Longitudinal Study, a nationally representative longitudinal survey of Chinese residents ages 45 and older that began in 2011. We first used Growth Mixture Models (GMM) to identify latent heterogeneous cognitive trajectory groups and then linked the GMM results to Diagonal Reference Models (DRM) to examine the social mobility effects on cognitive trajectories. The results of GMM identified three latent groups of cognitive changes (maintain high, moderate, and stable low). The DRM results showed that upward intergenerational education mobility is positively

associated with cognition health. However, downward intergenerational education mobility is not significantly associated with cognitive health. Our findings provide new evidence that upward intergenerational education mobility has a long-term positive consequence on cognitive health, which is in line with the “rising from rags” argument.

### **The Strategy for Health Promotion using Decentralized Big Data under the ultra-aging society in the case of Minami-Alps city in Japan**

*Ikuko Tsumura, Kenichi Shibata, atsushi Takahashi, Koiti Hasida  
(RIKEN AIP)*

The purpose of this study is to build a community system to reduce isolation and loneliness even for people who are living alone under the ultra-aging society and promote activities with senior citizens together in the community. Isolation and loneliness of elderly people can lead to increased risk of dementia, stroke, and heart disease according to the Centres for Disease Control and Prevention (CDC) in the US.

In order to overcome the issues associated with the aging society, we conducted semi-structured interviews with city hall workers and welfare service workers in Minami-Alps city. The city has been conducting a program with about 50 elderly people in order to promote their health. The participants are recording their personal health data such as body weight and blood pressure. They have been consulting with specialists via a smartphone App utilising decentralized personal data store (PDS) with the personal data.

There are two types of personal data management. Central management shares personal data with service providers and it is more popular than decentralized management in Japan. However, sharing data causes unavoidable issues such as data leaks and unexpected usage by providers. Regarding decentralized management, personal data is managed by the individual. Therefore, security is safer than central management. In Minami-Alps city, by using a smartphone App, it enabled autonomous management and independent use of one's own personal data. The analysis suggests that there is a possibility of improving the quality of elderly lives by using such an App for communication.

## **Methodological Innovations - Room 3.210**

### **Is There a Sociologist in the Room? Raising the Sociological Voice in Educational Space**

*Sari Rima Alfi-Nissan  
(Bar-Ilan University)*

Educational spaces are both physical and human sites. While people shape and design the physical space of educational environments, these spaces nonetheless (re)shapes human behavior, interactions and thought. From a Foucauldian perspective, educational spaces are sites where the articulation of discourse carrying knowledge and powers takes place. However, these articulations are rarely examined in educational physical surroundings. While the educational space is recognized as important, the existing research primarily examines its impact on students' achievements. This study presents a methodological tool for understanding educational sites with all their knowledge/powers, by examining symbolic interaction of space and performers. Drawing on Ervin Goffman and Michel Foucault, this study presents a constructivist methodology for the analysis of educational space which includes a holistic visual scenery examination in specific linguistic, graphic, and symbolic settings; spatial patterns of meaning analysis, within structural, cultural, and agentic context and "behind the scenes" social agents' analyses of their everyday life scenery. The methodology is presented through examples from a qualitative study examining the articulation of neoliberal discourses within Israeli public-school spaces, and through action research in a qualitative methods course for postgraduates in an Israeli college. Findings show how the researcher, as a social actor living outside the educational space, and the interpretations of the social agents living within it merge to create reflexive analysis serving both the researcher and the actors. Raising the sociological voice in educational space can assist in academic inquiries as well as in processes of planning and designing inclusive and multicultural educational spaces.

### **Women's Thought Collectives: A feminist Hermeneutic Methodology for Co-Producing Knowledge that Centres Lived Histories and Enlivens Public Sociology**

*Kristen Foley  
(Torrens University Australia, Research Centre for Public Health, Equity, and Human Flourishing)*

Co-produced research methodologies are critical to a multivocal public sociology that can unearth the tangled roots of social crises and structural inequalities. Yet, to what extent their political and ethical motivations can be authentically realised remains contested. Lay experts tend to be confined to the design of research, collection of data and dissemination of outcomes, rather than enabled to co-analyse and co-interpret research findings – narrowing the scope to agitate knowledge(s) privileged in academic, social, and policy circles.

During my doctoral research I cultivated two Women's Thought Collectives to oversee my exploration of the commercial determinants of alcohol consumption for Australian women in midlife (45-64). The Collectives were inspired by Ariel Gore's pop culture feminist critique of happiness and situated in a heritage of ideas from: contemporary hermeneutics (that we are knowledge, live our histories, and must meaningfully engage with these ontological layers to develop understanding); emancipatory feminist philosophy (that the voices of those with lived experience must be centred to explore how subjectivities, practices and social structure(s) are intertwined); and relational sociology (that post-formal methodologies are needed to explore the tangle of inter/dependent networks buoying agency in everyday life).

I outline the methodology and elaborate how women who participated helped me learn about the different pasts, presents and futures which influenced their non/consumption of alcohol (and other goods, histories, or futures). I reflect on the importance of situated, critical, and collaborative ontological research for a public sociology – and on questions about (claims to) expertise, reality, and truth.

### **Codesign with People from Sanctuary-Seeking Backgrounds: A Reflective Examination**

*Petra Makela, Zoe Given-Wilson*  
(London School of Hygiene & Tropical Medicine)

Codesign has gained broad popularity as a participatory process, yet the varied activities involved can seem confusing, opaque or tokenistic. Enablers for codesign with people from sanctuary-seeking backgrounds are not fully understood. For this marginalised group, participation must somehow overcome looming constraints such as social isolation, linguistic exclusion, cultural shock, and restricted access to resources.

In this presentation, we reflect on the application of theory-informed strategies to codesign, in the realisation of a 6-month project between clinician-researchers and eight people from sanctuary-seeking backgrounds. This work ultimately enabled the creation of a short film that is now publically accessible for others who confront asylum challenges in the UK. We will share a graphic facilitator's artwork (capturing a workshop discussion) and a brief film extract, to anchor the discussion around tangible representations of the codesign processes.

We share reflective insights on factors enabling and constraining codesign as a multi-level phenomenon in a system, an institution, and as a situated practice, by applying Ostrom's four conditions for successful coproduction: (1) synergy of inputs, (2) flexibility, (3) credible commitment, and (4) appropriate incentives.

Findings demonstrate enablers and constraints to participation that are fluid, contextual and individual, and processes of codesign that become as much about collective dialogue as the pursuit of a predefined output. The work presented will offer stimulation for others interested in participatory processes with people from marginalised backgrounds.

## **Race, Ethnicity & Migration 1 - Lecture Theatre A**

### **Intimate Partner Violence (IPV) in Nigerian Communities: Looking Beyond Stereotypical Representations of the Experiences of Nigerian Immigrant Women in the UK**

*Yemisi Sloane*  
(University of Essex)

In 2012, the then Home Secretary introduced the hostile environment immigration policy in the UK as a way of enforcing strict border controls to reduce immigration. For Nigerian immigrant women living in the UK on spouse visas, this has led to experiences of marginalisation, oppression and insecurity where their immigrant status has acted as a visual marker of unbelonging and exclusion, which along with other intersecting inequalities and structures of oppression have shaped their experiences of IPV.

Qualitative interviews were conducted with Nigerian immigrant women in the UK under the current immigration policy to explore the specificity of their experiences and responses to IPV. Findings showed that the women

experienced considerable structural barriers to their safety due to their precarious immigration status but also showed resilience and resistance in the face of marginalisation, violence and oppression. Their accounts belie stereotypical gender, racial and cultural assumptions about the reasons they experience IPV, and their understanding and responses to intimate violence. The findings revealed that Nigerian immigrant women demonstrate highly agentic behaviour by adopting a variety of distinct strategies aimed at challenging the abuse and changing the disadvantaged spaces they occupy. However, despite these strategies of resistance, stigmatizing representations within the British social structure continue to mark their experiences of violence as Black immigrant women.

### **Unintended Consequences? The Impact of State Responses on Migrant Women's Vulnerabilities during the Covid-19 Pandemic**

*Emmaleena Käkelä, Daniela Sime*  
(University of Strathclyde)

The Covid-19 pandemic and related mobility restrictions have posed severe challenges to migrant women's labour, care obligations, safety and well-being. The pandemic has led to heightened inequalities that threaten the moves towards gender equality made globally in recent years (IOM, 2021). Although it has been reported that women and migrants have shouldered the greatest burden during the pandemic (Gotardo and Cymant, 2020), little is still known about how the pandemic has affected women who engage in international mobilities for work, social protection or care duties. Lockdowns and border closures have also provided contexts for rising gender-based violence and exploitation, especially for migrant women with insecure legal status or limited resources. This paper reflects findings from an ESRC-funded study which interrogates how state responses to multiple coinciding crises – the pandemic, rising cost of living and the Ukraine war – have shaped migrant women's vulnerabilities and adaptive responses to new social risks and inequalities. The findings are derived from a transnational study utilising a comparative, intersectional lens (Hankivsky, 2012) in examining migrant women's vulnerabilities and resilience in Brazil, Poland, Germany and the UK. Drawing on documentary policy analysis and expert interviews, the paper illuminates the sociological complexity of migrant women's positionings during and in the aftermath of the pandemic. We tease out the possibilities for developing gender-responsive, intersectional approaches for supporting women involved in international mobilities long-term. We argue for the centrality of understanding migrant women's agency, adaptive responses and strategising in developing policy responses to counter new and emerging inequalities.

### **Care to Join Us? Migration Experiences and the Gender Division of Labour**

*Marion Lieutaud*  
(London School of Economics and Political Science)

Anti-immigration narratives often refer to gender oppression, with gender (in)equality in migrant families taken as the reflection of more patriarchal 'gender cultures'. Yet, empirically, we know very little about the links between migration and the gender division of paid and unpaid labour. Kan and Laurie (2018), who look at the gender distribution of domestic labour across ethnic groups, identify a difference between those who were born in the country, those who immigrated at a young age (1.5 generation) and those who were already adults at the time when they first migrated. Focusing on migrants' gender ideologies, Roeder and Mühlau (2014) also found evidence of a gender-acculturation effect over time. This research investigates a parallel hypothesis: building on relative resource theory, I find that the life-course circumstances of migration play an important role in setting up power balances in couples, which in turn durably impacts their gender division of labour – a theoretical approach that treats migration and mobility processes as both gendered and gendering (Pedraza 1991). Drawing on survey data from Understanding Society (UK, 2009-) and Trajectoires et Origines (France, 2008-2009, 2019-2020), I employ sequence analysis to build a typology of union-migration trajectories, and test the association between these union-migration trajectories and different degrees of gender-specialisation in couples. I show that, when it comes to gender dynamics around the distribution of unpaid housework, care work and paid work, how and when in the life-course women migrate matters more than where they came from or who they partnered with.

### **Using participatory methods to create meaningful dialogue on humanitarian medical in Lebanon**

*Molly Gilmour*  
(University of Glasgow)

Lebanon hosts the largest number of refugees per capita in the world. The conflict-affected state has experienced compounding shocks impacting public health. The country is now reliant on international aid organisations. This research used participatory methods to explore new ways of delivering international medical aid with refugees and aid agency staff. The promise of participatory approaches in supporting patients and healthcare workers to understand and map experiences and perceptions of services is well documented in the 'Global North', yet little is known about how such approaches could improve the lives of some of the world's most marginalised in the Middle East and North Africa (MENA), a region grappling with displacement due to war and the climate crisis. This study was conducted with Syrian refugees who access Medicine Sans Frontier (MSF) services for paediatric thalassaemia and MSF staff, in collaboration with an independent Syrian researcher. Methods included audiodiaries, interviews and codevelopment groups. In this paper, I set out how the participatory research design facilitated meaningful dialogue between patients, staff and researchers and generated understandings of the healthcare needs and expectations of Syrian patients. At a time when the humanitarian aid sector is facing questions about legitimacy, funding and accountability, participatory approaches offer an essential tool for the sector to redesign services, decentre power and dismantle discrimination. Enabling refugees to play a central role in design of services can help humanitarian aid agencies to mitigate inequities perpetuated through the delivery of lifesaving medical care they offer to the world's most marginalised.

## **Race, Ethnicity & Migration 2 - Room 3.211**

### **Formations of Class, Race and Empire: Histories of Slavery in Elite Schools in the UK**

*Sol Gamsu, Jason Arday*  
(Durham University)

Elite schools in the UK are bound to the history of the British Empire. In this paper we examine the material ties between these schools and the slave trade. We combine a range of sources to examine which educational institutions and their alumni have substantial economic and cultural links to slavery. We find two principal forms of connection, firstly through the sources of income of boys attending the schools and secondly in donations and foundations of schools using income from the slave trade. Drawing on data from the Legacies of British Slavery dataset we show that the schools with the largest numbers of alumni benefitting from the slave trade are the most traditionally prestigious boys private schools. This aligns with accounts suggesting that plantation owners in the Caribbean frequently educated their sons at major private schools (Williams, 1944; O'Shaughnessy, 2000). To trace the links between founders and private schools we examine the histories of several secondary schools that were either founded by or received substantial donations from slave-owning families. Combining these histories we provide a theorization of the relationship between elite education, class formation and slavery. We argue that exploitative and violent forms of capital accumulation have been and remain central to the formation and maintenance of elite educational institutions.

### **Financial Logics of Abstraction Rooted in Intimate Knowledges of Violence: Insurance of the Trans-Atlantic Slave Trade in the City of London the Late 18th and Early 19th Century**

*Alexandre White, Pyar Seth*  
(Johns Hopkins University)

So often when we think of the violent histories of slavery, we turn our attention most quickly to those sites of constant unceasing and spectacular violence, the slave castle, the ship, the plantation and not to the sites of exchange and finance that allowed these violences to perpetuate. While much has been written on the quotidian violences of slavery far less work has considered how these violences were perpetuated by, as well as produced from the abstracted financial processes that the trans-Atlantic slave trade relied upon to make it a viable business practice. Through an examination of novel archival materials from Lloyd's of London this paper examines the intricate familial and business relationships necessary for the maintenance of the slave trade through the underwriting of the risks associated with slaving ships and the human's trafficked within them. This paper argues that underwriters, brokers, and ship owners had direct and first-hand knowledge of the violences of slavery and were intimately tied to many aspects of the slave trade more broadly. Not only this, but the insurance of the slave trade also required complex trans-Atlantic business and familial ties and complex financial systems and practices that should make us reconsider how we periodize financialization in capitalist world systems.

## **Thinking from Haiti: The Racial Politics of Citizenship, Anticolonial Imagination, and the Struggle for the Human**

*Ricarda Hammer*  
(University of Michigan - Ann Arbor)

Sociology traditionally starts genealogies of political modernity from the French Revolution. Instead of locating political power in the monarch or God, French Revolutionaries instituted political power in the modern construction of “the people,” giving rise to “the citizen” as an ideal for political equality. At the same time, numerous scholars have noted the gendered, racial, and imperial occlusions of the French Revolution, most importantly, the repression and silencing of the concurrent revolution of the enslaved in France’s most important colony of the time: Saint Domingue. But rather than pointing to the limitations of the revolution, this paper asks: What would happen if we begin our understanding of political modernity from the historical experience of Haitian revolutionaries? It proceeds in three steps: First, it specifies that for Haitians, the political problem to overcome was not to overthrow absolutist power, but racial slavery, colonial rule, and plantation capitalism. Second, it examines different approaches within the Haitian Revolution to overcome these power structures, including that of Toussaint’s egalitarianism, Dessalines’ Black humanism, and the peasant revolt. Finally, the paper examines how external constraints denied many of these political approaches. I conclude by demonstrating how citizenship politics fails to address racial and colonial domination, while pointing to alternative approaches. Building on Du Bois’ Black Reconstruction, the paper joins a rising postcolonial sociological literature that begins from subaltern perspectives to build new genealogies of freedom in the modern world.

## **Empire and Subject Peoples: Herbert Adolphus Miller and the Sociology of Domination**

*John Holmwood, Jan Balon*  
(Centre for Science Technology and Society Studies, Institute for Philosophy, Czech Academy of Science)

In the light of the BSA Conference theme, Sociological Voices in Public Discourse, this paper will set out the arguments of the forgotten North American sociologist, Herbert Adolphus Miller (1875-1951). Miller’s intellectual trajectory begins from a critique of race relations in the US and dominant arguments for the assimilation of immigrants. He argues strongly against colonialism and empire and proposes a new global order (and global sociology) based on the revolution of ‘colored peoples’ against oppression. His arguments are unique among White sociologists of the period in understanding race relations to involve systematic oppression and to be associated with colonialism and empire. His analysis of the break-up of Empires in Europe in the aftermath of WW1 looked forward to end of European Empires beyond Europe and has a particular salience for our own time with the re-emergence of Russian irredentism and ethno-nationalism elsewhere within Europe, including within its former Imperial powers.

# **Rights, Violence & Crime - Room 4.205**

## **Special Event – ‘Negotiating a long and winding road’: Developing Platforms for Social Justice and Change for People with Complex Disabilities ‘Trapped’ in Social Care**

*Mike Chase*  
(University of West of England, Bristol)

Drawing on personal narrative and an ecological lens (Bronfenbrenner, 1994), the platform will highlight the types of challenges which thwart the pursuit of liberty, independence and social justice for people with complex disabilities ‘trapped’ in inappropriate social care facilities. In addition, it will be an opportunity to network and share experiences, strategies, and other resources for those struggling to have their voices heard and their human rights upheld by Local Authorities.

We anchor discussion in a summary of how friends and family have battled for seven years for Derek (a man with complex disabilities) to move out of a residential assessment facility. Our narrative starts with the systemic and attitudinal barriers that distorted and dismissed our initial Local Authority human rights complaint in 2018, and transcends to the current time. While our journey included a successful but gruelling appeal for justice and recognition via the Local Government & Social Care Ombudsman (LGSCO; see final and full decision: <https://www.lgo.org.uk/decisions/adult-care-services/assessment-and-care-plan/19-003-437>), two years on, Derek remains ‘stuck’ in the same facility. We aim to deepen our understanding about why this is, and what can be done to initiate essential social change for Derek and similar others.

With an eclectic panel of voices from 'Experts by Lived Experience', Sociology, Community Psychology, the LGSCO and legal advocacy practitioners, our discussion will specifically aim to:

Highlight how macro societal and political structures (such as austerity and neoliberalism), collide with practice policy frameworks, attitudes and loyalties to exacerbate the human rights challenges for Derek (and similarly vulnerable people).

Share experiences, strategies and signpost support resources (such as the LGSCO and legal advocacy services) which can help people to respond to these challenges.

Initiate platforms and support networks that can help vulnerable people and their families who do not have the resources to challenge their Local Authorities.

## Science, Technology & Digital Studies - Room 2.219

**“The government’s response to the pandemic was to implicitly codify monogamy and nuclear families into law”: A Multi-method Study of the Experiences of Men Who Have Sex with Men during the UK COVID 19 Pandemic**

*Ben Light, Lisa Garwood-Cross, Jamie Hakim, Kia Hinds, Rachel Katz, John Mercer, Karenza Moore, Michael Upton*  
(University of Salford)

Engaging experiences of the minority group of men who have sex with men (MSM), our large-scale multi-method project provides insights into their approaches and responses to public health messaging and law during the UK COVID 19 pandemic from 2020 to 2022. More specifically our focus is upon dating and hooking up via digital and physical means. This group are an interesting case in point due to the sexual cultures that are popular (though not universal) in relation to their use of hook up apps, and as related to their engagement with public sex. Our combined approach of traditional and digital methods included the analysis of policy and guidance aimed at MSM provided by sexual health organisations and dating and hook up app companies, and also walkthroughs of key apps to ascertain the shape of messaging and its uptake. We also ran four online surveys totalling over 1400 responses of MSM experiences of the pandemic and collected 500k pieces of Twitter data as generated by sexual health organisations and dating/hook up app companies. Themes covered include the interpretation of, and responses to: government messaging, attempts at public health messaging within hookup apps, and cultures of hooking up during the pandemic in the physical environment and in a digitally mediated fashion. Our work points to a complex picture of engaging (or not) in sexual activity of different forms at a time when close personal contact was variously restricted, and the shifting personal and sexual ethics associated with this.

### **Ethical Interventions in “Smart Care” from an STS Perspective**

*Christine Hine*  
(University of Surrey)

This paper reflects on a research project involving the author, a sociologist, exploring everyday understandings of ethics among those involved in an initiative to use artificial intelligence within remote monitoring of people living at home with conditions such as dementia. The project was an interdisciplinary collaboration between the sociologist as principal investigator and a machine learning specialist leading development of the system. As a sociologist of science and technology I am predisposed to scepticism towards claims made for technological innovations and expect to take a critical stance on assertions about technical capacities. The paper reflects on tensions experienced as I moved between different spaces, conducting interviews with researchers and developers, healthcare professionals and service users and carers. I found myself navigating critique and collaboration as I moved, adapting to different languages and concerns in each space and concerned that voices in each space should feel heard and reflected in the research. Ultimately, some of my own sceptical voice was silenced as I became a conduit aiming to help otherwise siloed voices to be heard across boundaries and to make actionable contributions to the work of development. As I negotiated a collaborative effort that aimed to enrich rather than undermine the project, I also found myself making choices about the language to use and espousing formulations such as “smart care” that I might otherwise be seeking to interrogate. The paper concludes with reflection on these experiences in the light of existing literature on STS and the productive tensions of interdisciplinary engagement.

## **Tracking Reproduction: The Relationship between Digital Data and Fertility Knowledge Production**

*Alina Geampana*  
(Durham University)

The Femtech industry has grown massively in recent years, with a projected US\$50 billion valuation by 2025 (Kressbach, 2019). Fertility tracking technologies (FTTs) constitute one of the largest segments of this market. These either take the form of digital applications (commonly referred to as ‘apps’) where users input relevant data or wearable monitoring devices. FTTs give users algorithmic predictions about their fertile windows. Millions of women use such technologies to track their fertility and manage their reproductive health. Technology companies now use refined algorithms that generate an unprecedented amount of data about user fertility patterns and associated health conditions. However, the sector remains largely unregulated and we have little knowledge on how fertility algorithms are developed, how the data collected are used by companies, accessed by researchers and provided by users (Epstein et al., 2017; Gambier-Ross et al., 2018; Lupton, 2018). Informed by an analysis of key documents and secondary sources, this paper argues that FTT datafication processes are changing how fertility knowledge is produced. In particular, it analyses the uses of data in regulatory processes as well as fertility and health research more broadly. In doing so, it draws attention to previously unexplored consequences of the proliferation of FTTs. In its conclusion, the paper explores potential pathways towards maximizing beneficial uses of FTTs and the vast amount of data that they generate.

## **Social Divisions / Social Identities 1 - Room 1.218**

### **Higher Education is not a Handsome Prince: Losing our Voice as Working Class Academics?**

*Su Jones*  
(Aston University)

A recognition of academics from working class backgrounds as ‘Cinderella’ has been discussed for some time within sociological circles, along with the challenges faced by academics from working class backgrounds. Working class academics are usually presented as success stories, rescued by prince Higher Education from our humble beginnings and that is where the story ends. Continuing the fairy story metaphor, are working class academics like the Little Mermaid who lose their voice when they enter the new land? Neoliberal ideologies promote that education at best is a levelling force, but also gives sense that education can save people from the pit falls of class. This paper contests the ideology that as the working class we need to be saved and discusses the presumption that as academics we leave our working -class culture and identity behind. I will discuss how academia as a performative space constrains working class identity, so to what extent is working class identity and voice lost within higher education?

### **Pathways to Work for Muslim Women**

*Asma Khan*  
(Cardiff University)

British Muslim women are more likely to face labour market disadvantage than women of other religious belongings (Heath and Martin 2013; Cheung 2014; Khattab and Hussein 2017). This disadvantage is particularly marked in the case of economic inactivity, the modal labour market outcome for Muslim women since their large scale migration to Britain from the 1960s.

Muslim households are more likely to be in conditions of poverty than those of other religious groups, the economic inactivity of Muslim women is likely to be a driver of this disadvantage (Heath and Li 2015). Furthermore, poverty and low socio-economic status are associated with a range of mental and physical health problems (Mental Health Foundation 2016). It is therefore important to address barriers to labour market participation among Muslim women.

The voices of Muslim women themselves are markedly under-represented in the identification of barriers to economic activity in the predominantly quantitative field of the study of ethno-religious inequalities in the labour market, and in policy discourse on the topic.

In this presentation I will present findings from an ongoing impact project that seeks to address barriers to economic activity that were identified by Muslim women in qualitative research. I will share quantitative and

qualitative findings from the project which involves the development of a programme of workshops to provide practical support for Muslim women who are considering joining, or re-joining, the labour market, and social support to boost confidence and create a space for mutual encouragement.

### **Class Consciousness of Platform Workers: A Comparative Study of Food Couriers in England and Germany**

*Alexandra Seehaus*  
(University of Leeds)

While the working conditions and organizing of food couriers is widely studied (Cant 2018), the beliefs, perceptions and identifications of these workers have not been the focus of empirical research, and few researchers systematically applied a class perspective when investigating precarious platform workers.

This research investigates what awareness platform food couriers have of the class relations that shape their working and living conditions, and how this awareness is mediated.

To do so it uses the concept of class consciousness, which is here generally understood as a set of individual perceptions, beliefs and identifications regarding their socio-economic position within society which develops over the life course and is based on the interplay of work and life experiences (see Mann 1974; Wright 1985, 2000; Gurin 1995). It is asked whether and how these workers (1) experience inequality, (2) make sense of social inequalities and their own position in relation to that of others, (3) identify collectively, (4) perceive and legitimize social conflicts and (5) envision alternatives and belief that egalitarian change is desirable and possible?

The research is based on (so far) 25 in-depth interviews with couriers in Germany and the UK which were analysed following the coding system of the Grounded Theory (Glaser 1978, Hadley 2019).

The presentation offers insights on the complex biographic reasons why people come to work as food couriers in the first place. Further, preliminary findings are presented on the food couriers experience of inequality and their perception of class conflicts.

### **'Doing Equality, Diversity and Inclusion' at the Intersection of Gender and Race**

*Shaminder Takhar*  
(London South Bank University)

This paper examines the process of creating awareness, forming allies, hearing the trauma of racism, and the importance of creating spaces to discuss important matters such as microaggressions and decolonising the curriculum. Universities are institutions where knowledge is created with the potential to influence policy, therefore it is important to examine how equality, diversity and inclusion work was 'done' in the context of the pandemic and racism. Because EDI work is predominantly done by women of colour, an intersectional analysis is key to how the collision Covid-19 and #BLM has unearthed deep set racial inequality which has led to demands for change on a global scale. This paper draws on political events and discusses the labour involved in 'doing EDI work' on top of academic work to ensure institutional accountability. At institutional level, acknowledging racism exists is the first step towards doing something about institutional racism. The issues that were being discussed existed prior to #BLM for example, the lack of black academic staff, low numbers of black professors, the ethnic pay gap, harassment and bullying of black staff, progression and attainment experiences of black students and the need to decolonise the curriculum.

These issues can only be successfully addressed if the voices of the oppressed are listened to, if there is institutional accountability and if leaderships are committed to racial equality, effective communication and an inclusive strategic post pandemic vision.

## **Social Divisions / Social Identities 2 - Room 3.209**

### **Special Event – Interrogating the Politics of Social Mobility**

This session critically interrogates the changing social mobility agenda of recent years in the UK to consider its language, policy, institutions, politics and effects. How might we understand the uses and abuses of the

contemporary social mobility agenda? How should sociology engage with it?

The session involves short 10 minute 'position papers' followed by discussion between the panel and people in the room. The papers are short in order to maximise discussion time.

*Jo Littler*  
(City University, London)

This paper considers how social mobility has been harnessed and developed by recent Conservative governments. It argues that social mobility has become re-articulated as part of a political agenda which can broadly be understood as 'anti-equality'. This agenda involves conspicuously high-profile roles for select 'model minorities' and women; an emphatic discourse of levelling up and/or social mobility; and a marked increase in national authoritarianism. Its key feature is that it specifically attacks accounts of structural social inequality and any infrastructure set up in the years of social democracy attempting to address it. Instead, the anti-equality agenda deploys a 'pass the parcel' rhetorical system, one that erratically reassigns 'blame' for inequality whilst simultaneously unpicking the socialised infrastructures that were attempting to deal with it.

*Sam Friedman*  
(London School of Economics)

In this paper I reflect on my experience as a Commissioner on the UK Social Mobility Commission (SMC) between 2018-2021. While I highlight some limited positive developments from my tenure, including the SMC's role in raising awareness of class ceilings and class pay gaps in the workplace, I also reflect on my frustration and sense of personal failure at being unable to disrupt the narrow focus on equality of opportunity flanking the SMC's work. I conclude by cautioning that current organisational social mobility agendas often act to obscure how employers are implicated in wider societal patterns of class inequality. A more productive approach, I suggest, would be for the 'class agenda' in the professions to focus not just on mobility but more broadly on class inequality – using the blueprint of the 'Socioeconomic Duty' set out in the UK Equality Act 2010.

*Sol Gamsu*  
(Durham University)

What should sociology's engagement be with the Social Mobility Commission? Under Birbalsingh the SMC has taken an authoritarian turn aligned with broader culture war attacks on education. Even prior to this, the SMC's agenda was riddled with contradictions. Does sociology's focus on social mobility restrict our scope for conceptualising society and alternatives to it? Social mobility pins sociology to the constant analysis of the formation of the professional and managerial classes. Does this prevent us from reflecting on the role of the middle and ruling classes in reproducing forms of violence? Should we use the current conjuncture to re-appraise the sociology of social mobility?

*Nicola Ingram*  
(Manchester Metropolitan University)

In this paper I discuss the emptiness of 'social mobility' as a political agenda through a consideration of the language used by policy actors. I unpack the rhetoric of social mobility and its focus on unlocking 'opportunity' and 'potential' and argue that these words are utilised to generate active images of equality that operate to placate the need for action to be taken. I trace the use of this language through policy documents and political speeches from the 2010s to the contemporary moment, highlighting that the genesis of current framings of levelling up are located in 'social mobility' and share its ideological commitment to individualising inequality.

## **Sociology of Education 1 - Room 1.219**

**Special Event – Populism, Authoritarianism and the Re-making of the University: Actors in Higher Education and the Contestation of the Sovereign Subject across Four Different Sites**

*Taylor Hughson*

*(University of Cambridge)*

In different parts of the world, higher education (HE) can increasingly be understood as a testing ground for authoritarian and populist projects that seek to valorise particular conceptions of the nation state's 'sovereign subject'. This 'populist turn' and its impact on HE demand novel approaches to understanding the politics of our moment, and the ways individuals and collectives within HE are shaped by, attempt to shape, or are otherwise implicated in, the new forms of governing rationality being deployed within universities. Drawing upon transnational ESRC- funded research on HE and 'crises' this panel examines HE as a novel 'problem space' constituted by a tension between the idea, often propagated by the state, of HE as a site for re-imagining populist forms of national sovereignty, and the epistemic attachments of scholars, activists, students and other critical subjects in the modern academy. In particular, we explore these 'testing grounds' and 'problem spaces' in HE by examining the relationship between populism and HE across different sites: Turkey, Syria, Hungary, and the UK.

In so doing, we make three major contributions to our sociological understanding of the relationship between HE and populism. Firstly, drawing on Arendt, we theorise a novel understanding of authoritarian populism, presenting it both as a contemporary political phenomenon and a modality of colonial and post-imperial articulations of power and governance. This framing excavates how populism thrives on reified divisions between legitimate and illegitimate subjects of the nation which serve to divide HE constituencies. Populism is thus understood as a mechanism through which particular groups identify themselves as the 'sacred' historically-legitimate voice of the nation standing against a profane 'other' that threatens the moral voice of the university and the state itself. In the global present, questions about freedom, the 'sovereign subject', and knowledge-making in HE could not be more pertinent as debates about subjecthood, legitimacy and knowledge move centre stage in national electoral politics.

Secondly, the panel examines how populist political projects negotiate the identity of the national 'sovereign subject' in educational spaces. Through examining student activism in Hungary, the framing of students as transgressors in the UK 'free speech crisis', and the experiences of exiled scholars from Syria and Turkey, we reveal how the cultivation of particular meanings of political citizenship through HE is increasingly central to the state's project, taking priority above the cultivation of forms of 'economic citizenship' which dominated HE reforms in the 1990s and 2000s.

Finally, we explore imaginaries for alternatives to the current political status quo. By elucidating how exilic Syrian and Turkish scholars re- imagine the subject position of the 'implicated postcolonial intellectual', and considering how sociologists in the UK can rethink the implications of state political projects on their own knowledge-making, we examine the political possibilities of what Honig describes as a more 'agonistic' politics in HE. Such a politics, we argue, would allow HE to be a space open to more vividly democratic contestation, rather than the narrow and contorted space it risks becoming if increasing state capture of universities is to continue.

*Elizabeth Maber*  
*(University of Cambridge)*

The landscape of Hungarian Higher Education (HE) over the last decade represents a battlescape over populist ideals (see the Democracy Institute, 2022) and a strategically designed conservative push towards more patriotic forms of HE enacted through bureaucratic and technocratic reforms for centralised control. More than a decade of regime-led intimidation and austerity tactics, partisan infiltration, the hollowing out of HE as a public good (e.g., see Brown, 2015, Honig, 2017) and wider xenophobic trends have positioned HE as a testing ground for energising state experiments that endorse a conservative Christian 'global right' cultural mandate. In particular, the forced exile of the CEU to Vienna, the culling of Gender Studies departments (Peto, 2018), the privatisation of large quarters of the HE sector under a thinktank foundation (Geva, 2022), and the partisan 'moral' take-over of the cultural organs of the state are just some stark examples of a strategically cultivated nationalist imaginary designed to both evoke 'Hungarianisation' (Heller, 2017; Turda, 2016) and create a new frontier space in 'Eastern Europe'. Taken together, these political pressures point to modern Hungarian HE as a 'problem space' (Scott, 1997) for re-imagining national sovereignty grounded in moral economies of illiberalism that lay claims to 'Hungarianisation' as a moral good and a sacred way of life. As such, HE students have named this contemporary moment the 'funeral' for critical intellectualism in higher education.

Accordingly, we turn to the realm of student politics as a site for comprehending the task of politics and governance and the cultivation of conflicted cultural meanings of citizenship – both its formal and informal dimensions. Such a focus reveals competing strands of conservatism, liberalism, and the anarchist-inspired Left, as students both enact and contest various rituals and modalities of political life, 'academic fantasies', and

overlapping sovereign claims that reveal 'lines of interiority' within the institution's own conception of itself (Dillabough, 2021: 9). Drawing upon interviews with student activists from the 2021 University of Theater and Film Arts (SZFE) Occupation, this paper illustrates how students contend with the inability of the rituals of 'the Left' (i.e. mass protest, occupations) to achieve the systemic change they aspired for in the realm of HE and politics. Within these political struggles, competing 'academic fantasies' and notions of publicness arise as students are forced to contend with the "bureaucratic machinery of modernity, and paradoxes of liberal democracy" (Dillabough, 2021 p2). These micropolitics illuminate a battlescape of contested notions and claims to justice, ethnonationalism, sovereignty and state-making that undermine and challenge the prevailing image of student unity and solidarity. Finally, we will demonstrate how such moments of mass resistance and their subsequent failure yield a loss and mourning for meaningful political life itself and the possibility of natal thought and action (see Arendt on the Promise of Politics, 2009) leading to uncertainty on the future of HE as a site for critique and free thought.

*Simina Dragoş*  
(University of Cambridge)

Education has become a 'problem space' (Dillabough, 2021), where increasingly authoritarian and populist state politics play out. In the United Kingdom, the so-called "free speech wars" in universities have become a central domain within which the state and other powerful actors seek to develop and maintain a particular populist understanding of the British nation after Brexit, and to articulate and enforce a biopolitical conception of the projected nation state's sovereign subject - the conservative elite white male (see Virdee & McGeever, 2018). Through a critical discourse analysis of how students are constructed in British right-wing media publications and in key government speeches and legislation from 2012 to 2022, this paper offers a detailed analysis of the way the 'free speech' project seeks to address a perceived crisis of social reproduction through higher education. We argue that the white, conservative elite's concern is to ensure that its valued ontological, epistemological and ideological position is defended and strengthened even within a nation undergoing significant demographic and cultural change. In this context, the manufactured 'free speech crisis' is a placeholder for a deeper 'white anxiety' over the reproduction of elites.

Drawing on the sociology of race and education, we show how both the 'free speech' discourse developed and promulgated by the press, as well as the paradoxically authoritarian defence of 'free' speech emerging from the government, act to ensure that higher education in England remains what Sriprakash and colleagues (2022) term the "epistemological domain of whiteness". Understanding social reproduction in this way, i.e. not just in a Marxist sense but also as intimately concerned with the transferal of notions of culture and social superiority (cf. Hall, 1996), reveals the university as a site where racial modes of populism are enacted: a 'free speech crisis' is manufactured whilst higher education autonomy is under threat. We therefore end with a call for sociologists of education to ensure that they are fully attending to the way in which 'crises' in this political landscape impact upon the sites and conditions of their own knowledge production. Although it is important that sociologists address the crises facing us on a global scale, it is also imperative that they attend to the university environment itself, as scholars and as activists (Apple, 2016). It is only by critiquing and challenging the increasingly constrained places universities are becoming that we ensure future generations of students are equipped with the capacities to re-make the world(s) they are entering.

*Jo-Anne Dillabough*  
(University of Cambridge)

If self-reflexive critical postcolonial intellectuals view themselves as implicated in machinations of power beyond their control, then arguably such recognition should produce political subjectivities and political actions that seek to operate beyond the confines of the academy. This recognition itself would generate a striving towards alternative forms of knowledge production, 'epistemic attachments' and 'public belongings' which engage diverse communities (academic, social, political, activist) driven by a desire to address global injustices. Drawing upon interview data collected from Turkish and Syrian scholars living in exile in Europe and the UK, this paper explores the different ways in which implication is navigated by exiled scholars who carry first-hand experience of conflict, detainment, and forced displacement in authoritarian regimes.

Revealing the different 'problem spaces' the postcolonial exilic intellectual inhabits and the temporalities of injustice they grapple with in navigating power, crises, and the modern academy, we seek to demonstrate more concretely the conceptual specificity and analytical purchase of the 'implicated postcolonial critical intellectual' —in contradistinction from the institutionalised authorial assertions made by those who live within the governing

rationales of the 'reasoned' academy. Our data suggests that the figuration of the implicated intellectual is not one grounded in a battle over competitive memories of political or historical legitimacy but one that recognizes the incommensurable character of historical experience. Yet these figurations are not free from paradox and contradictions. How, we might ask, does or can the subaltern exilic scholar speak in the contemporary academy and what forms of implication are possible to express?

## **Sociology of Education 2 - Room 3.212**

### **Surfacing Silenced Voices and Epistemic Erasures via (Post)Colonial Library Legacies and Decolonial Sociological Imagination at the University of Sussex**

*Alice Corble*  
(University of Sussex)

The recent decolonial turn in sociology has developed in parallel with many related social science and humanities disciplines, including Library and Information Sciences/Studies (LIS). These debates often take place in intellectual echo chambers and rarely bridge the gaps between disciplines or, more importantly, between theory and practice. As an early career cultural sociologist of libraries, librarian, and grassroots activist, my aim is to bridge these gaps and transform the way in which we think about and act within the Eurocentric neoliberal academy.

This presentation introduces initial findings from my AHRC-RLUK Fellowship which examines the embedded role of Sussex Library and archives in the university's (post)colonial origins, development, and aspirations across its 60-year history. Founding father Asa Briggs described Sussex's original design as pioneering a bold "new map of learning" for epistemic explorers traversing uncharted interdisciplinary territories, conceived in the context of the dismembering of the British Empire and a post-war academic utopianism (Daiches, 1964). A closer look at library and archival collections, knowledge infrastructures, and lived experiences of marginalised subjects buried within the university's institutional memory, reveals a more complicated story.

Via archival research, interviews, and autoethnography, my project applies decolonial sociological imagination (Savransky, 2017) to activating these hidden (post)colonial legacies, exposing how disciplinary and institutional amnesia is reproduced in the service of maintaining academic racial capitalism and so-called 'neutral' repositories and systems of knowledge. I will present emerging themes from my empirical data and signpost key lessons for present activist calls to decolonise sociology, our universities, and their libraries.

### **'I couldn't [relate to] my course, but I knew how to write an essay': Reporting on the Efficacies of the 'Decolonizing the Curricula Toolkit' on the Educative Experiences of Students of Colour in HE**

*Paul Campbell*  
(University of Leicester)

There is a consensus among race scholars of a direct causal relationship between a White and Eurocentric curricula and the 'gap' in degree outcomes between domicile students of colour and their White peers in UK HE (see for example Arday et al, 2021). This has prompted some Higher Education Providers (HEPs) to employ a host of interventions and strategies aimed at racially pluralising and/or 'decolonizing' their taught curricula. Despite this activity, there currently exists little evaluative empirical data on the efficacy of this work.

This paper reports on what is, to our knowledge, the first large scale, mixed-methods evaluation of a university Decolonizing the Curricula Toolkit intervention for improving the outcomes and experiences of undergraduate students of colour in a UK HEP.

Drawing on quantitative performance and qualitative interview data from 79 students (55) and staff (24), the efficacy of the toolkit is measured against its capacity to: (1) foster a stronger sense of relevance between module content and the lives of students from minority ethnic backgrounds; (2) improve the confidence and racial literacy of staff; (3) reduce differences in assessment/award outcomes; and (4) improve levels of satisfaction about their courses among students from minority ethnic backgrounds.

Results indicate that this curricula-focused intervention had a remarkably high efficacy for improving levels of satisfaction and relevance of taught content for students of colour and for improving staff racial literacy. Data also challenges the existence of a direct causal relationship between curricula and award outcomes.

## **Educational Inequalities of the Pandemic Learner: The Differential Impact of the Coronavirus Lockdown on High-Potential BAME Students at a UK University**

*Alexander Hensby, Barbara Adewumi*  
(University of Kent)

This article foregrounds the specific challenges and struggles faced by students of colour during the Covid-19 pandemic. Drawing on a 3-year longitudinal study of 27 high-potential undergraduates of which 19 are Black, Asian and Ethnic Minority (BAME), we analyse the differential impact of lockdown and the transition to remote learning at a British university. Our research highlights the significance of differential resource access on BAME students' development as independent learners, with findings indicating that pre-existing educational inequities have been exacerbated under lockdown conditions. Although lockdown and the transition to remote learning affected students from all backgrounds (albeit to differing degrees), those who had established strong social and study networks in their first year – evidenced by living in shared houses with friends who could mutually provide academic and emotional support – were more likely to retain a sense of relatedness and competence under lockdown conditions. In contrast, those who commuted to campus or retained work and family commitments, felt even more disconnected from the campus and higher education more generally.

Using a framing that combines Bourdieu's (1977) theory of capitals with self-determination theory (Ryan and Deci, 2002; Beachboard et al, 2011), our research foregrounds challenges relating to universities' promotion of the independent learner ideal (Leathwood 2006; Mckendry and Boyd, 2012), as well as cultural and environmental factors which impede BAME belongingness in white-dominated spaces (Arday and Mirza, 2018; Bhopal, 2018; Gillborn, 2005).

## **Lessons Learned: A Case Study of Using Participatory Methods to Encourage Working Class Boys to Engage with RSE**

*Charlotte Rigby, Em Temple-Malt*  
(Staffordshire University)

In 2017, the Department for Education announced plans to revise the existing PSHE curriculum and introduce compulsory, age-appropriate healthy relationships education (SRE/RSE) in state-run secondary schools across England and Wales by September 2020. The government's plans were met with approval across a variety of disciplines, as it is consistently agreed that effective PSHE has the potential to reduce the prevalence of young people experiencing abusive relationships by challenging learned attitudes and behaviours. However, whilst it is recognised that RSE has the potential to break the cycle of domestic abuse, concerns have been raised about boys' engagement. Traditional delivery styles of RSE (such as talk-and-chalk) repeatedly fail to reach and engage boys. This is a particularly prominent issue, especially when boys are from working-class backgrounds or have additional learning needs.

In preparation for the policy change, and to provide schools with a package of tried-and-tested methods outside of the traditional chalk-and-talk approach, fourteen male pupils from a Year 9 cohort in North Staffordshire were invited to take part in a forum theatre workshop with the research team from Staffordshire University. Researchers recorded observations pertaining to the boys' engagement with the theatre workshop. Participating pupils were then invited to a follow-up focus group to discuss their thoughts about the workshop.

In this presentation, we explore our key findings about boys' engagement levels and the ways in which forum theatre not only captured, but also enhanced, this. We also discuss why lad humour, though distracting, is an integral part of successful RSE.

## **Catholic Cultural Heritage Should be the Focus of Debates around Reshaping the Primary School Patronage System in Ireland**

*Michelle Starr*  
(University of Limerick)

This presentation draws upon 28 interviews with parents of primary school-going children in Ireland to argue that 'patron' and 'religion' are the internal logic of schooling, imposing meanings around belonging and admission rules as forms of expression while acting as carriers for the dominant Catholic culture of the school system. Catholic religious practices/rituals are legitimate and normative because they are traditional in the family-way-of-life for the majority of parents. The culture of the primary patronage school system is rooted in

Catholic cultural heritage.

I outline how the national school system historically served to inculcate Catholic social teaching to maintain social order and nationalist ideals in Irish society during the course of the latter half of the 19th century and at least six decades of the 20th century. This historic process is a reminder of the power of Catholic national culture and the pervasive weight of the population majority that is relevant today. The implementation of parent choice in 2012 to reshape the primary school patronage system holds promise for minority belief/no-religion and minority ethnic families. However, the Catholic patron depends heavily on threats of ceasing traditional religious rituals and festivities in defence of divesting to parents' preference - the Educate Together multi-denominational patron. Catholic cultural heritage needs to be the focus of debates around reshaping the primary school patronage system, otherwise, history is repeating itself with the instrumental use of the majority/minority binary in mediating the script of change.

## Theory - Room 4.206

### **Matter in Action: Using a New Materialist Methodology and Analysis to Research Girls' Physical Education Experiences**

*Zoe Jeffery*  
(University of Bath)

Engaging adolescent girls in physical education (PE) has been debated for almost 40 years by researchers in the field of PE pedagogy. Despite significant research and policy efforts, many adolescent girls remain disengaged and report negative experiences of PE. Previous academic studies have focused on how girls learn about their bodies through power relations between themselves, the teacher, and their peers.

Our research adopts a novel perspective by focusing on how the material elements of PE, such as the PE kit and equipment, hold the capacity to affect and shape girls' bodies. We apply Fox and Alldred's translation of Deleuze's conceptual toolkit for ethological inquiry to analyse data collected from four virtual reality co-creative workshops with adolescent girls. This method facilitates an understanding of the relations between human and non-human matter within the event of PE.

The paper highlights the importance of applying material methods to research PE for adolescent girls and advocates using co-creation methodology to give girls the power to transform their experiences. Finally, findings in the study demonstrate that there is more to disengagement within PE than psychological or motivational factors and that affective intra-actions between bodies, spaces, and material objects influence how girls move and engage within PE lessons.

### **Eco-re/productive Labour: Old and New (Feminist) Materialist Perspectives on Everyday Environmentalism**

*Massilia Ourabah*  
(UGent, Belgium)

This paper explores the contributions of old and new (feminist) materialist perspectives for understanding the greening of everyday life, what I call eco-re/productive labour.

On the one hand, 'small gestures for the planet' are being promoted as vectors of environmental change. On the other, they are heavily criticised for being ineffective and neoliberally complacent. Both supporters and critics are focused on effective environmental impact. Here, I contend that this is not all there is to it.

Rather than asking 'how do everyday green practices impact the environment?', I turn the question on its head and ask 'how do global environmental concerns impact the mundanity of everyday life?' In other words: how do large-scale, vertiginous insecurities (arguably the largest there are, about the potential end of Earthly life as we know it) translate into trivial acts of daily re/productive labour?

Informed by ethnographic work with French families, I argue that 'everyday environmentalism' speaks to the ways practitioners navigate a life lived in an impending, when not already tangible, environmental crisis. Tying knots between old and new feminist materialisms, I argue that: first, green practices should be considered eco-re/productive labour; secondly, this is an affective and more-than-human labour in which one learns to relate differently to the materiality of their world. This labour is necessarily contradictory as it materialises vital-and-

deadly relationalities in early 21st-century capitalism. In this regard, new (feminist) materialist perspectives open alternative avenues between complacent praises and dismissive critiques of 'small gestures' environmentalism.

### **'We' have always been cyborgs: Haraway and Braidotti, Posthumanism and Social Justice in the Capitalocene**

*Nick Fox*  
(University of Huddersfield)

A new materialist and posthuman ontology challenges the often-unquestioned essentialism of 'the human' as individual (that is, indivisible) and bounded. This paper sets out an alternative ontology of bodies as always already cyborg-assemblages, constituted from a flux of organic and inorganic, natural and sociocultural materialities.

Building upon the incisive scholarship of Donna Haraway and Rosi Bradiotti, this cyborg ontology substitutes the modern privileging of the 'human' subject and 'humanity' in both humanities and social sciences with the more-than-human materialism of 'posthumans' and 'post-humanity'. Unlike the unifying concept of 'humanity', posthumanity is marked by diversity, difference and becoming. Moreover, it acknowledges that in place of the unifying 'we' of humanity, there are immense inequalities between posthumans in terms of dis/advantage, rights and opportunities. On the other hand, posthumans are far more 'porous' than is allowed for in humanist ontologies.

This re-framing of the cyborgised posthuman sets the scene to critically assess the boundary-work erected in capitalist societies by dualisms such as nature/culture, human/non-human, animate/inanimate. These dualisms have separated the human body from other matter, enabling the natural environment to be considered as an inert resource for capitalist exploitation. The new materialist dissolution of a dualism between human and non-human matter is the first pillar for a critique of extractive capitalism; an acknowledgment of the disparate capacities of the cyborgised posthuman and the inequalities that extractive capitalism generates is the second. The political implications of this analysis for environmental sustainability and climate change policy are discussed.

## **Work, Employment & Economic Life - Room 2.218**

### **Barriers for Women in SMEs Cutting Across Borders: A Systematic Literature Review on The Position of Women in SMEs (2000-2021)**

*Martina Topić, Anastasia Konstantopoulou, Teela Clayton, Mary Leung, Emma Heron, Karen Trem, Christine Carbery, Joy Ogbemudia, Martel Reynolds, Tanbeen Mahtab*  
(Leeds Beckett University)

Research continually shows that women face barriers and exclusions, however, the existing research seems to be mainly concentrated on organisations generally or corporations. This paper analyses available research on women and SMEs in a period from 2000-2021 to explore to what extent existing literature explores the position of women in SMEs and what further research is necessary. The analysis focused on research published in women and gender journals. Thematic analysis has been conducted on 110 identified articles divided into two decades, 2000-2009 and 2010-2021. Findings show that barriers constitute the main theme that runs through existing research with women reporting societal, cultural and institutional barriers, as well as lack of confidence, a different approach to working and/or running businesses, masculinities and the lack of training and skills. The existing research is largely international, and these themes run through the whole corpus of analysed research showing a global issue women face in SMEs, particularly women entrepreneurs. A research gap that derives from this study is the experiences of women employees in SMEs as the vast majority of the literature focuses on women entrepreneurs. The study sheds a light on the lack of understanding of the position of women in SMEs from an organisational perspective.

### **'It's an old boys' club': The Making of Alternative Forms of Business Support for Migrant and Refugee Entrepreneurs in the UK**

*Maria Villares-Varela,Carolynn Low*  
(Department of Sociology, Social Policy and Criminology University of Southampton, UK)

The increasingly extensive research on migrant and refugee entrepreneurship has demonstrated that there is an enduring disconnection between the needs of entrepreneurs to set up and grow their businesses and the limited and exclusionist offer available (Ram et al., 2013). These limitations compound the already key barriers that migrant and refugees face when entering entrepreneurship. The scarce business support available has been reduced even further in a post 2010 Britain as a consequence of the cuts put in place as part of the austerity measures. In addition, the available support is at times perceived by migrant and refugee entrepreneurs as catering mainly the white, national middle-class male business leaders. Drawing on interviews with migrant and refugee entrepreneurs (n=20) and support organisations (n=10), we argue that this lacuna of business support has been filled by alternative sources of business support such as community mentoring networks, informal/social networks, churches, charities and online/social media channels, against the backdrop of neoliberal (post)austerity Britain. Employing a contextual approach (Welter, 2011) to analyse migrant and refugee entrepreneurship, this chapter critically engages with debates in migrant entrepreneurship and business support, by showing how the recent shifts in the support provision feeds further fragmentation and unequal access to resources for vulnerable groups whilst simultaneously fostering the emergence of new support networks across different communities.

### **Made in Italy by Chinese: A Sustainable Idea for Ethnic Entrepreneurs in the Prato Fashion Industry?**

*Yintan Fan*

*(University of Essex)*

Chinese entrepreneurship and investment outside China's mainland is a growing global phenomenon, marked by networks of Chinese emigrants and visitors spread throughout Europe, grouped in regions like Prato, Italy, where an increasing number of Chinese merchants work in the textile, apparel and fashion areas. Besides the luxurious Italian brands, Chinese migrant entrepreneurs have converted Prato into a fast fashion manufacturing centre and one of the largest wholesale networks in Europe. Yet comparatively little is known about the subjectivities, business habits, transnational affinities and identities of Chinese merchants and traders who work either for short or long periods in Europe.

Especially since the pandemic, challenges such as skilled labour shortage, global economic recession and industrial transformation have been bottlenecks in ethnic entrepreneurship. How do Chinese migrants cope with local society and the global market regarding their business management strategy? Through semi-structured interviews and observations in Prato, the article aims to find sustainable approaches to the fashion industry development from different actors such as suppliers, manufacturers, fashion company owners and Logistics providers. The national brand "Made in Italy" can be regarded as a symbolic capital which needs collaboration from both locals and migrants. Therefore, Social capital should be shared not only inside the migrant community but also needs to expand to the local society to formulate a wider and stabler social cohesion against crisis and challenges.

### **What Difference Does it Make? Employee Ownership through Radical, Pluralist and Unitarist Perspectives**

*Jonathan Preminger, Dimitrinka Stoyanova Russell*

*(Cardiff Business School)*

Can and would employers make jobs better? Sociologists and management scholars have been debating this under three main approaches. The radical one argues that this will never happen voluntarily while a more balanced pluralist approach views the employment relationship as a 'structured antagonism' (Edwards 1986), the key to which is regulation. With the rise of HRM in the 1980s, a unitarist approach started claiming shared employee-employer interests.

The recent growth of employee-owned (EO) businesses stimulated by the 2014 Finance Act is a particularly interesting development here. If employees own the business, they will have more power to shape and improve their jobs. With the increase of employees' decision-making power at the top of the organisation, increased democracy and access to profits, such alternative ownership structures promise significant positive change. On the other hand, critical scholars are sceptical: is EO is yet another way of masking the unitarist premise of shared interests while shifting the responsibility towards employees?

To explore whether such an alternative can achieve what HRM did not, since it changes the very premise of the employment relationship, we look into the motivations for and implications of transitioning to EO. We draw on twenty interviews with key players in a variety of EO companies and a qualitative case study. It appears that EO can make a difference but only to businesses which were or aspired to be good employers and provide decent work.

# PAPER SESSION 5

## 13:30 - 15:00

### Cities, Mobilities, Place & Space - Room 4.211

#### **Sense and (Museum) Sensibility(ies)**

*Clara Cirdan*  
(LSE)

The paper is part of my doctoral thesis on the topic of staging cultural democracy in museum spaces, focused on how museum cultural exchanges challenge, reproduce and create the idea of 'cultural democracy'.

The thesis is based on fieldwork (ethnography and research action) done within a contemporary gallery in a coastal town (Margate, UK), which embodies the 'temple museum' (Cameron 1971), and the Migration Museum (London, UK), that stands for the 'forum' museum (Cameron 1971), respectively. The temple museum envisions a museum of (art) objects and installations, while the forum museum depicts 'a museum of stories'. The current paper addresses the politics of sensorial representation, so as to explore whether forms of immaterial culture such as stories, generate more radical forms inclusion on site as compared to artefacts?

Thinkers such as Jacques Rancière, connect art and politics organically, claiming reciprocal influence and where the emancipated spectator (in his view, the visitor), has agency in response to visual representation. Problematizing that assumption, the comparison portrays how sensorial practices (sounds, touch, smell), generate affective responses which challenge traditional museum behaviour (e.g. no touching protocols), and create a different museum atmosphere than art objects. Moreover, given the sensorial realities explored empirically, the paper also asks whether politics is affected by aesthetics – issue studied in relation with visitors' reaction to experienced museum practices (addressing public engagement and volunteering practices).

The aim is to illuminate the possibilities given by alternatives forms of cultural practices and their intersection with the larger dimensions of cultural hegemony.

#### **The Bees Still Buzz: Reviving Resilience and 'Mancunian Spirit' through Collective Tattoos**

*Ashley Collar*  
(University of Manchester)

There has been much sociological work on community responses to social disasters, shaping a wealth of literature. However, such literature largely downplays the community responses to acts of terrorism, positioning the only valid responses as violent and psychologically long-lasting. Drawing on the Manchester Arena Attack of 22nd March 2017, this presentation critically explores the tattoo as serving a political yet commemorative function following social disasters. Rather than anger and fear being embraced by the Mancunian community, worker bee tattoos were widely adopted as a sign of solidarity in the aftermath both in and around the city of Manchester. I suggest that such affirmative gestures can deconstruct and reconstruct a distinctive politics of response to terrorism, with the worker bee tattoo being a verbally silent yet visibly embodied political stance of both Manchester and terrorism at large. This presentation also prompts sociologists to consider how aesthetic considerations, like tattoo imagery and placement, may affect the degree to which a tattoo is viewed as communicative of a particular collective identity and history. As a whole, this presentation will allure to the idea that often cities and whole communities adopt collective images, voices and identities, with the Manchester bee tattoo being one example of such. This presentation will draw on empirical interviews with participants as a way of understanding how cities negotiate their adversity.

#### **For Public Space: How Might Explorations of the Social Use of Public Space Inform Public Sociology?**

*Sarah Neal, Clare Rishbeth, Bonnie Pang, Keith Parry, Rana Aytug*  
(University of Sheffield)

This presentation draws on research from an interdisciplinary ESRC funded project (ES/W008343/1) Just Turn

Up, which examines the relationship between informal sport and urban inclusion in increasingly superdiverse and increasingly unequal cities. The project explores the extent to which the growth of collective participation in non-club-based sports activities (volleyball, parkrun, basketball, urban walking, street cricket, football) in the open spaces of cities involves groups who are marginalised or under-represented in club-based sport. It considers how informal sports activities may generate forms of belonging and social interaction, while recognising that such activities may incorporate their own mechanisms of exclusion. Over the last decade, theorising on everyday and 'lived multiculture' has re-emphasised the value of public space in making 'good cities' (Amin 2006). As urban inequalities become more multi-dimensional, non-income related, environmental resources become ever more critical for social inclusion. Despite the increasing numbers of participants in informal sport, its visibility in the everyday spaces of cities and its appeal to socially and ethnically diverse communities, the ways in which micro material environments prompt collective informal sport practices have attracted less attention. Drawing on observational and qualitative social maps and architectural drawing the presentation first, sets out to provide a social and a visual 'index' of the range of urban spaces that successfully invite and facilitate informal sport participation and second, uses this as a base from which to reflect on how sociology's engagement with public space and the social uses of public space may contribute to the ambitions of public sociology.

## **Culture, Media, Sport & Food - Room 2.220**

### **Does Cinema Have a Role In Offering Sociology a Voice in Public Discourse? A Case Study of Contemporary Independent Cinema in India**

*Syed Haider*  
(University of East Anglia)

The relationship between sociology and film is one that is well established. Numerous volumes exist that riff on this theme, from Diken and Lausten's 2008 volume, 'Sociology through the projector', to Sutherland and Felty's edited volume, 'Cinematic Sociology' (2012). Similarly, Rajinder Kumar Durda's 2014 monograph, 'Bollywood: Sociology goes to the movies' attempts the same trope but for an Indian context. What all such efforts achieve however, is a discussion that may more rightly be termed a sociology of cinema than addressing how sociology (as discipline and discourse) finds expression within cinematic narratives and practice. One exception to this is Chris Caigal's, 'Sociology on Film' (2016). Caigal focuses on 'social problem films' emerging from Hollywood after World War II and sees 'these movies [as] a form of popular sociology, bringing the academic discipline's concerns to a much broader audience'. This paper builds on Caigal's analysis arguing that similar trends may be seen in India's parallel cinema of the 1960s and a new emerging independent cinema more recently. The proposition at the heart of this paper is that the value of cinema to sociology may be precisely the former's ability to amplify and interject the latter's insights, ideas and challenges within a wider public discourse. The paper ends by noting that while sociology and sociologists have a natural (albeit often discordant) relationship with governmental and non-governmental organisations, the creative and cultural industries should also be seen as a valuable partner and participant in the discourse of sociology and the work of sociologists.

### **Scripting the Nation: Crisis Celebrity, National Treasures and Welfare Imaginaries in the Pandemic**

*Kim Allen, Jessica Martin*  
(University of Leeds)

Throughout the COVID-19 pandemic, celebrities occupied a highly contested space within the popular and political imaginary. Whilst the mass suffering unleashed by the pandemic led some to herald the death of celebrity culture, many celebrities also took part in fundraising initiatives, public health campaigns and philanthropic ventures, with some taking on the status of 'national treasure'. This paper examines two figures who gained particular luminosity and praise in the UK for their charitable and campaigning work during the pandemic: war veteran Sir Captain Tom Moore and footballer Marcus Rashford. Through a discourse analysis of newspaper articles and television documentaries, we consider what ideological work these celebrities perform in securing and contesting dominant notions of nationhood and welfare within times of heightened crisis. The paper expands upon Greer and McLaughlin's (2020) theorisation of the 'national treasure' as an 'ideological assemblage' through bringing this into conversation with sociologies of race, nationalism and post-colonialism (Bhambra 2022, Valluvan 2019, Virdee and McGeever 2018) and scholarship on the hegemonic function of popular culture within contexts of welfare reform (Allen et al., 2015; Jensen and Tyler, 2015; Littler, 2015; Martin, 2022). Identifying how these figures play a crucial role in 'scripting a national story' (Hall 1999), we point to the

significance of 'crisis celebrity' as a site of struggle over issues of national identity, welfare, deservingness and belonging. We conclude by calling for sociology to attend to the cultural politics of contemporary crises as they play out in the seemingly trivial realm of celebrity.

## **Emerging Themes & Special Events - Room 3.204**

### **Special Event – Using Film to Foster Change**

*Claire Cunnington, Chris Godwin*  
(University of Sheffield)

The contemporary world continues to experience significant global and national crises, but it is critical to remain alert to everyday adversity and harms and to conduct research on such to advance understanding and promote social change. Underpinned by a justice- and wellbeing- orientated sociological lens, this special event will illustrate how film can be used as a means to disseminate research results using the findings from Wellcome funded doctoral research into adults recovering from childhood sexual abuse (CSA). It will include a viewing of the film 'Flow,' (<https://player.sheffield.ac.uk/events/flow>), nominated for Best Film at Birmingham Film Festival, along with a discussion of insider research, co-production of the film and the ways in which film can be used to facilitate discussion and inspire change. The session will be facilitated by a sociologist and a film maker. Concerns of how sociologists share the results of their research to maximum effect and, more importantly, communicate in an accessible way to a range of audiences is central in the quest to create change. This special event will address these concerns.

## **Families & Relationships - Room 4.204**

### **Special Event – Caregiving Fathers and the Negotiation of Crossroads**

*Paul Hodkinson*  
(University of Surrey)

This paper examines the development of extensive paternal involvement in caregiving as children get older, by applying a longitudinal approach to understandings of the journeys of primary- and equal-carer fathers. It draws on a second phase of qualitative interviews with a group of UK fathers who were first spoken to five years earlier (Brooks and Hodkinson 2020). Assessing this new data, in comparison with the fathers' earlier accounts, the paper explores continuities and changes in the fathers' roles and outlooks as their caregiving journeys have progressed, and as their children have moved beyond the early years and into school.

Specifically, the paper explores how fathers and their families negotiated what we term caregiving crossroads - moments of acute change with the potential to prompt reflection, reorientation and the possibility of changes in care arrangements or how they are played out. In particular, we examine three distinct crossroads moments that emerged from our conversations with fathers: the arrival of a new baby, the starting of school and the COVID19 pandemic.

The paper highlights how, in spite of shifts and developments in their caregiving practices and understandings, the establishment over several years of paternal caregiving routines, bonds and identities seemed to have enabled fathers' commitment to counter-normative roles to endure and even strengthen through such crossroads. Nevertheless, ongoing gendered limitations to some aspects of the scope of the fathers' caregiving seemed also to persist as their caregiving journeys progressed.

### **Fathers' Engagement in Low-Income Households and the Effects on Children's Attainment at Primary School**

*Helen Norman, Rose Smith*  
(University of Leeds)

Fathers spend more time on childcare than previous generations but the implications on children are unclear. Research conducted with mothers or 'parents' more broadly finds that engagement in educational types of activities (such as reading and playing) has an association with better primary school grades and cognitive skills. However, we know less about the effects from fathers' engagement, particularly when they live in low-income

households where opportunities to engage with children are more constrained.

This paper explores the relationship between paternal childcare engagement, poverty and children's attainment at primary school. We theorise educational attainment in terms of a capabilities framework (Sen 1992) where household circumstances - such as parental engagement, household income, resources and other socio-demographics - interact and shape children's opportunities (capabilities) to achieve in different ways.

We use structural equation models on data from three sweeps of the Millennium Cohort Study (2000-06) that have been linked to educational data provided by the Early Years Foundation Stage Profile at age five - a standard assessment for all primary school children in England.

Results show that fathers' childcare engagement does have a positive effect on children's educational attainment, over and above the mothers' engagement, and even reduces the negative effects of being in poverty. This has important policy implications because the findings suggest that fathers' engagement in a child's learning could offer different ways of tackling persistent socio-economic attainment gaps in early education.

### **Perceptions of Gender Equality and Engaged Fatherhood among Young Fathers: Parenthood and the Welfare State in Sweden and the UK**

*Anna Tarrant, Linzi Ladlow, Laura Way  
(University of Lincoln)*

This paper reports on analyses from an international empirical study of young fatherhood in Sweden and the UK to interrogate how and to what extent welfare contexts and family policies interact with and shape young fathers' views of parenthood. We draw on emerging findings from the UK Future Leaders Fellowship study, *Following Young Fathers Further (2020-24)*, a qualitative longitudinal, participatory and international comparative study about young fathers and their support needs. Our analyses demonstrate that despite differences in constructions of young fatherhood, whereby young parenthood is problematised in UK family policy, more so than in Sweden, young fathers in both countries express an encouraging commitment to contemporary cultural imperatives for engaged fatherhood. However, differences in welfare and parental leave systems have a clear influence on the extent to which the young men in the respective countries fulfil their parental commitments and act as local agents of change in the wider social project of gender equality. We argue that while policy processes and discourses in support of young parenthood and gender equality are currently treated as disparate concerns, their articulations with one another may instead be seen as complementary and symbiotic.

### **Men, Families and Poverty: Recovering Men's Accounts of the Longitudinal Trajectories of Low-Income Family Life**

*Kahryn Hughes, Anna Tarrant  
(University of Leeds)*

Current empirical research on experiences of poverty for families in low income contexts presents often partial accounts of men's intergenerational family participation to the extent that the normative constitution and discursive framing of these families in scholarship and policy may produce or support certain claims of male absence from these families (Tarrant, 2021). This, often unintentional, and multiple absenting of low-income men, positions and represents them as 'men in the margins' (Abdill, 2018; Elliott, 2020), with consequences for how and even whether men are included or 'seen' in empirical research on families in poverty contexts.

Drawing on analyses of four linked datasets on research concerning low-income family life we present accounts from men that articulate the interconnectedness of poverty, family and place. In doing so, we pursue three central concerns. The first is to identify and explore how men navigate experiences of multidimensional disadvantage and hardship over time in low-income families that we conceptualise as the longitudinal dynamics of poverty. Our second, linked concern is to trace men's trajectories through poverty across their lifecourse, considering both their intergenerational family participation as well as examining what they do in and for their families through multiple generational identities (e.g. as father, son, brother, cousin and so on). Third, and in relation to these trajectories, we interrogate how enduring poverty shapes opportunities and limits for family participation, specifically for men. In addressing these three themes, our analyses 'recover' the voices of often unheard men, and conclude with reflections on the possibilities and limits of family for men in circumstances of poverty.

If possible, we would like to run this as a book launch event. We are currently in discussion with Palgrave about support they may provide if they will be in attendance, but are concerned that the deadlines are not meshing. In the first instance, then, we would be keen to understand what sorts of options might be available. Of course, if this is not suitable, we would then tailor this as a standard presentation as part of the Families and Relationships stream.

## **Lifecourse - Room 3.205**

### **“Not as mad as MD, and cheaper than booze”: Understanding Recreational Ketamine Use among British Young People**

*Karenza Moore, Kira Weir  
(Newcastle University)*

Since its classification as a Class C substance following a 2005 amendment to the UK Misuse of Drugs Act 1971, the prevalence and (sub)cultural significance of ketamine has grown, particularly among young people aged 16-30 (SCJS 2021, ONS 2020). Described as “the most fun you can have for twenty quid” by young participants in an early UK-wide study (Moore and Measham 2008), this now Class B drug is central to party-goers’ polydrug repertoires, particularly within some British dance music scenes. Young people who use drugs (Y-PWUD) are a criminalised and stigmatised group disproportionately impacted by the proactive drug policing of their leisure spaces (Moore 2022). In this context, we present findings from a collaborative research project on recreational ketamine use in England and in Scotland. We pay particular attention to the spatial, temporal, social and material aspects of ‘the ketamine experience’ to explain its continued appeal in both semi-public leisure spaces and at private post-event parties. In doing so, we draw on ‘the materialist turn’ in social and critical drug studies to understand how and why certain intoxicated states and ‘drugged pleasures’ (Dennis and Farrugia 2017) are pursued over others. For example, considerable variations in ‘the ketamine experience’ based on (careful) dose-management by Y-PWUD may go some way to explaining its popularity. Further, Y-PWUD’s relational perceptions of specific substances emerge as key, with ketamine described as “not as mad as MD, and cheaper than booze”. We use our findings to underpin the co-production of harm reduction materials aimed at Y-PWUD.

### **Relationships and Sex Education Reformed? Understanding Social Learning with North East Girls**

*Rosie Steele  
(Northumbria University, Newcastle)*

Public discussion about girls is often based on post-feminist notions that feminism has gone ‘too far’ making girls too successful whilst their actual lived experience differs greatly.

The 2016 report ‘The State of Girls Rights in the UK’ by Plan UK, found that ‘a girl’s location is critical’ across many aspects of her life. This report – and its 2020 follow up – demonstrated that North East England is among the most challenging places to be a girl based on statistical analysis of life expectancy, reproductive health and educational outcomes.

Girls’ voices are repeatedly missing from discussions that directly impact them. Kearney (2009) argues girls are often seen as ‘young women’, separating them from the stigmas of girlhood, but moreover the ability to see girls as agentic subjects (p.10). My research directly engages with, and, co-produces data with a community of North East girls on the Relationships and Sex Education (RSE) reform policy (2019) which impacts them.

By combining archival research of 20th-century girls’ magazines and object elicitation workshops in schools the impact of the RSE curriculum not being tailored to the specific needs of girlhood is demonstrated. Girls’ usage of magazines as social learning (See: McRobbie 1991; Kehily, 1999) and digital media’s similar contemporary role (Mazzarella, 2019; Ringrose et al, 2012, 2013) are well researched. However, there is little research that creates connections between girlhood(s) of past and present, as well as how advice on the private and personal has been and continues to be given, received and disseminated.

### **Reconciling Rights & Responsibility: Citizenship Teachers’ Perspective on Students’ Agency**

*Chika Hosoda  
(University of York)*

Young people's awareness of their rights to participate empowers them to develop a sense of agency to take actions and raise their voices about the matters of their interest. Nevertheless, there are also potential obstacles such as emphasis on responsibility rather than rights within school contexts. Analysing interviews with citizenship teachers, this study addresses challenges to reconcile rights and responsibility in citizenship lessons.

The finding is based on the thematic analysis of semi-structured interviews with English and Japanese citizenship teachers (n=20). Participating English and Japanese teachers aim to empower their pupils to actively engage with civic and political lives. However, both English and Japanese teachers also present emphasis on responsibility such as following the rules and being aware of civic duties. In English citizenship teachers' view, students should be aware of their personal responsibility in the society. Japanese civic teachers often see participation is also the duty / responsibility to contribute.

These findings identify possible challenges for developing young people's sense of agency in the issues matters to them. The findings also indicate potential barriers such as teachers' perception that children are 'citizen' yet to be and teachers' tendency to focus on responsibility rather than rights. This study concludes with discussion on how these can be addressed.

### **Everyday Oracies: Young People as Speaking Citizens**

*Cassandra Kill, Anna Liddle*  
(University of Leeds)

Some have argued that young people need schooling in certain forms of verbal expression to become effective speaking citizens. However, this fails to recognise the extent of the communicative challenges young people face in their everyday lives and the diversity of their expressive practices. Our ethnographic study sought to examine how four groups of young people communicated in their daily lives and how they understood their expression as citizens. We wanted to know how their voices were enabled and constrained, to inform oracy debates and guide any future interventions in young people's lives. The study involved young trade unionists; a youth council; a youth justice funded DJing course; and young graffiti artists. In this paper, we will examine these young people as active communicators. Various, they employed both existing communication resources they found in the world and actively created innovative ways of expressing themselves, challenging dominant genres and assumptions. We will illustrate that oracy is not limited to verbal or functional practices, instead positioning it as embodied and affective.

Finally, we will draw attention to the pervasive barriers that constrained the young people in our research as speaking citizens, suggesting that oracy must be recognised as a relational phenomenon in which the practice of listening and attuning to young people can be a powerful ethical force.

## **Medicine, Health & Illness - Room 3.213**

### **'Living on' with Long-Term Health Conditions: The Potential to Flourish in Situations of Chronic Crisis**

*Esca van Blarikom, Deborah Swinglehurst, Nina Fudge*  
(Queen Mary University of London)

This paper explores how people with multiple long-term health conditions make lives in situations of 'chronic crisis'. Based on multimodal, ethnographic research in a socially disadvantaged London borough, I have found that people with multimorbidity often have a bleak outlook toward the future. This may be unsurprising, given that the ideal of cure so often emphasised in health care settings is not attainable for them. However, given the many examples in today's society of how people can "live well" with long-term illness, this explanation does not suffice. My interviews and ethnographic observations with people living with multimorbidity, often in the context of multimorbidity, show there are specific contributors to participants' feelings of hopelessness: 1) a feeling of being 'out of control' over their bodies, exacerbated by the imperative to "self-manage" their conditions; 2) an inability to engage in meaningful activities, beyond sustaining biological health. To support people in attaining "a good life" with long-term health conditions, I argue it is essential to be aware of the limitations of a definition of well-being that is restricted to biological health. A focus on 'flourishing' instead of 'cure' or 'treatment' is helpful here since 'flourishing' stresses people's capacities for self-actualisation without excluding the possibility of illness and death. Moreover, this notion allows for a different temporal outlook on health conditions: from acute crisis and risk management to an understanding of how illness developed in the context of people's biographies, thus instilling meaning instead of arbitrariness to their conditions of suffering.

## **'What happened to you?' Articulating the Social Injury of Trauma**

*Hilary Jane Stewart*  
(Lancaster University)

Trauma and Adverse Childhood Experiences (ACEs) are increasingly framed as a root cause of a wide range of dysfunction, disorder and disease, from criminal/anti-social behaviour & serious violence to cancer, substance use and poor mental health. As technoscience proliferates information on the far reach and long-term impact of trauma, it has been suggested that we are witnessing a Kuhnian paradigmatic shift in how we understand health, pathology and human nature (Bloom, 2016). In response to the crises of trauma, 'ACE-aware' and 'trauma-informed approaches' are being rolled out across services, however, largely represent individualised solutions to complex social problems. This paper critically explores the dominant portrayals of trauma and how these displace the central role of power in social suffering and poor life outcomes, suggesting that a language of social injury is missing from current articulations of trauma. If we are to respond to the existential cost and consequences of trauma associated with social position, interventions and approaches must mobilise critical vocabularies which connect trauma to the structurally violent and traumatogenic systems that produce trauma.

## **The Devalued Self**

*Christopher Steed*  
(London School of Theology)

We introduce the thinking behind an approach to therapy rooted in an applied understanding of the worth of human beings and what happens when there is deficit in that. We are shaped by the value society places on us. This is a working model in North London.

The value of the human is a psycho-social dynamic driver pertaining to motivational drivers. Where this is not forthcoming in our social or inter- personal world, something happens inside that dents our sense of self.

This approach to therapy is sociologically attuned. Most counselling models developed in the last century by white middle class men. Our approach seeks to incorporate issues of race, gender and categories of disadvantage into the heart of the model. It does this through analysing how responses to what is going on in a client's social world form part of their identity. Their social experience is part of the story of their lives.

Social scripts merge with inter-personal dramas in a way that is patterned in the unconscious. The impact of cultural identity reaches deep down inside.

Carl Rogers refers to the desirability of counselling students having some knowledge of clients within their cultural setting. "Such knowledge needs to be supplemented by experiences of living with or dealing with individuals who have been the product of cultural influences very different from those which have moulded the student". He did not pursue that thought. Humans do not live in a vacuum. We play out our dramas in our life and times.

## **COVID-19 and Minority Stress: Wounded Attachments to the Sick Queer**

*Isabel Mudford*  
(Australian National University)

LGBTI health organisations in Australia responded to the arrival of COVID-19 by highlighting what they believed to be queer people's increased risk to the virus. They published a range of health promotion materials which positioned COVID-19 on a timeline of harms including the political, social, and emotional impact of HIV as well as experiences of discrimination and violence. This paper critically analyses these materials, focusing on two reports and a poster published in 2020. I examine how these materials use the concept of 'minority stress' (Meyer 1995; 2003; 2021) to reinvigorate the discursive relationship between queerness and sickness.

Drawing on Wendy Brown's work on wounded attachments, I argue that these materials position queer people as at-risk yet well-equipped to manage their wellbeing in the pandemic due to the inoculation produced by a history of neglect. Critically engaging with the idea of 'minority stress', I show how the figuration of the queer subject as unwell and yet resilient positions the attainment of health as the key, yet always elusive, objective of queer lives. This figuration is part of the engagement of the category of LGBTI health with the state as both the source of marginalisation and the arbiter of justice. I argue that this relationship supports the state's homonationalist project which uses the management of queer bodies as evidence of care and benevolence.

# Methodological Innovations - Room 3.210

## Special Event – Tools for Sociology Interventions: Examples from Social Network Visualization and Research

*Paola Tubaro, Alessio D'Angelo, Vincent Lorant, Pablo Nicaise, H el ene Garin, Antonio Casilli, Francesca Pallotti, Louise Ryan*  
(Centre National de la Recherche Scientifique, France (CNRS))

Sociology is, and should be, a discipline that is rooted in a desire to act upon the social world around us and to develop and deploy robust methods to explore this world and to enact change. The proposed 'special event' is a panel that showcases examples of how mixed and qualitative methods can be augmented through novel tools to meet these needs in today's increasingly connected, digitalized world. The three proposed studies enrich sociological research on people's social environments with network visualizations

– whether paper-and-pencil or online

– to gain new insight into difficult problems and to provide much-needed guidance to policy makers, health professionals, and charities.

We focus on network data collection and analysis tools, which can be easily integrated into standard questionnaires and/or interviews, and allow producing increasingly high-quality visualizations. There is evidence that giving back visual results to respondents provides them with valuable feedback and may trigger behavioural change, notably in vulnerable individuals or groups. Visualization is also a tool for more effective communication with other stakeholders and with broader audiences, raising awareness about important social dimensions of a problem and facilitating the development of better-suited interventions. Conversely, visualization is not a free lunch, and providing feedback to individuals may imply some contractual exchanges or therapeutic implications that require attention.

Within the proposed panel, the first presentation (by H el ene Garin, Pablo Nicaise, and Vincent Lorant) shares results of a research project conducted by a medical sociology team in partnership with mental health professionals. The team developed a computer-assisted intervention that provides psychiatric patients with a visualisation of their personal social support network. Beyond their intrinsic interest for social research, the results are used to support the patient's personal pathway to recovery and involve his/her social resources and preferences in care.

The second presentation (by Paola Tubaro, Antonio Casilli and Francesca Pallotti) discusses how a visually-enhanced study of the off/online networks of eating disorder sufferers found that against received wisdom, they do not necessarily spread unhealthy eating behaviours, and can actually have potential benefits. This sociologically-produced evidence led to prevention of punitive legislation in both France and Italy (2015), alongside increased understanding of, and caring capacity for, people with eating disorders by health professionals and charities. The research strengthened communication and advocacy capacity of these organisations, and to some extent, clinical practice.

The third presentation (by Louise Ryan and Alessio D'Angelo) goes deeper into the underlying methodology in an effort to advance the field of qualitative social network analysis by taking into account full datasets (transcript, notes, reflections and visual data). The presentation brings into the light layers of meaning-making: in the research design, in the research encounter itself, in the process of analysis and also in the presentation of findings. By exploring the inter-subjectivity underpinning layers of meaning-making, the authors offer insights into the 'craft' of qualitative social network analysis and, at the same time, into the ethical and epistemological issues underpinning it.

### *H el ene Garin*

Visualisation of a personal network sociogram gives participants a tangible, unique, perhaps unexpected view of their interpersonal relationships and the social context within they are embedded. Few studies have investigated the impact induced by this network visualisation, which can be positive or negative, affect the participant but also the researcher. According to previous research, network visualisation exposes presentation of the networked self, that is the way in which individuals present themselves when disclosing information about their own network. There is also little research on how respondents create narratives of the network-self,

particularly when their social situation is highly vulnerable, as for individuals with severe mental illness (SMI), who often have poor social integration and feel isolated.

We used mixed method design, with 140 SMI individuals completing a personal network sociogram. We asked respondents how satisfied they were with their personal support network before and after the visualisation of their sociogram. Then we conducted qualitative interviews with a smaller sample (n=15) to identify the main categories underpinning the experience of visualization of the networked-self.

After visualization, satisfaction with their personal network remained unchanged for 34% of participants; 19% of participants were less satisfied while 47% of them reported a higher satisfaction degree. Emotional reactions ranged from being surprised by the resulting sociogram to having a feeling of coherence with what was expected. Participants emphasized different topics: network composition, size or structural features of alters, as the central or peripheral position of a network member, connections or absence of connections between individuals.

#### *Paola Tubaro*

Throughout the 2000s, the rise of patient-led 'pro-anorexia' websites raised concerns that they may reinforce eating disorders, as their (often teenager) authors seemed to praise weight loss and thinness. We launched a comparative sociological study of the online/offline personal networks of users of websites on eating disorders in France and the UK, using a network visualization tool embedded in a web survey. We found that 'pro-ana' websites do not necessarily spread unhealthy eating behaviours, and can represent sources of social support and solidarity between sufferers, with potential benefits for health.

In 2014-15, the governments of both Italy and France proposed punitive measures against these websites, in the latter case as part of a broader health reform. We thought it was our role as sociologists to inform parliamentary debates through our results, to the ultimate goal of improving the lives of eating disorder sufferers – whose voice would have been ignored otherwise. We engaged in a long and intense effort of communication and persuasion toward journalists, charities, and MPs themselves. Eventually, the two bills did not make it into law, and the official minutes of the French parliament mention our study explicitly as source that inspired the decision.

In addition to preventing potentially harmful legislation, our action increased the capacity of health professionals and charities to understand and care for people with eating disorders in today's connected world. Our research strengthened their communication and advocacy capacity, and to some extent, clinical practice.

Sociological research made a dissonant voice heard, breaking what seemed to be a broad consensus around the negative effects of online communications. More generally, sociology can participate in the transformation of the world around us, and its action is knowable and recognisable.

#### *Louise Ryan*

While social network analysis (SNA) has become increasingly quantitative, associated with advanced computational capacities and innovations in big data (see Hogan et al, 2020; Amoruso et al, 2020; Stadtfeld et al, 2020; Tubaro et al, 2021), in recent years, we have been advancing the field of qualitative SNA (D'Angel and Ryan, 2019, Ryan, 2020, Ryan and Dahinden, 2021).

Our work (Ryan and D'Angelo, 2018; Ryan, 2020; D'Angelo, 2020), has sought to understand networks not as objective entities to be measured and quantified but rather to draw upon interpretative analysis, exploring how people perceive and present their inter-personal relationships in dynamic research encounters.

To date, there has been limited focus on how network data can be analysed qualitatively in practice. Even when scholars attempt to undertake such analysis, there is still a tendency to quantify network data (Herz et al, 2015). We argue that a truly qualitative SNA must not only apply qualitative techniques in generating visual and oral network data but also in analytical processes.

In advancing the field of qualitative SNA, this paper discusses how we undertook the analysis of full datasets: transcript, notes, reflections and visual data. Thus we bring into the light layers of meaning-making; in the research design, in the research encounter itself, in the process of analysis and also in our presentation of findings. By exploring the inter-subjectivity underpinning layers of meaning-making, we offer insights into the

'craft' of qualitative SNA and, at the same time, into the ethical and epistemological issues underpinning it.

# Race, Ethnicity & Migration 1 - Lecture Theatre A

## **Building a Decolonial Site of Memory: The Barbados Heritage District**

*Meghan Tinsley*  
(University of Manchester)

Days after Barbados became the world's newest republic in November 2021, Prime Minister Mia Amor Mottley laid out the plans for the Barbados Heritage District. This new site of memory will encompass a memorial to the 570 enslaved people buried there, a national archive, and a museum. It will consist of a red laterite earth dome, where photographs and text will provide information about the transatlantic slave trade and the burial ground. A circular window will be cut into the roof, and an aquifer into the floor. Next to the dome will be a circular platform topped by 570 timber columns arranged in rows to form a square. The plan for the memorial is laden with symbolism that draws together past, present, and future in a global story, linking a site that is profoundly and directly rooted in slavery to its global histories and legacies. Drawing from public statements, media coverage, and architectural plans, I argue that the Barbados Heritage District delinks from colonial memory and writes a new, postcolonial national identity. As such, it demonstrates the importance of memory to the decolonial project. Conversely, the site also demonstrates that decoloniality is an ongoing and incomplete project. Within a neocolonial political and economic context, I argue that the radical narrative of memory as decoloniality articulated in the Barbados Heritage District should be read as an aspiration rather than a reality. It should also reveal the limits of relying upon state-led memorials to enact memory as decoloniality.

## **Ancient History, Contemporary Belonging: Re-Presenting (Neo)Colonial Inheritances with Refugee-Background Young People in the Contemporary Museum**

*Caitlin Nunn, Jennifer Cromwell, Sarah Linn, Youth Co-Researchers Tbc*  
(Manchester Metropolitan University)

Refugee-background young people are commonly represented in political, media and public discourse as not belonging in the UK. This is perpetuated through the 'presentist' orientation of debates that obscure long histories of (neo)colonial entanglement between the UK and refugee-producing regions. These entanglements are foundational to many UK museums, where ancient objects from contemporary sites of forced migration form a significant part of collections. While details concerning how these objects entered UK collections are often sparse, they have complex biographies that tell important stories about transnational histories of migration and empire.

This paper presents findings from the Ancient History, Contemporary Belonging project, in which refugee-background young people from Iran, Iraq, Syria, Kurdistan, and Palestine researched and produced creative biographies of objects from their regions of origin for display in Manchester Museum. Employing arts-based methods that privilege embodied, sensuous, and affective forms of understanding and expression, the project facilitated the integration of youth researchers' knowledge and experience with archival research to produce representations that challenge colonial—and colonising—text-based accounts and encourage new ways of seeing and feeling.

Ancient History, Contemporary Belonging constitutes a direct intervention into the politics of belonging in museums – for objects and visitors. Co-presented with youth researchers, this paper foregrounds their experiences of encountering, researching, and representing ancient objects with which they share experiences of (forced) migration, within the wider context of colonial conquest and the specific context of (neo)colonial institutions. We invite conference attendees to visit the exhibition at Manchester Museum during their stay in Manchester.

## **Race, Ethnicity & Migration 2 - Room 3.211**

### **Britain is open for business: creating spaces in the city**

*Edanur Yazici*  
(University of Warwick)

This paper draws on ethnographic findings from a study on asylum dispersal in the city of Sheffield. The paper begins with Hope's story, following her journey from being "the Queen of Woolwich" to being dispersed and made destitute by the Home Office to eventually opening a "Afro-Caribbean and European" hair salon in Sheffield. Beginning with her story, the paper explores the affective spaces created by migrant owned businesses. It focuses on the dynamics of welcome, respite and care in the salon and argues that beauty and self-care practices create a safe space for solidarity and solace in the city. The paper then turns to Hope's friend, Helen. It follows Helen's asylum journey and her route to becoming the owner of an Ethiopian restaurant in Sheffield. It argues that migrant owned businesses can cut across simplistic notions of national and ethnic collectivities, creating spaces for organising, mutual aid and familiar co-presence. The paper finds that the businesses people establish after asylum can have transformative potential in the city by creating spaces for belonging and its practice. However, such practices of belonging are also contingent on the production of difference, relative power, and exclusion within wider society. Indeed, the emotional labour performed by Hope and Helen, as well as the challenges of running a small business with narrow profit margins can reveal the classed and raced hostilities that many encounter in the city.

### **Racialised Migrants Challenging the Hostile Environment: Transformative Participatory Arts and Activism**

*Umut Erel, Tracey Reynolds, Maggie O'Neill, Erene Kaptani*  
(Open University)

In this paper we explore how the UK's hostile environment has by and large remaine untroubled in public and policy debates on immigration because it is premised on the idea that migrants, particularly those who belong to racialised categories, pose an external threat to UK borders, and national identity. Drawing on our recent 'Participatory Arts and Social Action Research' project with racialised migrant women and young girls, we discuss how women and families affected by the No Recourse to Public Funds (NRPF) policy resist the normative public and policy discourses of the hostile environment in their everyday lives on issues such as immigration control, housing, education, health and mental health by reimagining practices of citizenship and participation and belonging. We also highlight that epistemologically, artsbased participatory methods as embodied, sensual methods play an important role in understanding lived experiences. Drawing on this rich and textured data, the article documents how hostile environment policies such as NRPF, drive families into destitution, create and reinforce racist divisions in local communities and risk perpetuating these racist exclusions into a new generation of children and young people who grow up subjected to it. We demonstrate ways that community building practices can challenge the deep seated colonial racist roots underpinning hostile environment policies. This is necessary because of these de-humanizing effects of policies on every aspects of racialise migrants lives. Participatory artsbased research offer opportunities for amplifying the voices of racialised migrants to enter policy debates by working to create social change through their activism.

### **The Ambiguity of Positionality in Feminist Co-production Research – A Case Study of Working with Women of Somali Heritage on Challenging FGM Safeguarding Discourses**

*Magda Mogilnicka, Natasha Carver, Saffron Karlsen, Christina Pantazis*  
(University of Bristol)

This paper critically evaluates researcher positionality in the context of feminist co-production research with a marginalised community. Through methodological reflections on an interdisciplinary project on the impact of FGM-safeguarding, we consider the challenges in engaging in public discourses about FGM, and the relevance and significance of racialised identities in this process.

The case study is a research project on the impact of FGM-safeguarding policies and practices in Bristol, UK. The project was initiated by parents of Somali heritage who requested research from the University of Bristol. The researchers who responded to this request were a group of white female scholars. The research design, data collection, analysis and dissemination of findings, aimed for a collaborative approach.

However, while we were met with support from some, we came across hesitance or even confrontation from others. The project inadvertently fed into pre-existing tensions within the Somali community as well as between them and the local authorities. This paper analyses positionality of researchers as situated within complex political and social processes. We consider the inability for the researchers to escape the polarising status we gained as a result of these broader processes. On the one hand we were seen as a necessary and beneficial mediator helping to express and provide a platform for marginalised and unheard voices, on the other hand we were seen as the white not-wanted outsider. This paper discusses the ambiguity of positionality of researchers and how it affected the representation of voices that challenge dominant discourses.

## **Rights, Violence & Crime - Room 4.205**

### **Forensic Imaginaries and DIY Rape Kits**

*Andrea Quinlan*  
(University of Waterloo)

Do-it-yourself forensic rape kits have been marketed as a technoscientific solution to sexual violence. Specifically designed to allow sexual assault survivors to collect their own forensic evidence, at-home rape kits have been cast by designers as an accessible and empowering alternative to hospital-based forensic exams. However, many law enforcement agencies, forensic nurses, and victim advocates across the United States have been calling these kits 'dangerous' and are questioning the kits' legal credibility, survivors' lack of expertise to use them, and their efficacy in identifying sexual offenders. This paper examines the development of DIY rape kits and the resulting controversies over their use. The paper draws on interviews with victim advocates, forensic nurses, and lawyers, as well as a wealth of unobtrusive data, to explore the politics embedded in the DIY rape kits' design and marketing, and controversies about their use in the United States. Situated in feminist science and technology studies, the paper argues that reimagining the rape kit as a do-it-yourself technology has threatened to both disrupt and reinforce dominant ideas about sexual assault care and prevention, and the forensic imaginary that continues to shape them. Through the story of the rise of the DIY rape kit, this paper provides a window into broader themes about the role of private enterprise in forensic, technological design and medicolegal practice, and the relations between technology and anti-violence movements.

### **Abuse of Authority for Sexual Gain: Characteristics and Trends**

*Louise Livesey, Members of The University Of Gloucestershire Sexual Violence Research Group*  
(University of Gloucestershire)

The Sarah Everard case and the report from the Metropolitan Police about the number of allegations of domestic and sexual violence by Police Officers (13th October 2022 - <https://www.met.police.uk/foi-ai/metropolitan-police/d/july-2022/officers-accused-of-sexual-assaults-and-other-matters/>) has raised the issue of how those in positions of state-sanctioned power use their positions for sexual gain. Analysis of 140 cases identified in media reports between 2016-2021 involving uniformed services personnel (Police, Fire Service, Prison Officers, Paramedics) with rigorous exclusionary criteria (must have been convicted of an offense or dismissed in Professional Standards Hearing) was conducted using Crime Script methods. The results show that there are patterns of behaviours that characterise these offenders. This paper will discuss the research and analysis but also critically address the limitations of the accessible data and the systems within which uniformed services personnel operate.

### **“#consentisoverrated”: Group Sexual Assault in Junior Men’s Hockey in Canada**

*Curtis Fogel, Andrea Quinlan*  
(Brock University)

In 2015, players from a junior hockey team in Ontario, Canada attended a house party that was featured on social media with a photo of a large trophy and a statement that read, “Whoever hooked up with the most broads last night gets the cup #consentisoverrated.” While publicly available details of what occurred at the party are minimal, the few reported details suggest multiple drug-facilitated group sexual assaults occurred. All available evidence suggests that this event was by no means unique in Canadian junior hockey. This paper examines group sexual assaults, which involve multiple perpetrators in a single sexually violent act, in the context of junior men’s hockey in Canada. Research outside of the context of sport suggests that group sexual assaults are

relatively rare. However, the prevalence of group sexual assaults perpetrated by male junior hockey players is disproportionate to perpetration rates by men who do not participate in competitive sports. While group and individual forms of sexual assault share obvious similarities, there are also important distinctions between them that are explored in this paper. The data analysed include media files and legal reports involving group sexual assault allegations against 51 Canadian junior men's hockey players. The aims of the paper are to examine how sport organizations and the Canadian legal system have responded in these cases, why group sexual assaults continue to be common in junior men's hockey in Canada, and how sexual assaults perpetrated by competitive male athletes can be more effectively prevented.

### **Journalists' Reporting Practices on Campus Sexual Assault: The Chinese Cases**

*Siyu Chen*  
(University of York)

As the #MeToo movement breaks out in China, Chinese universities have become prime venues for disseminating sexual assault stories. As a significant source of public understanding of social phenomena in China, Chinese news media's report on sexual violence is influenced by multiple factors, such as government surveillance, socio-cultural context, commercial interests, and professional expectations. This study combined two qualitative approaches to explore Chinese journalists' reporting practices on campus sexual assault incidents in the Chinese context: (a) critical discourse analysis (CDA) of 20 relevant news reports on state-owned mainstream news media and commercial news outlets in English from January to December 2018; (b) in-depth interviews with 22 Chinese journalists examining their reporting routine and perceptions about campus sexual assault incidents. The study found that Chinese journalists' assessment on the newsworthiness of campus sexual assault incidents are influenced by elitist attitudes. These biased standards marginalised and objectified victimised Chinese students with lower and non-elite educational backgrounds. Simultaneously, it highlighted that rape myths and gender stereotypes with "Chinese characteristics" still exist in the journalists' perceptions and news reporting, which puts female victims in the position of taking more responsibility for being sexually assaulted. This presentation argues that these reporting practices reinforce rape myths and gender stereotypes and, thus, are detrimental to the empowerment of Chinese women.

## **Science, Technology & Digital Studies - Room 2.219**

### **The Democratization of Artistic Practice: AI and Embodied Knowledge**

*Tomoko Tamari*  
(Goldsmiths, University of London)

The paper examines a contemporary art and technology discourse which suggests that the expansion of artificial intelligence can lead to non-hierarchical and democratic artistic skills and sensibilities. In doing so, the paper explores the limitations of the digitization of embodied knowledge in relation to human artistic practices and experience. Given the rapid expansion of AI technologies, Bernard Stiegler expresses his concerns about 'symbolic misery' which is characterized by a loss of human participation in aesthetic practices and machinic hypomnena. Yet the question of how human embodied knowledge could be replaced by machines, or how machines can copy human skills remains. Hubert Dreyfus explores 'skillful coping' which is an embodied technique and knowledge for human intelligence, and argues that the human brain doesn't work like a heuristically programmed digital computer in acquiring skills, rather it is a holographic connectionist system. Furthermore, when it comes to human perception, which is an important faculty for artistic sensitivity, Michel Henry emphasizes importance of the 'auto-affective' which occurs in 'one's relation to one's own being'. This process takes place in a subjective body. Although AI can engage in 'self-evaluation' to refine its system with a preprogrammed computational algorithm and trained sets of data, it doesn't mean AI has a subjective body; it operates with different mechanisms from human subjectivity. Hence, the paper argues that AI's alleged democratization of 'human-like' artistic practice has not yet been achieved, since current AI is still incapable of being programmed to take into account complex embodied knowledge and experience.

## **Reframing AI Explainability**

*Marisela Gutierrez Lopez, Miriam Fahimi, Marisela Gutierrez Lopez, Susan Halford, Katharina Kinder-Kurlanda, Nikolaus Pöchhacker*  
(University of Bristol; University of Klagenfurt)

The opacity and inaccessibility of algorithmic systems are fundamental challenges in contemporary society, explored in a range of in-depth sociological analyses over recent years. In response, 'explainable AI' is widely proposed, providing technical explanations of data and algorithms to enable critical scrutiny, debate and intervention. However, our starting point in this paper is that technical explanation itself is contingent, dependent on what is deemed to be in need of explanation (and what isn't), the decisions made in assembling technical explanation, and a wider ecology of social explanations for algorithmic decision-making that are in circulation in any particular instance. In this paper, we draw on new empirical research to explore how explainability is crafted and operates in two different organizations, a credit agency (in Germany) and an insurance company (in the UK). Based on ethnographic research, we argue that a) developers inscribe certain ideas of explainability into the models to mediate interactions with a variety of stakeholders, anticipating needs and managing expectations of what AI is and how it works; b) that explainability is dynamic and multiple, reproduced as it comes into dialogue with other practices of explanation in everyday work; and c) that ethnographic research on explainability may also become an actor in the space it seeks to describe. Reframing explainable AI in this way underscores the importance of sociological voices in shaping as well as critiquing emerging AI practice.

## **Machine Habitus: Why Not a Bourdieusian Sociology of AI?**

*Massimo Airoidi*  
(University of Milan, Department of Social and Political Sciences)

This article articulates a Bourdieusian theory of machine learning systems as social agents whose classificatory practices are guided by a "machine habitus", leading to novel forms of "techno-social" reproduction. First, building on a multidisciplinary literature in cultural sociology, STS, critical algorithm studies, media research and computer science, I discuss the limits of current approaches to bias in AI, proposing a sociological perspective aimed to unpack the recursive mechanisms linking the social shaping of machine learning and the algorithmic shaping of society. Second, based on the computational analysis of data on automated video recommendations on YouTube, the article aims to show how the myriad feedback loops between online users and platformized AI systems contribute to the silent reinforcement of symbolic and social boundaries, and thus can be seen as the seeds of a posthuman process of techno-social reproduction.

Last, I outline a dispositionalist theory of AI in society, rooted in the notion of "machine habitus" – i.e., the set of cultural dispositions encoded in a machine learning system via human-generated training and feedback data. Machine habitus is essentially a metaphor aimed to illuminate how socially structured cultural propensities inscribed in data patterns ordinarily orient the (allegedly neutral) behaviour of machine learning systems. I conclude by highlighting possible directions and methodological strategies for future research in the sociology of AI.

# **Social Divisions / Social Identities 1 - Room 1.218**

## **Ageing in Times of COVID-19: Lived Experiences of Ageing of Thai Elderly Women Amidst the Pandemic**

*Kullanit Nitiwarangkul*  
(City, University of London)

Amidst the Covid-19 pandemic, the 'senior population' are facing multiple crises. They are suffering more severe health consequences than other groups, have reduced access to financial resources, and are dealing with mental health challenges (UNFPA Thailand, 2020). They also tend to have less access to digital technologies and hence become more marginalized from the virtual communities that emerged during the pandemic.

My presentation focuses on the lived experiences of 'young' elderly women (60-69 years) in Thailand, who are faced with significant life transitions (e.g. being affected by critical illnesses and adapting to retirement) and analyses how their conceptualization of what 'successful ageing' is may have shifted amidst the pandemic. Using a qualitative, interview-based sociological approach, it will shed light upon how the pandemic has affected mental wellbeing, heightened concerns around physical conditions and financial securities, reinforced demands to develop digital literacy and disrupted leisure activities, as well as intensified the "gendered roles" of family

and care responsibilities.

Older women remain under-researched in feminist and gerontological studies (Segal, 2014). In Thailand, they also remain under-represented in media and cultural discourses and have limited access to welfare resources amidst the rapid growth of an ageing population. My research will consider the benefits of and specific issues around such methodology in obtaining the “subjective experiences” and voices of such population that may contribute to the implementation of public policies and interventions that can specifically address their issues.

### **Students of the National University of Mexico Negotiating Violence and Masculinity**

*Ali Siles*

*(Centre for Gender Studies and Research, National Autonomous University of Mexico)*

The literature on men and masculinities has established a clear and complex link between masculinity and violence. I contribute to the study of that link by exploring the relationship that students who are men from the National Autonomous University of Mexico (UNAM) have had with violence along their life trajectories and in their everyday experience. I discuss this in relation to the notion of the “masculinity mandate” as proposed by Feminist author Rita L. Segato. Through the analysis of 43 in-depth interviews with undergraduate students, I show how these young men have incorporated various forms of violence into their action repertoire to keep their masculine positions and identities stable at different moments in their lives. In many cases, this has also meant that these men have had to position themselves vis-à-vis violence walking away from it, manifestly rejecting it, or overtly challenging it. Likewise, students are embarked in a process of negotiation with the different denunciations of masculine violence put forth mainly by mobilised feminist collectives and public discourse within their university context and in the city at large.

### **Is it “like a language that they don’t understand”? Inarticulate Masculinity and Sexual Politics in the Left Wing Organisations in the UK**

*Chris Waugh*

*(University of Manchester)*

What role (if any) men have in feminist or anti-sexist activism is ambiguous and contentious (Seidler, 2009). Men positioning themselves as either being “allies” or feminists are often viewed as problematic or driven by inauthentic performativity designed to absolve themselves of the burdens of male privilege (Holmgren and Hearn, 2009). While acknowledging these tensions, my own research suggests that men’s attempts to position themselves as anti-sexists are not always in bad faith, but are often marred by what I refer to as a “moment of inarticulation”, that is, being unable to fully articulate anti-sexist expressions, stances and practices. Utilising Raymond William’s concept of the “structures of feeling,” I offer a critical reflection on 8 months of empirical PhD fieldwork with men involved in socialist and trade unionist groups in the UK. From this research, I conceptualise anti-sexist politics as an affective phenomenon for left-wing men; my participants experienced a tension between a received interpretation of pro-feminist understandings of politics, and the practical experience of being complicit in systems of patriarchal power, resulting in inarticulation and unease, rather than decisive displays of allyship. I argue that understanding the relationship between inarticulation and masculinity opens up new scholarly possibilities for examining speech and silence in sexual politics and the broader gender politics of allyhood and activism.

## **Social Divisions / Social Identities 2 - Room 3.209**

### **Desirous Bodies and (Un)Lawful Affairs: The Indifference of Desire to Socio-Legal Categories**

*Roshan Roymon, Andy Silveira*

*(Jamboree Education)*

In this paper, we explore how desire exceeds the insistence of the status quo by sneaking past the categorical impulses of the law through the interrogation of the discourses around Section 377 of the Indian Penal Code. The socio-legal interpretations of the Section presume “natural” to be a socially and legally well-defined term and, hence, juxtaposed with its antonym: unnatural. “Unnatural” is then an empty category erected by the law, ready to be filled with consensual desires of all citizens (“whoever has voluntary carnal intercourse”), which fall outside the ambit of the “natural.” Hence, it is important to study Section 377 because we are all unnatural in some context or the other, as desire does not adhere to binary categories of natural or unnatural.

To challenge Section 377, we dissect the discourse around these categories through the definitions—of unnatural and natural—provided by Justice Pardiwala in the *Nimeshbhai Bharatbhai Desai vs State of Gujarat* judgement; and we outline the effects of *Navtej Johar vs Union of India*'s judgement on contemporary queer politics in India. Through the analysis of these judgements, we deconstruct how categorization simultaneously legitimizes as well as surveils and limits desires. We argue that Justice Pardiwala's definitions do not clarify the distinction between natural and unnatural but further complicates it. The *Navtej Johar* petition, on the other hand, naturalizes queer acts instead of disrupting the logic of categorization. The latter entails positioning desires beyond categories, which is necessary to rupture instead of repairing the law's function—i.e., categorization.

### **Locating the Clitoris**

*Eeva Sointu*  
(York St John University)

While a clitoris is not a prerequisite for being female, it constitutes a bodily and social site *par excellence* that captures ideas of femininity and female sexuality. The location of the clitoris interweaves with patriarchal postulates of the body; with ingrained ideas pertaining the presumed roles, and worth, of gendered and racialised bodies. While the resonance of specific patriarchal postulates of the body change through time, certain clitoral motifs continue to resound strong. The devaluing of female pleasure, or defining the pleasure derived through the clitoris as important primarily for conception, as immature or, more recently, as a marker of the skill of a partner without a clitoris, remain present and central in how the clitoris is understood and talked about even today. Further, the clitoris risks being framed primarily as a 'female penis', leaving more nuanced and radical discussions of clitoral pleasure to the side-lines. The location of the clitoris is shaped also in relation to ideas of otherness. As such, stories told of the clitoris continue to not only discipline female sexuality but also maintain racialised ideas of the good and moral, and the faulty and immoral. I argue that knowing the histories shaping the location of the clitoris enables building stories beyond patriarchal postulates of the body. As postfeminist calls for attention to the clitoris grow, we ought to be asking where the clitoris is located to claim the clitoris, and the pleasure, that we may want.

### **The Impact of the Online Menstrual Movement: Reducing Stigma, Filling Gaps in Education, and Inspiring Offline Micro- Activism**

*Maria Tomlinson*  
(University of Sheffield)

Traditionally, menstruation is a topic that has been stigmatised, overlooked, and surrounded by misinformation. The menstrual movement in the United Kingdom, which has become increasingly visible on social media since 2015, has long strived to destigmatise menstruation, tackle the social inequalities that are experienced by women and people who menstruate, and fill gaps in the menstrual health education that is offered in British schools. Today, activists are using social media to normalise open conversations about menstruation as well as raise awareness of related health and social issues, including period poverty, endometriosis, and the environmental impact of plastic products. Drawing on focus groups conducted with 77 male, female, and non-binary teenagers in Yorkshire, this paper explores the impact of the online menstrual movement on young people's knowledge and perceptions of menstruation. It argues that, by normalising menstruation as an everyday topic of conversation and educating young people about menstrual health, the online movement has reduced stigma amongst teenagers and provided a social perspective on menstruation that is lacking from the biologically focussed school curriculum. In addition, the online menstrual movement has inspired some young people to carry out small acts of offline activism such as deliberately discussing menstruation in mixed gender groups. By examining young people's responses to the online menstrual movement and introducing the concept of 'offline micro- activism', this paper calls for a rethinking of traditional understandings of activism and its impact.

### **Bound in Safety: Determining Consent, Limits and Negotiation in the BDSM and Kink Encounters – Insights into BDSM and Kink-orientated Individuals in England and Wales**

*Tahlia-Rose Virdee*  
(University of Reading)

This paper explores how BDSM and Kink-orientated individuals determine, negotiate and enforce safety and consent practices within their personal BDSM/ Kink-orientated encounters and wider community events.

This research was originally conducted as part of my PhD thesis titled 'Beaten into the Margins: The Governance and Knowability of BDSM and Kink Sexualities in England and Wales'. The thesis which informed this paper sets out a pluralist approach to investigating the social and legal factors which contribute to the erasure, caricature and misrepresentation of BDSM and Kink sexualities. The principal aim of this research is to produce a prescriptive framework and policy advice to redress misrepresentation of BDSM and Kink-related activities, informed by Feminist and Queer theories, as well as facets of Foucauldian governance theories.

Contributing to larger aims of the thesis project, the findings of this paper permit insight into the intricacies and nuances of BDSM and Kink sexualities, and their focus on bodily autonomy, consent and safety practices to ensure fulfilling, healthy and clearly defined exchanges of power.

These insights highlight the disparities between how BDSM and Kink sexualities are constructed, depicted and regulated in the socio-legal imaginary in England and Wales, and the evidence of the lived experience of BDSM and Kink practitioners. This paper is the first in a series of papers indicating some starting points of considerations to include when deducing desirability and feasibility of the development of a Kink- inclusive queer jurisprudence, and the evidence-based deconstruction of sexual and intimate marginalisation in England and Wales.

## **Sociology of Education 1 - Room 1.219**

### **Special Event – Higher Education and the Quest for Equality: The Way Ahead**

*Harriet Bradley*  
(University of the West of England, Bristol)

This special session focuses on how outcomes of HE are affected by a variety of interacting factors: type of university attended, subject of study and, importantly, class background of students and their gender. Data for the presentation are drawn from the Paired Peers study, funded by the Leverhulme Trust. This longitudinal qualitative study followed a cohort of students from Bristol's two contrasting universities through their degrees and into the labour market. Findings on graduate career trajectories were discussed in our recent book, *Selling Our Youth* (Bradley, Waller and Bentley, 2022) which took a narrative approach, believing that the often unheard voices of these young adults need public airing.

Ciaran Burke has agreed to act as Chair and discussant for our session, as he has conducted similar research in Northern Ireland. Bradley will open the discussion introducing the project aims and methods. Waller and Bentley will then present key findings through the stories of some participants. Waller focuses on the reproduction of class privilege among young men and Bentley explores challenges and barriers faced by working-class women making their way in the hyper-competitive graduate market. Bradley will conclude by advocating a move beyond the discourse of meritocratic social mobility to a broader concern with social justice, and airing concerns about current government proposals for HE.

The Paired Peers project followed an original cohort of 90 students matched by class and discipline through their undergraduate study. 56 agreed to have careers tracked for a further 3 years. A multimethod approach had 10 qualitative interviews at its heart. Finally an online survey conducted in 2021 by Jessie Abrahams received 36 responses updating the graduates' stories. The study revealed substantial class and gender differences in outcomes. However, attendance at elite University of Bristol offered substantial advantages, and careers also depended on subject choice; eg, engineering offered the best chances of successful transitions into graduate jobs.

Paradoxically, university acts as a mechanism for social mobility, while simultaneously serving to replicate existing patterns of class and gender inequality. HE does open pathways into secure professional jobs for the less privileged, but the degree of mobility is limited and slower. Our participants' stories show how capitals possessed by middle-class students enable them to enter prestigious jobs, gain quicker promotions and, in the case of the men, higher pay. Conversely, lack of capitals channels many working-class graduates into lower-ranked, more precarious occupations. They are also more likely to drop out of HE. However, the data highlight that the benefits of HE cannot be judged by economic outcomes alone. Participants emphasised how the experience had broadened their horizons, allowing them to mature, develop skills and confidence. Moreover, the follow-up survey showed that after ten years many had achieved secure employment, were in stable relationships and some owned property. We therefore strongly oppose government policy which seeks to target funding to universities whose students enter immediately into well-paid work. Proposals altering entry

requirements will further disadvantage working-class students and must be resisted.

*Richard Waller*  
(University of the West of England, Bristol)

This discussion of graduate outcomes focusses on the stories of some of the middle-class men featured in our book *Selling Our Youth*, as our data show them to be the undoubted labour market 'winners' in our study. They were most likely to have a clear idea of their career objectives and to leave university having already accessed their graduate paths, through having a job or place on a graduate scheme, a placement or internship that would easily lead to a job, or being signed up for postgraduate study. Like the middle-class women we discuss in the book, they tended to possess social contacts which helped them find employment, and to be aware of the expected cultural behaviours which facilitated them gaining graduate work. However, not all middle-class men conform to this 'winning' pattern. Some rebelled and refused to 'play the graduate game' (Bathmaker, Ingram and Waller, 2013). Others, especially those who have studied humanities subjects, are uncertain of their career direction. We tell both types of stories in this presentation. We also take care to distinguish between fractions of the middle-class here, since the story is more nuanced than the simple binary demarcation between the working and middle-classes, as the book clearly demonstrates.

This presentation features the narrative accounts of two middle-class young men. Adrian who studied Economics at the University of Bristol, was lower-middle-class, and although he was not the first generation in his family to attend university – both his parents had – Adrian's family was generally less 'established' than many of our middle-class participants in respect of status, wealth and income. His parents are Irish immigrants, 'the children of cleaners and factory workers', with his mother working as a primary school teacher, and his father as a quantity surveyor. The other young man discussed in this presentation, Dylan, who studied Politics at UWE, came from a wealthy family background. He had gone to a high-performing state school in an affluent area of the home counties, and both his parents and other older relatives had been to university. Dylan's family therefore possessed the knowledge and necessary resources – more of the valuable economic, cultural and social capitals – to take full advantage of university study, and could 'concertedly cultivate' his CV and mobilise his advantages to pursue career interests and ambitions.

Using Adrian and Dylan as examples we discuss how the upper-middle-class young men were consequently better placed to benefit further from their time at university than their lower-middle-class and, particularly, their working-class peers, thus ensuring the reproduction of privilege. What policies are needed to ensure equality in access to graduate occupational success?

*Laura Bentley*  
(University of Birmingham)

This discussion examines the experiences of working-class women in the graduate labour market that are documented in the final narrative chapter of *Selling Our Youth*. This presentation explores how the multiple forms of disadvantage that these women faced interact with one another to compound them into a position of hardship. The discussion will analyse the barriers that these women faced and the strategies they employed in an attempt to overcome these obstacles.

Throughout the presentation the narratives of two working-class women, Melissa and Sariah, are drawn upon. Melissa is an upper-working-class woman from a small town in Sussex who studied English at the University of Bristol. She attended a state school and her local college and was encouraged by her teachers to apply to study at the University of Cambridge. She left the entrance interview at the university deeming herself as the "common state school girl, I don't know anything". Describing herself as being 'in-between' class spaces, she had long experienced a lack of fit with both working and middle-class groups. However, she soon settled into Bristol University, meeting others like herself who had the economic capital of the lower middle-classes, but the social and cultural capital of a working-class background.

Next, Sariah's narrative is examined. She is a firmly-working-class woman from London who studied Sociology at the University of the West of England. Unlike Melissa, Sariah struggled to fit in with the culture of the university. She reported that many of her peers were "snobby" and treated her as "inferior". Like Melissa, Sariah was hyper-aware of the necessity to acquire and mobilise social and economic capital in order to secure a graduate job. However, due to a lack of economic capital and thus the necessity to work while studying, she struggled to afford the opportunity to develop such capital.

The presentation will demonstrate the ways in which the women made attempts to draw on the resources they had within their remit to find secure, professional employment after graduation. It will show how the opportunities that were available to them were due, in part, to their backgrounds (whether they are firmly, or upper, working-class) and the cachet associated with the university through which they obtained their degree. Further, what framed their experiences was the availability to move home, or not. While most were able to use the family home as a safety net, or a stop gap before moving on in their lives, others faced significant hardship without this, as the sad struggles of Sariah will show.

These stories highlight that, however they perform at university, working-class women will struggle to achieve the promise offered by HE. How can the 'playing field' be levelled to allow such graduates to achieve their potential?

## **Sociology of Education 2 - Room 3.212**

### **Sociological Education via Internet Academic Talk Shows: Collaborative Auto-Ethnography about a Public Sociology Project on Weibo**

*Ling Tang, Lifeiyang Ren*  
(Hong Kong Baptist University)

This paper uses a three-year collaborative auto-ethnography to document Internet public academic talk shows from two perspectives: the project founder/influencer's narrative and the audience/volunteer's narrative. Author A, an early career academic, started to produce sociological talk shows on Chinese social media platforms since 2019. The shows have received more than 3 million views in total on Weibo, the dominant Chinese microblog social media platform where the videos are best received. Author B watched some episodes and started following A on Weibo, which led to B choosing sociology as their major and later joining the production team as a volunteer. The paper contributes to three areas of debate: public sociology in authoritarian states; Chinese internet studies; and sociological education in China.

Sociology in China is dependent on the state, resulting in local "critical sociologists" being incorporated while overseas Chinese scholars take up the role of aligning with civil society to do critical and public sociology. What's more, access to sociological knowledge is limited outside the university. Since its introduction to China, the Internet has always been a contested place for political and cultural contentions that gave rise to online community and activism. Other than direct civil society engagement, which is the goal of public sociology for Burawoy whose knowledge production is based on western liberal-democratic-capitalist models, we wish to unveil the more nuanced social change via public critical sociological education on social media in authoritarian China where market, state and civil society have a different relation.

### **The Impact of the COVID-19 Pandemic on Academic Research, Teaching, and Identity Development: Touching on a Multiplicity of Voices in a Collaborative Autoethnographic Book Project**

*Basil Cahusac de Caux*  
(American University of the Middle East)

The COVID-19 pandemic reshaped the way in which research, teaching, and identity development proceeded at almost all institutions of higher education around the world. This paper, which draws on an academic volume edited by the author, draws on the lessons learnt from a wide range of established and early career academics. It touches on the impact of the pandemic on parenting responsibilities, living with autism, sociological research and data collection, teaching commitments, and numerous other issues. The approach adopted in the book was collaborative autoethnography, which values the collective witnessing of events and the purposeful exploration of personal experiences. This paper demonstrates how academics experienced the pandemic in multiple though equally important ways, and how the challenges presented by this global health crisis generated both positive and negative outcomes for research, teaching, and identity development across a range of disciplines. It also touches on the wider implications of the societal impact of burnout, wellbeing, and virtual interaction and participation during the pandemic.

### **The Peach Blossom Spring's Fantasy: A Critical Discourse Analysis of Chinese Small-Town Swots' Psychedelic Self-Identity Construction and Disruption**

*Yushan Wang*

*(BNU-HKBU United International College)*

"Small-town swots" is a popular word among the Chinese Internet community, especially Chinese generation Z (Chinese citizens who were born between 1995 and 2009). It refers to people from rural areas who partake in city life and study via brilliant graduation grades. In 2022, the term is gradually becoming a way of self-mockery for all young Chinese who almost only lucubrate school exams and have good grades but feel they cannot affiliate to urban life. This article will base on three-month fieldwork in typical Chinese high schools served for the College Entrance Examination ("Gaokao") and fifty in-depth interviews of selected students' autobiographical storytelling to elucidate this self-mockery's aggregation and analyze how the school, family, and media discourse synthesis influences their self-identity. This paper will apply Foucauldian critical discourse analysis to the interviews and fieldwork notes under these ideological state apparatuses with reference to government educational document discourse. It will serve to inform policymakers, practitioners, and activists who seek educational changes in the Chinese education reform implementation experience.

### **What Influences the Access to Educational Subsidy in China**

*Xiyuan Liu, Yaojun Li, Andrew Miles  
(University of Manchester)*

China has allocated 170-billion-yuan worth of subsidies to compulsory education in 2020 to help students in need, ensure educational development and prompt educational equality. Currently, some research has explored the effect of different educational subsidies based on regional data, but there is little debate about the relationship between the access to educational subsidies and educational stratification, nor is there any analysis of factors enabling or constraining the access to educational subsidies based on national representative data. Using descriptive analysis and logistic regression analysis and marginal effect model, this study analysed the China Educational Panel Survey, a large-scale, national representative survey of junior middle school students, to analyse whether students who are disadvantaged in educational stratification are more likely to receive educational subsidies. Combining modernisation theory and cultural reproduction theory, this chapter discusses the relationship between educational stratification and educational subsidy. By analysing the influence of geographical, school and family factors on educational subsidy, the study finds that overall educational subsidies tilt to students who need them more, such as students in counties or county-level cities in western China, local students with rural hukou studying in rural schools, but some subsidy may tilt to relative less disadvantaged students, such as free book and free lunch subsidies for students in municipalities in eastern China and students from Han ethnicity, and free book subsidy for students from intermediate class.

## **Theory - Room 4.206**

### **"Decolonizing the Hindu Mind": Public and Political Lives of Decolonisation Theory in India**

*Shray Mehta  
(National University of Singapore)*

How do sociological theories acquire a political life and what are the historical antecedents that interact with them to produce new political realities? Over the last three decades, decolonisation has become an intellectual movement propelled by Hindutva ideologues in India. It has critiqued the Indian state, democracy and the underlying liberal principles of Indian public sphere like secularism for being Eurocentric. Since 2014 in the hands of Modi, this argument has become a productive force manifesting itself in new forms of statecraft in India.

Sociologists have made little attempt to uncover and explain this synergy between Decolonisation and Hindutva thought. This paper fills this gap. Through a bibliographical, and critical review, of the published works of Hindutva intellectuals, the paper demonstrates how the arguments of Decolonial thought formed the basis of modern-day Hindutva. Further, using archival materials from 1920 to 2014, the paper develops the historical trajectory of the idea of the 'enemy of the people' which has been used as a vehicle by Hindutva intellectuals to identify and eliminate the political 'other' in India. Finally, it will demonstrate how these two combined to form the new language of statecraft in India since 2014.

Though a theoretical and historical exploration, this paper elucidates how the emancipatory potential of sociological theoretical frameworks gets undercut in specific political contexts. Following Alatas, it argues for understanding 'the local wills to power' to discern the political lives of sociological ideas outside of the academy.

## **Intersectionality Theory and Decolonial Theory: Towards a Mutually Reinforcing Dialogue**

*Charles Masquelier*  
(University of Exeter)

Both intersectionality theory and its decolonial counterpart seek to probe power and domination and are guided by a social justice imperative. Both have, too, been gaining prominence in global north academic research and practice. But while intersectionality theory largely emanates from resistant knowledge projects within the global north, decolonial theory originates from resistance struggles within the global south. Thus, despite sharing a range of notable characteristics, such as recognizing the existence of diverse, yet intersecting, structures of power in domination, those two critical theories tend to draw their critical outlook from seemingly different experiences of oppression. In this paper I make explicit those differences, along with the distinctive conceptual qualities they have given rise to. But I also show where the two critical theories overlap. I do so in an effort to understand what each theory might learn from the other and identify loci for a constructive dialogue between them. Finally, I argue that, in doing so, one can begin to envision how those critical theories might mutually reinforce one another in resisting the forms of domination whose operations and consequences they seek to expose.

## **Is Indigenous Theory Useful Today? Nakane Chie's Japanese Society and the Trap of Self-orientalisation**

*Rin Ushiyama*  
(Queen's University Belfast)

The postcolonial critique of the sociological canon as exclusively Western, white, and male is now well-established. However, the analytical concepts used to critique mainstream social science as solely 'Western' or products of the 'Global North' are historically imprecise for tracing the development of sociological theories in East Asia, which have critiqued Western theories without recourse to postcolonial theory as such. In light of these contemporary debates, this paper evaluates the theory of the 'Vertical Society' ('tate shakai') as expounded by the Japanese functionalist anthropologist Nakane Chie as a form of indigenous knowledge. On the one hand, her book *Japanese Society* (1970) challenges Western anthropological writings on Japan and presents an inventive and hugely popular argument for the uniqueness of Japanese social structures as organised by membership in hierarchical groups – such as households, villages, and corporations – with competition occurring between these units. On the other hand, Nakane's characterisation of Japanese society rests on an a priori essentialisation of culture as fundamentally different to other societies. In emphasizing the uniqueness of Japanese values, norms, and practices, Nakane's theory emerged from, and contributed to, romantic ethno-nationalist discourses about Japan's cultural exceptionalism ('nihonjinron'). This paper argues that although Nakane's work is important for recognizing the complexity and diversity of the history of sociological thought, her essentialist characterization of 'East' and 'West' is ultimately regressive and unhelpful for contemporary sociological theory-building.

# **Work, Employment & Economic Life 1 - Room 2.218**

## **The Social Codes of Tech Workers**

*Robert Dorschel*  
(University of Cambridge)

The digital labour debate has produced manifold insights into new forms of work and class relations emerging within digital capitalism. So far, however, most research has either focused on tech entrepreneurs or the highly precarious crowd and gig workers, neglecting the growing ranks of professionals who render digital technologies. My study fills this gap by uncovering the subjectivity of so-called 'tech workers' — the middle-class fraction responsible for encoding, designing, and managing the algorithms and platforms that permeate social life.

Drawing on 52 original interviews with tech workers in the US and Germany, the empirical analysis reveals that despite notable differences across national sites and within the professional segment, tech workers typically

cultivate a post-entrepreneurial subjectivity. Through a number of social codes – including a return of social critique, hybrid professionalism, as well as lifestyles of ordinariness and mindfulness – tech workers depart from the figure of an entrepreneurial self. However, while their social codes demonstrate clear contours of a distinctive social formation, I discuss critically how the class formation is partly undermined through the hacking of their moral codex into yet another spirit of capitalism.

Ultimately, tech workers are considered to hold an economically contradictory position in between capital and labour as well as a morally contradictory position in between emancipation and the (re)production of structures of domination. Thereby, my study not only contributes to the digital labour debate but also to sociological debates about class and culture more generally.

### **Social Media Platforms, Competition and Solidarity among Brazilian Ride-hailing App Drivers**

*Cristina Marins, Rafael Rezende*  
(Universidade Federal do Rio de Janeiro)

Looking beyond precariousness and labour relations between workers and ride-hailing apps, this article examines forms of political organizations among drivers based in Rio de Janeiro, Brazil. The purposes of this article are threefold. First, to describe the use of multiple apps by drivers, especially social media platforms. Next, the article analyses forms of solidarity and competition, as well as new professional hierarchies triggered by such uses. Finally, we analyse emerging forms of political organization among Brazilian ride-hailing app drivers. We rely on various research techniques to achieve these goals, including ethnographic observation, in-depth interviews and focus groups.

In recent decades, several authors have pointed out that autonomous, self-employed and informal work modalities are a structural feature of the Brazilian labour market. Although we already have a well-established literature on this vast workforce, we still need to update this literature in the face of platform capitalism. The article discusses data gathered between 2021 and 2022 as part of a research project that seeks to better understand the new working classes in the context of the platform economy in the first decades of the 21st century. Through empirical research, we seek to understand how workers perceive the evolution of working and living conditions in recent years, how they forge their political perceptions, how the internet and social networks collaborate to shape their experiences and world views. The research also focalizes the expectations of these workers about the future, what individual survival strategies they use, and how new forms of collective organization emerge.

### **Motion-Vote-Resolution: Decision-Making, Complexity, Clarity and Values — As Portrayed in Film**

*Jane Thomas, Sean Tunney*  
(University of Brighton)

This presentation reflects on the 'motion-vote-resolution' approach. It analyses portrayals of voting in mainstream filmmaking to help challenge understandings of social and economic democracy and to identify space for further learning. 'The vote' has been seen as a sterile form, contrasted with deliberative democracy, and is often only associated with national elections. However, when we investigate 'votes' in three motion pictures: *Footloose* (2011), *The Beguiled* (2017) and *Land and Freedom* (1995) a more complex picture emerges. Drawing on an original in-depth interview with the latter's director, Ken Loach, we find 'the vote' provides a dramatic lynchpin and record in the stages of change. It is situated in an intricate environment that requires analysis and training to identify patterns and facilitate participation. Yet it is a driver in courses of action. It can empower by inviting reflection on demands for improvement. We consider 'motion-vote-resolution' in relation to notions of democratic leadership and ethical decision-making (Schwartz, 2017). The problems of categorising types of content voted on mirror debates in social policy. Yet the redistributing potential of 'the vote' remains a key 'end in mind' opportunity for the 99% (Covey, 2022). Moreover, as the chosen films highlight, votes take place in small groups across society. In the UK, community wealth building initiatives are promoting workers' co-operatives, and further businesses and workplaces use voting — from NHS boards including 'voting members', to shareholders and trade union members. Thus, new discourses around voting offer fertile research ground.

### **The Beginning Never Ends: The Erratic Temporality of Platform Couriers' Collective Action**

*Morgan Powell*  
(University of Manchester)

The UK's platform-mediated food delivery sector has emerged as a site of frequent labour-capital conflict. Since 2018 there have been at least six 'strike waves' – where platform couriers have conducted simultaneous work stoppages across multiple locations – alongside dozens of instances of one-off local protests, usually responding to pay alterations imposed by Deliveroo, UberEats or Stuart Delivery. These actions often involve limited coordination between drivers across geographic areas, with discrete local workforces acting with little knowledge of each other's activities. Several trade unions have sought to intervene in these volatile circumstances, aiming to integrate couriers into their structures of collective decision-making. The ostensible progress of such efforts led gig economy scholars, Woodcock and Cant, to declare the "end of the beginning" of couriers' struggle, calling for a shift in analytic focus from the emergence of action to the development of durable organisational forms.

However, based on multi-sited ethnographic participation in a six-month dispute between Stuart Delivery and its workers in 2022, this paper finds that huge challenges continue to hinder efforts cohere and sustain couriers' struggle. Instead, the pattern of transitory and erratic outbursts of collective action persists, with efforts to move beyond embryonic forms of organisation often collapsing. To understand this, the paper turns to the temporal dimension of platform delivery, applying recent theorisations of temporality from social movement scholarship to the platform labour process, the social composition of the workforce, and trade unionist practice, identifying some of the most significant barriers to organising this unruly workforce.

## **Work, Employment & Economic Life 2 - Room 2.217**

### **Reddit as a Nexus for Rising Antiwork Discourse**

*Ari Stillman*  
(University of Edinburgh)

This presentation examines the subreddit *r/Antiwork* as a nexus of discontent, alienation, and resistance to capitalism. While resistance and critique of capitalism in the public sphere is a well-documented phenomenon and has been part of numerous social movements from Feminism to Civil Rights, the Covid-19 pandemic has agitated a new turn in anti-capitalist sentiment. From the Great Resignation of white-collar workers reassessing their life priorities to essential workers unable to afford the prospect of a lapse in wages, Covid-19 has illuminated systemic inequalities that lay bare the shortcomings of neoliberal capitalism. Whereas the last social movement focusing on critiquing capitalism, Occupy Wall Street, was largely driven by educated White men, *r/Antiwork* seems to espouse a demographically broad appeal "because work sucks for everybody." This broad appeal is enabled by the affordances of Reddit, which entails pseudonymous users devoid of traditional demographic categories (e.g. race and gender) engaging in a publicly accessible digital space. Through content analysis of the subreddit *r/Antiwork*, which has grown to over 2.2 million global members and is one of the top 50 most active of 130,000 active subreddits, I will demonstrate a rising class consciousness rooted in social support and solidarity that eschews identity politics in favor of emancipation from capitalist exploitation. In analyzing the discourse, I will discuss various approaches of resistance to capitalism – reformist to radical, individual to collective – that evidence the potency of online spaces like Reddit for engendering resistance outside of the platform.

### **Employee Voice, Corporate Governance Reform, and the Prospects for Workplace Democracy**

*Chris Rees*  
(Royal Holloway, University of London)

The paper presents findings from an FRC-funded study of responses to the UK Corporate Governance Code. Despite pockets of good practice, the current regulatory framework is weak and ineffective. We argue for a renewed focus on the principle of workplace democracy – largely dormant in governance debates since the 1970s – underpinned by a pluralist understanding of both the employment relationship and the nature of labour and capital investments in the firm.

The argument for pluralism in governance recognises, contrary to widely held 'common sense', that shareholders do not own corporations, or even the assets of corporations. Workers bear disproportionate and long-term risk in relation to decision-making, yet have little chance to influence it. Acknowledging this imbalance

is at the heart of the argument for the democratization of the firm. Emphasising pluralism in firm governance echoes the plurality in the employment relationship, where the inherent structured antagonism between management and labour provides the underlying potential for conflict. Crucially, whether this potential is realised is not inevitable but is, rather, a matter for empirical enquiry in particular cases. The employment relationship is less likely to be experienced as exploitative or conflictual in more equal and democratic workplaces, as might be provided for by robust employee voice mechanisms.

Institutionalising pluralism as praxis requires state regulation and public policy goals. The paper underscores the case for labour involvement in both the management and governance of the firm, and thus for the extension of consultation and collective bargaining arrangements alongside board-level employee representation.

### **Workplace Social Inclusion of Lesbian, Gay and Bisexual Employees: Approaching Professional Image Construction through Voice and Silence**

*Christiana Ierodiakonou, Andria Christofidou*  
(University of Cyprus)

We focus on the workplace social inclusion of lesbian, gay and bisexual (LGB) employees and on the professional image construction strategies they use in order to feel included in everyday organisational life. We propose analysing professional image construction over one's career through the concepts of voice and silence to move towards deeper interpretations of the inclusion of 'Others' in the workplace.

Membership in a stigmatised social group may mark individuals as 'Others'. When socially marked as 'different,' individuals are likely to engage in professional image construction to affect others' impressions. The growing literature on professional image construction suggests that this is a continuous experimental process, but offers limited insights to understand how stigmatized social identities affect it. Research on the strategies that LGB employees use to affect others' impressions of them at work is useful towards this respect, but also has shortcomings.

We rely on qualitative life-course interviews with LGB individuals working in Cyprus. So far, we have analysed the trajectories of 20 individuals, involving a total of 61 work settings, through the concepts of voice and silence. We conceptualise different types of voice and silence that are fluid and can coexist, offering thus a complex understanding of LGB image management strategies. Based on these, we contemplate on the associations among voice, silence, inclusion and exclusion and frame our discussion within theories of agency and structure, helping move relevant research from surface to deeper interpretations that relate to the critical analysis of underlying processes and normative assumptions.

# PAPER SESSION 6

## 15:30 - 17:00

### Cities, Mobilities, Place & Space - Room 4.211

#### **The Philanthropicon: Deviance, Morality and Data in the UK Charity Shop**

*Triona Fitton, Alida Payson*  
(University of Kent)

This paper considers the dual role of charity shops as a site of surveillance and their compliance within systems of data injustice. Drawing on the work of Maddrell (2016) and Zuboff (2019) alongside classical theories of panopticism, we argue that charity shops serve as an extension of the philanthropticon – a term we have coined to define how the nonprofit and philanthropy sectors extend carceral forms, implicating unsuspecting charity shoppers into a wider network of surveillance capitalism that monitors them for financial gain and encourages passivity. Using ethnographic participant observation and media content analysis data on charity retail sites within the United Kingdom, we will argue that the charity shop plays an integral role in the justification of surveillance activities that work to the benefit of private business, due to their position as a staple site of consumption in everyday life, and assumptions about their pro-social role in the 'moral economy'. We also explore the charity shop's role within wider charity dataveillance, and draw conclusions as to how the third sector embraces superpanopticism (Poster 1990) and its capitalistic potential within these mundane offline spaces.

#### **Towards Smart Scene: "Health Code" Practice and Digital Urbanisation during COVID-19**

*Xin Li*  
(The University of Manchester)

As Smart City research has gradually fallen into the trap of technological determinism, it has neglected the role of human subjects and the interaction of multiple factors, such as the local environment, technology, capital and government in urban space. The paper, therefore, argues that it is necessary to rethink the phenomenon and concept of the Smart City in the new context of digital urbanisation. A real-time QR code called "health code" (健康码) is gradually being embedded into the everyday life of the Chinese population. Based on the case study "health codes do not work" in Xi'an City, this paper explores the failure caused by technical overload or poor design. Thus, for Smart Cities in the iteration of digital technology development, the question of 'who designs the technology is as crucial as 'what rules. It points to the interests and power behind technology and the value of technology as a way of life in a Smart City. Reconfiguring the smartness of a city with scenes can, on the one hand, consider the expectations of coordinating different types of drivers of a Smart City, including citizens, companies, public authorities, and not-for-profit organisations. On the other hand, introducing a scene perspective can also allow Smart City research to reassess public values regarding desired outcomes, such as environmental sustainability, quality of life and well-being, participation, knowledge and intellectual capital. Scene theory's emphasis on the interaction of multiple elements in urban space might be a helpful solution.

#### **Emerging Sources of Identification and Differentiation in Convivial Urban Areas: A Case Study of the Cultural Quarter of Peckham**

*Ragini Khurana*  
(University of Warwick)

The project aims to explore the sources of social identification and differentiation in diverse, convivial urban areas by taking the south London neighbourhood of Peckham as a case study. It seeks to examine the following three questions:

- 1- What are the social categories that form the basis of urban residents' self-understandings and interactions with others in the public realm?
  - i. (How) Can these social categories be identified by studying a) residents' affective capacities to engage with places, and b) patterns in the types of places that they perceive as affectively thick and thin?
- 2- (How) Are these social categories arranged in hierarchies of power with respect to each other?
- 3- How does membership in and identification with these categories impact urban residents' capacity to exercise spatial and participatory rights to the city?

The project undertakes its exploration of emergent sources of social identification by understanding people's affective interactions with and appropriations of place in Peckham. It uses psychogeographic urban walks to identify distinct atmospheres in public and semi-public places of Peckham, followed by unstructured qualitative interviews (including go-along interviews) and participant observation to learn about the experiential worlds of people who make up these distinct places.

By studying the above questions, the project seeks to contribute to discussions on cosmopolitanism and living together with difference by identifying the bases and mechanisms of exclusion from spatial and participatory rights that operate in contemporary metropolises, where racial and ethnic categories are becoming less relevant as sources of social identification in everyday life.

### **'Almost any real place': Revisiting Doreen Massey's Kilburn High Road through Engaged Walking**

*Emma Jackson, Agata Lisiak  
(Goldsmiths)*

This paper revisits Doreen Massey's influential essay 'A global sense of place' (1991) which used the example of Kilburn High Road, London, to question both the idea of space-time compression and 'the local' as a parochial category through putting forward the idea of the 'global in the local'. Re-walking Kilburn High Road in the spring of 2022, documenting the sounds and sights of the street and talking with those who work there, we found that Massey's theorisation of a global sense of place is still relevant today. However, we argue that by walking this particular street with the work of other thinkers, including Suzanne Hall (2021, 2012) and Gail Lewis (1985, 2009), we can unpack and build on some of the ideas that Massey passes over swiftly in the essay, for example, the structuring of space of the street by migration regimes and the traces left by histories of racism. Drawing on this (quite literally) multistep process, we reflect on what renders walking 'engaged'. While remaining critical of flaner discourses that centre masculinity and whiteness as the urban norm, we agree with the German flaneur Franz Hessel that "just walking around won't do it" (2017). We argue that engaged walking – that seeks to overcome the many shortcomings of this key urban research method and that acknowledges what remains hidden from the walker's immediate view, while centring the politics of the street – can reveal much about the power structures that re/shape our cities and provide inspiration for defying them.

## **Culture, Media, Sport & Food - Room 2.220**

### **The Importance of Appearance to Women Posting Photographs on Instagram: The Desire to Meet Beauty Standards versus the Wish to Present Authentic Selves**

*Clare Lushey  
(Nottingham Trent University)*

This paper explores the importance of appearance to women posting photographs on Instagram (a social media application). Interviews were undertaken with 23 women and data were thematically analysed. The women interviewed rarely posted photographs on Instagram that were focused on their appearance, instead often posting about their lives and experiences. Selfies were also rare. However, most of the women interviewed felt it was important to look good in their photos on Instagram. Amongst some of the interviewees there was a sense of shame in admitting this. The use of filters was common, but the use of beauty apps was not. Filters were seen as more acceptable than beauty apps because the changes were perceived to be less drastic. Many who used filters were against beauty apps and often gave reasons for not using them including: because they were too complicated and time consuming, because it was obvious that your face had been altered, and because

they wanted to look like their authentic selves and did not want to display unrealistic beauty standards. A preoccupation with appearance has come to be considered a feminine attribute and associated with negative traits such as vanity and narcissism. This may explain why some of the women interviewed were embarrassed to admit to being concerned with how they looked and/or keen to downplay the act of taking selfies. Furthermore, whilst it is evident that there was a pressure to adhere to feminine beauty standards, there was a disinclination to reinforce and circulate unattainable beauty ideals.

### **Representations of Maternal Identity in the Media: A Systematic Review**

*Sophie Mary, Robbie Duschinsky, Louise Davis, Barry Coughlan  
(The University of Cambridge)*

Previous research has explored how mothers are represented in the media, from advertising and magazines to movies and novels. More recently, studies have focused on how women utilise social media to voice their own narratives of motherhood. But almost all studies have utilised a single method to examine representations in one medium, and there has been little comparative analysis. Yet comparative methods may shed light on the ways that motherhood is constructed across different platforms, depending on the modalities of different media domains. We systematically reviewed all empirical studies focusing on the representation of mothers in media texts – including how mothers represent themselves – in any geographical location, published after the 31st of December 2016. We undertook a thematic analysis of their findings to examine how themes of motherhood differ according to the media domain in which they appear. We followed this with a discourse analysis to explore tensions within and between motherhood ideologies, as well as the elements of maternal experience that these ideologies appear to bypass or minimise. We found that magazines, advertising, and news media make high demands of mothers while silencing the structural experience of the gendered second shift and the systemic obstacles to combining childcare and paid employment. Visual entertainment media and user-generated content, on the other hand, are more ambivalent, and reflect tensions in the constructions of normative motherhood and of mothers' relative freedom.

### **Intimate Activism and a Chinese Postfeminist Sensibility: Female Viewers' Responses to Reality Dating Shows**

*Xintong Jia  
(City, University of London)*

A new dating show format Chinese Dating with the Parents was premiered in 2016. The show has distinctive 'traditional' features such as the presence of family members on set and parental advice to evaluate potential matches. Female candidates are represented as postfeminist subjects characterised by glamorous appearance, new independent female identity, and empowered status. Drawing upon interviews with 23 young female viewers in Xi'an, China during the Covid-19 pandemic, the paper explains how the performance and representation of female subjectivity are constructed by gender and the mechanisms inherent in reality TV programmes, and how the gendered texts are deconstructed by female viewers.

First, I propose the notion of 'intimate activism' as a way to articulate a particular form of feminist activism reflected in this project. During the fieldwork, I was struck by the fact that participants were not feminist activists, yet they were all concerning with identical issues, sharing similar anger and distress in daily lives. The analysis is structured in three sections, progressing from the new independent female subject, to young women's changing perceptions of dating, and to female gendered dilemmas on reality dating shows. The conclusion draws together these interrelated themes, articulates defining features of the Chinese postfeminist sensibility, and reiterates how intimate activism is both a typical ramification in the postfeminist moment and a way to articulate feminist activism oriented and provoked by media in post-2010 China.

## **Emerging Themes & Special Events 1 - Room 1.218**

### **Special Event – Community Organizing for Viral Times: Monkeypox, MSM Activism, Social Media and Policy Implications**

*Jaime Garcia Iglesias, Joanna Chataway, Maurice Nagington, Jeremy Horwood, Richard Amlot  
(University of Edinburgh)*

Since March 2020, the UK has experienced an unprecedented outbreak of monkeypox with over 3,600

confirmed cases (UKHSA). Men who have sex with men (MSM), already disproportionately impacted by HIV, have also borne the burden of monkeypox, accounting for as many as 80% of the cases (WHO). In the face of limited governmental response, MSM have turned to their existing community organizing networks and skills (set up to fight HIV) to develop their own responses to monkeypox, including disseminating information, demanding action, and sharing lived experiences. Oftentimes, this organizing took place through social media (especially Twitter).

The urgency of monkeypox, the memories and experiences of HIV/AIDS, and the newfound preeminence of social media compelled MSM community organizing to develop and transform. However, this evolution was not without drawbacks: already underserved and vulnerable communities, such as people of color or trans communities, were oftentimes excluded from online community organizing and their needs and experiences ignored.

This special event follows from research on the social implications of monkeypox among MSM community organizing funded by a strategic urgency grant. In this event, we will describe, theorize, and complicate how MSM developed community organizing during the monkeypox outbreak, with a focus on understanding the role that social media played in mediating these processes and the dynamics of exclusion happening therein. This work relies on data obtained through community events with community members and stakeholders and establishes a conversation with the histories of MSM community organizing in the face of HIV/AIDS in the UK.

The presentations in this event explore the transformations to MSM community organizing, framing them within the history of HIV and health activism in the UK; theorize how these transformations were necessarily mediated by social media, with a focus on processes of digital exclusion; and exemplify these through considering how the sharing of lived experiences of monkeypox (i.e. men sharing how they contracted, suffered, and recovered from the infection) opened new avenues for organizing while also reinforcing processes of exclusion. This event also contains a reflective element: the final presentation explores the epistemological and practical advantages and limitations of conducting urgent social sciences research on and amidst a pandemic. We argue that rapid research is important to maximize the policy impact of social sciences work but also suggest that it requires infrequent collaborations with stakeholders and uncommon funding flexibility.

Overall, this special event relies on new and original research to explore, theorize, and complicate MSM community activism during monkeypox, highlighting the role of social media and the dynamics of exclusion, and reflecting on the advantages and limitations of the research process for policy. It is of interest to scholars in sexuality, activism, health, community and technology, as well as those with an interest in policy and funding.

*Martyn Pickersgill*

During the recent International AIDS Conference in Montreal in August 2022, activists stormed the central stage to demand more funding for monkeypox research and vaccines. Their placards repurposed well-known symbols and slogans from HIV activism (e.g. the inverted pink triangle) for the new context of monkeypox. This is one example of how HIV community organizing and activism, rooted in the early days of the AIDS epidemic of the late 80s and 90s, was mobilized to address monkeypox. The activism that originated with the AIDS crisis has continued, especially among MSM communities, during other pandemics, such as COVID-19. However, the clear similarities between HIV and the 2022 monkeypox outbreak (e.g. transmission routes, demographics affected) led to an unprecedented mobilization in countries such as the UK. This re-mobilization has taken place at a time of heightened importance of the histories of HIV activism and the AIDS crisis, with a multitude of books, TV series and movies having been released on the subject in recent years.

It is necessary that we situate monkeypox community organizing in its historical context, describe it, and theorize its implications. To that end, this paper describes the different strands of monkeypox community activism, from peer-to-peer dissemination of information to high-level political activism, establishing parallels with historical community organizing tools. It theorizes where these forms of community organizing may sit within the larger histories of activism, paying special attention to recent scholarly work on the subject, and the focus on MSM of early monkeypox organizing. Finally, it analyses the transformations of community organizing that monkeypox came to evidence: in particular, the professionalization of 'activism' and the existence of global networks.

Throughout this paper, we remain attentive and problematize two specific areas. First, the ways in which community responses to the 2022 outbreak overlooked historic monkeypox outbreaks in African countries, thus failing to challenge global inequalities. And second, the necessary limitations of MSM-led activism as the 2022 monkeypox outbreak increasingly involved heterosexual or non-sexual transmission. While abundant work has been and is being written about the history of HIV activism (especially during COVID-19), little has been

published to date about it during monkeypox. We argue that monkeypox presented abundant similarities that allowed for HIV activism to be effectively mobilized yet also provided a unique moment to critically engage with its limitations.

*Jaime Garcia Iglesias*

In August 2022, as new monkeypox infections peaked around the world, activist and author Theodore Kerr, wrote: “Many people over the years have wondered what it would have been like had social media existed during the first decades of AIDS. Monkeypox provides us a glimpse.” Kerr points to the towering relevance of social media in community responses to and organizing around the 2022 monkeypox outbreak. In the absence of timely and effective government-issued information, community members and organizations turned to social media—most frequently Twitter—to share health promotion information, medical advice, personal experiences, or encourage vaccination—. Vaccination clinics were sometimes only advertised through social media, and expert community members often turned online to answer questions—reaching large audiences. This is in stark contrast with early HIV/AIDS community organizing, which often relied on physical elements (pamphlets, posters, stickers) and word of mouth.

This paper asks: how do the characteristics of social media, particularly Twitter, mediate monkeypox activism? We argue that social media does not simply make organizing possible, but necessarily transforms it through its design and features. We engage with scholarship on social media and health, and science and technology studies, to explore and critically analyze the role that social media played in community organizing during the 2022 outbreak, and situate it in the broader historical context of HIV and health activism.

Based on a series of workshops with key community stakeholders, we explore how social media forced community members to navigate both the polarization of online discourses about health and viruses (in the wake of COVID-19) and an abundance of misinformation. At the same time, platforms such as Twitter allowed organizations to deliver cost-effective health promotion information rapidly (thanks to familiarity gained during the campaign for PrEP roll-out) and made it possible for individuals to share lived experiences of monkeypox in seemingly accessible ways. We argue that social media also generated practices of exclusion at the heart of community organizing: the material conditions of access, language barriers, and the need for shared ‘community knowledge’ limited the access of historically underserved and vulnerable groups.

Throughout this paper, we deploy social media and content analysis tools to critically engage with key examples and suggest key lessons for community organizing and health promotion messaging to harness the potential of social media—with an emphasis on underserved communities.

*Tom May*

Since March 2022, many individuals who had contracted monkeypox turned to social media to share their experiences—oftentimes providing a longitudinal narration of their evolution. Sexual health activists, doctors, or adult entertainers turned online to share their diagnosis, symptoms, and feelings—frequently with images of their lesions—with thousands if not tens of thousands of followers. Social media allowed them to share their stories with almost unprecedented ease to vast numbers of people. Oftentimes, these posts were picked up by mainstream media and community organizations that turned them into personal interest stories or used them to promote monkeypox-related health advice.

Beyond the role that these dynamics of sharing might have played for the individual person, this paper explores what role they played in community organizing and discourses around monkeypox. Based on data from a workshop of people with lived experience of monkeypox who shared their stories online, we argue that these personal accounts were often mobilized by opposing discourses. On the one hand, community organizations which had already relied on personal accounts to encourage uptake of pre-exposure prophylaxis of HIV (PrEP), framed these stories as examples of openness that de-stigmatized monkeypox. They became an opportunity to ‘put a face’ on the virus and create health promotion materials. On the other hand, these accounts were also often appropriated by homophobic agendas which, as they did with HIV, relied on them to stigmatize and shame those who had shared them and, more generally, men who have sex with men.

These accounts shared, as did those of PrEP and do those of HIV more generally, intersect with long-standing debates around the role and value of personal experience as much as they do with scholarship on stigma and health disclosure. Unlike those two historical antecedents, however, this paper explores the role that these accounts played in the context of an ongoing and critical viral outbreak. In doing so, we grapple with how these

stories were received in an online context defined by massive potential audiences, algorithmic visibility, and internet capital. Thus, the sharing of personal accounts of monkeypox becomes a case study for the practicalities and complexities that characterize the interaction between community organizing and social media.

*Jeremy Williams*

As the monkeypox outbreak spread throughout the world and its severity became apparent, members of this research team were offered the opportunity of helping identify social sciences research priorities and conduct funded rapid response research that would inform better policy in months to come. The rarity of funding being actually available was compounded by the urgency of the subject: less than thirty days from initial talks about research to the award. Ten more days to starting the research, five months to completing it. Beyond the actual findings of the project, which are detailed in the report and presentations, as sociologists of health—many of us with expertise on HIV—, we understood this as a unique opportunity to explore the very conditions of knowledge production amidst a pandemic. Echoing the words of Paula Treichler about the AIDS crisis: how do you have theory in an epidemic?

This paper relies on an autoethnographic workshop, meeting minutes and recordings, email chains, and text messages, to explore the realities of producing social science research during a viral outbreak. We establish connections with both the AIDS crisis and COVID-19 but also highlight the uniqueness of monkeypox as we interrogate our own work.

First, we explore how to produce research out of a sense of urgency. Even though, as sociologists of health, we understood the significance of monkeypox (for health, sexuality, activism, etc.) it was not always clear how to transform this innate need to 'do something' into actionable and rigorous work. Even though most of us had already engaged in rapid research around COVID-19, we also understood that the monkeypox context was different: the world did not stop, the threat seemed confined to an often overlooked group—MSM. Thus, we describe how conversations about abstract urgency gave way to the building of a feasible research program—with the prioritizing and sacrificing of ideas it requires.

Second, we debate the complexity of producing rigorous and meaningful findings during an ever-changing pandemic. As our research progressed, the demographics of, responses to, and perceptions of monkeypox changed and evolved. We argue that, far from insurmountable obstacles, these changes provided unique opportunities to iteratively engage with our findings and ensure that they address systemic, structural, realities—thus affirming their long-term relevance. This, however, was not without important emotional costs to the researchers.

And third, we describe the practical difficulties of engaging with the very same stakeholders who are responding to the outbreak. We narrate how we tried to emphasize the importance of research to organizations and activists whose capacity was already stretched past breaking point during the outbreak, showcasing some of the ways in which we facilitated their engagement. Finally, we conclude by providing some 'key lessons' from our work along the themes of designing a team, identifying objectives, ensuring impact, and facilitating engagement.

## **Emerging Themes & Special Events 2 - Room 3.212**

### **Mapping the Internal Structure & Coherence of Sociology in the UK**

*Marcus Morgan, Tom Mills, Narzanin Massoumi*  
(University of Bristol, Aston University, University of Exeter)

To what extent does contemporary sociology in the UK function as a coherent intellectual endeavour or collective project? This paper uses a combination of bibliometric network and automated text analysis to systematically 'map' the discipline and reveal its internal hierarchies. We first identify a population of research active professional sociologists, operationally defined as the author of any item submitted to the 2021 REF Sociology panel who are retained by the submitting institution. We then collate bibliographic data on all their indexed research outputs. With this data we construct a heterogeneous network of authors, articles, institutions of higher education, and journals. Finally, we combine these network relations with an automated text analysis of the titles, abstracts, and keywords of the publications. This allows us to construct a map of the contemporary landscape of sociology in the UK.

## **Collaborative Capacity and Organizational Resilience to Covid-19 pandemic: An Empirical Study in Organizations on Aging Field**

*Mario Rui Andre*

*(Instituto Superior das Ciências Sociais e Políticas/Lisbon Institute of Social and Political Sciences.)*

The Covid-19 pandemic has challenged resilience of the organizations. The imposition of the social lockdown, the closure of day centers and the rapid spread of the disease in residential structures for the elderly, are just a few examples of the impact of the pandemic that forced a rapid reconfiguration of organizational activity. However, not all of them reacted in the same way. Some found it easier to anticipate the impact of the pandemic, recovering their activities more quickly and immediately starting the process of reflection and learning to adapt to the new reality. This empirical finding led us to question the role of organizational collaborative capacity as a driver of organizational resilience, in the context of highly disruptive events such as the Covid-19 pandemic. If collaborative capacity assumes the role of a driver of organizational resilience, we can assume that the collaborative dynamics of organizations will play an important role in their resilience in the context of disruptive events. To study this phenomenon, a factor matrix was constructed, through exploratory and confirmatory factor analysis, which would allow: to evaluate the dimensions of the theoretical constructs under analysis; and then design a structural equation model to assess the correlation between collaborative capacity and organizational resilience, as 2nd order latent variables. The correlational effects of the dimensions under analysis and their consequences for research and practice are discussed.

This study was carried out between April 2020 and September 2021, as part of a postdoctoral thesis.

## **Reproducibility: A Challenge and Opportunity for Sociology and Social Sciences**

*Julia Kasmire*

*(University of Manchester)*

The crisis of reproducibility hit lots of research disciplines hard and it triggered serious questions about how research is done and why it is done in some ways rather than others. Beyond the challenges of doing open and reproducible research, there are significant challenges around how to teach open and reproducible research. Some disciplines, such as the social sciences, may feel more vulnerable than others because the people and societies they study are inherently complex, non-trivial, and hard to isolate or control. These disciplines may be especially resistant to reflecting on how research practices are taught because the burden of the burden of not only doing but also teaching reproducible and open research practices seems insurmountable. Despite appearing to be an unwieldy burden for social sciences, reproducibility can represent an opportunity; greater reproducibility can mean greater analytical clarity, audience understanding, communication effectiveness and theory development. More reproducible research can also increase the impact of social science research and strengthen trust in the results and findings of research projects. Additionally, more reproducible practices can make social science research more efficient, collaborative practices more effective and teaching more straightforward. Thus, increasing reproducibility can be good for the research and good for the researcher. This presentation briefly outlines the crisis of reproducibility with a focus on how it applies to social sciences and then explores numerous ways that research skills, methods, practices, and tools can be used to improve reproducibility. Special attention is paid to how these reproducibility efforts can be incorporated into social science research work, how they interact with each other and where the benefits of each are most likely to be seen.

# **Emerging Themes & Special Events 3 - Room 3.205**

## **Special Event – Global Social Challenges Journal: Bristol University Press Event**

*Sue Scott, Julia Mortimer, Gurminder K Bhambra*

*(Bristol University Press)*

This session introduces Global Social Challenges Journal, a new, not-for-profit OA journal published by Bristol University Press. While the journal is based in the social sciences it encourages conversation with the Humanities and STEM. GSCJ takes a critical approach to understanding global social challenges, eschewing the dominance of the global north. We are interested in exploring the possibilities for working across disciplines, but also from disciplines. As well as standard articles the journal offers a range of ways to open up and intervene

in debates. Come and discuss the development of the journal and learn how we support researchers in their work on the global social challenges we all face, as well as the challenges of working across and beyond disciplines. This is an interactive session and there will be plenty of time for questions and discussion.

## **Emerging Themes & Special Events 4 - Room 3.204**

### **Special Event – Symposium: Is the University Being Decolonised?**

*Leon Moosavi*  
(University of Liverpool)

This session will be an open-discussion symposium which will be chaired by the proposer. The discussion will focus on the long-overdue question: Is the university being decolonised? The question must be asked because the decolonial discourse has now been present within universities for several years and it seems like an opportune time to reflect on how much progress has been made, what is ongoing today, and what needs to be done next. This will also offer a critical space for participants to offer their insights from their own institutions so as to explore good and not so good practice in different contexts. Participants will be guided along in the discussion with questions should as: How has decolonisation been defined in your institution? What decolonial efforts have been made in your university? Has decolonisation had an impact on your experiences on campus? What is the future direction that discussions around decolonisation will take over the next several years? This will enable a variety of perspectives that are pro-decolonisation and even some who are more sceptical to be articulated. The proposer, who is an expert in this area, will also offer some of their own input into this with pre-prepared examples and analyses that relate to existing academic literature. This is a relatively broad topic which people feel passion about and it is why a symposium format with a less structured set of presentations will be ideal. This will also offer participants a break from the occasionally-boring format of listening to multiple papers that can be somewhat disjointed by having a more fluid discussion on a pressing contemporary issue in a dynamic format. If there are a significant number of attendees then provision will also be made for participants to be broken-up into smaller groups for them to have discussions with each other. This workshop format will also be enhanced through using markers and whiteboards/paper to feed back to the group. It is hope that this session will offer an important space for a critical examination of the strengths and weaknesses of decolonial interventions, and then allow for a focus on how to move forward to be developed. This session's main objective is to provide a lively space for a creative and eclectic dialogue which will enrich the participant's understanding with a deep insight into the promises and pitfalls of decolonial activities.

## **Families & Relationships - Room 4.204**

### **Marriage Squeeze and Migration: The Reproduction Crisis In North-western China**

*Zhifeng Chen*  
(University of Oxford)

In the wake of the One-Child Policy, the shortage of women and the so-called marriage squeeze disproportionately impact the most impoverished communities. The poor villages in rural North-western China, with many involuntary lifelong bachelors struggling to preserve and reproduce themselves. Based on 18-month-long fieldwork, my ethnographic research explores how the rural communities cope with the reproduction crisis. My findings suggest that the rural community has also adopted a market logic of using money as the bride price to compete for a bride. Nevertheless, it created an internal exchange of productive for reproductive labour. The marketisation decoupled the community from the bigger marriage market at the national level—the bride price defends the reproductive labour's internal circulation as it raised the price floor for marrying a local bride. At the same time, it intensifies the dependence of community members on each other. To reproduce themselves, not only as individuals but also as family members and members of the rural community, villagers have inadvertently reshaped the institution of marriage.

It has produced a community culture that prioritises allocating resources to the reproduction of community members through marriage and parenthood. The community culture generates a stigma to shame those who deviate from the standard life course that culminates in marriage and parenthood. The exchange absorbs enormous resources from the community, even at the price of sacrificing certain members and their needs. Filial piety has lost its centrality within the rural community. The empowerment of daughters-in-law has also

weakened the patriarchy in the family.

### **Privileged daughter? Unwanted daughter? Chinese One-child Generation Queer Women Migrants' Identity Construction in the UK**

*Scarlett Yee Man Ng*  
(University of Oxford)

In recent years, there has been a striking increase in the numbers of mainland Chinese one-child generation students (those who were born under the one-child policy in mainland China from 1979 to 2015), especially female students coming to pursue higher education, and staying in the UK for professional development after graduation. While existing literature has examined these women's motivations for and process of migration to the UK upon completion of higher education, no scholarship has been made to understand the construction and transformation in these women migrants' sexuality, including sexual identities, desires, and practices in the process of migration. Considering these one-child generation students' transnational and educational mobility, their families play a pivotal role in planning and supporting overseas education.

This paper provides the preliminary findings of my DPhil thesis on Chinese queer women's migration to the UK. By drawing on semi-structured interviews with 36 queer-identified women born under the one-child policy in China, it focuses on the question "How do these women migrants navigate their relationship with parents in China while exploring sexuality in the UK?" Surprisingly, the findings demonstrate that these women not only explore their sexual interests and desires, pursue their authentic sexual selves, and experiment with different forms of intimate relationships in their post-migration experience, but many of them are also visiting/ have visited therapists in the UK because of their mental health issues. One of the main reasons comes from the long-term stress of being the singleton daughter in their family under the one-child policy.

### **Migrant Children's Agency in Daily Family Life in Jiangsu, China**

*Zihong Deng, Ilan Katz, Bingqin Li*  
(Social Policy Research Centre, University of New South Wales)

The extant research has identified the importance of children's voices, and an increasing number of studies focus on migrant children's voices and perspectives. Drawing on the new social studies of childhood, this study explores migrant children's agentic behaviours in their daily family life. Semi-structured interviews were conducted with a purposively selected sample of 36 migrant children (ranging from Grade 4 to Grade 11) in Changzhou, Jiangsu, China in 2021. The findings show that children perceive migration and identity in diverse ways, and their agency is exercised using various strategies. Children actively take different actions, participate in decision-making in minor and major matters, and make flexible strategies according to changes in situations to meet their needs and achieve their goals. They do as parents expect in exchange for something and discuss and negotiate with parents to make good choices. Children are also aware of the importance of education and discipline themselves to study hard and behave well. In addition to this individual aspect, they also exert agency by contributing to the family, such as doing housework, being considerate of family members and accompanying them, and providing practical and emotional support for them. Nevertheless, facing the power of adults and the structural constraints imposed on migrant families, some children make compromises, keep silence, and suppress their feelings and thoughts. This study demonstrates that migrant children are not passive recipients within families in the context of rural-to-urban migration, and they can exert agency as an individual and agency as a family member.

### **Brexit, Mixed-Status Families and the Loss of Free Movement: When 'Sticky Families' Meet 'Sticky Borders'**

*Elena Zambelli, Michaela Benson, Nando Sigona*  
(Lancaster University and University of Birmingham)

This presentation concerns the effects of the Brexit-borne transformation of some European families into mixed-status families. Drawing from original research conducted in 2021-22 with British, EU/EEA and non-EU/EEA citizens living in the UK or the EU, it shows how family and intimate relations have become integral to how mixed-status families negotiate the consequences of Brexit on their options and temporalities of mobility and settlement. Central in our analysis is the notion of 'stickiness' – an affect which moulds family relationships as well as the borders newly manifested through Brexit. Whilst a discussion of these emergent entanglements offer a much-needed relational analysis of the impact of Brexit on the directly affected populations, this presentation

more widely contributes to expanding existing scholarship on mixed-status families by attending to the peculiar ways in which families whose members previously enjoyed status equality (under EU law) experienced their transformation into subjects of unequal rights.

## Medicine, Health & Illness - Room 3.213

### Special Event – Sociology Unbounded: The Making of the Affective Everyday in the Study of Suicide and Self-Harm

*Veronica Heney*  
(Institute for Medical Humanities, Durham University)

Historically, the study of suicide and self-harm has been dominated by quantitative, population-level approaches, which make use of medicalising, pathologising, and individualising frameworks to address taken-for-granted priorities of risk, prevalence, service-use, and treatment. However, the last two decades have seen a growing body of valuable sociological work that attends to “relational and meaning-making aspects” of people’s experiences of suicide and self-harm, which are so often flattened by quantitative methods (McDermott & Roen).

In this special event we will explore the ways sociological methods disrupt the traditional boundaries of suicide and self-harm as objects, through complicating categorisation, problematizing the relationships between structural factors and individual experiences, and refusing the tendency to locate research within clinical sites, at the expense of the everyday modes of living through and alongside suicide and self-harm.

We also consider how our interdisciplinary ways of working unsettle the traditional boundaries of sociology itself. Through drawing on creative, interdisciplinary, collaborative and engaged approaches we have attempted to attend to affective knowledges, embodied experiences, and the fraught translation between sense, narrative, and analysis.

We argue that the role of sociology and sociological voices in the study of suicide and self-harm remains dynamic, urgent, and ever-evolving. In our panel discussion we will reflect together, and with audience members, on the challenges and possibilities that creative and qualitative sociological inquiries into self-harm can offer. We consider ways that approaches such as those we share in our presentations may help to shift public understandings of and responses to self-harm and suicide.

*Veronica Heney*

In public health, literary studies, and popular discourse, there has been much discussion of the potential impacts of fictional depictions of self-harm. This concern has mostly centred around the dangers of such depictions, especially the possibility that readers might in some way be prompted to imitate or copy acts of self-harm represented in books, films, and TV shows. However, this framing rarely draws on or centres the experiences of people who have self-harmed. In my doctoral research I sought to rectify this, conducting interviews with people with experience of self-harm about how they felt it was depicted and how they felt fictional representations impacted responses to and conversations around self-harm. Drawing on an innovative interdisciplinary methodology I analysed interview data through and alongside close readings of fictional texts to explore the relationship between narrative and experience, between social structures and individual interpretations, and between seemingly fanciful fiction and everyday practices of care or cruelty.

In this paper I will specifically discuss some of the ways that this approach allowed me to introduce criticality and nuance to concerns around identification, imitation, and isolation. Participants described identification not as solipsistic or inward-facing, but as a moment of new relationality, in which textual visibility made it possible to give an account of the self as a self-harming subject, and for that subject to be known or understood. Through analysing textual features which might give rise to such interpretations I will also explore how these narrative experiences might relate to questions of care.

*Hazel Marzetti*

Suicide, patterned by social inequalities, is a leading cause of death in the UK, and therefore suicide prevention

has become an important topic in both politics and policy making. Despite this, research has tended to focus on the micro level, exploring specific prevention practices (often through medicalised RCTs) and to a lesser extent exploring individual help-seeking behaviours. However, almost invisible within such research is the politics and policies that govern everyday praxis. Seeking to address this gap, the first phase of the Suicide in/as Politics project has critically analysed every mention of suicide in the UK's four parliaments 2009-2019, and the corresponding eight suicide prevention policies. In the second phase, we have conducted a series of arts-based workshops to engage the public with the findings from phase one. This talk will share methodological reflections and empirical findings from phase two; drawing on the arts-based workshops, and in particular highlighting the findings from our LGBTQ+ workshops (a group identified in policy as being 'at risk' of suicide). Our analysis will critically question the production of 'risk' within the politics of prevention; as well as considering the affective dimensions of politics, policy-making, and creative productions. In doing so, we will explore how such interdisciplinary work, situated at the intersection of social policy, politics, psychology and sociology, combined with creative practice, can present new ways of questioning conventional wisdom on core sociological topics, such as suicide, and disrupt rigid sociological boundaries.

*Amy Chandler*

"The act of keeping methodology open, alive, loose, of acknowledging a variety of perspectives, requires an acceptance of difference and even the embracing of paradox ... This might act as a form of resistance to power and inequality through its reliance on 'a kind of "double vision" – the ability to see the absurdity, irony or double meanings in social situations and roles" (Foster, 2019:150)

In this contribution, I draw on a collaborative arts-informed inquiry into self-harm. Working between sociology, counselling and psychotherapy, and arts-based methodologies, we designed a series of arts-based workshops which would deliberately 'provoke' perplexity in ourselves and our participant-collaborators. Our aim was to make a space to explore meaning-making and self-harm, using discussion, deliberation, and creative or arts-based approaches. Our workshops were intimate and vulnerable spaces, where we tentatively explored different ways of knowing and narrating self-harm. Inspired by Victoria Foster's call to the 'surreal' and Back and Puwar's 'live' sociology, we examine the ongoing and fluid ways that self-harm comes to have meaning, and what those (multiple, sometimes clashing) meanings can be. Our work together, and our ongoing analysis, undermines attempts to 'fix' the meanings of self-harm and prescribe how it should be responded to.

However, this work also troubles our attempts to intervene in public discussions or policy-making about self-harm. In the final part of this paper I reflect on challenges faced by sociologists, particularly where drawing on creative and qualitative methodologies, in engaging with 'mainstream' understandings of self-harm. Can such approaches – as Victoria Foster argues – act as a form of (effective) resistance to power and inequality? How can we engage with – whilst also rejecting – 'common sense' renderings of self-harm?

Foster, V. (2019) The Return of the Surreal: Towards a Poetic and Playful Sociology. *Qualitative Sociology Review*15(1):148-164.

## **Methodological Innovations - Room 3.210**

### **Difficult conversations in insider research**

*Clare Bowen*  
(City, University of London)

Difficult conversations can take a different nature in insider research, particularly for projects that focus on marginalized groups. In these projects, in addition to the management of existing social hierarchies, researchers will often need to manage 'in group' moralities and 'micro- power dynamics' (Ayrton, 2018), of which they may be affected by, despite their position as a researcher, as their identity becomes impacted by group values, which are often formed through internalised stigma.

Through my own mixed methods (focus group and interview) research of London-based single mothers and drawing from literature that discusses the impact of social context on research (Rodriguez, 2011, Mitchell et Al, 2021, Ayrton, 2018) , I observe the ways in which in group moralities and status orders, spurred difficult conversations in which focus group participants, and myself as a researcher, were uncomfortably challenged regarding lifestyle choices, in a topic (parenting) that already evokes much internalised guilt and stigma.

Looking at ways to manage these, often uncomfortable situations, perhaps ironically, I encourage greater researcher engagement in the group, rather than a reduction in personal interaction. Despite the potential stigmatising repercussions of this for the researcher, I advocate for greater researcher involvement in the group as a way of diffusing difficult conversations; centring participant well-being through researcher mediation, and engaging with feminist collaborative research methods that I believe are essential for inclusive research, particularly in the amplification of 'lost/silenced voices' (Ryan-Flood and Gill, 2010).

### **'Straying with the Trouble': Fictioning the Abolitionist Imagination**

*Phil Crockett Thomas*  
(University of Stirling)

Critical penal scholars, abolitionists, and activists have noted that the necessity of documenting and critiquing the harms of incarceration can act to limit our capacity for developing truly transformative alternative visions and practices of justice. This paper reflects on findings from Prison Break (2021-2022), an interdisciplinary research project that used creative writing workshops to support UK-based activists and scholars involved in prison abolition and transformative justice to create 'social science fiction' (Penfold-Mounce et al., 2011) to help imagine and enact a more just future. In this presentation, I will focus on the content and themes explored in the collection of short stories written and shared by participants as part of the project, discussing what they demonstrate about the contemporary abolitionist imagination and their visions of the future of justice. I will also discuss the activist practice of collectively writing and sharing 'visionary fiction' (Brown and Imarisha, 2015) that inspired the project, and the methodological approach I developed to 'fictioning' (Burrows and O'Sullivan, 2019) critical utopias. [www.abolitionscifi.org](http://www.abolitionscifi.org).

## **Race, Ethnicity & Migration 1 - Lecture Theatre A**

### **Special Event – Abolitionist Futures: What Can Sociology and History Offer Grassroots Antiracism?**

*Saskia Papadakis*  
(University of Manchester)

Recent years have seen a resurgence of mass antiracist organising, including the global Black Lives Matter movement of 2020, and international mobilisation in support of Palestine in 2021. In Britain, the intensification of state surveillance through policing and bordering regimes, compounded by the racialised impacts of austerity and the COVID-19 pandemic, have sparked nationwide movements such as the Kill the Bill campaign, Copwatch networks, and anti-deportation activism. As well as responding to contemporary crises, these antiracist struggles build on histories of anticolonial and anticapitalist resistance, both in the UK and internationally. Work by academics such as Satnam Virdee, Gurminder Bhambra, Robbie Shilliam, and the collective behind *Empire's Endgame* has demonstrated that in order to challenge contemporary racisms, sociological knowledge must reckon with the histories that have produced racialised violence in the present. Further, in line with the current explosion of creativity animating the abolitionist movement, these histories allow us to prise open different possible futures beyond the apparent certainty of capitalism, confinement and borders.

This panel brings together grassroots activists, sociologists and historians to critically reflect on the importance of engaging with histories of radical antiracist struggle for contemporary resistance movements. In conversation with members of the Northern Police Monitoring Project, an independent, grassroots organisation working with communities facing police harassment, brutality and racism, academics working on histories of British Black Power in Manchester and Leicester consider how genealogies of antiracist knowledge allow us to develop theory and praxis in service of strengthening resistance, and to learn from how past movements have been co-opted and defeated. This event is an opportunity for sociologists to learn from the priorities of activists in the struggle for abolition.

*Kerry Pimblott*

Dr Kerry Pimblott is a historian of movements for racial and economic justice and is currently working in collaboration with fellow scholars, educationalists, and antiracist activists on an AHRC-funded project, *Grassroots Struggles, Global Visions: British Black Power, 1964-1985*. This project builds upon the growing interest in British Black Power among historians and sociologists over the last decade (Angelo, 2009, 2018; Bunce and Field, 2011, 2014; Narayan, 2019; Waters, 2019; Wild, 2008). Taken collectively, this scholarship

has enhanced understanding of the national movement situating Black Power as a key conjuncture in which Britain's 'racialised outsiders' forged new political alliances, identities and movements to confront anti-Black racism and state-sanctioned violence at home and around the globe (Virdee, 2014). Mindful of the London-centric character of much of this literature, this project seeks to shift the focus to overlooked sites of struggle in 'regionalised Black communities' across the North West and East Midlands (Hesse, 2000). By recovering these hidden histories, the project seeks to enhance and challenge dominant narratives of British Black Power as well as provide resource to other 'publics' including educationalists and antiracist activists. In this talk, Pimblott will address the value of historicising British Black Power in the context of contemporary antiracist and abolitionist movements. Drawing upon the 'anti-racist scholar activism' framework enunciated by sociologists Joseph-Salisbury and Connelly (2021), Pimblott will reflect on how scholar-activists can employ a methodology of working in service to 'communities of resistance' (Sivanandan, 2019) to ensure their research is accountable, useful, and accessible. Specifically, Pimblott will consider the 'work' that this act of historical reconstruction does for grassroots organizing traditions; how surfacing genealogies of racialized state violence and resistance can both sustain and challenge contemporary movements as well as aid in the process of imagining alternative futures.

### *Ilyas Nagdee*

In the co-authored book, *Race to the Bottom: Reclaiming Anti-Racism* (Pluto Books, 2022), activist and author, Ilyas Nagdee, situates the recovery of radical histories of anti-racist struggle as vital to the realisation of effective socialist, multiracial organising traditions in the present. In this account, the Black Power struggles of the 1960s and 1970s emerge as a key conjuncture in which 'communities of resistance' (Sivanandan, 2019), constituted by the most alienated sections of Britain's multiracial working-class, mounted a sustained assault on interlocking structures of racism and economic exploitation. Though rooted in the local, Black Power had a distinctly internationalist orientation bringing together people of various African, Asian, and Caribbean heritage to confront the many afterlives of empire in Britain and around the globe. Following the 1981 uprisings, however, Black Power's autonomous and mass-based radical tradition was supplanted by a new politics of 'antiracism from above' in which energies were redirected toward electoral candidacies, left Labour councils, and other increasingly professionalised forms of state-sponsored antiracist work. In this talk, Nagdee discusses the importance of understanding this history, its legacies in contemporary antiracist politics, and implications for a new generation of grassroots activists.

### *Zara Manoehoetoe*

Northern Police Monitoring Project (NPMP) is an independent grassroots organisation based in Greater Manchester whose members are committed to building community resistance against police violence, harassment, and racism. Since its formation in 2012, NPMP has led a series of campaigns respondent to, among other issues, the presence of police in schools, the growing threat of Tasers, and the increased number of deaths caused by police pursuits. In the wake of the global uprisings of 2020, NPMP members also supported wider coalitional initiatives such as Kill the Bill, which took aim at the Conservative Government's Police, Crime, Sentencing and Courts Bill, as well as the subsequent blossoming of local copwatching initiatives designed to 'withdraw consent' from UK policing and render the legislation ungovernable. In this talk, NPMP member and youth worker, Zara Maoehoetoe, draws upon her community organising experience to address the import of understanding histories of policing and resistance to racialised state violence in building effective abolitionist movements in the present.

### *Saskia Papadakis*

Leicester's Imperial Typewriters strike of 1974 has become something of a footnote in the history of antiracism in Britain, despite its significance in forcing the trade union movement to recognise the rights of migrant workers (Bunce and Field 2014; Howe 2003). Led by South Asian women who had recently migrated to the UK from East Africa, sustained financially and intellectually by the activities of antiracist radicals, the dispute over pay and promotion quickly became a dispute with the Transport and General Workers Union, which refused to recognise the strike and collaborated with the factory bosses. In this paper, I draw on my research for the Grassroots Struggles, *Global Visions: British Black Power, 1964-1985* project to reassert the relevance of the Imperial Typewriters strike, and of Black workers' struggles in the East Midlands more generally, for contemporary antiracist organising. As Shafi and Nadege (2022) and Gargi Bhattacharyya have argued, trade

unions continue to offer a space for antiracist resistance in the current capitalist crisis. Re-examining the events of 1974, I consider what lessons the Imperial Typewriters strike might offer sociologists and activists in the ongoing struggle against racial capitalism.

## **Race, Ethnicity & Migration 2 - Room 3.211**

### **What 'Work' Does Precarity Do? Understanding the Stigmatisation and Commodification of Asylum Seekers in Temporary Housing**

*Gavin Maclean, Taulant Guma, Kirsten Macleod, Kiril Sharapov, Yvonne Blake, Robert Makutsa  
(Edinburgh Napier University)*

News coverage and public policy over the past 20 years portrays asylum seekers as a burden that must be shared across the country. Through policy choices over this time originating in the Immigration and Asylum Act 1999, asylum accommodation operates through a 'dispersal' policy where 'destitute' asylum seekers who require accommodation are offered it on a 'no choice' basis and relocated across the country. Coupled with this policy, the accommodation of destitute asylum seekers has been progressively outsourced over the past decade with successive contracts placing people seeking asylum in the care of private companies. This system of dispersal has been linked to processes of gentrification and rent seeking behaviour in private companies with asylum accommodation being introduced in low-rent areas where greater profitability can be found for private companies.

The key argument of this paper is that, rather than a burden, outsourcing necessarily makes asylum a source of potential profit that requires members of the public to consent to and labour for an increasingly outsourced system. Building on other recent studies of the housing and treatment of asylum seekers in the UK, this paper draws on theoretical approaches to stigma, bordering, precarity and neoliberalisation to explore the interconnections between processes of stigmatisation of migrants, bordering and the commodification of asylum accommodation. Drawing on media analysis and findings from year-long digital ethnography, this paper explores the processes of commodification and sourcing of unpaid labour through the development of an 'anti-asylum commonsense' which ties into previous literature on the welfare system.

### **Encountering the Hostile Environment: Recently Arrived Afghan Migrants in London**

*Louise Ryan, Maria Lopez, Alessia Dalceggio  
(London Metropolitan University)*

Following the dramatic evacuation from Kabul airport in August 2021, the UK government proclaimed its commitment to a 'warm welcome' for Afghans. In this paper we draw on original qualitative research to explore the emerging experiences of evacuees during the first year since their arrival in London. Using the narratives of our Afghans participants, as well as insights from key stakeholders, we show the slow and opaque bureaucratic processes and lack of communication between Home Office officials and local authorities which resulted in many thousands of evacuees remaining in temporary hotel accommodation for over one year.

The Afghan resettlement policies fall short of their objectives ultimately because these policies were birthed within a punitive immigration system, which is designed to 'wear down' migrants in the UK, regardless of their reason for migration. Moreover, the ad hoc response of the Home Office and the Foreign Office, has created 'false distinctions' between categories of Afghan refugees reinforcing categories of 'deserving' versus 'underserving' migrants. This distinction allows the government to present itself as humanitarian, 'rescuing' people from Afghanistan, while simultaneously maintaining its commitment to the 'hostile immigration environment'.

In this paper we argue that government policies both reflect but also reinforce media representations, and thus public perceptions, of deserving versus underserving Afghans arriving via different routes. Sympathy for the evacuated refugees stands in stark contrast to discourses that vilify 'illegal migrants' arriving in small boats on British shores. As argued here, immigration policy is largely performative and reflects wider political ideology.

## **Refugee Women's Volunteering as Resistance Practices to Micro-Aggressions and Social Exclusion in the UK**

*Carolynn Low, Bindi Shah  
(University of Southampton)*

In an increasingly hostile environment for refugees in the UK and 'everyday bordering' (Yuval-Davis et al. 2018) that create exclusionary effects for refugees and migrants, this article examines how refugee women of diverse backgrounds enact resistance practices through volunteering to challenge everyday microaggressions and perceptions of refugees as a threat. We draw on in-depth qualitative research in 2019 (a focus group and nine semi-structured interviews) with 10 members of a support group for refugee women established by a local charity in England, as well as two staff members supporting them, and on the concept of 'differential embedding' (Mulholland & Ryan 2022; Ryan and Mulholland 2015). We find that the support group not only allows the refugee women to foster a strong sense of solidarity in the face of everyday microaggressions; it also facilitates the women's volunteering activities in the local community (pop-up cafes to feed other marginal groups in Britain such as the homeless, elderly and young people with dementia; volunteering in schools, museums and charity shops; and establishing support groups for other minority women). We argue that such activities enable the women to build wider social networks and skills for future employment, but crucially, provide them with emotional and linguistic resources to critique dominant exclusionary discourses and policies towards refugees through the idea of 'contribution' and 'giving back'. In so doing, we contribute to renewed interest in the concept of integration (Grzymala-Kazlowska and Phillimore, 2018) to highlight refugee women's agency in creating differential embedding in a hostile environment.

## **International Recruitment of Healthcare Workers - The Pros, the Cons and the Realities**

*Jo Moriarty, Nicole Steils, Jill Manthorpe, Stephen Martineau. Valerie Lipman, Jess Harris, Carolinre Norrie  
(King's College London)*

The World Health Organization (WHO) estimates a projected shortfall of 18 million health workers by 2030, mostly in low and lower to middle income countries (LMIC). Despite these shortages, many healthcare systems in high income countries have relied upon international recruitment from LMIC as a way of compensating for shortages of domestically trained workers. This paper will use data from work undertaken by the National Institute for Health Research Policy Research Unit in the Health and Social Care Workforce to discuss the advantages, disadvantages, and realities of international recruitment.

It will argue that the concepts of agency, status, and adaptation can be used to enhance our understanding of international recruitment. These are a two way process which can profoundly influence flows between the domestically and internationally recruited healthcare workforce. This is why countries such as the UK, Ireland and Spain can be classified as sending, as well as receiving, in terms of international recruitment of healthcare workers. Other countries, such as Norway, have recruited healthcare workers from countries such as India and the Philippines, with which they do not have historical links.

Overall, the paper seeks to present the commonalities, as well as the differences, between domestic and internationally recruited workforces.

# **Rights, Violence & Crime - Room 4.205**

## **In the Shadow of Multiple Barriers - Coerced Debt and Insolvencies of Arab-Palestinian Women in Israel**

*Tal Meler, Raghda Alnabilsy, Miri Bernstein  
(Zefat Academic College)*

While most studies of gender-based violence have focused on its physical/sexual/psychological manifestations, this paper seeks to draw attention to the types of economic abuse experienced by Arab-Palestinian women in Israel. Economic abuse is one aspect of a broader discussion concerning women's financial rights and is of particular significance in traditional-patriarchal societies. As part of a wider range of gender-economic violence experienced by women from their partner/ex-partner this presentation focuses on 'coerced debt'.

Coercive debt is a way of intimidating, isolating and controlling women. Leading to bad credit rating and make it hard to make a life freed of the abuser, even after separation. It prevents the woman's ability to ensure the basic needs in particular housing, employment and services.

Follows feminist studies based on qualitative research using semi-structured in-depth interviews conducted in 2022 and analysis of data extrapolated from legal cases, we will provide a glimpse at manifestations of economic abuse, focusing on their experiences and the coping mechanisms they employ. Such abuse needs to be examined against the background of multiple positions of marginality women experienced vulnerability and civic exclusion. That it shaped by patriarchal regimes: social institutions their partners/ex-partners and family.

The study's main practical implication is the need to expand State support for Arab-Palestinian women in 'coerced debt' at any stage required of them (housing-arrangement, employment, cancellation of debts, emotional-support). In particular, there is a need to identify which structural barriers strengthen their vulnerability and which services are meaningful and helpful to these women from minority communities.

### **'It's a fallacy that gender is the reason for domestic violence': A Sociological Perspective on the Struggle to Recognise the Gendered Dimension of Domestic Violence in Poland**

*Patrycja Sosnowska-Buxton, Iwona Zielinska-Pocwiardowska*  
(University of Stavanger)

In Poland domestic violence (DV) is not a serious social problem, women and men are equal perpetrators and victims of violence. It is an individual problem. This is the narrative of the ruling party and, surprisingly, a dominant perspective in Polish academia as well as society. In order to understand why this is the case, we draw on our separate research projects on Polish women who experienced DV living in the UK (2020-2022), and Norway and Poland (2021-ongoing), and a review of leading Polish sociological journals from the last decade and four programmes (with over 2.5K presentations) of the Polish Sociological Association's Conferences since 2013. By applying a feminist sociological imagination, we argue that the (wilful) struggle to recognize the gendered dimension of DV by Polish politicians, society and academe is rooted in i) the lack of sociological analysis of the problem, ii) the power of the Polish Catholic church as well as iii) a perplexedly strong position of neoliberalism. Moreover, we suggest that the lack of interest of 'international' sociology in the sociology of/from the peripheries, i.e., Central Easter Europe, is problematic as it adds to the silencing of 'other' voices and perpetuates stereotypes.

### **Institutional Logics, Coordinating Feminism and Welfare Organizations' Treatment of Economic Abuse**

*Orly Benjamin*  
(Bar Ilan University, Israel)

Economic abuse, referring to intimate partners' efforts to control women's economic resources, still suffers of an ambivalent legal recognition: even in countries with legal recognition, state allocation of resources for support remains meagre. How do Feminist NGOs negotiate this ambivalence? Previous accounts of how the neo-liberal context has shaped feminist NGOs, suggested a turn from state feminism to Market feminism. Such denunciation may be too fast to undermine the work of feminist NGOs. For instance, a UK collaboration (2015-2018) succeeded in establishing a broad agreement on the appropriate response to economic abuse: securing health, social and economic wellbeing for the short and long term. It seems that feminist NGOs currently promote a Coordinating Feminism, one that operates within existing policy constraints by generating collaboration and alternatives. Unable to form policy or achieve the embracement of a feminist policy, Coordinating Feminism may well introduce a discourse, a logic, guidelines for the prioritization of alternative practices that, for instance, are not based on blaming and fixing women. I argue, that in order to develop a more nuanced account we need to turn to the study of institutional logics. My paper reports an investigation of institutional logics based on 48 interviews with employees of three Israeli state welfare organizations. I found that feminist NGOs currently follow coordinating feminism insisting on an alternative to the dominant therapeutic institutional logic. Without such an alternative, welfare organization may become an easy target for reactionary institutional logics eliminating the basic feminist understanding of economic abuse as gendered.

### **Sociological Research in Action: Facilitating Knowledge Exchange on Vulnerabilities of Asian Women around Domestic Abuse in East England**

*Mirna Guha*  
(Anglia Ruskin University)

In this paper, I highlight the need for sociological research to actively address experiences of violence and marginalisation in the lives of underrepresented groups in England.

I do this through an exposition of a recently concluded pilot study of the vulnerabilities of Asian-origin women (AoW) around domestic abuse in East England. I start with a contextual exploration which reveals how persistent gaps in service provision around domestic abuse in a region marked by absence of specialist services and low representation of AoW within local policymaking necessitated the need for the research.

Methodologically, I discuss how a mixed methods approach of conducting life-history interviews with 15 AoW (including survivors) across Cambridgeshire and analysis of 530 police records involving Asian victims revealed new and important insights. I reflect on how my positionality as a University-funded South Asian sociologist enabled the research to (begin to) bridge the chasm between Asian communities and service providers. Finally, I share how a knowledge exchange event where findings were shared acted as a much needed galvanising force to stir service providers into commitment and action, and enabled AoW to finally voice their frustrations with and recommendations for service provision around domestic abuse.

To conclude, I argue that sociological research and researchers need to take on civic duties to urgently respond to pressing community challenges against a backdrop of severe funding cuts to community support services.

## Science, Technology & Digital Studies - Room 2.219

### **Folding and Friction: The Internet of Things in Everyday Life**

*Murray Goulden*  
(University of Nottingham)

The Internet no longer resides in screens, but is embedded in the material world around us, and the home is no exception to this. To address it is to address the interface between the global digital networks of the 21st century economy, and the mundane doings, affects, and experiences which occupy the great majority of our existence. Taking the so called 'smart home' as our focus, I argue that this Internet of Things (IoT) is more than simply an intensification of existing trends, the ongoing extension of computing connectivity which has already jumped from desktop to laptop to smartphone. In breaking out of the constraints of any single personal device, no matter how mobile, the IoT not only further dissolves the spatial and temporal distance between different social domains, it also profoundly implicates social life within those domains, between the members of the setting. The IoT is constitutionally social in a way which no social media is. This talk addressing everyday life and the IoT through themes of information management; control; domestic labour; and resistance. In concluding, two key features of the IoT are highlighted: 'world folding' whereby incommensurate social domains are layered through one another with often problematic – even absurd – results; and its misconceived efforts to erase the social frictions of everyday life, which fails to recognise that it is in these frictions that so much of what is socially valuable resides.

### **Moving Beyond the 'VR Empathy Machine': Engaging Young People at Risk in Alternative Realities**

*Debbie Watson*  
(University of Bristol)

The 'empathy machine' is a claim that has been directed at the assumed potentials of virtual reality (VR) whereby emplacement of the body in the immersive environment helps 'to connect us emphatically to the events being portrayed' (Sanchez Laws, 2017: 215). Other common claims relate to the potential for VR to enable first person experience and a form of transformation of self (Slater, 2009: 294). In psychological applications of VR, behavioural and attitudinal change is often pinned down to 'body ownership' and 'full body illusion' (Schoeller et al, 2019; Maister et al, 2015) claiming that when a person embodies another in VR there is a blurring of self and other (Hasson et al, 2019). Whilst in literature in performance, studies tends to value the spaces in between the real and virtual as sites of disruption, asking critical questions about presence and immersion (Wilson, 2020).

I consider the claims of immersive technologies through a collaborative project: 'VR Dance'; conducted with East London Dance who have delivered hip hop and immersive technology workshops to young people (11-16 years) identified as at risk of exclusion. The research has comprised creative reflections with young people to explore their experiences in critical ways around risk, negotiation of physical space and decision-making through their engagement in the embodied dance and the alternative realities enabled in the immersive spaces. We argue that co-created immersive environments offer potential to 're-calibrate our sensitivities and modes of engagement with reality by interrogating the place of embodied experience' (Woycicki, 2014: 199).

### **Amateur Astronomy: Scientific Practices in Everyday Lives**

*Tom Bosak*  
(The University of Manchester)

This conference paper discusses my research into the sociology of outer space in everyday lives. Owing to recent developments such as “space tourism” and the very real prospect of off-world mining, sociology has thus far approached the topic of outer space in terms of scientific knowledge production, and its economic and political implications. These studies focus on scientific professionals and technology developers, which, while important, leaves out the experiences of non-professionals in the field.

My paper focuses on amateur astronomy, which adopts scientific instruments and methods as tools for leisure. I present some preliminary findings from my participant observations with amateur astronomers, and I discuss the ways in which we can use astronomy to open up wider debates in sociology.

I adopt insights from a variety of theoretical frameworks, including practice theory, affect theory, and socio-atmospherics. Each of these is a useful approach for studying leisure pursuits and everyday interactions, but when we add to the mix a vast spatial dimension, it is unclear how these approaches will handle the tension between locality and non-locality. It is my hope that by studying this unusual topic these theoretical frameworks can be tested, and perhaps amended in light of new data.

With this conference paper, I aim to show that the study of outer space is important not only for its implications in knowledge production, socio- economics and politics, but for the sociology of everyday lives.

### **How and Why People Use Mobile Phones Near Bedtime and in Bed: Israelis’ Narratives of Digitally-Enabled Sleepful Sociality**

*Dana Zarhin*  
(University of Haifa)

While researchers have examined the negative impact of mobile phone use on sleep quantity and quality, they have not identified the reasons for this persistent use before bedtime and in bed. This study contributes to the sociological literature by drawing on data from sleep diaries and in-depth interviews with 66 Israelis to explore how and why people use mobile phones near bedtime and in bed. The analysis shows that the human-mobile phone assemblage generates affective forces, relational connections, and agentic capacities that allow individuals to engage in a digitally-enabled form of what I call sleepful sociality—a sociality marked by sleep. Specifically, through the use of mobile phones, individuals create, maintain, and/or detach from social relations and fulfil their obligations near bedtime and during sleep, while also trying to facilitate and protect their sleep. As the study illustrates, mobile phones have altered users' experience and management of sleep as people sleep with and through these devices. These findings enhance the understanding of how technology is enmeshed with sociality and creates new ways of being social.

## **Social Divisions / Social Identities - Room 3.209**

### **Sociological Voices on The Power of Beauty: Cosmetic Surgery undertaken by Young Thai Women**

*Chalisa Chintrakarn*  
(University of Birmingham)

Cosmetic surgery (CS) is a public discourse that has been widely discussed in and outside academia across the globe. Several feminist scholars explore this aesthetic practice in relation to power dynamics that change overtime and are shaped by multiple social characteristics, such as gender, ethnicity, and social class. In Thailand, while social crises including beauty privilege and sexism still persist, CS has become increasingly common, particularly amongst Thai women. Yet, the voices of young Thai women regarding CS have been little researched within feminism and sociology. This proposed presentation therefore investigates: 1) what prompts young Thai women to undergo CS?; and 2) what are their post-CS experiences?. The presentation draws upon data collected, via several social media platforms, from semi-structured online interviews with Thai women in their 20s and 30s. Overall, this proposed presentation tentatively argues that, firstly, young Thai women, regardless of social class, have had CS on account of their own aspirations to look more attractive (which were sometimes impacted by other women including influencers and celebrities), more than direct influence from men. Secondly, their CS experiences have been affected by Asian (Thai, Korean, and Chinese etc.) and white

Western beauty standards. Thirdly, their post-CS experiences are tied to their more successful professional and personal lives and heightened self-confidence. The presentation plans to further explore these findings, while amplifying my sociological voice concerning positive and negative impacts of CS on Thai society, with the hope of finding possible approaches to make Thailand more equitable and inclusive.

### **“Weeping wounded women of frustrated feminism”: Women Clergy and Public Anger**

*Sharon Jagger*  
(York St John University)

We have witnessed seismic expressions of female anger recently in Iran, in the #metoo movement and women’s marches around the globe. However, society often problematises women’s overt, public expression of rage (Traister, 2018), a process that stymies protest and reproduces constructs of the monstrous, the hysterical, the irrational female: feminine anger is sometimes even ‘outlawed’ (Kay 2019; Orgad and Gill, 2019). Religious discourse and institutional disciplinary practices are part of this framing of women’s public anger as unpalatable and differentiated from male expression of anger. My research explores the anger of women priests in the Church of England and how, because of unfavourable tropes and the priestly formation processes, much of this ire is subsumed, swallowed or only privately expressed. Public anger of women priests was visible in the campaign for women’s ordination; women were labelled strident and uppity (Baisley, 1996). Occasional public protest by women clergy has attracted derision from the Church commentariat; such female priests are ‘weeping, wounded women of frustrated feminism’ (Ashenden, 2017). These are costly manifestations of female rage and have attracted opprobrium and behavioural strictures designed to prevent women priests expressing ire at sexist practices. This paper explores how women priests express anger, and how they do not. I argue that the Church has leveraged religious tropes in gendered ways that curtail expressions of anger in women priests. I ask how this process maps on to the wider sociological commentary on public female rage.

### **Transitioning to a Caring Economy: Feminist Strategies for Promoting an Economic Paradigm Shift**

*Emma Lamberg*  
(University of Turku, Finland)

Today’s interlocking crises of care and the climate are produced by the current economic systems, which rely on supplies of care as well as limited natural resources, yet continue to see them as outside the economy. As long argued by feminists, such structural devaluation of care and the environment has led to their exploitation. To tackle the care deficits and to build a more sustainable future, feminists have promoted developing a ‘caring economy’ with investments in social infrastructures. Such alternatives to dominant economic paradigms have become more central with the COVID-19 pandemic, which not only deepened the pre-existing care crisis but also surfaced the role of care in sustaining our societies.

Drawing on interviews conducted internationally with experts (feminist economists, policy consultants, and other gender experts) who have promoted feminist, care-centered economic thinking and policies, my paper explores the knowledge-based strategies for promoting a caring economy. I examine how the participants sought to find care-centered alternatives to currently dominant-economic political paradigms and to promote social and economic policies aligned with this aim. I dissect the complex ways in which the participants mobilised their expertise to promote a structural paradigm shift. I further unpack the implications of their double strategy, which combined exclusive, technocratic approaches with more inclusive approaches oriented towards building a broad movement of citizens.

### **Policing the Pickets and Beyond: How Industrial Action Transformed the Role of Policewomen in the 70s and 80s**

*Charlotte Rigby*  
(Staffordshire University)

When the theme of nineteen-eighties policing emerges, it is almost impossible to think of anything except the questionable and problematic conduct of the police during the miners’ strikes. Characterised by displays of violence, stoicism and laddish bravado, the miners’ strikes were the epitome of a damaging masculine ethos that plagued the police force in England and Wales.

Whilst the role of policing during this period is significant and worthy of scholarly discussion, the role of policewomen in the miners’ strikes has been repeatedly overlooked in academic literature for almost forty years.

It was policewomen – who, prior to 1984, had been restricted to casework involving women and children – that were made responsible for the day-to-day management of the police force during the strikes. In a handful of cases, policewomen themselves were deployed to the centre of picket lines to assist with defusing conflict between the police and members of the community.

Drawing upon 30 life history interviews, this oral presentation will explore how the miners' strikes, as well as other instances of industrial action, acted as a catalyst for change and transformed the role of policewomen from social workers to fully integrated police officers. This presentation will also discuss how women in the eighties, unlike their predecessors in the nineteen-forties, were able to maintain this change and improve conditions for future cohorts of policewomen working in a male-dominated environment.

## **Sociology of Education - Room 1.219**

### **"I CANNOT fall pregnant!": The Girl-Body and the Educational Success of Young Women from Single-headed Households in South Africa**

*Benedicte Alexina Brahic, Kim Heyes, Aradhana Mansingh, Shoba Arun, Nicola Ingram, Mariam Seedat-Khan (Manchester Metropolitan University)*

Girls from single-parent households in South Africa (90% of whom are Black African or of mixed heritage) have significantly lower educational outcomes than other demographics. Using life-history interviews, this paper explores the experiences of thirty women brought up in single-headed households who have been successful in their educational endeavours as university students or graduates. Results show that pressures on girls from single-headed households to look after the family and domestic sphere, and to protect their bodies from sexual abuse, leave many girls depleted of the time, energy, and the mental capacity required to study. Despite these challenges the participants have escaped the perceived weight of their female burden in a post-apartheid, patriarchal society and to reclaim their bodies and sense of agency through educational success.

### **Internalising the Present in the Articulation of the Future: Masculinity, Inequality and Trying on New Possible Selves**

*Alex Blower, Jon Rainford (Arts University Bournemouth)*

In recent years, the conceptual framing of Possible Selves has been widely mobilised in research relating to inequality and access to Higher Education. Whilst previous research has sought to articulate the impact of interventions designed to widen access to university through the medium, this paper mobilizes the conceptual framework to explore how the implications of experiences of structural inequality are internalised and oriented toward working-class boys' conceptions of the future. One of the challenges in researching issues of articulations of masculinities especially with young men is their ability and willingness to engage in discourse about thoughts and feelings that might be uncomfortable.

Drawing on data across three workshops as part of a university outreach initiative, the paper analyses data from 18 participants who were given the opportunity to explore their experiences of 'being a boy' using creative writing, photography and dance/movement. Through a combination of artefact analysis and semi structured interviews with core participants, the paper explores how, through engagement with the project, the young men articulated the psychosocial implications of their material conditions on their conception of the 'possible' for their future in education and work. This paper therefore adds a contribution to understanding of the complex and nuanced internalisation of structural conditions for young working-class men in education, and their present sense of self. The paper highlights an inherent value in fostering an environment where they are willing and able to articulate their experience and its possible influence on their future orientations in a safe and creative space.

### **Teaching Sexuality Education in China - Reflection by a Sociologist**

*Chong Liu (University of Leeds)*

Last year, I was scheduled to teach an online sexuality education class to students at a middle school in a disadvantaged part of the southwestern province of Yunnan. When their camera switched on, I was greeted by

the sight of a group of boys giving me the finger. The same thing happened when I wrapped up a lesson on female sexual anatomy for students in the neighbouring Guangxi Zhuang Autonomous Region – only this time, the gesture came from both boys and girls.

In 2019, I started to be a sexuality education tutor for a live-streaming sexuality education programme jointly developed by Marie Stopes International China (MSIC) and the United Nations Population Fund (UNFPA) China office. So far, I have served more than 23,000 students in remote areas and ethnic minority areas in central and western China. In these places, many adolescents drop out of their middle school and get married; some even experienced unwanted pregnancies and repeated miscarriages due to the failure of sexuality education.

In this presentation, I will first introduce my personal experiences as a sexuality education tutor. Then I will give some real-life examples of young people's experiences regarding sexuality education. At the end of the presentation, I am going to link my observations and young people's experiences to the "sociological imagination", and unpack how China's social, political, cultural and historical contexts have shaped young people's sexuality education experiences.

## Theory - Room 4.206

### **Roads to no alternative: the rejection of proposals for the socialisation of investment in Western Europe**

*Neil Warner*

*(London School of Economics, Sociology Department)*

This paper examines a neglected family of proposals that gained significant attention in socialist parties and labour movements in Western Europe during the 1970s and 1980s. These were variety of initiatives, summarised here under the same category using the concept of 'socialisation of investment', to bring a greater part of the investment process in these economies under the control of the state or workers' movements.

Using process tracing and a most different systems design, and focussing on cases in France, Britain and Sweden, the paper seeks to explain why socialist parties in these countries discussed but ultimately rejected such measures as a basis for their economic strategies. By situating these rejections in wider debates about low or declining investment in the 1970s, it suggests that a choice was faced by governments in the 1970s to tackle tensions between redistributive politics and privately-controlled investment either by expanding the role of the state and labour in the investment process, or by reducing their role and pairing back progressively redistributive politics in order to promote privately-controlled investment. By seeking to explain why socialist governments chose the latter course rather than the former, it therefore contributes to our understanding of the transition towards 'neoliberalism' in the 1970s and 1980s.

Drawing on the 'frame resonance' perspective of Snow et al (1986), it is argued that each of these proposals were defeated because of the low resonance which questions related to the investment process had in the everyday priorities of left politicians, labour movements and left voters.

### **Bridging the Analysis of Historical and Contemporary Political Performance**

*Marcus Morgan*

*(University of Bristol)*

This paper will question how we might bridge the analysis of historical examples of political performance, such as those found in E. P. Thompson's account of Skimmington rides, Geertz's interpretation of the Balian 'theatre state', or Elias's and Crouch's identification of the 'noble habitus', with analysis of contemporary political performances, such as those seen in recent waves of populism, or the globally- connected iconoclastic movements directed towards statues of Cecil Rhodes, Confederate soldiers, or Edward Colston. It will examine the continuities of political performance over the *longue durée*, but also their mutability, focussing on how recent developments such as the rise of state bureaucracies, technological innovations, increased mediation, intensification of self-consciousness, or the proliferation of social identities might have shifted the dominant 'repertoire of contention' upon which would-be contemporary political performers might draw. Building upon a neo-Durkheimian recognition of the continuation of the 'sacred' in modern life, the purpose will be to consider how we might model both past and present performances of power in a consistent and reconcilable way.

## **Power, Domination, and (Mis-)Recognition**

*Jakob Hartl*

*(Research Institute Social Cohesion)*

The pandemic put the state back in the driver's seat and on the sociologists' tables. Yet, understanding differences in the publics' responses to the policy measures enacted by and within different nation states demands a sound theorising of state power as epistemic power.

In this paper, I develop a synthesis of Bourdieu's theories on state (2014) and territory (2007), based on the idea of a central bank of forms of capital and the devaluation of territories in the course of unifying them into a (nation) state, with three forms of domination – violence, knowledge, charisma – as put forward by Graeber and Wengrow (2021). This serves as a basis for a re-examination of Mann's idea of infrastructural power (1984), which I extend to Marshall's ideas (1952) to demark new conflict lines in state-citizen relationships and to understand the dialectic nature of penetrative state power and state granted citizens' rights.

More recent readings of Bourdieu (e.g. Atkinson 2016) argue for an understanding of capitals as forms of or depending on recognition. This is inherently coercive, either overtly as violence or covertly via state institutions, especially educational, with the latter's simultaneously integrative and alienating function. Thus, knowledge becomes (state) power, whereas misrecognition of this capital appears as freedom. This is even more pressing in the light of a coinciding of infrastructural and despotic biopolitical power, which for the better part of the 20th century has been legally restrained, at least in Western democracies.

## **The Power of History: Towards an Historicist Theory of Dominant Intermediaries**

*Simeon Newman*

*(Department of Sociology, University of Michigan)*

Historical sociology has missed opportunities to harness historicity per se—how the past relates to the present and present relates to the future—in the explanation of substantive phenomena. The paper distinguishes three types of historicity: open-ended Markovian contingency, closed-ended Hegelian teleology, and an intermediate option I call dynamic structuralism, inspired by Marx. Dynamic structures give rise to contradictory interests which can sharpen into open conflict, with a variety of implications. Bringing dynamic structuralism to bear on the topic of powerful intermediaries reveals the causal power of this form of historicity. The paper shows that both of the leading brands of relational sociology offer explanations for powerful intermediaries but both fail and dynamic structuralism succeeds at explaining two kinds of powerful intermediaries: “decentralized despots,” who grew powerful amidst the processes of Spanish colonization, and “labor bosses,” who did so amidst the process of industrialization in the U.S. This recommends the incorporation of dynamic structuralism into historical sociology, which points to a variety of new theoretical directions.

# **Work, Employment & Economic Life 1 - Room 2.218**

## **Mining Mind's business: A Mixed-Methods Discourse Analysis of Workforce Mental Health Advice**

*William Fleming*

*(University of Cambridge & University of Oxford)*

The UK government recommends that employers support their employees' mental health where possible. Helping to facilitate this recommendation is a mass of business advice. This paper takes that business advice as its object of study and seeks to map how workers' mental health is problematised, and what the dominant actions, themes, and recommendations are. A mixed methods discourse analysis is conducted on the employer resources collected and hosted on the website [mentalhealthatwork.org](http://mentalhealthatwork.org). The site is owned by the mental health charity Mind but supported by the UK government and other public and private actors involved with the Thriving at Work Leadership Council. Information is analysed through three processes that combine deductive and inductive approaches. First, quantitative content analysis explores key discourses identified in existing sociology of work and mental health literature. Second, computational topic modelling exhaustively maps themes in the resources. Finally, qualitative engagement with the information offers verification and expansion of these findings. Competing and overlapping discourses of economic problematisation, individualism and

psychotherapy are identified, along with a prioritisation of anti-stigma activities and corporate pledges. Overall, this paper argues that the advice, as it stands, is inadequate for addressing the serious issue of declining workers' wellbeing.

### **Resilient Workplaces, Resilient Planet? Woke Capitalism and the Global Pandemic**

*Jill Timms*

*(Department of Sociology, University of Surrey)*

This paper explores the focus placed on resilience in light of the global pandemic, and governmental as well as corporate efforts to 'build back better', with its associated language of environmental sustainability, the greening of jobs and community stability. The rise of woke capitalism is seen as part of this, where corporations claim to take an activist role in promoting social justice (Rechtenwald 2019), and clearly fits with corporate-dominated CSR agendas of voluntarism (Timms, 2016). It is argued that woke capitalism is the latest development in the ever evolving business-society relationship and comes as CSR has professionalised and when many millennials are pursuing ethical consumerism not just as a preferred option or brand loyalty, but as community membership and a lifestyle choice. Drawing on empirical research from a COVID Rapid Response Project on vulnerable supply chains, an industry case study facilitates investigation of what resilience is seen to mean for communities, consumers and companies. This matters, as the rising dominance of global supply chain logistics has been more publicly visible than ever in the pandemic, but impacts on inequality for labour, community and climate remain largely invisible. Is corporate wokeness a response to this or a distraction? According to Douthett (2018), it involves employers growing a conscience and becoming a 'vanguard for social change', but who's change? In addressing workplace and planetary resilience, it is argued that substantial incentives motivate those able to influence agendas of corporate activism, and bring losses for those who cannot.

## **Work, Employment & Economic Life 2 - Room 2.217**

### **Unemployment entry and life satisfaction: The role of benefit conditionality**

*Anton Nivorozhkin, Markus Promberger*

*(Institute for Employment Research)*

Previous research suggests that unemployment negatively affects wellbeing, but it remains unclear whether and how unemployment benefits can offset this effect. This paper takes a closer look at the effects of two benefit schemes in Germany that aim to support unemployed individuals. The first benefit scheme – unemployment benefit (UB I) is insurance based, the second is – welfare benefits that may be awarded to unemployed individuals if they live in the household that is considered to be poor (UB II). Two schemes differ in eligibility criteria and generosity. More important the benefit schemes differ in conditionality requirements that aim to reward desirable behaviour and punish "undeserving" benefit recipients. For instance, job-search obligations, rules of acceptance of job offers and sanctions of non-compliance with norms of benefit recipient are examples of conditionality requirements. By using variation in conditionality requirements of two benefit schemes we are able to clarify their effect on subjective wellbeing of unemployed. We use German survey "Panel Labour Market and Social Security" (PASS) for the period 2007 to 2021 and apply fixed-effects regression. To separate the effect of conditionality requirements from the effect of generosity we use changes in the household income and concentrate the discussion of the effect of entering unemployment. Our results suggest that stronger conditionality requirements imbedded in UB II, as opposed UB I, lead to greater decrease in life satisfaction of people that enter unemployment. Our results have important policy implications for the design of unemployment benefit schemes.

### **Re-thinking Valuation in Community Organisations**

*Helen Traill*

*(University of Glasgow)*

Despite talks of increasing data-saturation and the metric society, there are still a great many ordinary situations which are neither 'smart' nor highly digitised. Nevertheless, a logic of evidence and measurement can be demonstrated in the mundane spaces of community organisations, raising questions about how such logics

travel and are engaged with in the everyday. Taking one such space from an ethnographic project in Glasgow, this paper seeks to illuminate the dynamics of valuation in community organisations. It draws on literatures on distinctions between value and values, and extends the literature through a practical application to mission-driven spaces where tensions between core missions and practical considerations of funding dynamics come to the fore. In doing so, this paper argues that field dynamics of evaluation and measurement warp community organisations through creating a funding game (a competition) that values evidenced outcomes over long-term goals, and thus fundamentally undervaluing and making invisible the community-value of such organisations. It addresses the capacity at a local level to play the game and argues that limited spaces do exist to work against the logics of measurement. Thus, this paper highlights what is at stake in the measurement of community organisations and the ways this skews and directs social action.

### **Welfare Dependency, Social Exclusion and Political Alienation**

*Stefanie Gundert*  
(*Institute for Employment Research (IAB)*)

With the rise of populist parties in several European countries, the societal risks associated with a declining acceptance of democratic political systems are currently receiving increasing attention. Individual experiences of economic vulnerability and social exclusion are considered key to the formation of political and democratic alienation. A large body of sociological and social policy literature has shown that being dependent on welfare benefits is associated with economic hardship and social exclusion in multiple ways. The present study addresses the relationship between welfare dependency and attitudes toward democratic institutions. We examine whether and in what respect political alienation is more pronounced among welfare benefit recipients than among non-recipients and to what extent this can be attributed to individual experiences of social exclusion. We analyse data from the German Panel Study 'Labour Market and Social Security' (PASS) using multivariate regression models. Questions on welfare benefit receipt, poverty and transitions into and out of unemployment form a particular focus of the survey. The data provide a number of objective and subjective indicators of respondents' economic and social situation. We measure political alienation by respondents' satisfaction with democracy and their degree of trust in government and political parties. We examine to what extent the presumably negative link between welfare dependency and political attitudes is mediated by different dimensions of social exclusion, including material deprivation, social participation and a perceived lack of social integration. Moreover, we adopt a longitudinal perspective and explore the relevance of the duration of welfare receipt for political alienation.

### **Strategic Information: A Qualitative Study on the Use of Digital Curriculum Vitae for Social Work with Vulnerable Clients**

*Alexandrina Schmidt*  
(*Copenhagen Business School*)

This study investigates the use of the digital curriculum vitae (CV), a digital information system, in social work with vulnerable clients. The investigation takes the constructionist grounded theory approach to examine 21 open-ended qualitative interviews with social workers in Danish job centres. Social workers use digital CVs in three ways. First, they collect detailed information about their clients through a digital CV, which tests their vulnerable positions. Second, social workers can use the information collected in the digital CV to reveal skills and resources that clients do not credit or value and rework the attitudes of clients towards the labour market. Third, social workers who work with the most vulnerable clients avoid and adapt digital CV usage to benefit their clients and thus resist prescribed procedures. Overall, the use of digital CVs depends on the perceived vulnerability of the clients. The current study shows that social workers collect and strategically employ digitally stored information to help their clients. Hence, they may risk overlooking the complexity of social issues or compromising the transparency of social work. The study demonstrates that digitalisation of public service makes social work strategic.

**PLENARY**  
**17:15 - 18:45**  
**Lecture Theatre B**

**Finn Mackay**

**Awake and on the March:  
A Public Defence of Sociology**

While we are gathered here today to consider the form and function of a public sociology, and no doubt spend our precious time pondering case studies, impact, and the practicalities of getting our sociological research out there - public voices are talking about us, and they are often powerful voices. It is certainly not a new phenomenon, but we are currently witnessing a rise of political and cultural attacks on all the social sciences, with real-world impact, as whole social science, arts, and humanities departments are lost, and colleagues lose their jobs or are perpetually under review. At a time of economic and climate crisis, Cabinet politicians and their lackeys in the mainstream media would rather parrot lines about wokery, and things going too far; as if society would look the way it does if this were the case. Change has in fact not gone anywhere near far enough. This is not a now more than ever moment, because it has ever been thus, that as the original science of society, we have a hugely important role in translating nuance, reading between the lines, and adding alternative narratives in a context that has become one of 'with us or against us'. While it has become fashionable in the corridors of parliament and publishing houses to make impassioned pleas for free speech, this talk will not be that, for it seems that speech which is hateful, and speech that aims its ire against minoritised people, is all too free these days, or even rewarded.

This presentation will cover the trials and tribulations of discussing sociological research in the public sphere - of having a sociological voice in public - on sensitive current topics, the relationship between sociological theory and activism, as well as the challenges of having a public voice in sociology.

**Dr Finn Mackay** is a Senior Lecturer in Sociology at the University of the West of England, Bristol, UK. Their PhD was from the Centre for Gender and Violence Research at the University of Bristol and studied feminist activism against male violence against women. Finn is the author of two books: 'Radical Feminism: Activism in Movement' from Palgrave, and 'Female Masculinities and the Gender Wars' from Bloomsbury. They write regularly for The Guardian and other mainstream press as well as being a frequent media commentator on radio and television, speaking on feminism and trans rights. With a professional background in youth work, prior to returning to education, they established domestic abuse prevention education and anti-bullying initiatives for a London Local Education Authority, as well as working with national government on policy. First getting involved in activism in their teens, in the peace movement, in 2004 Finn founded the London Feminist Network, which revived the London Reclaim the Night march; they are proud to have worked across the Women's Sector for organisations such as Women's Aid. Finn is an Ambassador for the Worker's Educational Association, a Trustee of the British Sociological Association and the Feminist Archive, and a member of the Editorial Board for the Journal of Lesbian Studies.



# British Sociological Association 2023 ANNUAL CONFERENCE DINNER

Thursday 13 April 2023

19:00 - 23:00

Manchester Museum

Pre-drinks served from 19:00

Awards ceremony 19:45

Dinner served 20:00

After dinner talk 21:30

## **2023 Awards Ceremony**

BSA Philip Abrams Memorial Prize & BSA Lifetime Achievement Awards

## **After Dinner Talk**

Professor Laurie Taylor\* celebrating "*25 Years of Thinking Allowed*"

\*Laurie will be with us throughout the day on Thursday 13 April and would welcome conversations with presenters about their research with future episodes of *Thinking Allowed* in mind. Please approach Laurie direct or visit the BSA stand in The Drum exhibition area for more information.

**NB. Pre-booking is required for the conference dinner due to limited numbers.**

# WELLBEING AT CONFERENCE

## Sound Therapy Sessions

We're delighted that Cultural Sociologist and Sound Scholar, [Dr Monique Charles](#) will be running wellbeing sessions throughout the conference. Dr Charles specialises in Tuning Forks, specifically using sound, intuition and voice for healing. Dr Charles also teaches and conducts research in academia/higher education focussing on music and sound in the cultural studies and social sciences field.

"My approach to sociology is shaped by my academic training in political science (when approaching policy, legislation, art or cultural production), cultural studies and psychology (when approaching the psychological and cultural impacts of race). I primarily explore the lives, experiences and cultural productions of the African Diaspora generally and in Britain specifically." – Dr Monique Charles

### About Sound Therapy

Sound therapy combines specialist instruments with self-reflective therapeutic techniques to improve health and wellbeing.

"The body is an energy system that responds to sound. Our bodies fall out of balance when we are exposed to sound or emotions that are not in alignment with our energy system. Imbalances can cause ailments. Tuning forks are excellent at rebalancing our whole energy system." – Dr Monique Charles

The tuning forks and sessions enhance physical and emotional wellbeing, along with deep relaxation & meditation, the sessions release stress & tension and re-energise the body.

Would you like to know more about what Dr Charles' session involves? [Watch this video.](#)

### New Book Release

Dr Charles will also be available for signings of her new book, that will be available at the conference [Black Music in Britain in the 21st Century](#). This publication is the first to address the notable absence of material relating to 21st century Black British music, and addresses key social, political and cultural issues and debates within that sphere. **Black Music in Britain in the 21st Century** is a valuable resource for those interested in the study of Black music and related cultures in Britain.

For more information about Dr Charles, her research and her sessions, you can follow this link: <https://drmoniquecharles.com/about-me/>

### Taking part in a Session at the Conference

The sessions will be taking place twice a day for the duration of the conference. Details of the sessions are below.

#### Wednesday 12 April

15:15 - 16:00

18:30 - 19:15

#### Thursday 13 April

12:45 - 13:30

15:00 - 15:45

#### Friday 15 April

10:00 - 10:45

15:15 - 16:00

Taking part in a session is free of charge but booking is required. Registration will open shortly.

\*Please note, these sessions are not suitable for delegates with sound sensitive epilepsy.



## Quiet Spaces at the Conference

We want to recognise the value of providing a quiet space for delegates to take time out of what may be a busy schedule at the conference.

### Quiet Room

We have allocated a room for those seeking quiet time at the conference and this can be found in the main conference building, in room 4.210.

### Prayer Rooms

In the main conference building

A second space has been allocated for prayer during the conference. The room can be found in the main conference building, in room 4.209. This space is specifically for individual prayer and meditation and will be available for the duration of the conference.

At the Museum

If delegates would like to take time out of the conference building and enjoy a different space, [Manchester Museum](#), which is located directly opposite the main conference building, has a dedicated prayer room, located on the first floor, next to the [Living Worlds Gallery](#).

This room includes chairs, prayer mats, room partitions, religious texts, ablution facilities, shoe covers and a shoe rack.

### Green space

There is plenty of green space to get out into around the conference site as shown on this virtual tour of the university: <https://www.manchester.ac.uk/study/virtual/360-tours/parks-outdoor/>