



70th ANNIVERSARY VIRTUAL CONFERENCE 2021

Tuesday 13 to Thursday 15 April

FREE PUBLIC LECTURE

Gary Younge - University of Manchester

Monday 12 April 6-7pm

KEYNOTE SPEAKER

Gurminder Bhambra - University of Sussex

# Remaking the Future



## PLENARY PANELS

### Austerity Panel:

Fran Darlington-Pollock - The Equality Trust  
Akwugo Emejulu - University of Warwick  
Kayleigh Garthwaite - University of Birmingham  
Guy Standing - SOAS University of London  
Sylvia Walby (Chair) - City, University of London

### Environment Panel:

Alice Mah - University of Warwick  
Leon Sealey-Huggins - University of Warwick  
Nigel South - University of Essex

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# REMAKING THE FUTURE

BSA Annual Conference 2021  
Tuesday 13 - Thursday 15 April 2021

## Abstract Book DAY 2 – WEDNESDAY 14 APRIL 2021

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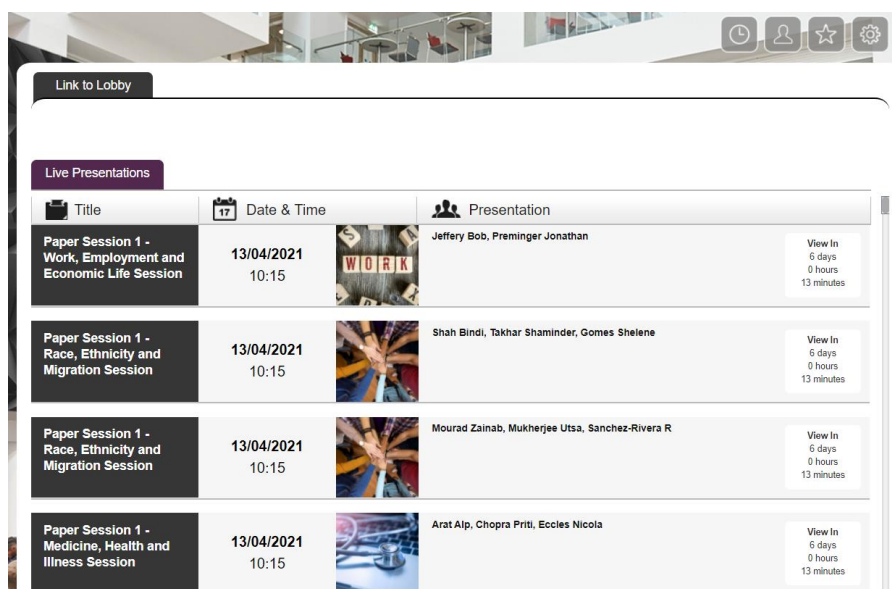
### In this Programme

In this book, you will find the full abstracts for every session for the day. You may save a copy of this PDF document to your desktop or device for reference throughout the day. You can also use the search function (CONTROL+F) to search within this document for names, subjects and titles. The link to the Conference Programme in the BSA Conference Lobby will update each morning to show the events of that day. To view abstracts for the full conference, please visit the Resources area.

**To choose and watch sessions, please go to the AUDITORIUM.**

You can access the auditorium from the BSA Conference Lobby. All sessions are listed by stream and author name. You can search for presentations you wish to see and can add them to your 'agenda' for the conference.

If you have any trouble accessing sessions, **please visit our Help Desk** from the BSA Conference Lobby.



The screenshot shows a web interface for the BSA Conference Lobby. At the top, there is a navigation bar with icons for a clock, a person, a star, and a gear. Below this is a section titled 'Live Presentations' with a sub-header 'Link to Lobby'. The main content is a table with columns for 'Title', 'Date & Time', and 'Presentation'. The table lists four sessions for Wednesday, 13/04/2021 at 10:15. Each session includes a thumbnail image and a 'View In' button with a timer.

Title	Date & Time	Presentation	View In
Paper Session 1 - Work, Employment and Economic Life Session	13/04/2021 10:15	Jeffery Bob, Preminger Jonathan	6 days 0 hours 13 minutes
Paper Session 1 - Race, Ethnicity and Migration Session	13/04/2021 10:15	Shah Bindi, Takhar Shaminder, Gomes Shelene	6 days 0 hours 13 minutes
Paper Session 1 - Race, Ethnicity and Migration Session	13/04/2021 10:15	Mourad Zainab, Mukherjee Utsa, Sanchez-Rivera R	6 days 0 hours 13 minutes
Paper Session 1 - Medicine, Health and Illness Session	13/04/2021 10:15	Arat Alp, Chopra Priti, Eccles Nicola	6 days 0 hours 13 minutes

# WELCOME

Welcome to the first fully virtual annual British Sociological Association Annual Conference. This year also marks the 70<sup>th</sup> anniversary of the conference, so perhaps it is fitting that we are looking forward, not just by embracing the possibilities of an online gathering, but also by exploring the theme of: Remaking the Future. This theme was chosen well before we had ever heard of Coronavirus or experienced the many losses of the last 12 months. The conference keynote presentations and panels start that vital process of looking forward and considering, not how we get back to normal, but whether we can become something different.

Our plenary speakers and panels are as follows:

- **Gurminder Bhambra** (University of Sussex)
- **Austerity Panel:** Fran Darlington-Pollock (The Equality Trust), Akwugo Emejulu (University of Warwick), Kayleigh Garthwaite (University of Birmingham), Guy Standing (SOAS University of London), Sylvia Walby (City University of London, Chair)
- **Environment Panel:** Alice Mah (University of Warwick), Leon Sealey-Huggins (University of Warwick), Nigel South (University of Essex), Louise Ryan (London Metropolitan University, Chair)

In addition to these plenaries, delegates have the opportunity to view and discuss presentations on a wide range of topics. The conference is organised in streams designed to represent the major areas of research sociologists are exploring. These streams are open to any topic on which people are currently working, enabling delegates to engage with colleagues in their areas of interest and explore a variety of topics as well. Many of the streams include a Stream Plenary which brings key speakers together to reflect on the conference theme from particular sociological perspectives. There are also a number of open streams (Frontiers) providing a forum for new, innovative and multidisciplinary work.

We have sought to ensure that the conference remains a space of dialogue and interaction, we hope it will be an enriching week – in what remains, including in higher education, challenging times.

Finally, thanks to everyone for contributing to a conference we all hope will be enjoyable and stimulating.

*Aminu Audu, Mark Doidge, Janice McLaughlin*  
*BSA Annual Conference Organising Committee*

## With Thanks and Gratitude

A conference of this magnitude and breadth depends on the efforts of many committed individuals. Great thanks are due to all those who have helped with the organisation of the conference, particularly the coordinators of the conference streams. A special thanks goes to the events team who have worked incredibly hard to bring the conference together in this very different format.

### Stream name

### Stream coordinator(s)

Cities, Mobilities, Place and Space	Sarah Leaney Maria Silvia D'Avolio
Culture, Media, Sport and Food	Julian Matthews Thomas Thurnell-Read
Environment and Society	Tom Roberts
Families and Relationships	Alison Lamont Charlotte Faircloth Katherine Twamley Julie Walsh
Frontiers	Janice McLaughlin
Lifecourse	Laura Towers
Medicine, Health and Illness	Flis Henwood Sasha Scambler
Methodological Innovations	Helen Lomax Steffanie Doebler

Race, Ethnicity and Migration	Narzarin Massoumi Polina Manolova Sweta Rajan-Rankin
Rights, Violence and Crime	Louise Livesey
Science, Technology and Digital Studies	Cristina Costa Kate Orton-Johnson Emily Ross Julia Swallow
Social Divisions/Social Identities	Alex Law Paul Gilfillan
Sociology of Education	Nicola Ingram Michael Ward
Sociology of Religion	Rachael Shillitoe
Theory	Nick Fox Pam Alldred Fay Dennis
Work, Employment and Economic Life	Jonathan Preminger Rachel Cohen Jill Timms

We would also like to express our appreciation for the support of all our sponsors and exhibitors.

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# PROGRAMME AT A GLANCE

## Tuesday, 13 April 2021 - Day 1

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<b>10:15 - 11:30</b>	<b>Paper Session 1</b> with live Q&A to follow each session
11:30 - 11:45	Break
<b>11:45 - 13:00</b>	<b>Paper Session 2</b> with live Q&A to follow each session
13:00 - 14:00	Lunch
<b>14:00 - 15:00</b>	<b>PLENARY – Austerity Panel</b> <b>Sylvia Walby (Chair)</b> <b>Fran Darlington-Pollock</b> <b>Akwugo Emejulu</b> <b>Kayleigh Garthwaite</b> <b>Guy Standing</b>
15:00 - 15:15	Break
<b>15:15 - 16:30</b>	<b>Paper Session 3</b> with live Q&A to follow each session
16:30 - 16:45	Break
<b>16:45 - 17:45</b>	<b>Stream Plenaries / Special Activities</b> <b>Cities, Mobilities, Place and Space; Culture, Media, Sport and Food; Lifecourse</b>

## Wednesday, 14 April 2021 - Day 2

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<b>09:30 - 10:30</b>	<b>Stream Plenaries / Special Activities</b> <b>Families and Relationships; Methodological Innovation; Race, Ethnicity and Migration; Science, Technology and Digital Studies; Theory</b>
10:30 - 10:45	Break
<b>10:45 - 12:00</b>	<b>Paper Session 4</b> with live Q&A to follow each session
12:00 - 13:00	Lunch
<b>13:00 - 14:15</b>	<b>Paper Session 5</b> with live Q&A to follow each session
14:15 - 14:30	Break
<b>14:30 - 15:45</b>	<b>Paper Session 6</b> with live Q&A to follow each session
15:45 - 16:00	Break
<b>16:00 - 16:40</b>	<b>PLENARY</b> <b>Gurminder K Bhambra</b>

# Thursday, 15 April 2021 - Day 3

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<b>09:30 - 10:45</b>	<b>Paper Session 7</b> with live Q&A to follow each session
10:45 - 11:00	Break
<b>11:00 - 12:15</b>	<b>Paper Session 8</b> with live Q&A to follow each session
12:15 - 13:15	Lunch
<b>13:15 – 14:15</b>	<b>PLENARY – Environment Panel</b> <b>Alice Mah</b> <b>Nigel South</b> <b>Leon Sealey-Huggins</b>
14:15 - 14:30	Break
<b>14:30 - 15:45</b>	<b>Paper Session 9</b> with live Q&A to follow each session
15:45 - 16:00	Break
<b>16:00 - 17:00</b>	<b>Stream Plenaries / Special Activities</b> <b>Medicine, Health and Illness; Sociology of Religion; Work, Employment and Economic Life; Early Career/Post Graduate Special Session</b>
17:00 - 17:30	Conference closes Chair of BSA Board of Trustees Closing Remarks

# PLENARY

## GURMINDER K BHAMBRA

WEDNESDAY, 14 APRIL 2021

16:00 - 16:40

### THE FICTIONS OF MODERN SOCIAL THEORY

The consolidation of modern social theory, in the writings of Marx, Weber, and Durkheim, coincided with the height of European empires and global war between them. Yet, empire lay outside the purview of mainstream social theory except as a phenomenon associated with earlier historical periods and civilisations. Even in the work of Du Bois – a theorist excluded from the canon until recently – the issue of colonialism was not immediately evident, but something worked towards from an initial address of the seeming particularities of race relations in the US. As social theory developed into sociology in the mid-twentieth century, most European countries were confronted by anti-colonial movements and challenges to their global dominance. However, these challenges to the political structures of European modernity, similarly, seemed not to impinge on what sociology came to see as its 'jurisdiction' – namely, issues of class, gender, and sexuality. The issue is not simply to add colonialism to sociology's repertoire of topics, but to show how that repertoire must change and the concepts and methodologies with which it is associated be transformed. What does it mean to 'decolonise' a curriculum in which colonialism is unrecognised? My argument here is for a renewal of social theory and sociology, not their rejection. Central to this renewal is to recognise and address five fictions that currently organise the conceptual framework of modern social theory and sociology: the fiction of stages of social development; the fiction of modern subjectivity; the fiction of the nation-state; the fiction of class and formally free labour; and, finally, the fiction of sociological reason.

**Gurminder K Bhambra** is Professor of Postcolonial and Decolonial Studies in the School of Global Studies, University of Sussex and is a Fellow of the British Academy. She is author of the award-winning *Rethinking Modernity: Postcolonialism and the Sociological Imagination* (Palgrave, 2007), *Connected Sociologies* (Bloomsbury, 2014), and is co-editor of *Decolonising the University* (Pluto Press, 2018). She set up the *Global Social Theory* website, is co-editor of the social research magazine, *Discover Society*, and also directs the *Connected Sociologies Curriculum Project*.

Chair: Janice McLaughlin, BSA Membership Services Director (Newcastle University)

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# STREAM PLENARIES

WEDNESDAY 14 APRIL 2021, 09:30 - 10:30

## Race, Ethnicity and Migration

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### RACE, CAPITALISM AND THE CLIMATE CHANGE

Asad Rehman (*Director of War on Want*)  
Dalia Gebriel, (*London School of Economics*)  
Leon Sealey-Huggins, (*University of Warwick*)

Movements in the global south have long demanded radical action on climate change – routinely ignored by policy makers internationally. Climate change cannot be divorced from histories of colonialism, border regimes and imperialism. The US military is the biggest single contributor to global emissions and only one hundred companies are responsible for 71% of global emissions. Yet those contributing the least to climate change are most likely to be vulnerable to its effects – conservative estimates suggest that almost a million lives in the global south are lost each year due to the impacts of climate change.

Environmental and climatic changes have also contributed to the devastation of livelihoods and to the internal and cross-border displacement of millions of people. Political and expert narratives often present such developments in apocalyptic, sensationalist and dehumanising rhetoric, an approach that has been said to depoliticise the issue and to advocate the governing and securitising of such mobilities in favour of western, elite and corporate interests.

In this plenary we want to centre questions of race and decolonial perspectives in the ways we think about and organise our institutions and societies for environmental justice and a greener planet. We will discuss the risks of 'green nationalism' and 'green colonialism' in proposed solutions to climate change and begin a discussion of an alternative vision that can address international inequalities.

We would like to consider the demands/solutions proposed by a range of social movements – from Black Lives Matter, to the movements of the global south to the environmental justice movement in the US with its roots in the civil rights struggle. Furthermore, we will put under scrutiny the knowledge production and policy tactics surrounding the issue of climate change migration and discuss possible ways for bringing in an emancipatory politics approach to the issue. These urgent questions have thus far had little reflection within British sociology. We would like to use this plenary to bring a group of speakers who are well placed to begin an interactive discussion on these issues and create a dialogue between academics and civil society.

## Theory

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### TOWARDS A FUTURE POLITICS: FABULATION, MATERIALITY AND MEDIATION

Rebecca Coleman  
(*Goldsmiths, University of London*)

Imagining and attempting to create different and better futures are central to sociological theories. This paper focuses on how glitter is involved in creating and organising futures. Glitter may seem an odd, niche or frivolous case to concentrate on; however, its ubiquity in contemporary socio-cultural worlds – from fashion and film to fish, from arts and crafts to LGBTQ\* activism – demands that it is taken seriously. The paper develops the concept of fabulation, which refers to a process through which futures are created through mediators, which may be people, works of art or things. Putting the concept of fabulation in dialogue with theories drawn from the new materialisms and sociological research on media, and understanding glitter as a thing that is both material and media, the paper examines how glitter fabulates futures. It considers a plethora of futures that glitter is involved in fabulating. These include, most obviously, environmental politics generated by fears for the future of the natural environment and the alternative futures that LGBTQ\* activism seeks to create, but they also include the more prosaic ways in which glitter indicates differently classed, raced and gendered futures. The paper proposes a conception of future politics in order to attend to the differentiated futures glitter may fabulate. While the concept of future politics is developed here in relation to a specific material/media, the paper concludes by sketching out its potential relevance for broader sociological theorisation of how time and futures are involved in the making and re-making of differences and inequalities.



**Rebecca Coleman** is Reader in the Sociology Department, Goldsmiths, University of London where she teaches and researches on time and temporality (especially presents and futures), visual and sensory sociology, bodies, inventive methodologies and feminist theory. Recent publications include *Glitterworlds: The Future Politics of a Ubiquitous Thing* (2020, Goldsmiths Press), 'Mediating Presents', a special issue of *Media Theory* (edited with Susanna Paasonen, 2020), 'Feminist New Materialist Practice', a special issue of *MAI* (edited with Tara Page and Helen Palmer, 2019) and 'Futures in Question: Theories, Methods, Practices', a special issue of *Sociological Review* (edited with Richard Tutton, 2017). She is currently working on projects on the mediation and experience of temporality. These include research on digital mediation of the present or 'now' and a collaborative project on everyday temporal experiences of the Covid-19 pandemic in partnership with Mass Observation (funded by the Leverhulme Trust). A *Discover Society* blog on the latter research is here: <https://discoversociety.org/2020/09/15/a-day-at-a-time-a-research-agenda-to-grasp-the-everyday-experience-of-time-in-the-covid-19-pandemic/>

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## Families and Relationships

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### BODIES OF THEORY AND EMBODIED INTIMACIES: EXPANDING THE CRITIQUE OF HETEROSEXUALITY BEYOND PAROCHIAL WESTERN PREOCCUPATIONS

Stevi Jackson  
(University of York)

Within western sociology over the last few decades there has been an emphasis on the loosening of normative constraints on intimate relationships, the diversity of familial and intimate relationships and practices and the increased visibility of forms of sexuality that transgress, subvert or unsettle heterosexual norms. At the same time the sociological lens has been applied to the institution and practice of heterosexuality. Even while emphasising diversity, theoretical and empirical work on social change and intimate relationships has remained Eurocentric. In the context of recent challenges to the parochialism of western theory more generally, this presentation will consider how we might widen the scope of our concerns and stretch our sociological imaginations. Drawing on East Asian examples and taking my own past analysis of heterosexuality as a framework (Jackson 2006; 2018; 2019), I will consider how the analysis of heterosexuality could benefit from widening its scope beyond the current Eurocentric focus (and universalising claims made on the basis of local conditions in western societies). It cannot be assumed that what we identify as heterosexuality is everywhere the same. Heterosexuality may be ubiquitous, the normative way of doing sexuality and forming relationships in most of the world, but it is far from monolithic. The ways in which it is regulated and practised, as well as how it is accorded social significance and personal meaning, vary both within and between social contexts.

**Stevi Jackson** is Professor of Women's Studies at the University of York, UK. Her research interests centre on the sociology of gender, sexuality and intimate relationships. She is the author of a number of books including *Heterosexuality in Question* (1999) and co-author, with Sue Scott, of *Theorizing Sexuality* (2010), and with Momin Rahman, of *Gender and Sexuality: Sociological Approaches* (2010). Her most recent book, co-authored with Petula Sik Ying Ho, is *Women Doing Intimacy: Gender, Family and Modernity in Britain and Hong Kong* (2020). She has also co-edited a number of collections including, with Sue Scott, *Gender: A Sociological Reader* (2002) and with Liu Jieyu and Woo Juhyun, *East Asian Sexualities: Intimacy, Modernity and New Sexual Cultures* (2008). She has published numerous chapters and articles on sexuality, family relationships and feminist sociological theory and recently, with Petula Sik Ying Ho and Sui-Ting Kong, on the consequences of Hong Kong's political turbulence for personal relationships and on the politics of sexuality in China. She is co-editor of two international book series, 'Sexuality, Gender and Culture in Asia' (with Denise Tang and Olivia Khoo) for Palgrave and 'Gender and Sociology' (with Sue Scott) for Bristol University Press, and co-editor (with Petula Sik Ying Ho) of a special issue of the *Journal of Gender Studies*, 'Sexual Politics and Gendered Lives: East Asian Perspectives,' due for publication in 2021.

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## Science, Technology and Digital Studies

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### THE ECOLOGY OF DIGITAL RACISM: NETWORKS, ALGORITHMS & ATTENTION

Sanjay Sharma  
(Brunel University London)

Why is it so difficult to challenge online racism?

The escalation of racism on the web is overwhelming the capability of social media companies, government and civil society to tackle its toxic effects. And the increasing normalisation of online racism is attempting to silence 'minority'

voices. While measures such as content moderation and legislation are being deployed to counter online 'hate', there remains a lack of progress addressing the underlying causes and dynamics of technologically mediated racisms. There is a failure to grasp the complexity of digital racism as a *sociotechnical* phenomena. My talk explores the ecology of digital racism: the connections and entanglements of racism between users, interfaces, algorithms and the affordances of social media platforms. It offers a conceptual framework that conjoins the notion of digital *assemblages* with an analysis of the contemporary conditions of *post-raciality*.

**Dr Sanjay Sharma** is a Reader in the Department of Social & Political Sciences, Brunel University London. He has widely published in the areas of race and digital culture, alterity and difference; and is currently completing a monograph exploring the ecology of digital racism (Rowman & Littlefield), supported by Leverhulme Fellowship funding. He is a founding editor of the online open access [darkmatter Journal](#).

## Methodological Innovations

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### APPLYING SOCIAL RESEARCH METHODS TO SOCIAL PROBLEMS: SECONDARY DATA ANALYSIS OF WORKING LIVES

Tracey Warren  
(University of Nottingham)

For this keynote in the *Innovative Methods* stream, I was tasked with considering how sociology applies social research method(s) to social problems. The broad area of the keynote's focus concerns inequalities in working lives, and the social research method that it considers is the long-established tradition in which social scientists analyse data that already exists. The talk will reflect on the benefits for analysing contemporary worlds of work of this well-known research method, and consider the limitations. It focuses specifically on doing secondary analysis of data on work when work is viewed in a more holistic sense than as waged employment only. Case studies examined include unpaid domestic work, work-life balance including in the current COVID-19 pandemic-hit context. Official data sources on many key areas of our working lives are limited, a result of a heavy emphasis in data collection on work performed by powerful groups in society. The keynote aims to stimulate a discussion about the most innovative social research methods with which sociologists can recognise all forms of work and better research inequalities in working lives, including in the current challenging times.

**Tracey Warren** is a Professor of Sociology at the University of Nottingham, UK. Her broad research interests lie in work, employment and social inequalities. She has published on work time, job quality, unpaid domestic work, work-life balance, and financial hardship, among other topics.

Tracey is currently working on three projects: two on COVID-19, gender, class and inequalities in working lives and a third interrogating and evaluating what 'work-life balance' means as a concept via gaining insights from Denmark. They are funded by: the Economic and Social Research Council (as part of UK Research and Innovation's rapid response to COVID-19); Health Data Research UK; and the British Academy/Leverhulme Trust (supported by the Department for Business, Energy and Industrial Strategy).

# SPECIAL EVENTS

**Wednesday 14 April 2021**

**10:45 - 12:00**

## President's Special Session

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### WHOSE FUTURES? PERSPECTIVES ON FUTURE SOCIOLOGIES

Lisa Adkins (*University of Sydney*)  
Rebecca Coleman (*Goldsmith's, University of London*)  
Nadine Ehlers (*University of Sydney*)  
Chris Groves (*University of Cardiff*)  
Richard Tutton (*University of York*)

**Chair:** Susan Halford (*University of Bristol*)

This event brings together a range of sociological approaches to the future to explore how sociologists approach the future and what that might mean for the future of sociology. Our starting point is that sociology offers remarkably revealing insights about how futures are embedded across present-day practices and – at the same time – that this might offer new possibilities for sociology and sociologists to engage more fully in making futures. The panel brings together diverse perspectives on the economy, gender, race, technology and the environment for a series of short interventions and lively debate with the audience.

**Wednesday 14 April 2021**

**13:00 - 14:14**

## Frontiers – Special Event

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### THE SOCIOLOGICAL LEGACY OF DAVID H.J. MORGAN 1937-2020

Sue Scott, Vanessa May  
(*University of Newcastle and University of Manchester*)

David Morgan was the foremost UK Sociologist of the Family - developing the concept of Family Practices through explorations of different aspects of 'doing' family - he also wrote about Masculinities, the Body, Acquaintances and Snobbery, and was one of the foremost members of the BSA Autobiography Study Group as well as being BSA President and a recipient of its distinguished service award. While David's published work continues to be important, this session would be more than a celebration of his achievements. Rather, it will explore the continuing influence of his ideas in both current and future research, not least through the work of the Morgan Centre (named after him in 2005), at the University of Manchester. It is our intention to curate and chair a session which explores, through a number of presentations, the influence of David Morgan's work on Families and Intimate Relationships and Autobiography, and also the potential for future developments from his unpublished work in areas such as Masculinities, Hope, The Body and Social Networks. The presenters will include David's colleagues and collaborators and also early career academics who have been influenced by his work.

# **ABSTRACTS BY SESSION**

## **Day 2: Wednesday 14 April 2021**

Please visit the Resource centre for abstracts from Days 1 and 3.  
You can find the Resource Centre in the BSA Conference Lobby.

# Paper Session 4

## Wednesday, 14 April 2021

### 10:45 - 12:00

## Cities, Mobilities, Place and Space

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### **Displacement pressure and sense of belonging: Working-class experiences of state-led gentrification in Sweden**

*Helena Holgersson*  
(University of Gothenburg)

For whom is the city built? This is the main question in a new Swedish research project on goal conflicts in municipal urban planning. The main focus is on how goals of increased attractiveness and goals of decreased segregation are set against each other in ongoing urban development projects in Gothenburg. This paper puts focus on Frölunda, an area built in the 60s as part of the social democratic “people’s home” project that aimed at providing the population with “healthy, spacious, well-planned and properly equipped housing of good quality for reasonable prices” (Proposition 1967). But the current state-led upgrading of the area involves rise of standard renovations, sell-outs of public housing estates and transformation of rental apartments into co-operative apartments, measures that all risks leading to increased housing costs.

In this paper, municipal urban development plans and quantitative data of in- and out-migration patterns in Frölunda are put in relation to interviews with residents who express concerns about rent increases, primarily older single people. How do they experience living in a working-class area redeveloped for a more affluent group of people? What would it mean to them if they would have to leave their homes? How does this affect their sense of belonging and their everyday local spatial practices? Theoretically, the paper joins ongoing conversations on the difficulties of mapping out the displacement effects of gradual upgrading project, and following Peter Marcuse (1985) I argue for the importance of including displacement pressure in such analyses.

### **Salford’s ‘slum’ clearance: Rethinking urban displacement through a biographical and temporal lens**

*Niamh Kavanagh*  
(University of Manchester)

Following recent calls for the temporalities of displacement to be better elucidated (Elliot-Cooper et al. 2019: 492), this paper examines the process of displacement with a particular biographical and temporal attunement. It draws on life history interviews that explore long-term experiences of displacement in Salford which occurred in the 1960s-90s. Situated in the north-west of England, Salford has undergone repeated waves of ‘slum’ clearance, demolition and urban development programmes over several decades. Such changes have radically transformed the city and resulted in many residents being displaced and rehoused in surrounding areas. Through biographical interview data, this paper unpacks displaced residents’ experiences at different temporal periods, being attentive to the way displacement becomes entangled with other dimensions of their lives over time. In doing so, the analysis reveals the processual nature of displacement, shedding light on both its impacts prior to the physical move itself, and its lingering effects many years later, which take on different forms in displaced people’s stories. A biographical and temporal attunement thus illuminates the heterogeneous nature of displacement, providing insight into the personal nuances and complexities that exist within displaced people’s life stories over time.

### **‘I do bite sometimes’: Negotiating territorial stigmatisation in a former colliery town**

*James Pattison*  
(University of Manchester)

Based on 15-months of ethnographic research, this paper explores the effects of territorial stigmatisation in Shirebrook, Derbyshire. In particular, focusing on the ways in which residents negotiate and respond to the affective dynamics invoked by residing in a stigmatised place. As part of regeneration policy to relieve the impact of the colliery’s closure in 1993, Sports Direct built their headquarters and main distribution warehouse on the site of the former colliery. Sports Direct relies primarily on migrant workers to meet its labour demands, whose presence has been constructed as the root cause of social problems in the town by the press and local authority. This has contributed to and intensified an already long history of territorial stigmatisation in Shirebrook. Shirebrook residents respond to territorial stigma in various ways. Some use the place-making practice of shared humour as a form of stigma inversion (Wacquant et al 2014). This practice of laughing about Shirebrook amongst its residents illustrates the complexities of symbolic violence and the acceptance of Shirebrook’s subordinated position whilst simultaneously resisting it. Other negotiation practices involved

the fierce defence of the town from the scorn directed by outsiders, whilst some engaged in the lateral denigration of deflecting stigma towards less powerful others such as migrants and the unemployed. This paper contributes to the debates on territorial stigmatisation through its application to a relatively small former coalfield town, which provides the opportunity to extend the concept beyond the urban areas where it is usually applied.

### **Heritage, Hauntology and Future Paisley: Visions of the Future in Urban Regeneration Discourse(s)**

*Conor Wilson*

*(University of the West of Scotland)*

Culture and heritage have come to occupy a certain ubiquity within discourse of urban regeneration, particularly in 'post-industrial' contexts. This creates the immediate paradox wherein discourses of the past have become implicated in visions of the future, echoing what Derrida termed 'Hauntology'. Hauntology, for Derrida (1993), describes the (im)possibility of being fully present, instead arguing the present (as a seemingly fixed temporal context) always exists in tandem with the past and the future. Mark Fisher (2014) used the term in a somewhat more specific manner, articulating the tendency to invoke notions of the future by retreating into the past. It is clear, therefore, how this might be applied to discourse(s) on heritage, culture and regeneration insofar as urban regeneration policy has, with increasing frequency, sought to invoke discourse(s) of the past.

The presentation explores recent regeneration policy in the Scottish town of Paisley, and in doing so explores discourse(s) of the past, present and future within the towns 'cultural regeneration' programme. This presentation, therefore, presents a discourse analysis of newspaper coverage between 2015 and 2020 to explore the key messages that have been communicated about Paisley and 'regeneration' and, in doing so, demonstrate how narratives of regeneration in Paisley pivot on discourse(s) of the past to (re)create a vision for the future. This presentation aims, therefore, to generate a series of practical and theoretical questions that might inform further research and debate across the intersecting areas of place, heritage and regeneration.

## Culture, Media, Sport and Food

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### **"It's just banter": humour and fandom in English football**

*Mark Doidge*

*(University of Brighton)*

The goalkeeper dives fully extended to the right and turns the ball around the post. A young woman shouts from the crowd, "Does your mother cut your hair". The keeper turns around, grins and prepares for the corner. In amateur and semi-professional football, the crowd is much closer to the pitch and the players are within earshot. Goalkeepers tend to come in for more abuse as they are close to the fans for longer. Abuse, insults and gentle mocking are standard fare in these grounds. Despite being a mainstay of football fan culture, banter has been relatively under-researched academically (Magrath 2016; Redhead 2015; Rivers and Ross 2019). Linguistically, banter is the use of putatively offensive language but is inferred as inoffensive or polite (Billig 2005; Culpeper 2011). In these liminal moments, the standard rules of politeness are inverted or ignored. This paper explores the concept of banter within the stadium. Based on ethnographic fieldwork with a semi-professional team in the South of England, this paper will explore the role (and limits) of banter in the construction of football fandom and explore why fans (and players) engage in these verbal battles.

### **Is integration the gold standard? Enactments of Integrated, Disability-Inclusive Sport Policy by Sporting Organizations in Canada**

*Andrew Hammond, Andrea Bundon, Caitlin Pentifallo Gadd, Timothy Konoval*

*(University of Essex)*

This paper explores how integrative, disability-inclusive sport policies were translated, adjusted, and interpreted by sporting organizations in British Columbia, Canada. It draws on data from a large-scale, funded qualitative project that conducted thirty semi-structured interviews with managers representing 11 organizations. Techniques of discourse analysis informed the findings. Consistent with Stephen Ball et al.'s (2012) policy enactment theory, contextual dimensions, including budgets, professional cultures, geography, and external pressures from stakeholders and government, mediated how organizations operationalized integration. Findings highlight how organizational circumstances prompted sport managers to enact integration policies in novel ways at the regional level. For instance, able-bodied sporting organizations mediated the adoption of integration policies due to the perceived impact it would have on able-bodied programming. In contrast, disability sport organizations resisted integration out of concern that able-bodied organizations could not deliver the same quality of programming for athletes with disabilities. To thwart the perceived integration threat, disability sport organizations developed novel solutions, such as registering themselves as freestanding organizations and registering their members with able-bodied organizations. This paper prompts sociologists of sport to re-think about the integration of disability and able-bodied sport as being the "gold standard" of



inclusion to re-imagine inclusion outside of the "iron-cage" (Weber, 1958) of integrative disability sport policy. Policy recommendations for Canadian sport and abroad are also discussed.

### **The Cost of Bare Bones Bridge: Understanding Leisure and its Responses During the Pandemic**

*Kevin Judge*

*(University of Stirling)*

Both competitive and cooperative, the card game of bridge is a unique form of partnership play that represents a source of self-development and an opportunity for social interaction. Like most areas and aspects of life affected by the coronavirus pandemic, bridge clubs were universally confronted with closures. For many, the leisure pursuit represents a lifeline for community engagement and involvement and is integral to constructing identity. The impact of these closures has meant that bridge communities have responded overwhelmingly through online play. This transition, from offline to online, needs further exploration as the composition of players and social settings are important factors for participation. Online surveys were used to explore the experiences of bridge clubs from England, Scotland and Wales, and club representatives were invited to share the challenges and concerns they faced. By adopting open-ended questions, this method has yielded rich qualitative data for analysis. The emerging themes demonstrate how bridge possesses long established links into physical community spaces and shared sites. These characteristics are common within each of the participating nations, as is the encouragement to stay connected through online play. However, relationships formed with physical spaces and sites, those linked with leisure and play, have potential consequences that suggest this transition, and a willingness to reconnect, will come with compromises that incur short-term and long-term concerns.

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## Environment and Society

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### **Parenting, Resilience and Climate Futures**

*Lisa Howard*

*(University of Edinburgh)*

This paper will draw on an ongoing PhD study of UK-based mothers and fathers for whom climate activism is an important aspect of their parenting. 20 interviews and diary studies have revealed notable discourses and everyday practices of building resilience. While resilience is a contested concept in the literature, social resilience is a normative aim in climate risk and adaptation policymaking in the UK. Developed from ecological systems theory, this governance framework relies on decentralised, self-organised risk management. In my study, climate activist mothers and fathers hold numerous understandings of resilience that centre on anticipatory, preparatory and proactive parenting practices to combat fear of near-future ecological and societal breakdown, and perceptions of threat to children's wellbeing. My analysis suggests a middle class, white environmental parenting culture that draws on various resources and social capital to build emotional strength and positive affectivity for ongoing campaigning efforts. Children are idealised as representations of a hopeful future, with raising a resilient child part of the climate activist project. Importantly, narratives of resilience reflect individualised understandings, without acknowledging the relational and socioeconomic factors in climate change vulnerability and adaptability. Drawing on futurity, risk and ecological responsabilisation theories, the paper will consider whether resilience building in parent climate activism represents a paradox: Resilience culture and practice as forms of activism are a resistance to the state's failure to safeguard the planet and children's future wellbeing, but are simultaneously an outcome of neoliberal processes of responsabilisation that compel a moralised, self-managed climate risk and adaptation.

### **The climate crisis: Public perceptions, values and practice**

*Sarah Irwin*

*(University of Leeds)*

Public values are a crucial component of an adequate social science of the climate crisis, its societal impacts and prospects for meaningful intervention. Different, influential, perspectives (from psychological, behavioural and environmental values research) tend to essentialise values and treat them as individual possessions, to be tweaked or tapped into by policy makers seeking to effect change. Theories of practice offer a profound critique, switching the analytic lens away from individuals and onto the carbon intensive social, institutional and cultural arrangements through which people enact their daily lives and which, in turn, they reproduce (eg. Shove 2010). Here, the sociological focus is on the temporal making, reproduction and demise of social practices. In this framing we must still ask how public values intersect with such dynamics: how are values situated and how do they relate to social practice and change? In exploring these questions, the paper describes results from a new survey into public values and the climate crisis, based in Leeds (N=1676). We focus on survey responses to vignettes posing everyday dilemmas and participants' reasoning here. The data situates public values in relation to examples of everyday practice (cf. Mason 2002) and contributes to understanding complexity in public views, particularly relating to individual, collective and structural responses to the

climate crisis. We additionally reflect on the scope for informing deliberative engagement between members of the public and city level policy actors regarding principles for policy making, and for alternative framings of practice.

### **Towards Sustainable Property? On Sustainability Futures and the Ownership of Nature**

*Philipp Degens*

*(Humanities Center for Advanced Studies "Futures of Sustainability: Modernization, Transformation, Control",  
University of Hamburg, Germany)*

This contribution explores the relation between ownership and sustainability on a conceptual level by showing how institutionalizations of ownership of nature are tied to imaginations of sustainability futures. It specifically examines different imaginaries of sustainable property by asking how private property rights and their restrictions are conceptualised as instruments for sustainability.

First, I show, following Adloff and Neckel (2019), that different sustainability trajectories – modernisation, transformation, and control – rely on different processes, values and underlying conceptions of the future. Secondly, I compare conflicting notions of property that mainly rest in Western jurisprudence and political theory. This allows to identify two major traditions in property thought that build on atomist or relational conceptions of society and property, respectively. Property might be conceived as an owners' exclusive control over an object, or as a "bundle of rights" that comprises entitlements, restrictions, and obligations to various actors.

Thirdly, the contribution analyses the entanglements of these two contested concepts of sustainability and property. Mainly within the paradigm of modernisation as a trajectory of sustainability, the two fundamental traditions in property theory refer to different approaches to encode sustainability into property law: i) propertisation, i.e. the extension of private property forms, as in the case of carbon emission trading schemes; ii) the acknowledgment of social and environmental obligations inherent to property, illustrated by the social obligation norm in German Law. Finally, I briefly examine debates on "rights of nature" with regard to their implications for a more transformative sustainable property trajectory.

### **A Class-Based Concern-Behaviour Gap in Pro-Environmental Behaviour? Evidence from a Multigroup Structural Equation Model**

*Robbe Geerts, Frédéric Vandermoere, Stijn Oosterlynck*  
*(University of Antwerp)*

Among other solutions, we increasingly look towards individual behaviour in the struggle against environmental issues. However, research has pointed out a gap between people's environmental concern and pro-environmental behaviour. While many studies have connected social class to pro-environmental behaviour, less is known about the class-based nature of these behavioural inconsistencies. Against this background, Flemish survey data (n=1449) was analysed to examine whether the size of the concern-behaviour gap differs between income and educational groups (respectively low, medium and high income & primary educated or less, secondary or tertiary educated). Multigroup structural equation modelling was used to investigate the influence of environmental concern on pro-environmental behaviour in each group (for curtailment behaviour, shopping, transport, and waste sorting). Results firstly suggest that people direct their environmental concern towards pro-environmental transport and shopping, rather than curtailment and sorting waste. People seem to translate their concern in pro-environmental behaviours that are visible, which may therefore highlight their environmental awareness. Secondly, the concern-behaviour gap appears to differ between educational groups, while it did not significantly differ between income groups. Specifically, the gap is smallest among highly educated groups. Moreover, environmental concern does not appear significantly related to pro-environmental behaviour among the primary educated or less. This is consistent with research that identifies an eco-powerlessness among lower classes. People may need certain cultural resources to align their behaviour with their environmental concerns. In conclusion, results indicate that the cultural dimensions of social class may determine the size of the concern-behaviour gap, rather than its economic dimension.

## **Families and Relationships 1**

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### **Auto/Biographical experiences of university students from military families: The same but different?**

*Anne Chappell, Christopher Ince, Ellen McHugh*  
*(Brunel University London)*

There is a general growing interest in the community of university students and the ways in which they experience higher education. There is associated interest in the barriers faced by some children in accessing and participating in higher education, one group of whom are those from military families. Given the relatively limited current, recent and historic knowledge about this particular group, our research responds to the call from the Office for Students for universities to understand the 'very specific and complex barriers faced by children from military families in accessing and succeeding in higher education' (OfS, 2020: para 9).

We collected data from university students from military families using online questionnaires and interviews to explore their experiences prior to joining and during their time at university. In their accounts about education they shared stories about other aspects of their lives including moving schools, moving house, moving country and bereavement. They also talked about the associated educational, emotional and social experiences, some of which they felt were positive and some challenging. Experiences of transition, change, disruption and loss, recognised as 'ordinary trauma', are evident across the university student population as a reflection of society (Sinor, 2017). However, this research demonstrates that the causes are very particular in the case of this group of students which sets them apart from the broader community: the same but also different to their peers. This research raises some important considerations for universities in seeking to understand and provide future support for this group of students.

### **Friendship Temporalities: Critical Reflections on the Politics of Time and Intimacy**

*Kinneret Lahad*

*(Tel-Aviv University)*

The paper is part of a new research project, the aim of which is to develop a conceptual framework for analyzing friendship temporalities. Viewing temporality as a key element in theorizing friendships leads to ever-deeper questions as: How temporal iterations shape friendship relations and conversely how do perceptions of friendship designate particular articulations and registers of time? How are friendship rhythms created and disrupted and how does time define the boundaries of friendship and the value of friendship itself? A case is made why friendship ties are a significant site to explore heteronormative temporalities as well as the temporal boundaries and suffusion between friendship and family relations. This paper will present an analysis of themes presented in a range of online texts and qualitative interviews with a focus on temporal inequalities, time investment, being out of sync, access to time and friendship futurities. The paper concludes by reflecting on how the conceptualisation of women's friendship can offer a novel contribution to the emerging scholarship of the politics of time and intimate relations.

### **Constructing students as family members: Contestations in media and policy representations across Europe**

*Anu Lainio, Rachel Brooks*

*(University of Surrey)*

This paper provides a comparative analysis of the ways in which students are constructed as family members within newspaper articles and the narratives of a range of policy influencers across five European countries: Denmark, England, Germany, Ireland and Spain. It articulates with two bodies of scholarship: one that discusses the north-south dichotomy in family ties across Europe, and another that argues that, over recent years, we have witnessed a process of 'southern Europeanisation' of policies across the continent – i.e. that as many governments adopt funding policies which assume significant contribution from families, young people become increasingly reliant on their parents to support their time in higher education. Based on the analysis, the paper outlines three constructions of students as family members: 1) students as integral family members, 2) students as independent actors, and 3) students in a position of ambivalence. It then goes on to explore some of the likely reasons for the national differences, considering both structural and cultural influences. It concludes by suggesting that while some trends towards 'southern Europeanisation' are evident, the north-south dichotomy in family relationships is played out in more complex ways with respect to higher education.

### **Living with Brexit: Families, Relationships and Everyday Life in 'Brexit Britain'**

*Katherine Davies, Adam Carter*

*(University of Sheffield)*

It is often asserted that Brexit has had a divisive and destructive impact on personal relationships, yet little sociological attention has been given to the lived experiences of families in 'Brexit Britain'. Drawing on an ESRC funded study that traces how families are making their way through these troubled times, this paper argues that it is necessary to explore the ways that Brexit is entangled with people's existing lives and relationships. Data generated through repeated 'ethnographic encounters' with a small number of families over time - including biographical interviews, 'Gogglebox'-style television elicitation, diary keeping and 'hanging out' - highlights the ways that Brexit is woven into the fabric of everyday family practices such as mundane interactions, tactile embodied intimacies, humorous exchanges, domestic chores and leisure time.

We demonstrate how Brexit is experienced within family relationships, emphasising the ways Brexit maps onto existing webs of relationships, sometimes enhancing feelings of connection, sometimes exacerbating perceived differences. Other times Brexit is experienced as a more fleeting presence, existing on the periphery of or bubbling beneath family life, coming to light in moments of heightened activity in Westminster or personally significant moments such as a family event. In directing our sociological gaze towards the continuity of everyday life in Brexit Britain rather than focusing on disruption, we offer a nuanced understanding of the emotional, relational and day-to-day realities of living with Brexit.

## Families and Relationships 2

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### **Re-thinking kinship: adult-children raised by LGBTQ parents negotiate relatedness and family futures**

*Eliza Garwood*

*(University of Southampton)*

Current research suggests that aspiring LGBTQ parents go through a process of imagining how their children will understand their future kinship circles, particularly when these families involve both biological and non-biological parents. Much of the work in this field has looked at such plans during the moment of conception. However, the story of how this unravels once children arrive and grow up often goes untold. This presentation draws on 30 biographical interviews with adult-children raised by LGBTQ parents, to examine how these adults understand their family relationships as they age. In particular, I consider the possibilities and alternative futures LGBTQ-headed families offer children, as well as the ways that people raised in these families may resist the kinship structures their parents and donors have laid out for them. We are currently at a point in time where children are conceived in a myriad of different ways, however this has also been accompanied by an increasing emphasis on genetics and biological relatedness, with the rise of DNA testing sites as a prime example. Through looking at the ongoing lives of people raised by LGBTQ parents within this context, we can examine how adult-children may re-think and re-make their future family relationships, and ultimately re-shape what might have been thought to be clear, delineated arrangements. These narratives suggest that children from LGBTQ-headed families are able to re-imagine genetic and non-genetic family networks, and may conceptualise kinship in innovative and creative ways.

### **Deferred Connection: Making sense of 'missing' childhood in the narratives of egg and sperm donors**

*Leah Gilman*

*(University of Manchester)*

In this presentation, I will examine how notions of 'missing childhood' come into play in the narratives of egg and sperm donors who understand themselves to be temporarily and provisionally unknown to the people conceived from their donation. Donors generally expect to be (largely or completely) absent during their donor offspring's childhood and teenage years but anticipate meeting them in early adulthood. For many, the timing of this contact was perceived to be key in shaping the possibilities for future connection between them.

Drawing on qualitative interviews with 52 donors, I show that absence during childhood is associated with different relational possibilities. In a small minority of cases, missing childhood can give rise to the stigmatised identity of the 'bad parent.' In most other cases, it is associated with a more positive understanding of themselves as a benign but non-parental presence and works against the future possibility of relating to one another as family.

My aim in sharing these examples of deferred connection is to provoke a discussion about the significance of timing in shaping the relational possibilities arising from interaction. How does the passing of time, and particularly the passing of (a culturally specific understanding of) childhood, shape the ways in which people imagine and experience connecting with others in the present and future?

### **'I don't think you would ever be ready financially': Men contemplating fatherhood in a time of economic precarity**

*Caroline Law*

*(De Montfort University)*

The concept of a 'right time' to have children can shape individuals' reproductive trajectories, particularly within economically and socially privileged groups. Yet this concept has been critiqued and deconstructed by social science researchers and participants alike. This paper reports findings from qualitative interviews with men (n=25) who do not have children but want or expect to have them in the future, in which men discussed their views about the 'right time' to have children and their expectations and imaginaries for their own reproductive futures. While past research reports men to place great importance on achieving optimal financial, material and career circumstances before having children, findings from the present study were more varied with such optimisation being seen as ideal but not necessarily realistic, with men's anticipated trajectories often guided by pragmatism. The paper suggests this may reflect the timing of the study which took place in a (post-2008 recession) labour market and economic climate characterised by insecurity, precarity and instability; a climate which makes financial optimisation more elusive, leaving individuals with limited agency; and a climate which only looks set to continue in the wake of Covid-19. This presentation explores the findings in the context of theories of individualisation, connectedness and pragmatism, and of notions of 'intimate fatherhood' and the role of 'breadwinner'; as well the ways in which the current economic climate may have reduced the achievability of the 'right time' for fatherhood even amongst 'middle class' men - and therefore further de-stabilised it as a concept.

### **Telling reproductive stories: Social scripts, relationality and donor conception**

*Petra Nordqvist*

*(University of Manchester)*

Storytelling is a fundamental part of human interaction; it is also deeply social and political in nature. In this paper, I explore reproductive storytelling as a phenomenon of sociological consequence. I do so in the context of donor conception, which used to be managed through secrecy but where children are now perceived 'to have the right' to know about their genetic origins. I draw on original qualitative data with families of donor conceived children, and bringing my data into conversation with social script theory and the concept of relationality, I investigate the disjuncture between the value now placed on openness and storytelling, and the absence of an existing social script by which to do so. I show the nuanced ways in which this absence plays out on relational playing-fields, within multidimensional, intergenerational relationships. I suggest that in order to understand sociologically the significance and process of reproductive storytelling, it is vital to keep both the role of social scripts, and embedded relationality, firmly in view.

## Lifecourse

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### **Ageing population and retirement: Research using a mixed methods approach**

*Francisca Ortiz*

*(University of Manchester)*

We live in a world where social relations are crossed with diverse inequalities, which manifest themselves over time and particularly with pensions. Chile makes a great case study, due to its status as a developing country and its high level of social inequality, being one of the unequal countries in the OECD. The year 1973 brought a military coup led by General Augusto Pinochet, and the subsequent dictatorship laid the foundations for the current neoliberal economic system. In 1980, during the dictatorship, the "Pensions Administrative Funds" pension system was launched, consisting of privately managed and individually owned retirement accounts, and became the world's first state-endorsed privatised pension system. The system reinforced the country's baseline inequality over the long-term, with differences in terms of life trajectory, characterised by inequalities relating to gender and social class. Accordingly, the main objective of this thesis is to understand the different paths taken by Chile's senior citizens in their personal lives, to deal with their pensions and all the cost of living at the same time.

The proposed framework would be the mixture between some theories of social gerontology and relational sociology. The methodology consists of the construction of personal networks with a mixed method approach, specifically social network and qualitative comparative analysis. Finally, this presentation is going to be the first results of the research, making visible how support networks contribute in the way of struggle with the current pension of each person.

### **Looking at inner-city end-of-life care work using institutional ethnography in Calgary, Alberta, Canada**

*Courtney Petruik*

*(University of Calgary)*

The Canadian health system purports to be universally accessible to all Canadians; however, gaps in service remain for some groups. Persons experiencing homelessness have more difficulties accessing appropriate healthcare than their stably-housed counterparts. This inequity along with heightened risks of serious illness that exist for people who are living rough contribute to this group's much lower life expectancy (Hwang et al., 2009). Most people in developed nations can expect to live well into their eighties, but persons experiencing homelessness do not enjoy the same longevity with a life expectancy of approximately 30 years less than the general population (Cipkar & Dosani, 2016). Many individuals facing unstable housing have life-limiting illnesses and require care that addresses their unique circumstances and end-of-life care needs and wishes. The current health system fails to meet these needs and has resulted in healthy equity advocates establishing grassroots organizations in Canadian metropolitan areas to address this gap in services. The Calgary Allied Mobile Palliative Program (CAMPP) is one of these organizations. CAMPP is a non-profit team that works with individuals who are unstably housed and experiencing a life-limiting illness. The current research uses an institutional ethnographic approach to examine the work of CAMPP in Calgary, Alberta, Canada. This presentation will focus on the preliminary findings of the investigation including a detailed account of CAMPP's unique work, the multi-sectoral, systemic relationships and accountability frameworks that shape the organization of this work, and a special commentary on the effects of the COVID-19 pandemic on this work.

### **Failing health and social care in the UK: Austerity, neoliberal ideology and precarity**

*Bethany Simmonds*

*(University of Portsmouth)*

This paper presents national-level analysis, discussing the impact of globalisation and neoliberalism on health and social care policy in the UK, using Grenier et al's (2020) theorisation of precarity as a framework for analysis. They argue that a paradigm shift from welfare to active to precarious ageing has taken place. From the 1990s, neoliberalism and deregulation of employment protection and pension provision has led to an emphasis on extending working lives, participation in unpaid labour and the maintenance of independence. In contrast, since 2008, when the economic crisis hit, there has been an erosion of secure labour, increasing gaps emerging between generations and a weakening of rights to social protection in law. The analysis in this paper begins with a discussion of austerity policy and the ensuing



erosion of social protections in relation to employment and working rights of health and social care staff. This is followed by discussion of the effects of large private shareholding organisations entering the (low-risk and high-yield) social care market. The conglomerates Southern Cross and Four Seasons are used as case studies, illustrating how asset-stripping, reductions in labour costs, and the weakening of employment law has led to greater precarity for both health and social care workers and for older people. The Covid-19 pandemic shone a very bright light on these precarities and their devastating effects.

## Medicine, Health and Illness 1

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### **'A limpet on a ship': Spatio-temporal imaginaries of patient and public involvement in research**

*Stan Papoulias, Felicity Callard*  
(University of Glasgow)

While there is now considerable research on the potential impact of patient and public involvement (PPI) in health research, little explicit attention has been paid to how the choreography and performance of collaborative research also affects how PPI is envisaged and practised – not least in installing futures that constrain how PPI takes place in the present. The spatio-temporal imaginaries of highly regulated and governed collaborative settings, such as funded health research, are beholden to numerous stakeholders and conditioned by tight timelines. We present an ethnography of meetings for an applied mental health project aiming to enhance 'patient activation' in an inner city mental health trust. Drawing on anthropological research that addresses meetings as sites of production and reproduction of institutional cultures and external contexts, we investigate how these functions of meetings affect the potential contributions of patients, carers and the public in research. The paper theorizes four means through which oversight meeting regulate research, install imagine futures, and constrain the possibilities for PPI: a logic of 'deliverables' and imagined external interlocutors; the performance of inclusion; the positioning PPI in a constitutive 'elsewhere' of research that frequently is relocated to an anticipated future which might never arrive; and the use of meetings to embed apprenticeship for junior researchers which narrows the horizon of what is possible. PPI, on our analysis, is essentially out of sync from the institutional logic of 'deliverables', such that any substantive effort to embed PPI in research requires challenging this logic and its spatio-temporal imaginaries.

### **For Whose Benefit? Service User Involvement, Co-Design and Quality Improvement in the NHS**

*Arbaz Kapadi*  
(University of Sheffield)

The last decade has seen renewed impetus for the involvement of service users in the design and delivery of healthcare services, recently described as a 'Zeitgeist' moment (Palmer et al., 2018; Sheard et al., 2019). Strong policy rhetoric abounds with aspirations of 'patients at the centre', whilst further ambitions call for the 'co-production of healthcare' (Batalden et al., 2016). At the same time, the spread of quality improvement (QI) methodology continues across healthcare, with QI calling for the combined efforts of multiple stakeholders – that includes patients, families and carers (Batalden, 2018). Seemingly, then, co-production, co-design and QI have much in common.

This presentation draws on findings from a PhD-level study conducted in one UK Health and Social Care Trust, exploring the scope and agenda for 'co-designed QI' and what roles service users are able to occupy within spaces of QI. Data is drawn from interviews across a range of stakeholders involved in QI (n=25) and observation of three QI microsystem teams followed over several months (situated within respective inpatient mental health and community brain injury settings). Findings implicated tensions over the sharing of power in co-design and QI, with QI largely remaining within the authority of the professional. This authority extended to the selection process in who was deemed 'suitable' for QI, highlighting further tensions of identity and representativeness. This presentation advances focus on these key themes through lenses of power in an attempt to make sense of this space of co-design and QI, whilst questioning for whose benefit?

### **Co-producing citizen science about health and environment**

*Kath Maguire*  
(University of Exeter College of Medicine and Health)

This presentation outlines co-production of a citizen science research proposal about Environment Health and Society, inspired by and undertaken during the Covid-19 lockdown of spring and summer 2020.

Health and Environment Public Engagement (HEPE) is a group of citizens from Cornwall and Plymouth who support research investigating complex interactions between environment, health and society. HEPE developed a pattern of quarterly meeting with researchers from the universities of Plymouth and Exeter, with additional project based workshops, opportunities to review documents by email and post.

During the lockdown, when many research projects were paused and face to face meetings postponed, HEPE also kept in touch through weekly online 'drop-in' sessions. Facilitated by a sociologist and an administrator, these provide mutual



support and a forum for 'quick bite' discussions of research projects and proposals. In reality they proved a fertile ground for the co-production of new research ideas, based on prior engagement and current experiences.

Drawing on projects about wellbeing effects of access to nature, and on how this could be mediated by technology, HEPE decided to explore benefits of live-streaming natural environments. They developed a conceptual model linking citizens, communities and academics; then set about identifying a research team and funders who could support this work.

Community engagement and citizen science have been increasingly promoted by research funders and institutions concerned to support knowledge production and promote scientific literacy. This presentation will explore the theoretical and practical implications for this method of research co-creation in the field of Environment Health and Society.

### **Who Designs Welfare Policy?**

*Ewen Speed*

*(University of Essex)*

Contemporary society and politics are consistently constituted as being in a state of democratic deficit. Practices of engagement and involvement are routinely mobilised to address this deficit, e.g. research funders who insist upon funding proposals including documented processes of engagement with people who have lived experience of the research topic. These approaches to engagement are now orthodox in the context of health and social care research. Whilst laudable, there are a number of issues with the ways in which these processes of engagement and involvement play out. The particular problem we pick up in this paper is the disconnect between health and social care policy and welfare policy. There is none of the same perceived democratic deficit in welfare policy, and there is little imperative to involve people with lived experience of welfare benefits in processes of policy development. At best, government departments might focus group new policies with members of the public. Recent changes to incapacity benefit, and the introduction of sanctions and conditionality in relation to the Work Related Activity Group were developed without any significant involvement of disabled peoples groups, in ways that would not be acceptable were this the health policy arena. In this paper we try to explore this difference, in an attempt to develop a theoretical understanding of the differences between the participative imperative in health policy as opposed to welfare policy. We conclude by asking a number of questions around what participative welfare policy might look like, and how it might be realised.

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## Medicine, Health and Illness 2

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### **What's in an ending? Possible and impossible futures in narratives of self-harm**

*Veronica Heney*

*(University of Exeter)*

Disability Studies increasingly questions what futures of disability are imagined or assumed to be available. Unsurprisingly, in my doctoral research into fictional representations of self-harm the endings of narratives, and what futures those endings made possible or foreclosed, emerged as a particular area of concern. This paper combines analysis of data from qualitative interviews with people with experience of self-harm with close readings of fictional texts to explore how narrative structure and closure or endings in fiction might provide a frustrating or limited view of the lives of people who self-harm. Bringing together sociological and literary methods and concerns allows for a nuanced examination both of the role which narrative plays in our lives and our societies, but also for the way in which personal, lived experience might impact the effect (or affect) of a fictional text. This paper will explore themes from the data which included an awareness of the ways narratives mandated a certain form of recovery or cessation, a tendency to combine cessation of self-harm with a narrative of heterosexual romantic fulfilment, and the impact of concluding narratives of self-harm with death or dying. These concerns and their impact on participants' lives can be helpfully framed by Eli Clare and Alison Kafer's writing on recovery and disabled futurities and work by the activist collective Recovery in the Bin on the concept "neo-recovery," allowing us to us to ask more broadly what should or could the concepts both of 'endings' or 'futures' mean in the context of self-harm.

### **Dementia and Alzheimer's Disease: Effects of Policy Intervention to Early Diagnosis in England, 2006-2016**

*Kamila Kolpashnikova*

*(University of Oxford)*

There are ethical reservations about early diagnosis of dementia-related diseases. As a result, from the initial emphasis on the early detection of dementia, the UK policy strategy recommends refraining from diagnosing dementia for younger elderly. This study adds additional evidence of the effectiveness of the National Dementia Strategy and early diagnosis of dementia on the younger cohorts of the elderly. Using the intrinsic-estimator models and the English Longitudinal Study of Ageing data, this study shows that cohort effects indicate lower prevalence in younger cohorts controlled for age and period. Although more research in diverse contexts is warranted, this study cautions against the abandonment of early diagnosis and prevention strategies on the national level.

**'You have to do something': Snoring, sleep interembodiment and the emergence of agency**

*Dana Zarhin*

*(University of Haifa)*

Although the sociology of sleep is a growing subfield, little is known about agency in the context of sleep. This article contributes to the sociological literature by showing how different types of agency emerge as a result of sleep interembodiment (i.e., experiencing sleep partners' bodies as intertwined). Drawing on in-depth interviews with snorers and sleep partners, the study shows that two types of agency coexist and, in fact, co-constitute one another: The first type, herein termed material agency, reflects the post-humanist tradition, which conceptualizes agents as entities that alter a state of affairs by making a difference in another agent's action. This type of agency exists in both wakefulness and throughout periods of sleep, as the snorer's body acts and interacts with a partner's body in ways that engender significant change in their lives, relationships and actions. In contrast, the second type, herein termed reflexive agency, reflects the humanist tradition, which regards agency as individuals' creative and assertive capacities motivated by intentionality and reflexivity. This type of agency declines significantly during stages of deep sleep but re-emerges in response to partners' actions. The article adds to the literature by refining the concept of agency and elucidating its relationship to both accountability and interembodiment. In addition, the article provides much-needed empirical evidence showing how 'personal responsibility' for health, as required by neoliberal discourses, is invoked within families, specifically with regard to sleep. This study therefore shows how certain macro-level structures of neoliberalism are enacted and reinforced within micro-level interactions.

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## Race, Ethnicity and Migration 1

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**Struggles, Sabar and Selflessness: The Lived Experiences of Pakistani and Bangladeshi Muslim (PBM) Lone Mothers**

*Sarah Akhtar Baz*

*(University of Sheffield)*

PBM women, particularly those who have migrated to England, have been problematised and presented in public policy and popular discourse as oppressed passive victims who are limited to their domestic role (Anitha et al 2012; Alexander 2013). There have been various public reports focusing on women in Muslim communities, their lack of English language proficiency and integration into the wider community. However, by exploring lived experiences these narratives can be challenged. My research focuses on the lived experiences of PBM lone mothers in a Northern English city, their intersecting identities and the support provided by South Asian women's organisations in facilitating their agency. The majority of lone mothers in the study are those who migrated to England (e.g. after marriage). This paper will present findings from the study by illustrating the lived experiences, struggles (e.g. financial struggles, loneliness), 'sabar', selflessness and agency of lone mothers. In particular 'sabar' (Urdu and Arabic term) loosely translates to enacting 'patience' or 'endurance' but can also extend to exercising an act of 'strength', 'resilience' and thus 'agency' in difficult circumstances (Qureshi 2013; 2016). Central to experiences of lone mothers is their identity and role as mothers. Altogether the study's findings contribute to developing an intersectional theoretical approach to examining PBM lone mothers' struggles, agency, resilience, experiences of exclusion, recovery and adaptation, challenging perceptions around PBM women in England. Exploring such experiences are all the more relevant now as the current climax can further disadvantage and marginalise PBM lone mothers.

**The trap of Chinese ethnic category**

*Alex Chelegeer*

*(School of Sociology and Social Policy, University of Leeds)*

It is a widely spread stereotype that China is a single monoculture country, populated entirely by the homogeneous Han people who all speak the same language. The fact is that the People's Republic of China today is founded by combining Inner Mongolia, Tibet, Xinjiang, and other ethnic areas together. Indeed, there are 55 national minorities, known as the MINZU category, with state-certificated communities of people and distinct languages, customs, economic lives, and psychological make-ups in culture, whose autonomous habitats account for 64% of the country's total land territory. While tracing back to the period from the 1940s to the 1980s, as many scholars argued, the MINZU category was created and highly politicalized with certain administrative purposes under the model of Soviet ethnicities. This research will carry on the idea and examine how the MINZU category and related policies continuously impact local citizens especially after the Soviet Union collapsed along its ethnic lines. On one hand, the MINZU issue has become sensitive and crucial to the central government; while on the other hand, different from researchers like Waters and Song who argue ethnic options, the Chinese ethnic youngsters are inevitably inheriting certain ethnic identity through the administrative HUKOU system. From a grounded theory approach, some interviewees mentioned their feelings as being trapped by the category, while others expressed their willingness to take their ethnic identity into daily use. This paper will take this Chinese case to more general debates on the sociology of ethnicity.

### **Doing Ethnicity—The Multi-Layered Meaning of Ethnic Scripts in Contemporary China**

*Jingyu Mao*

*(University of Edinburgh)*

Drawing on the case of ethnic performers in Southwest China, this paper seeks to propose a novel theoretical lens which regards ethnicity as something people do rather than who they are. Ethnic performers are people who perform ethnic songs and dances in restaurants or sightseeing points, most of whom are rural-urban migrants. Ethnic performers' ambivalence feelings around whether they are 'authentic minorities' points to the importance of inadequacy of understanding ethnicity in an essentialised way. By understanding ethnicity as something people do, 'ethnic scripts' was proposed as a conceptual tool to illuminate the cultural and social repertoire about ethnicity which deeply shaped people's practices and understanding of ethnicity. By exploring the multi-layered meaning of ethnic scripts in contemporary China, this article also highlights the ways that ethnic scripts are closely related to migrant performers' emotions and sense of self, and the fact that ethnic scripts are inherently gendered.

## **Race, Ethnicity and Migration 2**

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### **Lockdown and the Spatial and Temporal Reshaping of Asylum Seeker and Refugee Everyday Lives**

*Robin Finlay, Peter Hopkins, Matt Benwell*

*(Newcastle University)*

The spatiality and temporality of our everyday lives have been reshaped by the COVID-19 pandemic. Lockdown measures to reduce the spread of the disease are restricting the use of public spaces and changing how we interact with people. Whilst the pandemic effects are felt everywhere, the impacts are considered greatest for disadvantaged and marginalised populations in urban areas (Kasinitz, 2020). Within the national context of the UK, one such population who face precarious and disadvantaged everyday circumstances are those seeking asylum and refuge. Since the early 1990s, under a premise of a humanitarian response, there is considered to have been a 'systemic impoverishment' (Mayblin et al, 2019) of displaced people by consecutive governments. In this paper then, we examine the impacts of the pandemic and lockdown on the overlapping experiences of asylum seekers, refugees and asylum service providers in Newcastle-Gateshead between March and August 2020 – the peak period of the UK's first national lockdown. In particular, we examine the spatial and temporal reshaping of asylum seeker and refugee everyday lives. We argue that the loss of access to everyday physical spaces of support, solidarity and recreation is exacerbating urban isolation and the 'suspension' of refugee lives. However, we also illustrate forms of resilience to lockdown and creative strategies to reimagine space, spatial practices and solidarity. From this vantage point, we reflect on what the pandemic and lockdown reveal about asylum seeker and refugee marginalisation and the role of non-state urban infrastructures of care and solidarity in times of crisis.

### **Landscape of civil society organisations in the UK and Sweden in relation to neighbourhood diversity and deprivation**

*Juta Kawalerowicz, Magda Borkowska, Gabriella Elgenius, Jenny Phillimore*

*(Department of Human Geography)*

The aim of this paper is to explore the relation between civil society organisations (CSOs) prevalence, ethnic diversity and deprivation at the neighbourhood level. We look at official statistics from the United Kingdom and Sweden, two European countries with different welfare state regimes and different civil society traditions. Our point of departure is Putman's assertion about diversity having a negative effect on trust, thus limiting the prevalence of civil activity at the neighbourhood level (2007). But are diverse neighbourhoods really charity deserts? We account (i.e. control for) neighbourhood level deprivation, since it is known that more deprived areas have less CSOs than affluent ones. If Putman's assertion was right, we would expect to see similar patterns in both countries, but our initial results suggests that this is not the case. For example, while unemployment is negatively associated with CSOs density at the neighbourhood level in both countries, in the United Kingdom percent of foreign-born residents is positively related to CSOs density, while in Sweden it is negatively associated.

### **The relation between gentrification and work in restaurants of a Parisian neighbourhood: What racial dimension reveals**

*Jiyoung Kim*

*(IDHE.S-Nanterre, Université Paris Nanterre)*

Although gentrification has become more than an ordinary research subject, a racial dimension of Parisian neighbourhood has rarely been studied. Focusing on the restaurants which started coming up since the end of 1990s in Canal Saint-Martin neighbourhood in Paris, I would like to shed a light on how this urban and commercial phenomenon articulate with racial questions. First, I will show that the gentrification through restaurants relies upon erasing contemporary histories of minority groups, especially from Maghreb which belonged to French Empire, who lived and worked in this neighbourhood. It appears especially through the rhetoric of pioneering entrepreneurs who participated

actively in the gentrification, saying regularly that “there was nothing here, it was filthy and dangerous because of drug trafficking”. Secondly, I will suggest three groups of restaurant entrepreneurs according to their career: gentrified entrepreneur, gentrifying entrepreneur and gentrifying investor to demonstrate their heterogeneity. Finally, I will focus on the relation between the culinary offers representing diversity of all over the world and the division of labour between the kitchen and hall. While non-white migrant workers are concentrated in the kitchen, most of waiters and waitresses are young white students. I argue that these aspects reveal the relation of power as consequences of persisting heritage of colonial history reproducing Parisian context. This focus on racial relations, through the approach articulating urban and labour sociology, suggests also overcoming a dilemma of studying a postcolonial city in European countries, reflecting directly the Eurocentric historical perspective.

### **Social Capitals and the Structural Integration of Jewish 'Postcolonial' Migrants in Britain**

*Liran Morav*

*(University of Cambridge)*

In the decades following decolonization almost all Jewish inhabitants of newly-independent Middle Eastern countries left for Israel, Europe and North America. In Britain and France, the structural integration of these "postcolonial" Jewish migrants proved very successful. Professionally and educationally, Jewish post-colonial immigrants and their children are, by and large, firmly embedded in the British middle class. Paradoxically, even though Jewish minorities in Europe are known for their high levels of solidarity and social capital, no previous studies have analysed the social capital mechanisms underpinning Jewish migrants' favourable integration outcomes.

This study employs a social capital framework to examine the role of Jewish interpersonal and organizational assistance in the structural integration of Jewish postcolonial migrants in Britain. The data used in the study derive from 30 Problem-centred Interviews with former Jewish refugees from Egypt and Iraq, as well as from the historical administrative records of Britain's principal Jewish migrant-assistance organizations.

Based on these data, the study identifies four categories of integration-facilitating social capital (SC): family SC, ethnic SC, Jewish-informal SC, and Jewish-institutional SC. The impact of these SC categories on Jewish immigrants' integration trajectories depended, in part, on the personal history and structural position of each refugee in his or her origin country. These findings highlight how migrants' pre-migration histories influence their subsequent integration processes in destination countries. More generally, the study reiterates the importance of social capital in refugee integration and offers a more nuanced understanding of ethnic capital.

## Science, Technology and Digital Studies 1

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### **Art Worlds Online: Memes, Labour and Politics**

*Idil Galip*

*(University of Edinburgh)*

There exists a specific category of absurdist and subversive meme art on “post-internet” (Connor 2017, Olson 2018) Instagram. Created by a community of internet artists (i.e. The Bottom Text Collective @thebottomtext), these memes seek to alienate Instagram's mainstream, viral-meme consuming audience through grotesque aesthetics and transgressive subject matters. I define these memes as "niche-memes". This project is an ethnography of Instagram's niche-meme community. It explores how niche-memes facilitate the creation of new markets and mutual-aid networks, and become sites of online public intellectualism. Many niche-meme creators are “diversified workers” (Gandini 2016) and have various streams of income through different types of work. They monetise a large variety of content through subscription services, individual patrons, sponsorships, freelance media production and e-commerce, creating a meme-economy. While using an entrepreneurial logic to fund their art and make a living, they also critique this logic through their art and resist it by cultivating mutual-aid networks built on leftist ideals of equal resource distribution. Through creative practice, economic activity and resistance, they further online political debate about issues such as social inequalities, algorithmic bias, and gender equality. Investigating how these artists make platforms work for them provides an opportunity to re-conceptualise memes, digital labour and platform resistance.

### **Study-abroad expertise redefined? How social media platforms facilitate student mobility from India to Germany**

*Sazana Jayadeva*

*(University of Surrey)*

Commercially-run education agents have long been viewed in India as experts with respect to study abroad. However, over the last five years new infrastructures to acquire and exchange study-abroad-related information have developed on social media platforms, which are challenging the expertise of these ‘traditional’ study-abroad authorities.

I will illustrate this by presenting two case studies focused on postgraduate-level student migration from India to Germany. First, I will discuss the emergence of mutual-support WhatsApp groups, which prospective international students from across India use to navigate the application process. In these groups, information about the German



higher education system and technicalities of the application process has become an expertise that members seek, cultivate, and share. Second, I will discuss a new genre of wildly-popular YouTube channels, run by Indians studying in Germany, which offer 'insider knowledge' of the German education system and application process.

Among prospective international students, the expertise available through the 'collective mind' of the WhatsApp groups and YouTube channels is increasingly coming to be viewed as superior to that possessed by professional education agents, and I will show how what counts as study-abroad expertise is being questioned and redefined.

Finally, I will argue that by dramatically increasing prospective international students' social capital, these new infrastructures of expertise can be seen as democratising access to study abroad.

The paper is based on six months of digital ethnographic fieldwork within 'Study in Germany' WhatsApp groups and YouTube channels, and interviews with 40 Indians studying in Germany.

### **Experiments in digital sociology: Investigating the birth and death of an online community of practice**

*Barbara Ribeiro*

*(University of Manchester)*

The year 2020 marked a rapid change in social practices driven by a pandemic, including an increased reliance on online communities of practice to support everyday work and collaborations. Although the emergence of these communities is far from being a new phenomenon, it was only recently that collaborative software and platforms became widely available to support them. In the context of Covid-19, these technologies have allowed complex networks to gather around shared interests and goals, often in self-organised ways. A case in point is a concerted effort towards the production of cheap and readily available ventilators, as well as personal protective equipment (PPE), as Covid-19 started to spread around the globe. Drawing on grounded theory methods, I analyse qualitative and quantitative data extracted from an online community established via Slack, a well-known platform for project collaborations, whose main goal was to produce accessible ventilators and PPE in response to the pandemic. Between March and April 2020, the online community attracted around 2.5k members; by June 2020, activity in the platform had nearly ceased. My study tells the story of this bustling and short-lived online community, focusing on its epistemic practices, structural elements, as well as the relationship between these and the digital environment in which they are inscribed. In doing so, I contribute to debates in digital sociology and science and technology studies (STS) around how we theorise online communities and their socio-material arrangements, and explore the methodological possibilities and limitations of doing this kind of research.

### **Wasting Time? On TikTok and the possibility of living a 'digital good life' in the future**

*Andreas Schellewald*

*(Goldsmiths, University of London)*

The paper presents results of a year-long ethnographic investigation into the popular short-video app TikTok and its users located in the Greater London area. TikTok has seen a spike in growth and public attention during the Covid-19 pandemic as its light-hearted content appealed to people trying to fight lockdown boredom. Focussing on how people coped with structures of everyday and social life collapsing, the paper discusses the ways in which mindlessly scrolling through TikTok enabled people to manage their emotions and sense of self while trapped at home. In particular, TikTok will be discussed in relation to three affective states: the 'waiting body', trying to pass time in an otherwise experientially empty situation; the 'tired body', attempting to clear the mind and seeking distraction; the 'energised body', hoping for inspiration from the present structure of feeling unfolding on the screen. The paper does so by contrasting popular critiques rendering social media apps like TikTok as forces of acceleration and addictive time-wasting machines, providing pleasure in the moment but no fulfilment with life in the long run. Instead, the paper follows digital sociologists and uses the seemingly 'unnatural' setting of digital life in combination with the moment of crisis exercised by the pandemic to rethinking the very notion of 'fulfilment' and its relation to ideas of living a 'good life'. In particular, the paper will outline the importance of non-conscious or affective engagements with the world and highlight the need for more investigation into the social organisation of such engagements.

## Science, Technology and Digital Studies 2

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### **Future touch: Speculative trajectories of industrial robots that feel**

*Edmund Barker, Carey Jewitt*

*(University College London)*

This paper maps the speculative trajectories and identifies weak signals around the possibilities for a future touch in industry based on developments in 'robots that feel'. Specifically, our analysis is concerned with developments and possibilities within tactile telerobotics and living machines and their potential uptake in future industries. From this we unpack a set of sociopolitical considerations as 'robotic touch' reaches out to remake the future of the tactility of industrial labour. The genesis of this future-facing foci emerged from a multi-sited ethnography that sought to contribute understanding of how emerging robotic technologies influence the social and sensory qualities of touch in the context

of industrial labour. Building upon this starting point, this paper foregrounds the informed perspectives of leading academic and industrial figures in these fields of robotics (n = 4). We present findings from interviews situated alongside contemporary perspectives drawn from public resources (e.g. publications, speeches, videos) and ethnographic data (gathered from site visits, networking events, attending webinars etc.). The discussion of robots that feel and their ability to remake touch in future industry is organised into three sections: design anchors; speculative trajectories; and weak signals. Through this the future potentials of digitally mediated touch through industrial robotics are mapped and the sociological implications connected to these considered. Reflecting on these insights lay the groundwork for the emergence of a critical frame from which (digital) sociologists and roboticists might come to view, and create, robots that feel.

### **In Pandemic Times: Contested Futures of Artificial Intelligence and Automation in Healthcare**

*David Kampmann*

*(London School of Economics and Political Science)*

This paper critically examines entrepreneurs' futurist claims that Artificial Intelligence (AI) will (partly) replace human doctors with intelligent machines and improve healthcare services for the betterment of society. The paper is situated at the interface of STS and political economy, and seeks to contribute to our understanding of how those futures of AI are constructed, institutionalized, and contested, building on recent work on sociotechnical imaginaries (Jasanoff & Kim, 2015), assetization (Birch & Muniesa 2020), and platform capitalism (Langley & Leyshon 2017; Srnicek 2017).

As part of my PhD research, this study is based on 2 years of multi-sided ethnographic fieldwork in London and Cambridge (UK) in the entrepreneurial space called "digital health" and draws on data from participant observation, interviews and documents. Taking the AI start-up Babylon Health as a starting point, I analyze how venture capitalists, entrepreneurs and policy makers mobilize futures of AI before and after the Covid-19 outbreak to (1) reinforce existing and create new logics of privatization, and (2) legitimate the construction of new (data) infrastructures in the UK healthcare sector. I show how start-ups capitalize on healthcare data to build AI chatbots for medical diagnosis, and how this assetization process reinforces existing and creates new economic and health inequalities. In contrast, I find that doctors and civil society organisations challenge such AI futures not only by exposing the lacking capabilities of current AI systems and detrimental effects of privatization on healthcare services, but also by questioning the very act of predicting "the future" itself.

### **Women's digital mediation of sexual identity**

*Sheena MacRae*

*(University of Hull)*

This presentation outlines a PhD study to explore the role of online life in the construction of sexual identity. Three core categories were constructed from the data illustrating the temporal development of sexual identity through context and experience, the reflexive complexity online life and the specific digital behaviours which both formed and supported sexual identity. These categories were contextualised within a Bourdieuan frame, with reference to a model of agency suggested by Decoteau (2016). The study revealed the contingent nature of agentic sexual behaviour in women and the structural mechanisms within a patriarchal society which can, and do, serve to inhibit this agency. It also demonstrated, through the theorising of a reflexive sexual habitus, the capacity for online means to contribute structurally against these negative forces.

19 women participated sharing their experiences of relationships, sexual choices, concerns about their lives and some disclosed traumatic events that caused lasting emotional pain. The impact of lockdown has meant these women's voices have not yet been heard. The input from the participants together with the theoretical findings suggest that we do not live in atomised culture devoid of feeling for others, but offer hope that our communities are complex and shifting and still capable of helping other's efforts without need of reward. The instigation of the lockdown arrangements and the supportive academic community which developed as a result will be explored to bring context to the completion of the study and its findings.

### **Living and understanding risk on and via digital platforms: Cancer genetic risk in the digital age**

*Stefania Vicari*

*(University of Sheffield)*

Mainstream social media have become invaluable for patients struggling to access health information offline (Vicari and Cappai, 2016), with recent evidence showing that they are now also a key resource to talk and learn about hereditary cancers (Allen et al., 2020; Vicari, 2020). Against this background, with the increasing use of predictive genetic testing, a rising number of individuals are faced with the challenge of knowing they have a higher than average risk of getting cancer from an early age. While obviously impacting the life of those directly involved, this also causes major concerns for professionals and policy. Yet, little is known about how social media platforms influence the experiences and understandings of health and illness in cancer gene carriers, namely, in healthy individuals who are expecting to become patients and who plan their life around - or despite - this expectation.

Drawing on the term 'previvor' - introduced in 2000 on the online message board of non-profit organisation FORCE (2019) and 2007 top buzzword according to Time Magazine (Cruz, 2007) - this paper focuses on 'previvorship', or the



condition of coping with a genetic predisposition to cancer prior to cancer occurrence. It explores if, how and to what extent the architectures, vernaculars and (socio-economic) values of (western) social media platforms shape the way previvorship is lived, performed and understood. In doing so, it brings together digital sociology, in particular platform studies, with concepts from the sociology of health and illness.

## Social Divisions/Social Identities

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### **Understanding Girls' Perspectives On Grooming**

*Selena Gray*

*(London School of Economics and Political Science)*

In recent years, numerous high-profile court cases in towns and cities in England has laid bare the grooming of hundreds of girls for the purpose of child sexual exploitation. The groups of men convicted of sexual offences against these girls have been labelled 'grooming gangs' and 'sex grooming networks' within the mainstream media. Current research has consistently shown that girls are disproportionately affected by grooming for child sexual exploitation; however, up to now, research has not paid sufficient attention to girls' perspectives. This paper will consider girls' understandings of what has been termed grooming. It will draw upon initial findings from qualitative research with girls located in London and Manchester; which revealed that many girls perceived situations which met the criteria of men's grooming for the purpose of child sexual exploitation, as girls 'taking advantage' and 'using' men to obtain 'free' takeaways, meals in restaurants or new clothes. This paper will argue that girls' perspectives which depict girls as 'calling the shots' in grooming situations reflects a postfeminist sensibility (Gill 2007) that masks the unequal gendered power relations within grooming situations. In taking seriously girls' perspectives, this research sheds new light on girls' understandings of grooming and child sexual exploitation.

### **Girls—high-achieving yet unhappy? An auto-ethnographic exploration within the context of China's one-child policy**

*Yijie Wang*

*(University of Glasgow)*

Both within China and globally, there exists the phenomenon that while female students are outperforming their male counterparts in academic achievements, they lag behind in terms of mental well-being. Drawing on the materials of growing up within China's one-child policy context—a context that offers a unique window in observing gender relations—this study seeks to provide insights regarding this phenomenon through an auto-ethnographic approach. In line with the patriarchal nature of the society at large, historically "son-preference" has been prevalent in China; and yet, the one-child-per-family limit largely renders such preference invalid, and girls as sole heirs receive resources/expectations that otherwise belong exclusively to boys, which has partly led to girls' enhanced school performances, as well as overall empowerment. However, it is argued in the current study that this apparently female-friendly policy context, which demands/coaxes the public to quickly transit to a gender-blind/egalitarian mindset, also contributes to girls' less-than-satisfactory psychological states. Borrowing perspectives from well-being research, the author's personal experiences are put together to show that girls' well-being may be curtailed due to 1) inconsistent messages, relating to how or whether they are expected to be or act like/as girls; 2) lack of perceived support in interpersonal relationships, augmented and forced unspoken by the presence of support in materialized forms; 3) compromised meaning-making capacity, relating to their situation being random results of circumstances rather than an inherent part of natural course. The findings have implications for every context where gender equality is advancing fast in an apparent sense.

### **In Pursuit of Political Greatness: Action and Civil Death Among Young Female Activists in South Africa and Turkey**

*Lakshmi Sagarika Bose*

*(University of Cambridge - Faculty of Education)*

Drawing upon nine months of ethnographic fieldwork in Istanbul and Cape Town, I explore how young female activists and revolutionaries are placed in a condition of de facto statelessness (Arendt, 1943) through heightened state practices of securitisation, militarisation and surveillance. Using interviews and participant observation I demonstrate how the punitive arm of the state enacts greater forms of violence upon activists constructed as illegitimate citizens through racialised logics of governance (ie. Kurdish or Black populations), often forcing such young women into experiences of 'civil death'. This experience is characterised by the loss of political legitimacy through for example, the revocation of public employment, detention or extended criminal charges. This ubiquitous disregard for human rights in the authoritarian turn requires new theorisation on shifting forms of statelessness, access to rights, and the phenomena of provisional and precarious citizenship. I then trace comparatively the political responses of these women to practices of violence (often sexual) from both the state and their male comrades. Here we find activists engaged in a philosophical struggle over the meaning of political greatness and political transformation as they aspire towards new forms of action

while confronting the failures of both the Left and Right to contend with its well established and deep rooted misogynistic practices and ideals. Finally, I illustrate how, through this struggle, these young activists attempt to explicate and extract their politicality from the inherently exclusionary logics of the modern social contract (Brown 1992, Foucault 1991) which seeks to limit forms of permissible political expression.

### **From the Umbrella Movement to a “revolution of our times”: Gender, violence and the place of feminism within Hong Kong protests**

*Sui-Ting Kong, Petula Sik-Ying Ho, Stevi Jackson*  
(Department of Sociology, Durham University)

In 2019 the introduction of a bill allowing extradition from Hong Kong to mainland China sparked mass protests that quickly developed into a wider, pro-democracy, anti-government movement. Unlike the static, peaceful street occupations of the 2014 Umbrella Movement, these protests were mobile, using guerrilla tactics which, in response to government intransigence and police brutality, became more confrontational and violent. In this paper we explore the gendered dimensions of this escalating cycle of violence and seek to develop a feminist analysis of the situation that goes beyond the (very necessary) condemnation of police sexual harassment and assault to consider violence within the movement, which has become increasingly valorised. Those who have lost their health, lives and futures by engaging in violent confrontations acquire a martyrdom status, which shuts down space within the movement for any critique of violence, sexism and Sinophobia (directed towards individual mainlanders, not just the Beijing regime). Those who speak out on these issues become ‘traitors’ and, if they are women, subject to misogynistic, sexualised harassment. Drawing on interviews with activists and bystanders taking a range of political stances and our own experience of the protest, we explore the wider effects of a culture of violence on marginalised individuals and communities and how these effects have played out in the context of the pandemic. Applying an intersectional feminist analysis, we break the silence imposed by the valorisation of violence within the movement, rethink the impact of violent protest and assess the place of feminism in it.

## Sociology of Education

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### **Student Imposters in STEMM: Institutional Passing and Undergraduate Belonging in UK Universities**

*Órla Meadhbh Murray, Tiffany Chiu, Billy Wong, Jo Horsburgh*  
(Imperial College London)

This paper explores how students from underrepresented backgrounds navigate their sense of belonging at university. Drawing on 103 interviews with undergraduate STEMM (science, technology, engineering, mathematics, and medicine) students at two UK universities, we used an intersectional approach to understanding students’ experiences of being underrepresented, interviewing students who fit into one or more of the following groups: Black, Asian, and Minority Ethnic, women, first generation to university, working class, LGBTQ+, disabled, and mature students. Our preliminary findings suggest that many students experienced imposter syndrome. Taking imposter syndrome and belonging as not just individual experiences of university, but as highly organised by intersecting forms of inequality in higher education, this paper draws on educational literature that focuses how underrepresented students navigate belonging and imposter syndrome (e.g. Chapman, 2017), and queer feminist discussions of ‘passing’ in institutions, belonging, and imposter syndrome (e.g. Breeze, 2018; Ahmed, 2012; Ahmed, 2017).

Many students from multiple underrepresented groups, had a profound sense of not belonging and of being imposters. This was particularly difficult for students who had excelled at school but were getting lower grades at university. For students who were academically successful and/or found spaces of belonging (e.g. the Afro-Caribbean society), feelings of being an imposter could be offset or muted, particularly when imposter syndrome was a topic of conversation in these spaces of belonging. However, many students were working very hard to fit into institutional norms and ‘pass’ as a student which was harder for some students than others.

### **Say My Name: The pronunciation of student names in contexts of culturally diverse student identities**

*Jane Pilcher*  
(Department of Social and Political Sciences, Nottingham Trent University)

Personal names discursively index individual identities, including family affiliations, civil-legal identities, and socio-cultural identities of ethnicity, nationality, language and religion (Pilcher 2016). The complexity of entanglements between names and identities means that if names are misspelt/mispronounced, identities are misrepresented. This may result in affected persons feeling disrespected, disempowered, excluded and/or othered (Wheeler 2016). In this paper, I focus on student names and their pronunciation, given that (a) educational institutions in the UK are increasingly culturally, ethnically and linguistically diverse (b) key aims of education policies and practices are to enhance engagement, ensure success for all, decolonise the curriculum, and widen participation. I examine existing international research literature on the experiences and impact of the pronunciation of student names, and consider what is known about the UK, and more specifically, contexts of higher education in the UK. I argue that capturing the experiences and

practices of students, and of teaching and professional services staff, regarding the pronunciation of student names, can contribute to the development of higher education that is more inclusive and non-discriminatory.

## Theory

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### **Governmentality, Population and Relational Space**

*Yongxuan Fu*

*(University of Manchester)*

The change that the concept of territory in the lectures *Security, Territory, Population* (2007) was replaced by 'the series security—population—government' may be frustrating for researchers concerned with space. This paper, however, argues that it is precisely the replacement that inspires a new understanding of space in contemporary social theories, especially in sociology, which can be confirmed in other parts of the lectures. In other words, instead of being marginalized due to the replacement of the territory, the concept space is highlighted by Foucault through the governmentality and the biopolitics, precisely implying a new spatiality involving disease, population, power, security and knowledge, which will be put on an agenda as the relational sociological perspective to reshape contemporary spatial cognition. Therefore, this paper will discuss the importance of Foucault's thought for a new relational spatial epistemology, rather than merely describing the traditional analysis of the series power—physical space—discipline, and then emphasize its close connection with sociology, especially the thinking of relational sociology. Space should not be taken for granted as a purely objective geographical frame with explicit boundaries. Rather, space is relational in nature and constituted by the iteration of interactive strategies and practices in heterogeneous levels, which shows the social thickness of space in itself and the complex field of power relations.

### **Life as a theoretical category and an object of sociological concern**

*Karel Musilek*

*(Cardiff University)*

This paper surveys conceptualisations of human life in social science writing and argues that "life" is a fruitful ontological category (or 'social thing') that can serve not only as an object where various strands of theorising can fruitfully meet but also as a horizon within which sociological insights can be translated into everyday language. This paper starts with the suggestion by C. Wright Mills that sociology is a knowledge that seeks to make a connection between social forces of the historical epoch and lives of individuals. "Life" is the terrain on which functioning of social forces can be fruitfully demonstrated, its current form can be debated, and ethical visions of a good life can be juxtaposed. Marx's writing on production and reproduction of life and Foucault's work on 'life as a political object' are used to delimit the space for theorising life as a social thing, defined by the forces of political economy on the one hand and the works of power/knowledge on the other. Within this space, the paper surveys more recent sociological conceptualisations of "life", such as Jaeggi's reformulation of forms of life, Fassin's work on politics of life, and Harvey's writing on connection between the ways of living and capital accumulation, to show how these conceptualisations contribute to the problematisation of "life" and hint a way of its possible reconstitution.

### **Music and contemporaneity: Problems of temporality and scale in a global(ised) present**

*Ryan Nolan*

*(Aarhus University)*

'Contemporaneity' describes the fragmentary and globalised condition of the historical present. It is an experiential effect of the conjuncture of social, cultural, historical, and technological times that, since the 1980s, have become increasingly interconnected across the globe, forming something of a 'shared' temporal order. It is partly the temporal product of Western globalisation (Osborne, 2013), but has been equally constituted by the 'overlapping, disjunctive order' of the 'new global cultural economy' (Appadurai, 1990:296) and the emergence of 'planetary-scale computation' (Bratton, 2015). This poses certain problems for researching artistic practices and other forms of cultural production, giving new meaning to such concepts as 'contemporary music'.

The first part of this largely conceptual paper will examine current tensions between philosophical (Osborne) and sociological/cultural theoretical (Born, Devine) approaches to what might be called the 'contemporary conjuncture', focusing particularly on music as a specific form of cultural production. The second part will turn to certain methodological complexities that arise in relation to researching the concepts of music and contemporaneity, highlighting the issues of 'temporality' and 'scale'. How can sociology/cultural theory analyse such dynamic, processual forms (and forms within forms) without occupying a detemporalising position (treating them as 'fixed')? Can the micro- and macro-scales of music's mediation maintain their specificity on a global scale, and their generality across a broad geopolitical spectrum? Beyond highlighting disciplinary differences, the point of the paper is of social and historical experience today, and how that might be transposed (or not) into sociological knowledge to inform and remake the future.

### **The geometry of desire and Covid-19**

*William Atkinson*  
(University of Bristol)

This paper builds on the work of Pierre Bourdieu to sketch a model of the 'geometry of desire'. More specifically, it draws on phenomenology and psychoanalysis to modify Bourdieu's vision of practice as a product of a meeting between field and habitus. To be even more precise, it locates Bourdieu's model within a larger whole, which is the dialectic between a lifeworld structured by multiple field effects and a meta-habitus or 'social surface'. The geometry of desire relates to the relations between field relations within an individual's life: the strength of commitment (*illusio*) to different fields and their degrees of antagonism or harmony can be modelled as vectors of different distance and direction in a multidimensional space. In sketching these ideas I am elaborating on marginal remarks by Bourdieu but also, more importantly, fashioning tools for making sense of empirical data on the interplay of class, employment and family. I will also consider the utility of the model for making sense of the effects of the disruptions and transformations of daily life wrought by Covid-19.

## Work, Employment and Economic Life 1

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### **BALANCE AND CONFLICT**

#### **Worker in the legal limbo between self-employment and dependent employment**

*Hans Dietrich*  
(Institute for Employment Research (IAB))

Recently, European countries have experienced a rise in solo self-employment (SSE). Against this backdrop, three broader scholarly debates emerged. First, the economic perspective discusses the economic dependency of the solo self-employed from a main or dominant client. Second, the law perspective addresses the dichotomy of dependent and self-employed work. Here, the literature addresses the challenge of differentiating the legal construct self-employment from illegal forms of employment. Third, a mainly sociological perspective discusses SSE as a form of precarious or atypical employment. However, surprisingly little is known about the association of SSE and atypical work because the literature mainly focuses on atypical work performed within employment contracts.

This study builds on the outlined research streams and uses economic and legal factors to identify the degree of dependence of the solo self-employed in 26 European countries. To this end, we use two waves of the European Working Condition Survey (EWCS) that allows identifying the degree of economic and/or legal dependency of SSE. We find country-specific distributions of dependency within the formally solo-self-employed, including the independent and dependent solo self-employed and dependent workers. Moreover, our results indicate that vulnerable groups in the labour market like the low educated, labour market entrants and the elderly show higher risks of dependency or precarity. Finally, the results indicate that country-specific differences in the occurrence of workers' dependency can be partially explained by the degree of employment protection, unionization, digitalisation and macro-economic factors within countries.

#### **The public discourse on gender equality and women's role in society in the face of Covid-19**

*Irina Gewinner, Frederick De Moll, Jurgen Muci*  
(University of Luxembourg)

Sociologists have hypothesised that the Covid-19 crisis works as a great magnifier of gender inequalities at home and work. Greater inequalities might, therefore, be expected through a spatial shift of work into private sphere, which has come to the fore of public debates. We ask how the work-life balance of women has been debated in the media in three countries with different courses of the pandemic, distinct political measures in response to the virus and dissimilar gender arrangements: United Kingdom, Germany, and Italy. How are societal expectations towards women paired with depictions of childhood and family life in public discourse?

Applying a discourse analytical framework, we collected  $N = 515$  articles from national newspapers and weeklies to identify interpretive patterns concerning working mothers. Our analysis uses a qualitative approach drawing on grounded theory methodology and reconstructive methods.

First findings indicate that across the British and Italian discourse mothers are commonly depicted as 'superhuman multitaskers' who put family and chores above their career, whereas the German media discuss stress and negative effects of the pandemic. Simultaneously, inequalities receive much attention in the press: the treatment of women by employers, their overproportionate representation in poorly paid jobs, their increased risk of being infected on the job and exposed to violence at home.

In our presentation, we will discuss how the pandemic has triggered similar debates in the three countries, and how these relate to women's rights debates and women's long fought struggle for egalitarianism in paid and unpaid work.



### **Employment Tribunal Claim Statistics: Solid Data or Ghostly Apparitions?**

*Jonathan Mace  
(Cardiff University)*

The Conservative government of 1970-74 created statutory employment rights for protection against unfair dismissal and redundancy and gave the jurisdiction to Employment Tribunals (ETs). Today ETs are responsible for nearly 90 jurisdictions.

The annual number of claims accepted has risen from 130,408 in 2000/01 to 236,103 in 2009/10. The increase in the 2000s has been portrayed as a 'burden on business' and used as justification for the introduction of ET Fees in 2013 to stem the tide of 'vexatious claims'.

My PhD research focuses on one aspect of the growth in ET Claims, Multi-Applicant Claims (MACs). This is where many employees of the same employer file an ET claim arising out of the same circumstances against that employer. There can be thousands of claims per MAC. Examples would be Equal Pay claims and Working Time Directive holiday pay claims. My research suggests that:

1. The number of claims filed and the number of people filing them are significantly different – there are 'ghost' claims in the system.
2. Because of this the Ministry of Justice statistics do not validate some of the policy & political interpretations that have been based on them.
3. The fall in ET Claims following the introduction of Employment Tribunal Fees may have been partially coincidental as a result of the technical quirk unwinding itself.

My presentation will conclude with a brief exploration of what the annual ET Claims statistics represent in the light of these findings.

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## Work, Employment and Economic Life 2

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### **FUTURE OF WORK AND POST-WORK**

#### **Unconditional Welfare: Intimations of a post-work economy amid the pandemic**

*Tom Boland  
(University College Cork)*

The unprecedented shuttering of the economy and rolling public health restrictions of the pandemic have posed a host of social problems, around connection, community and the compounding of inequalities. However within this slowly unfolding catastrophe there are also grounds for optimism for the future, yet uncannily unlike most predictions of the end of work (Gorz, Graeber, Flemming). Particularly, most states made emergency welfare provisions which were 'unconditional' – with means-testing minimal or absent and without demands for labour market activity or jobseeking. Unconditional welfare permits the economy to be de-accelerated for emergencies, and presages an ecologically sustainable future.

Despite long-standing concerns within mainstream social policy for the subjective deterioration of the unemployed – the 'deprivation theory' which implies that the social goods attached to work are essential to individual well-being – data from surveys and interviews we conducted during 2020 in Ireland show a very different picture. The provision of unconditional temporary entitlements, despite some invidious distinctions of payment levels, provided a sense of ontological security and supported social solidarity. This suggests that theorising the labour market as an allocation of scarce resources following Malthusian logics, rather it generates continuous surpluses, akin to Bataille's accursed share. Building on these empirical reflections, we suggest that the pandemic reveals the excesses of the or 'work-cult' of modernity, and provokes us to rethink 'economy' in terms of a longer genealogy – returning to the ancient Greek roots of the 'oiko-nomos'.

#### **Covid-19, nostalgia and 'post-work': Towards a 'post-employment' society?**

*Alessandro Gandini  
(University of Milan)*

Already before the Covid-19 pandemic, the societal model based on the large-scale availability of permanent, dependent work was in a terminal crisis. Following decades of neoliberal policies and a harsh economic recession, the expectation of a 'job for life' had already vanished for many. Particularly, a highly unequal labour market had prospered in the digital economy, where the few corporate jobs available are often 'bullshit' ones (Graeber, 2017), while nonstandard, precarious, low-skilled, low-paid, algorithmically-managed forms of work affirmed (Graham and Woodcock, 2019).

In this context, the events of Brexit and the election of Trump in 2016 were marked by the 'retrotopian' (Bauman, 2017) fantasy of a return to 'old' ways of working, expressed in the revival of manufacturing work, the refusal of climate change concerns, a war against migrants as 'job stealers'. While this nostalgic wave was extending to various parts of the world, Covid-19 struck, changing the state of play but also renewing the (unanswered) concern of the 'future of work'.



Liensing with the debate on the 'post-work' utopia (Srnicsek and Williams, 2015), the paper critically discusses the possibility that the outbreak of the Covid-19 pandemic represents an acceleration towards the 'postcapitalist' scenario of a society without work. In so doing, it proposes the notion of an upcoming 'post-employment' society (Kendzior, 2016), characterised by the large-scale diffusion of forms of work that deviate from the normatively-codified, culturally-established definitions of work typical of the industrial era, and reflects on the significance of the 2016 events in the present scenario.

**Deskilling as a consequence of reskilling: Information post-scarcity, temporarily scarce skills and routinisation of learning labour**

*Chong Zhang*  
(Durham University)

Braverman (1998) foresees a trend of the removal of workers' skills and knowledge over the production, so that they have less control over the production process and are thus more subject to workplace controls. His 'deskilling prediction' has faced challenges as empirical evidence shows no shrinking, but an expansion of educated white-collar workers. This paper offers another interpretation of 'deskilling' that reconciles the false contradiction between monopoly capital principle and the expansion of educated workforces: degradation does not require reducing workers to mindless production machines, but can a) routinise learning, the mindful labour to 'modify the human organism' (Marx, 2013, p. 116) to produce labour power and b) devalue workers' labour power, in the contemporary labour market. 'Skills' is merely a label for the labour power that has more scarcity in the market. Traditionally, the obstacles to education opportunities had maintained the scarcity of the scarce labour power (Wright, 1997). The scarcity of labour power empowers the so-called 'skilled workers' to have a better control over their labour in an exploitative employment relationship (Wright, 1997). However, in addition to expansion of education opportunities, digitalisation and the use of the internet enable an easy access to share and acquire information resources for learning, rendering the scarce status of labour power being challenged. Lifelong learning has been adopted a strategy to keep one's labour power scarce, although workers' active participation in learning and competition is the very cause of the devaluation of labour power in the first place.

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## President's Special Session

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### WHOSE FUTURES? PERSPECTIVES ON FUTURE SOCIOLOGIES

*Lisa Adkins (University of Sydney)*  
*Rebecca Coleman (Goldsmith's, University of London)*  
*Nadine Ehlers (University of Sydney)*  
*Chris Groves (University of Cardiff)*  
*Richard Tutton (University of York)*

**Chair:** Susan Halford (*University of Bristol*)

This event brings together a range of sociological approaches to the future to explore how sociologists approach the future and what that might mean for the future of sociology. Our starting point is that sociology offers remarkably revealing insights about how futures are embedded across present-day practices and – at the same time – that this might offer new possibilities for sociology and sociologists to engage more fully in making futures. The panel brings together diverse perspectives on the economy, gender, race, technology and the environment for a series of short interventions and lively debate with the audience.

# **Paper Session 5**

## **Wednesday, 14 April 2021**

### **13:00 - 14:15**

## **Culture, Media, Sport and Food**

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### **Reimagining Young Women's Community Sport, Leisure and Wellbeing: Corporeal Habits, Crisis, and Everyday Creativity**

*Louise Ann Mansfield*  
(Brunel University London)

This paper explores the experiences of young women involved in the design of a community sport/leisure project. Drawing on year-long observations and focus groups with young women (16-19 years), the paper discusses the contemporary culture of sport/leisure for public health and wellbeing in terms of the interconnections between individual and institutional modes of bodily regulation and resistance. It addresses a key sociological debate concerning the relationship between physical and ideological control of the female body. Recognising the significance of feminist scholarship, the paper identifies the ways in which organisations, practices and ideologies of health and wellbeing are mobilized as technologies of power, establishing biological and societal norms of physical activity. Drawing on Shilling's (2008) understanding of embodied action the paper explores processes of corporeal habit, crisis and creativity. For young women in this project, becoming and being physically activity reflected a complex and dynamic health and wellbeing experience shaped by both bodily crisis and regulation, and corporeal de-regulation and creativity. Yet creativity, marked by original, curious and personal meaning appeared as a dominant ethic in their practical and intellectual engagement in the project enabling them to physically and emotionally negotiate and/or reject established ideals of the physically active body at the same time as realising positive health and wellbeing experiences. Such findings are timely for understanding young women's corporeality and are significant in contributing to knowledge about gender and inequality as community sport/leisure seeks to remake itself in a post COVID-19 world.

### **Rowdy Politics on Facebook: Club Model and External Shocks**

*Didem Turkoglu*  
(New York University Abu Dhabi)

Scholars who study deliberative democracy put a lot of emphasis on the importance of the way people talk about politics, which shapes their thoughts and practices. In online political settings people tend to talk about politics with like-minded individuals creating echo chambers that are heavily guarded by group dynamics. This balkanization has been raised as one of the major threats to democracy. However, by focusing on overtly political venues, the literature on political discourse understudies the political talk that takes place in non-political settings. In this paper I investigate the question of how we come across political discourse on a pre-dominantly non-political platform on social network sites (SNSs). Based on a mix-method analysis of over 80.000 comments from the 50 most popular public Facebook pages from Turkey, the findings suggest that we are more likely to find the core elements of deliberative talk in non-political settings in social media if politics is considered to be an appropriate discussion topic. Focusing especially on external shocks like terrorist attacks and the Covid-19 pandemic when emotional language increases, findings show that group norms play an important role. Due to the group norms, the type of dissent that leads to deliberative talk in those non-political venues may also be unexpectedly rowdy, contrary to the most of the conceptualizations of deliberative talk. By introducing the club model that highlights group norms I intervene in the theoretical debates on deliberative potential of political talk and point out a methodological blind spot.

### **The Safe Standing movement: Vectors in the post-Hillsborough timescape of English football**

*Mark Turner*  
(Solent University)

This paper draws upon archival and fieldwork research to analyse the longer-term impact which all-seated stadia has had on football supporters' consumption of the game in England. Consequently, 26 supporter activists identified as important in building a rich social history of activism were interviewed as a type of activist life story. By analysing empirical snapshots of a 30yr social movement against all-seated stadia, the paper cross-pollinates ideas from sociology and social movement studies on eventful protests and temporality, to show how events and ruptures shape the dynamics of a social movement, and secondly, to show how discursive vectors indicate the developing understanding, by networked actors, of the stakes of a movements core conflict. In English football, historically significant events like the Hillsborough disaster continue to shape many of the key mobilizations of supporter networks, and their collective, but

also complex and contradictory consumption of the game. This movement, Safe Standing, is sociologically important, because it evidences the complex interplay of cultural and technological vectors and their manifestation across the compelling time-frames and orientations which make up the consumption of English football in a post-Hillsborough timescape. By engaging in a 30year struggle over Hillsborough as a restlessness event, Safe Standing sought to gain control over the interpretation of this timescape and is characterised by the complex struggle supporters face over the ritualistic expression of identity and solidarity.

## Families and Relationships 1

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### **The future is gender creative**

*Max Davies*

*(Brighton University)*

We all can see how gender works and revolves our social world, the impacts and damages it can create. For centuries many theorists have debated the meaning of sex and gender, conceptualising gender equality through treating boys and girls the same. Hypothesising this will lessening gender-stereotypical behaviour, however, still using gender-specific pronouns, a gender-neutral approach to parenting. Inclusive language is important because male bias is such a cavernous negative social detriment. Androcentrism affects social positioning, unconscious bias, policies and laws. However, not nearly enough has been explored surrounding NOT assigning sex and gender at birth to children. Gender Creative Parenting seeks to tackle sex-based oppression by removing socialised barriers. Firstly, not disclosing a child's anatomy to the public domain in order to restrict gendering based on genitalia. By removing this knowledge and gendered signifiers in an attempt to limit gendered socialisation. Using inclusive language, including they/them pronouns, allows the child to make constructive decisions about their identity and gender. They are allowing freedom of exploration through dress and play. Imagine a future where gender is not an implicit purpose of one's life. To really understand a future within gender discourse, to know for sure if a more equalised society is possible, to tackle sex-based oppression, one must enter a world without sex in all its meaning. We can no longer keep dividing society into two categories and forcing children to conform to either one. Children of the future should have the right to explore gender discourse freely from day one.

### **It Is My Turn Now: How and Why Single Women Complain About Non Reciprocal Gift-Giving**

*Kinneret Lahad, Michal Kravel-Tovi*

*(Tel-Aviv University)*

This paper uses the prism of gift-exchange to analyse singlehood as a site of unilateral giving. The sociological problematization that undergirds our inquiry is, what happens when reciprocity is not an established norm within ostensibly reciprocal social relations; specifically, when giving in the context of marriage and family celebrations is normalised, but giving back to singles lacks an equivalent etiquette. By analysing online narratives, we explore an emerging critique by single women regarding non-reciprocal gifting to their wedded friends, colleagues and family members. We analyse the discursive practices they use to complain about unfairness – and to manage the social risks entailed therein. This article positions gift-exchange as a productive lens for understanding the marginalisation of singles as secondary and inferior participants in social relations. Equally, it offers singlehood as a valuable case study for engaging with broader questions concerning reciprocity, and the challenging task of changing norms of giving.

### **Rethinking the relation between individual and society: A narrative study on leftover women in China**

*Yaqi Li*

*(University of Birmingham)*

This research explores leftover women's life stories in contemporary China, where being unmarried is always described as 'leftover' and seen as unfeminine, abnormal, living a precarious life, and not conforming to China's Confucian moralities. By drawing from narrative interviews with single Chinese females between 27 and 40 years old, I discuss leftover women's choices to conform to, or challenge, the social institutions and gender hegemony that force them to marry sooner.

Findings showed that participants failed to fit the normative feminine image by being unmarried in this patriarchal society, indicating that heteronormativity still remains as the mainstream ideology. Well-educated urban participants of higher social status are more likely to be active subjects in making life plans, but will face conflicts when making choices between career and family. Participants reported their capacity to make life choices independently, but responses also suggested that women's choices are still regulated by social norms and institutions in the Chinese society.

During the individualization process in contemporary China, marriage and family have gradually replaced the state as the primary institutions for alleviating individual burdens and risks, as well as the restructured institutions for providing women with more life choices. The Chinese case will enrich the theoretical framework of reflexive modernization and individualization primarily on the social realities in Western Europe. The feminist perspective and narrative approach

also helps women actively construct their fragmented, mixed and contingent identities through story-telling, instead of passively being designated with a given social identity as 'single women'.

### **Transformative Agency: Women's Experiences in Living Apart Together (LAT) Relationships**

*Shuang Qiu*

*(University of York)*

This paper is primarily concerned with the complex intersections among various kinds of agency in the non-West context and through which the transformative nature of agency is recognised and examined. Against the backdrop of the individualisation thesis centred on the growth of individual reflexivity in making individual choices, concepts of structure, individualisation and relationality have been taken into dialogue with a focus on Chinese women's agency in non-conventional relationships. Drawing on qualitative interviews with 35 women who are in living apart together (LAT) relationships, three different, but interrelated, aspects of agency are explored: constraint, relationality, and individualism. Instead of viewing these categories as a discrete and static entity, agency can move and slide amongst each category in response to changes and new circumstances across the life course. It is suggested that the interaction and contradiction between individualism and familism have significantly shaped the ways people negotiate and make sense of their personal lives. This study moves beyond the dualist understanding of agency as either enabled or constrained, giving an insight of how agency is also relational and potentially fluid and transformative process, through which the complex interplay of social circumstances, individualism, and relational bonds with others are captured. In doing so, this empirical-based research fills the gap by providing an alternative understanding of how agency is developed and exercised in a fluid and elastic way, as people's life stages change under different circumstances and contexts.

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## Families and Relationships 2

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### **Remaking memory and materials: A case study of memorial fabric upcycling**

*Clare Holdsworth*

*(Keele University)*

Upcycling, or the practice of remaking used objects into new forms, has emerged as a popular form of fabric craft. In this paper I consider one specific expression of upcycling to remake clothing into memorial items. This examination of memorial upcycling considers the assemblage of time, materials, bodies and memories that are brought into play through this practice. This includes how the practice of memorial crafting is a form of therapeutic busyness for the maker. In particular, memorial crafting highlights the necessary tension between the importance of making versus finishing a product that is inherent in crafting. This practice also emphasizes Bergson's theorisation of duration and the significance of fabricating something new as a continuation and remaking of memory. This study therefore speaks to important broader themes in sociology that address sustainability and the therapeutic value of doing and making for the self and others.

Empirically this study is based on my own practice of memorial crafting following the death of my father and how I used this skill to reconnect with family members during the necessary isolation of lockdown. In developing an autoethnography of crafting this paper also seeks to develop the practice of (auto)ethnography beyond observation and reflection to encompass a material ethnography that situates making for the self and others as a core research activity.

### **Dealing with clutter: Everyday moralities and the power of things**

*Sophie Woodward*

*(University of Manchester)*

The context of the pandemic in calling people to spend more time at home, as well as placing significant spatial, financial and relational burdens on people has put people's relations to the objects in their home in the spotlight: as an 'opportunity' to declutter, exhortation to buy less stuff, or as people feel more attached to their things. Clutter is particularly interesting in this context, as decluttering discourses position it as meaningless things that get in the way of our daily lives as well as seemingly paradoxically morally problematic – as signs of laziness or a failure to organise the house. This paper explores these seeming contradiction as well challenging the mischaracterisation of clutter as meaningless by drawing from ethnographically informed research into clutter in people's homes in Manchester. The article is situated in, and contributes to, the sociology of ordinary consumption, the unmarked, and materiality by bringing together theoretical work that outlines the potency and potential of unnoticed materials and matter of everyday life, Douglas (1969) with theories of vital materiality (Bennet, 2009) to think through the capacity of clutter to become morally potent. I argue that moralising discourses around materialism and decluttering interact with existing everyday moralities around consumption, finances and family life which are brought to bear when people deal with their clutter. In arguing that through its materiality, clutter forces people to engage with moral discourse of wastefulness, usefulness, materialism, and everyday familial norms.

## Frontiers – Special Event

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### **The Sociological Legacy of David H.J. Morgan 1937-2020**

*Sue Scott, Vanessa May*

*(University of Newcastle and University of Manchester)*

David Morgan was the foremost UK Sociologist of the Family - developing the concept of Family Practices through explorations of different aspects of 'doing' family - he also wrote about Masculinities, the Body, Acquaintances and Snobbery, and was one of the foremost members of the BSA Autobiography Study Group as well as being BSA President and a recipient of its distinguished service award. While David's published work continues to be important, this session would be more than a celebration of his achievements. Rather, it will explore the continuing influence of his ideas in both current and future research, not least through the work of the Morgan Centre (named after him in 2005), at the University of Manchester. It is our intention to curate and chair a session which explores, through a number of presentations, the influence of David Morgan's work on Families and Intimate Relationships and Autobiography, and also the potential for future developments from his unpublished work in areas such as Masculinities, Hope, The Body and Social Networks. The presenters will include David's colleagues and collaborators and also early career academics who have been influenced by his work.

## Lifecourse

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### **Employment, Peers, and Gender: Disentangling the Context of Adolescent Substance Use**

*Sampson Blair, Shi Dong*

*(The State University of New York)*

During the adolescent years, paid employment is quite common, and can provide youth with a variety of experiential opportunities, both beneficial and detrimental. Among the more deleterious, researchers have noted that employment during the teen years is associated with a higher rate of substance use. The specific aspects of employment which may be linked with higher substance usage rates, though, have received little attention. Using a representative sample of high school seniors, this study examines the relative impact of job characteristics upon substance use patterns among adolescents. The analyses are presented by sex, and also take into consideration the potential influence of peers and parents.

The analyses reveal that employed teens report substantial usage of alcohol, tobacco, and marijuana. Across all three substances, males report significantly higher usage, as compared to females. Employment in food service and sales is shown to be associated with lower alcohol and tobacco usage among males, while more hours of employment are linked with higher tobacco (cigarettes) usage among females. Peer disapproval of substance use, in conjunction with time spent with peers, also yields significant effects upon substance use patterns, particularly among adolescent females. While certain job characteristics do affect substance usage, the broader contexts, and particularly the peer context, needs to be given greater consideration by researchers. The results are discussed within the life-course paradigm and precocious development theory.

### **"I really like your new track": Young people connecting through music-making during COVID-19**

*Frances Howard*

*(Nottingham Trent University)*

Music is advocated for improving health and wellbeing among young people (Howarth, 2018), where music-making holds value for developing social connectedness (Papinczak et. al 2015). Whereas previously music has been viewed as an 'intervention' (Daykin et. al 2017), much less attention is paid to everyday music-making practices. Our research sought to evaluate if music-making has contributed to young people's individual well-being and their sense of connection with others, under the COVID-19 pandemic.

The paper reports on one aspect of our international research collaboration, focusing on the sense of social connection offered by diverse music-making activities. Drawing on interview data from England, Australia and Portugal, 52 young people, were interviewed about their music-making practices during lockdown. Despite reporting poor mental health due to loss of jobs and income, young music-makers reported the value of having more time, to be both producers and consumers of music. Interviewees overwhelmingly reported benefits to maintaining social connectedness through music-making.

This paper reports on the different ways that young people continued to make music and connect with others. These included collaborative and DIY techniques which enabled them to engage with the value of creativity differently in their lives. Whilst COVID-19 has had deep and damaging repercussions for the live music industry and the livelihoods of professional musicians, young musicians have been able to take the time to turn inwards and take up digital technologies. Therefore, our research has been able to examine the importance of music-making for young people, in both an individual and collective sense.



### **Leisure Liminality and Intersecting Crises of Youth: Then, Now and in 'the Future'**

*Karenza Moore, Nicolas Woodrow*  
(University of Salford, University of Sheffield)

In this paper we explore leisure liminality and intersecting crises of youth as apparent in worsening education, employment, health/wellbeing, and leisure inequalities, and the sequelae of Covid-19. Reflecting sociological and interdisciplinary concern with emergence and 'the future' (Moore 2004, Urry 2016), we argue that leisure liminality is emergent through intersectional disadvantage compounded by profound disruptions to youth leisure cultures and associated spaces/times. Government responses to the virus such as 'lockdowns' have meant the liminal leisure status of disadvantaged young people pre-Covid-19 - through socioeconomic, cultural and geographical exclusions - is emerging as the experience of young people (such as students) more generally. Night-time economies are subject to increasing control measures including curfews, nightclubs remain shut, and dancing to amplified music attracts heavy fines (Coronavirus Care Act 2020). Further, the largely unsupervised, unregulated, (in)visible leisure spaces/times previously available to disadvantaged young people (streets, parks, local hangouts, flat/house parties) are subject to even more intense public, media and police scrutiny. Online party spaces are available to those on the 'right' side of the digital divide. Young people experiencing intersectional disadvantage are especially vulnerable to digital-leisure exclusion, the criminalisation of social interaction, and the escalation of 'proactive policing' of intoxication (Measham and Moore 2012). Through an intersectional approach to young people's differentiated alcohol and drug use in leisure spaces/times, we explore heterogeneous responses to liminal leisure landscapes. To conclude, we suggest that a crisis in already precarious youth leisure spaces/times presents a challenge to those working with young people to remake our future.

## Medicine, Health and Illness 1

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### **Between hope and fear: The imagined futures of people at risk of inherited motor neurone disease**

*Jade Howard*  
(University of Aberdeen)

Motor neurone disease (MND) is a neurodegenerative condition that causes progressive muscle weakness and most commonly leads to death within 2 years of diagnosis. Up to 10% of people have an inherited form, and as such families must not only manage the disease in symptomatic relatives but adapt to life knowing that they could develop the disease in the future- what I refer to here as being 'at risk'. Based on an ongoing interview study with people currently affected by inherited MND, people at risk of developing it in the future, and other family members, this presentation explores how people at risk of MND perceive their future. I will firstly look at how they imagine a future for themselves and other relatives based on past experiences, leading to particular hopes, fears, vulnerabilities- and decisions around living and dying with the disease. In this, the role of pre-symptomatic genetic testing will be foregrounded as a pivotal event which (re)defines how people understand themselves and their future. I will secondly lay out perceptions on the future of MND in light of research progress, which has the potential to change the landscape of MND as an incurable disease- but for a limited genetic subset, amidst ongoing uncertainties. I will explore these experiences in the context of the pandemic, which for some has led to shifting views on what the future will look like, and frustrations for their own families and the wider community who are waiting for a breakthrough.

### **From imaginaries to implementation of promissory technologies: Remaking healthcare futures through understandings of patient experiences in genomics**

*Kate Lyle, Susie Weller, Anneke Lucassen*  
(University of Southampton)

Imaginations of healthcare futures are frequently constructed around the role of promissory technologies, which are positioned as transformative solutions to the challenges facing the sector. Yet many technologies remain difficult to integrate into everyday practice, often falling short of the expectations vested in them. This paper argues that if the expectations of technologies are to be realised, we need to move beyond these socio-technical imaginaries and focus on their implementation in practice. This requires empirical research that can ground our understandings of innovations within the context of current practice, illuminating the ensembles of social practices, experiences and perspective within which the innovation must be embedded.

We present findings from an ongoing qualitative study exploring the implementation of genomic medicine, which provides a timely case study. Drawing specifically on our empirical research with patients, we demonstrate the multiplicity of genomics and explore how different imagined futures are constructed through personal experiences of what genomics comprises, what it might help to achieve, and the actors it relates to. These imagined futures have important implications for the implementation of genomics, which may need to reshape and reframe multiple imaginings of genomics to allow them to converge around specific services. In this way, we argue that working through the implementation of innovations in current practice serves to remake a collective imagined future that represents a diversity of experiences and perspectives.

### **Imaginaries of Genomic Futures: Mainstreaming genomic medicine in the NHS**

*Shadreck Mwale*

*(Brighton and Sussex Medical School)*

Since the completion of the Human Genome Project, genomic medicine has captured imaginations of policy-makers and medical scientist keen to harness its health and economic potential. It's small wonder then, that in 2012 the UK government launched the recently completed 100,000 Genomes Project with the goal of sequencing genomes of 100,000 NHS patients, laying grounds for mainstreaming genomic medicine in the wider NHS and the development of a genomic industry in the UK.

However, recent research and reports from national bodies monitoring the rolling out of genomic medicine suggest genomic medicine presents both ethical and practical challenges for healthcare professionals (HCPs). It is against this backdrop that this research was developed to explore how healthcare professionals view the plan to roll out genomic medicine in the NHS and its implications for their practice. Using Jasanoff and Kim's concept of 'sociotechnical imaginaries' it illustrates how some technologies become established over others, the paper uses genomics as envisioned by NHS England as a case study.

Drawing on qualitative research, from a Wellcome Trust Funded project on Ethical Preparedness in Genomics Medicine, the paper presents findings from in-depth interviews with 55 HCPs on the south-coast of England examining their views on the genomic medicine agenda and how they see it impacting their practice. Findings suggest that while HCPs support genomics, they imagine it as research and with limited application. This contrasts with policy directives suggesting a present and applicable technology, indicating tensions in imaginations among actors of a present, imminent and distant future.

### **Re-imagining 'the patient': Linked lives and lessons from genomic medicine**

*Susie Weller, Kate Lyle, Anneke Lucassen*

*(University of Southampton)*

How 'the patient' is imagined has implications for ethical decision-making in clinical practice. Patients are predominantly conceived in an individualised manner as autonomous and independent decision-makers. Fields such as genomic medicine highlight the inadequacies of this conceptualisation as patients are likely to have family members who may be directly affected by the outcome of a genetic or genomic test. Indeed, professional guidance has increasingly taken a view that genetic information should be viewed as confidential to families, rather than individuals. Drawing on the notion of linked lives from lifecourse theory, this paper calls for a wider reimagining of 'the patient' to locate decision-making within the matrix of past and present familial relationships (biological ties and families of choice) in which they are located.

The paper presents findings from a qualitative longitudinal study following those experiencing genomic testing for a rare disease or cancer. The study forms part of EPPiGen (Ethical Preparedness in Genomic Medicine); a Wellcome Trust collaborative award. The findings emphasise the often-collective nature of decision-making about participation in testing and the sharing/withholding of genetic information, elucidating differences between those included/excluded from such decisions. In the quest to gain 'answers' many took an inter-generational view, linking their experiences to those of past generations through familial narratives around probable explanations, and/or hopes and expectations for the health of imagined future generations. This paper offers important insights into familial experiences of genomic medicine, with implications for how we ensure future patients and practitioners are prepared for this expanding field of practice.

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## Medicine, Health and Illness 2

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### **Enacting reproductive citizenship? Understanding egg donation as a socially embedded practice**

*Nicky Hudson, Christina Weis*

*(De Montfort University)*

This paper aims to conceptualise how women become egg donors in the European context. Whilst several attempts have been made to explain why women become egg donors, these studies often rely on binary constructions of altruism vs financial gain to consider what are commonly thought of as women's 'motivations' for providing their eggs. Whilst some have attempted to go beyond this binary, few have considered in detail how wider political, moral, economic and sociotechnical constellations shape, complicate and mediate individual rationalities around reproductive donation.

In this paper we consider not why, but how women become egg donors, by analysing both women's narratives and the wider context in which they are described. We draw on comparative data with 75 egg donors from the UK, Spain and Belgium to explore how what are often conceived of as individual motivations and decisions are part of a wider set of practices, which are increasingly shaped in relation to the logics of fertility capitalism. Whilst research has considered the experiences of women who donate their eggs in more commercialised settings (such as the US), little attention has been given to contexts where a logic of non-commercialisation has traditionally operated. We draw on Healy's conceptualisation of donation 'procurement regimes' (Healy, 2004) to show how country specific regimes produce

different meanings, framings and practices of egg donation and to explore how individuals narrate and rationalise their actions and practices within this wider context.

**Egg Provider views on the uses of eggs in the age of cryopreservation: A study of the UK, Belgium and Spain**

*Christina Weis, Sara Lafuentes-Funes, Veerle Provoost, Nicky Hudson*

*(De Montfort University)*

As the global fertility markets expand, egg donation continues to undergo technical, political and commercial transformations. Its use by a growing and diverse range of social groups, complex national changes in donor identification and compensation practices, and vitrification technologies have fundamentally reconfigured the process. Vitrification allows clinics increased flexibility in the storage, export, and import of eggs, thereby opening up potential for increased commercialisation. Whilst existing research has focused on egg providers' motivations and experiences, less attention has been given to women's perceptions of contemporary developments and changing practices in this reproductive bioeconomy.

Drawing on interviews with egg providers in the UK (n= 29), Belgium (n=21) and Spain (n=25) carried out as part of the EDNA project (ESRC grant ref: ES/N010604/1), we focus on egg providers' views on the potential uses of eggs for third party assisted reproduction. We consider how much they know about the potential uses of eggs and their preferences. We examine their attitudes towards the use of eggs for several recipients and a shared concern regarding what is perceived as the over-commercialization of eggs by clinics.

Egg providers' ideas about the use of their eggs need to be considered as new techniques and protocols emerge for the clinical and commercial management of donated tissue. Decision-making and informed consent processes should be reviewed in light of these shifts and incorporated into the wider policy context.

**Changing fertility landscapes: Exploring the reproductive routes and choices of fertility patients from China for assisted reproduction in Russia**

*Christina Weis*

*(De Montfort University)*

Global reproductive landscapes and with them cross-border routes are rapidly changing. This paper examines the reproductive routes and choices of fertility travellers from China to Russia as reported by medical professionals and fertility service providers. Providing new empirical data, it raises new ethical questions on the facilitation of cross-border reproductive travel and the commercialization of reproductive treatment.

The relaxation of the one-child policy in 2014 in China, the increasing demand for ART exceeding the capacity of national fertility clinics, and the difficulty of accessing treatment with donor eggs concomitant with a growing economic power of the upper-middle class is shaping the ART industry in Asia in new ways. A new development is Chinese citizens increasingly seeking ART treatment in Russia, which has a long standing practice of ART governed by a liberal legislation. Further, as China prohibits the export of gametes, Chinese fertility travellers rely on acquiring donor gametes once starting treatment abroad.

Clinicians in Russia report the following strategies amongst their Chinese patients: One group is using donor eggs of women of Asian appearance living in Russia or is hiring women of resembling appearance from third party countries to donate their eggs in Russia to create resemblance in their offspring. Another group is buying 'white' donor gametes to create Eurasian mixed children and thus 'enhance' their offspring.

This paper informs ethical deliberation and raises imminent questions for further research in this understudied geographic region and on cross border reproductive treatment.

**"Thanks for retweeting it, but can you go and spit in a tube now please": Patient campaigners, racialised inequity, and stem cell donor recruitment**

*Ros Williams*

*(University of Sheffield, UK)*

Blood or bone marrow stem cell transplantations are a treatment for a number of blood malignancies like leukaemia. Whilst many people find a match on existing donor registries, others do not. Often, it is patients racialised as minority ethnic who end up without a donor. In recent years, increasing numbers of these individuals and their families are turning to social media to amplify a message encouraging people to register as stem cell donors. They aim to locate their own donor, whilst also diversifying the stem cell registries more broadly for future minoritised patients. These efforts are key to understanding the intersection of new digital and 'traditional' media, and health inequities activism.

This paper builds on recent empirical work on health-related online crowdfunding, and more established literature on the role of health narratives. It offers analysis of semi-structured interviews with patients and families who've organised their own stem cell donor recruitment campaigns, as well as analysis of social media activity and 'traditional' media coverage of these campaigns. Data were collected for a Wellcome Trust Fellowship exploring minority ethnicity stem cell donor recruitment.

I argue for the importance of surfacing the vital work undertaken by these individuals. As part of this, I reflect on the ambivalence articulated by participants in deciding to expose one's own personal narrative of suffering to an unknown

networked public, with the hope of both saving one's own life, and ameliorating the wider health inequity experienced by many minoritised people who need, but cannot access, stem cell transplantation.

## Race, Ethnicity and Migration 1

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### **Living with hate relationships: Familiar encounters, enduring racisms and geographies of entrapment**

*John Clayton, Catherine Donovan, Stephen McDonald*  
(Northumbria University)

This paper utilises the concept of 'hate relationships' in conversation with the literature on geographies of encounter to explore experiences of racism for those entrapped by racist encounters with those who are familiar. In so doing we attend to the uneven and harmful risks involved in some forms of everyday urban encounter. We draw upon case notes collated by a hate advocacy service in North East England, UK, to illustrate the cumulative damaging force of enduring hate relationships. By drawing parallels with work on domestic violence, we suggest hate relationships evident in our data exhibit distinct temporalities of routinisation, whereby harmful 'low level' violence, often under the radar of the criminal justice system, gains force through repeated neighbourhood-based encounters. In so doing we also highlight both the situated and relational spatialities at work; localised encounters marked by familiarity, racialised territoriality and experiences of fear and immobility, but also relations of entrenched disadvantage and institutional failures that sustain harm. Concerted acts of resistance look to confront and/or escape these relationships, but as forms of resolution, where additional burdens are placed on victim/survivors, these are constrained by the same violent conditions through which such relationships are allowed to take shape.

### **Colonial collisions at the asylum border: An analysis of imperial entanglements and afterlives in Somali-Bajuni asylum cases**

*Emma Hill*  
(University of Edinburgh)

Situated within a rapidly-growing area of scholarship which analyses the role, effects and ongoing legacies of British colonialism in the development of the UK's asylum border regime (Bhambra 2015, 2017, Mayblin 2014, 2018, Mayblin et al 2019, El-Enany 2020, Achiume 2019), this paper asks, what happens if the prevailing framework of analysis is shifted from a focus on the colonial genealogy of the asylum border, to a focus on the collision of multiple colonialities at the asylum border?

Building on participatory ethnographic work conducted with a small group of refused Somali-Bajuni asylum seekers living in Scotland between 2013 and 2017, this paper considers how the bordered and social violence experienced by the group members can be related to a complex interaction between: (1) the colonial environment of the asylum border, (2) genealogies of epistemological violence, and (3) the effects of colonially-entangled racialised and ethnic hierarchies. By mapping-out the effects of these three factors on the lives and prospects of the group members, this paper argues that it is possible to see how the asylum border is a space in which the social machineries of discreet colonial systems intersect and interact, with serious consequences for asylum applicants.

### **Reimagining Borders: The limitations and possibilities of everyday practice interactions**

*Asma Khan, Julie Walsh*  
(University of Sheffield)

In the UK, hostile immigration policy and normative conceptualisations of family practices are shaped by processes of racialisation that 'other' migrant families and position some as 'more British' than others. Here, we will draw on the findings of a collaborative study - that set out to explore the presence of 'everyday bordering' in social care practice with migrant families living in the north of England - to show how these patterns of power are enacted but also 'reimagined' in the everyday. We will do so by focusing on how practice interactions are described by migrant families themselves, and by social care practitioners.

Whilst the primary site of immigration control is traditionally perceived to be at national borders, the ways in which immigration is controlled and surveilled are multiple. 'Everyday bordering' is therefore a concept developed by scholars to describe how, in a hostile policy and media environment, bordering practices extend increasingly into everyday life and influence ideas of who 'belongs'. In this paper, we will contribute by showing that although interactions between social care practitioners and migrant families are affected by the hostile environment, and can reify borders, they also have transgressive potential; practitioners and migrant families frequently engage in a range of strategies to navigate and 're-make' their futures and the everyday borders encountered. We conclude, however, by highlighting the limitations of these strategies in achieving structural change, and offer suggestions for future directions in social care practice when working with all families that have migrated to the UK.

### **Asylum Seekers' Emotions and Self-Presentation During the Flight**

*Basem Mahmud*

*(University of Granada)*

This contribution studies emotions and self-presentation during the forced migrant's journey – beginning just after the decision to flee is made. It is based on empirical research conducted in Berlin (2015-2017) with 33 Syrian refugees and asylum seekers (semi-structured interviews). The results indicate that fear is the most prominent emotion structuring forced migrants' emotional practices during this period. Accordingly, these practices are generally defensive or protective, aiming to protect the self and others (esp. family members) from psychological or physical harm. The forced migrant is faced with an arduous emotional task - the goodbye moment – as well as stressful periods during which family and loved ones await any news of the forced migrant's progress. The strategies employed to confront this task are various, including avoidance of the goodbye moment, requesting the family's support in the decision to leave, self-deception, and presenting the self in different or even contradictory ways, especially when dealing with authority. Altogether, the study identified seven different types of self-presentation which differ according to the stage (at home, in between homes, and home building). However, they are overwhelmingly employed during the in-between-home stage. This is the stage where forced migrants need most to be "not who they are," whereas, in the home-building stage, the tension between the self and its presentation is reduced. Still, some of these types of self-presentation (esp. 'the victim') may continue to be present in the home-building stage. This is almost always due to structural issues such as media, migration policy, discrimination.

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## Race, Ethnicity and Migration 2

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### **Ukrainian migrant workers in Warsaw and the informal paperwork economy: Bluffing out and escape from control**

*Daria Krivonos*

*(University of Helsinki)*

Drawing on fieldwork on Ukrainian migrant labour in Warsaw, I trace the acts of subversion of the regime of labour and immigration controls by analysing young Ukrainian migrant workers' use of the informal economy of the paperwork market. Ukrainian migration is the largest of all post-USSR migratory movements to the EU, and Poland is the country that issues the highest number of residence permits based on work. While Poland's labour migration regime is one of the most liberal in the EU, it ties workers to their employers and makes it difficult to achieve social mobility and get a permanent residence status. Ukrainian migrants' subversion of the regime of labour that I analyse include buying bank certificates, job invitations, address registrations, acquiring visas that do not reflect the 'purpose' of staying in the country or getting enrolled in professional schools where no teaching takes place. Using the analytical toolkit of the literature on autonomy of migration, I analyse these practices as modes of escape from national sovereignty. These are the attempts to overthrow dependence on employers for their visas that is structurally produced by the border regime. While borders and immigration controls aim at reconstituting migrant bodies as disciplined, dependent and productive, Ukrainian migrants' acts of subversion draw attention to the instances and spaces where sovereignty loses its totalizing grip.

### **The other Eurostars: Lifestyle migration, class and race among vocationally trained Italians**

*Simone Varriale*

*(School of Social and Political Sciences, University of Lincoln, UK)*

This paper investigates the aspirations for adventure, cosmopolitanism and self-exploration among non-graduate EU migrants from working- and lower-middle-class backgrounds. Drawing on 57 interviews with Italians who moved to England after the 2008 economic crisis, and focusing on participants with vocational school diplomas, the paper explores participants' lifestyle imaginaries, how these contextualise participants' economic concerns, and how they are negotiated in classed, racialised and gendered migrations. The findings reveal that these 'other Eurostars' come from class fractions endowed with relative (but unequally distributed) economic security and low cultural capital. This has a significant bearing on their motivations and experiences of migration, but without reducing them to mere economic instrumentalism. Moreover, participants approach employment as a means of self-realisation and status distinction, following aspirations that the extant literature ascribes to graduate migrants. The paper contributes to lifestyle migration and intra-EU migration studies by revealing the centrality of non-economic motivations among less resourceful EU migrants and showing that individualisation, as a late-modern project, is central to their migrations, but that it takes classed, racialised and gendered forms.



## Rights, Violence and Crime

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### **'We need to hold the hope for this': Feminist epistemology, patriarchal realism and the uses of utopianism**

*Katherine Allen*  
(University of Suffolk)

One of the major achievements of the twentieth-century Women's Liberation Movement was the cultivation of a set of hermeneutical resources, a shared vocabulary that enabled women to articulate hitherto unspeakable experiences such as sexual harassment and marital rape and, just as importantly, to identify them as 'ideological and political rather than isolated and personal' (Kelland, 2016: 733). Rape crisis centres (RCCs) emerged as part of this wider epistemic and political project.

While chronicles of the anti-rape movement often describe narratives of decline and co-optation by the state, Rape Crisis England and Wales (RCEW) still works from an avowedly feminist perspective that recognises sexual violence as, in principle at least, eradicable, 'a cause and consequence of gender inequality' rather than a regrettable fact of life (RCEW, 2019). However, individual RCCs in England and Wales retain such radical commitments and ambitions to varying extents, with a general historical shift from a grassroots, collectivist approach to a more professionalised service provision model (Jones & Cook, 2008).

Drawing on semi-structured interviews with nine women working in two RCCs in the East of England, this paper explores the ongoing tensions and resonances of feminist aetiologies of sexual violence for women engaged in anti-rape work, applying feminist epistemological concepts such as epistemic injustice (Fricker, 2007) and ameliorative analytical enquiry (Haslanger, 2000). I argue that feminist explanatory models of gendered violence offer an essential counterweight against patriarchal realism - an encroachment of imaginative horizons that diminishes the transformative potential of contemporary feminist organising.

### **'I'm not surprised it's happening but I don't think it is right:' Contradictions and tensions in female student attitudes towards sexual violence at elite universities.**

*Alice King*  
(University of Warwick)

Over the past ten years, research has indicated that sexual violence amongst the student population is a sizeable and persistent problem (Hidden Marks 2010, That's What She Said 2014). As such, researchers have begun to explore strategies for tackling the problem. At present, however, there exists little research concerned with students' attitudes towards sexual violence or indeed socio-sexual norms more broadly.

This paper forms part of a larger project concerned with interpreting students' attitudes towards sexual violence in elite institutions and considering what such attitudes might tell us about the potential for behavioural change. It contributes to the growing discussion surrounding sexual violence in the university context.

Drawing on both quantitative and qualitative data from fieldwork conducted at Russell Group Universities in 2019/20, this paper explores the attitudes held by female undergraduate students pertaining to the acceptability and permissibility of common sexual behaviours. In particular, it explores the relationship between contemporary understandings of female heterosexuality, through a post-feminist framing, and these attitudes.

The findings indicate that female students' attitudes are influenced by a number of contradictory discourses. On the one hand, their attitudes are shaped by an understanding of a positive and proactive sexual agency. Yet simultaneously, their attitudes are shaped by dominant discourses of heterosexuality relating to the gendered socio-sexual norms of male dominance and female passivity. This paper critically analyses these findings and considers how they may prove imperative when theorising about preventative strategies aimed at tackling sexual violence in these communities.

### **League tables and the untold narrative of students' university experiences**

*Nicola Roberts*  
(University of Sunderland)

Each year, the Office for National Statistics and Discover Uni website publish online the results from the National Student Survey (NSS), which measures students' perceptions of their university experience. Embedded within neoliberal ideology, the survey findings are combined with other measures from the Higher Education Statistics Agency (HESA) with the purpose of ranking UK universities from best to worst. The resulting statistics form timely media supplements, which help guide consumer choice about where to send students to study. As such, this warrants critical debate because the league tables do not inform about the entire student experience. Firstly, students' worlds of danger are missing, and secondly, quantitative data is prioritised over qualitative data. To address these oversights, an online survey, that allowed for open responses to ask about perceptions of on-campus safety, was sent to all students studying at a university in the north of England. This paper shows how women students' perceptions of safety about feeling unsafe in the dark and when alone impacted upon them going onto campus to study. The implications of this are discussed: firstly, the wider impact upon students completing their education, and secondly, re-thinking metrics to take account of the social nexus in which learning is situated. It is timely to think about the latter given the global pandemic and Covid-

19 restrictions reducing the numbers of individuals in public spaces. The ultimate outcome would be a wider reading of student experiences at university for consumers when informing their choices about where to study.

### **Rejecting the Master's Tools: Promoting an Ethics of Care in US and English University Responses to Sexual Violence**

*Erin Shannon*  
(University of York)

Despite having comparable student populations and sexual violence victimisation rates, universities in the US and England have different frameworks for responding to sexual violence: The US has a standardised legal framework through Title IX while universities in England follow non-mandated best practice guidance from Universities UK's Changing the Culture report. Interviews with student survivors and administrators at five universities in each country ultimately revealed a shared emphasis on protecting the university's reputation over survivor wellbeing in responding to sexual violence. Drawing on Phipps (2018) and Ahmed (2017, 2020), I conceptualise this need to protect reputation as the consequence of neoliberal marketized higher education structures in which a positive institutional reputation translates to economic security in terms of high rankings, student recruitment, and grant capture. Furthermore, Lynch (2010) contends that in the hyper-individualised context of neoliberal higher education, "carelessness"—the absence of caring responsibilities for oneself, for dependents, and for students—is a virtue. In such a landscape, there is little incentive to support survivors of sexual violence. This paper therefore argues that sustained support for sexual violence survivors in English and US universities is impossible within the confines of neoliberal marketized higher education. Instead of looking to liberal approaches that work within such structures, this paper suggests the need for transformative interventions that centre care as an ethic. While it does not offer concrete solutions to this systemic issue, it opens up space for imagining alternative futures to higher education as a more compassionate and equitable space for vulnerable students.

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## Science, Technology and Digital Studies 1

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### **"We have always been living through austerity": Rewriting time with justification practices**

*Kieran Cutting*  
(Open Lab, Newcastle University)

After the 2008 financial crisis, youth services in the UK had to compete for increasingly smaller funds, whilst constantly demonstrating that they provide 'value for money' through program evaluation. Reflecting on three years of ethnographic and participatory research with workers and young people involved in the foster care system, this presentation proposes the concept of 'justification practices' as a way to understand how this emphasis on evaluation has transformed the everyday reality of youth and social work. By prioritizing the measurement of 'outcomes' and the creation of visual 'outputs', justification practices have led to an affective shift towards isolation, anxiety and powerlessness.

In this presentation, I focus on how justification practices are able to alter workers and young people's self-concept and senses of possibility. Justification practices are simultaneously anticipatory and hauntological, containing an ability to rewrite past, present and future. Through justification practices, people begin to feel that the world has always been as it is now, diminishing our sense of possibility, hope for the future, and desire to enact social change. This presentation interrogates the legacies of post-2008 austerity, and its ability to change who we are, have been, and will be, whilst acknowledging that further austerities no doubt await us as a result of the COVID-19 pandemic. As our collective histories and imagined futures are constantly rewritten by austerities, we must attempt to "move towards something 'radically Other'" (Foucault, 1981) by rewilding the future, rather than blindly following the paths laid for us by decades of hegemonic neoliberalism.

### **Imagining smart care: Implicit ethical frameworks for technologies of care at a distance**

*Christine M Hine*  
(University of Surrey)

Smart technologies promise a future in which care can be delivered at a distance, informed by remote sensing and artificial intelligence. Innovations in this field aim to support people in living at home with conditions such as dementia, enabling distant carers to be alerted to changing patterns of activity and vital signs that may presage a worrying deterioration and thus to act in time to avert crises. Such personalized monitoring is intended to enable people to be supported but maintain some autonomy and independence.

Concerns have been raised repeatedly about the ethics of smart technologies, with their potential to invade privacy and challenge human autonomy. A sociological perspective on such debates allows us to understand ethics as an emergent everyday practice that resides not simply in technologies themselves or as abstract principles, but in the social relations that these technologies enact and develop meaning within. This paper examines the promise of smart care through analysis of documentation from policy, from research and development settings and from marketing materials aimed at carers, people living with dementia and social care agencies. The focus of the analysis is on the ethics of care expressed

in such documents, asking how the objects and subjects of care are framed. The analysis explores significant ethical framings in these documents concerning who cares for whom, what relationships are made explicit, what role is played by technology in the act of caring and what temporalities and locations of care emerge when care becomes smart.

### **Social work, technology and the media: A content analysis of messages presented in newspapers across the Island of Ireland**

*Katheryn Margaret Pascoe*  
(Ulster University)

Media has the ability to present images of the world and influence the interpretation and construction of reality in society. Influencing the public image of the social work profession, media has commonly focused on crisis events such as child deaths, impacting the funding, credibility, authority and resourcing of social workers (Blomberg, 2019; Warner, 2014). In an increasingly internet-based and technology-driven world, technology use has increased in social work practice, often without conscious decision or critical reflection and with limited guidance in professional Codes of Ethics (Pascoe, 2020). As media shapes how consumers perceive and react to social issues, this research investigates the narratives presented in the media on social workers and their use of technology across the island of Ireland. Taking a 10 year period of analysis, the research investigates if attention in the media has increased and/or if messages have changed in response to Covid-19 and the increased need for remote service delivery models. With a growing reliance on technology, it is important to understand how the media is constructing the image of social workers in this dynamic space and what messages are being promoted as these can impact the day to day practice of social work and how the profession responds to technological developments now and in the future.

### **The Promise of New Technologies for Disabled People: Opportunities, Omissions and Problems**

*Sarah Woodin*  
(University of Leeds)

Artificial intelligence, machine learning and the Internet of Things (IoT) are examples of new technologies that have considerable promise for disabled and non-disabled people alike. They have been hailed by the UK government as offering 'major economic and social benefits' and form the basis of a large programme of financial investment. At the same time, the technology is viewed as a potential threat to privacy and the possible gateway to exploitation and harm. Concrete examples of discrimination in relation to race and gender have been widely reported and discriminatory practices against disabled people are emerging.

Disabled people are often said to be well placed to benefit. However, their access to information and control of new technologies is limited and user involvement in design and engineering for new products is often an afterthought.

This paper arises from a seven country interdisciplinary ICT project that focusses on designing innovative technology for people who are deafblind. It will present some of the emerging findings from a review of national and European attempts to develop and regulate new technologies in relation to disabled people.

## Social Divisions/Social Identities

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### **Gender norms, performativity and sharing parenting**

*Juliet Allen*  
(University of Cambridge)

Greater sharing of parenting and caring responsibilities is widely recognised as fundamental to gender equality. Yet, in spite of policy interventions aimed at helping fathers to share parental leave around the world, fathers continue to use less leave than mothers, even in countries where each partner is entitled to half of the leave. Women's participation in the workforce has changed dramatically over the past 50 years; men's engagement in reproductive labour has not kept pace.

Entrenched gender norms are key to understanding the slow pace of change in fathers' participation in childcare and domestic work. However, existing scholarship examining fathers' use of leave has, thus far, relied on theoretical frameworks that cannot account for our compulsion to reproduce normative gender. My research addresses this by deploying Butler's theory of gender performativity and theorising parenting as performative. Based on empirical work conducted in UK, Sweden and Portugal, this paper presents three ways in which performativity bears on fathers' use of parental leave entitlements: through policy and discourse, 'maternal privileging,' and peer and familial norms.

With a dual focus on the power of subversion to effect change and the importance of an enabling institutional environment, this paper presents the strengths and limitations of a Butlerian approach. Given the threat presented by COVID-19 to gender equality, it is imperative to continue to identify barriers to more equal participation in both work and care. An approach using performativity can illuminate powerful forms of gendered social constraint that constitute one such fundamental barrier.

**Sorry the Wi-Fi keeps cutting out! Finding new ways to connect with each other and do feminist and participatory research when working remotely**

*Ruth Beresford*

*(Sheffield Hallam University)*

Covid-19 and the consequent lockdown have required rapid changes to the ways in which social research is conducted, with digital and remote forms of working becoming the norm. Methods for building rapport and creating safe spaces to talk about intimate topics vary greatly between in-person, online and on-the-phone conversations. It is important to consider what impact the suspension of face-to-face research has on doing qualitative social research and on constructing knowledge. As a researcher who follows feminist and participatory principles and who usually conducts face-to-face research, I am having to develop new techniques to support the building of reciprocal research relationships in the digital sphere.

In this talk, I will reflect on my current research which explores self-identifying women's perceptions on how pornography should be covered within Sex and Relationships Education (SRE), and how their own encounters with it might be used to inform what content on pornography is taught in SRE. I hope to create a space in which these women can share their opinions and lived experiences in-depth, where they feel comfortable and confident in disclosing personal and emotive stories, and from which collaborative discussion and analysis can follow. I will share my reflections on doing feminist and participatory research on an intimate topic remotely, and offer practical tips for creating a listening space in the absence of meeting in person.

**Protecting women? Gender relations and men's use of women's metro carriages in Guangdong province, China**

*Huawen Cui*

*(University of York)*

The women's metro carriages in Guangzhou and Shenzhen, China have been operating for more than two years. The establishment of the carriages has led to much controversy and now the carriages for women are crowded with male passengers. The carriages were set up for female passengers' convenience, but why there are many male passengers instead? This paper explores the use of women's carriages and attitudes of female and male passengers to the carriages. Through interviews and observations, this study analyses the changing attitudes of male passengers when they use the women's carriages, and female passengers' attitudes towards this phenomenon. I discuss their opinions on whether men have the right to use women's carriages. The policy on women's carriages is used to explore more about male passenger's attitudes to such public facilities established for women. Furthermore, given the social propaganda on gender issues, such as 'protecting women' and 'respecting women', how do these social initiatives affect male attitudes to gender equality and gender relations? Therefore, this paper aims to examine male viewpoints on topics of gender rights, gendered equalities and gendered relations, by focusing on male passengers who use the women's metro carriages in China.

**'Interdisciplinary, Intersectional and International': Gender and feminist knowledge and the politics of difference in the internationalising university**

*Lili Schwoerer*

*(London School of Economics)*

The benefits and challenges of 'internationalisation' in Higher Education are now widely explored by Sociologists of Education. Feminist scholars have noted that the move towards a global university market benefits some feminist knowledges and those that produce them, while also producing new inequalities and hierarchies. Building on this literature, this paper explores how discourses of difference and the 'International' circulate in descriptions of gender, feminist and queer studies degree programmes. Drawing from a discourse analysis of descriptions of all such existing degree programmes in English universities, I argue that the 'international' at times is imagined around constructions of temporal and spatial alterity that reproduce Eurocentric hierarchies of power/knowledge. In addition, difference is constructed as an asset in a way that risks positioning the university-educated feminist and gender studies scholar as responsible to categorise and manage alterity. As such, feminist and gender studies programmes, in the way they represent themselves to the public, can reproduce liberal multiculturalist discourses of inclusivity which seek to manage and transcend difference on its own terms, while keeping Eurocentric hierarchies of power/knowledge in place. Conversations about English universities' positioning vis-à-vis postcolonial relations of power/knowledge thus do not stop at the door of gender and feminist studies but must be considered as functioning through and in conjunction with it. Such a recognition, I conclude, is essential to imagining an emancipatory gender and feminist knowledge production for the future.

## Sociology of Education

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### **Students' aspirations for their post-university lives: Evidence from six European nations**

*Achala Gupta, Rachel Brooks*  
(University of Surrey)

While there is now a relatively large literature on young people's aspirations regarding their transitions from compulsory schooling, the body of work on the aspirations of those within higher education is rather less well-developed. This is likely to be related to the relative absence of policy activity in this area, underpinned by policymakers' assumptions that university provides a smooth pathway, for those who secure access, to professional employment.

This article contributes to this limited scholarship that has focussed on HE students' aspirations by examining the hopes of young people enrolled in degree-level study across Europe. The article draws on data collected in 2017-18 through focus group discussions with 295 students in six European countries: Denmark, England, Germany, Ireland, Poland and Spain. It considers what students anticipated their HE would lead to, and the extent to which such aspirations were similar across different national contexts, institutions and subjects of study.

The article demonstrates that aspirations for employment were discussed most frequently. Moreover, despite significant commonalities across the six nations, aspirations were also differentiated, to some extent at least, by national context, institutional setting and subject of study. Finally, it is important to note that while the most commonly articulated aspirations were those relating to employment, our participants certainly did not define their HE experience solely in these terms; for the vast majority of the students we spoke to, a degree was significantly more than a qualification for the labour market (irrespective of whether they viewed themselves as 'investors' or 'insurers').

### **The scope for private higher education in England to widen participation**

*Stephen Hunt*  
(University College London)

The Government has placed a great deal of faith in the competitive effects of private higher education (HE) providers addressing the apparent deficiencies of the public HE system in England, including a failure to effectively widen participation.

We examine how well placed private providers are to widen participation in terms of their geographic distribution, and draw on a unique database detailing aspects of all private providers active in England, a large proportion of which are often missing from official records of HE provision.

We examined 496 private providers' location against existing data concerning HE participation rates by location (POLAR4) and density of HE providers by location (HEFCE pre-2015 data on HE provision). These were combined into a single index grading participation and density from low to high. The results indicate that fifty per cent of all private providers were located in the area of greatest existing participation/ provision; only ten per cent in the area of least participation/ provision.

Additionally, the higher the educational level the provider offers the greater the concentration in high participation/ provision areas; even the presence of providers offering only level four or five qualifications did not exceed seventeen percent in areas of lowest participation/ provision.

The implication of this national distribution has for widening participation is bleak. The more disadvantaged the potential student the narrower their mobility intentions, often confined to areas they are already connected with: this is particularly true for those belonging to groups already under-represented in English HE such as ethnic minorities.

### **The Mobilisation of AI in Education: A Bourdieusean Field Analysis**

*Huw Davies, Rebecca Eynon*  
(University of Edinburgh)

Artificial Intelligence (AI) is currently hailed as a 'solution' to perceived problems in education. Though few sociologists of education would agree with its deterministic claims, this AI solutionist thinking is gaining significant currency. AI is being hailed as a remedy to sources of educational disadvantage such as the financial means to access tutors and under-resourced schools. In this presentation, using a relatively novel method for sociology – a knowledge graph – together with Bourdieusean theory, we critically examine how and why different stakeholders in education, educational technology and policy are valorising AI, the main concepts, such as personalisation, they collectively endorse and their incentives for doing so. Drawing on analysis, we argue that AI is currently being mobilised in education in problematic ways, that it is therefore unlikely deliver its promises and may be counterproductive. Consequently, we advocate for more systematic sociological thinking and research to re-orientate the field to account for the ways in which society's structural conditions influence educational outcomes.

### **The Digital Transformation of Egyptian Secondary Education: A Critique of Technological Reason**

*Hany Zayed*  
(University of Illinois at Urbana-Champaign)



Egypt's educational reform has historically been punctuated by socio-economic and socio-political junctures. Since late 2018, Egypt has been implementing an audacious reform program that involves the digital transformation of public secondary schooling. This program includes the distribution of educational tablets, the development of e-learning platforms and e-examination systems, the introduction of smartboards in classes, and the wiring of public schools. Following the Covid-19 school closures in March 2020, this digitization program was massively accelerated with scale, speed and depth unprecedented in Egyptian history.

This research seeks to understand digital transformations and educational change within a critical moment of disruption and uncertainty. Moving away from celebratory techno-optimistic rhetoric and idealized visions of positive technological transformations, this research examines the messy realities of technologies of learning in Egyptian secondary public education. This includes examining how digital technologies restructure education and schooling, change cultures of learning, alter socio-educational relations, instigate resistance and adaptation, perpetuate inequalities, and act as transformative social forces. Deploying relational and digital ethnographies, this research uses in-depth interviews, oral histories, observations, content analysis, in addition to novel social media research.

This project uses the unique case of a middle-income country engaged in creative, swift and vast digital transformations akin to advanced industrial nations to elucidate socio-educational changes. Its critical questions, distinctive access, empirical richness, methodological innovations and theoretical insights provide a timely intervention that is theoretically significant (as it informs socio-educational research), and practically valuable (as it informs other spatial and temporal contexts) with both individual and institutional consequences.

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## Sociology of Religion

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### **Rethinking the Public Sphere: Islam, Modernity and Covid-19 in Indonesia**

*Asep Darmini*

*(Centre for Cultural and Media Policy Studies, University of Warwick)*

One of the most compelling aspects of Indonesian education is a constant battle between religion and modernity (Jackson & Parker, 2008). Central to this idea is the historic Islamic boarding school (Pondok Pesantren) that emphasizes religious values as its core pedagogy (Fananie, 1997; Lukens-Bull, 2001; Pohl, 2006). This paper argues that the tension and the public sphere's diversity have created various measurements in tackling the challenge of COVID-19. In the global and national public sphere, online learning and social distancing have become the main methods of minimizing the pandemic's risk. However, amidst such health concerns, many Pondok Pesantren still holds educational activities in a pre-pandemic way. As many students come from a lower socio-economic background, technological affordance has become the main barrier to online learning. Simultaneously, there is an inherent feeling of security and certainty to follow offline religious activities. By emphasizing the institution as the backbone of the Islamic public sphere, this paper aims to interrogate the public sphere's diversity, from the secular public sphere (Habermas, 1984, 1987, 1999) to the Indonesian public sphere (Brenner, 2011; Kitley, 2008; Rinaldo, 2008), to the Islamic public sphere in Pondok Pesantren. Based on the spectrum of connectivity, this paper aims to understand whether offline religious practice still relevant in mitigating the global risk of COVID-19. Against the background of Islam and modernity, this paper also seeks to navigate the tension between secularisation and religious revival in the Indonesian public sphere.

### **Remaking Ireland's Religious Future?: Religion Online during the Covid-19 Pandemic**

*Gladys Ganiel*

*(Queen's University Belfast)*

This paper explores how churches on the island of Ireland moved online in response to the Covid-19 pandemic, analysing the impact of this massive shift in practice on Ireland's Christians. The first part of the paper draws on an island-wide survey of faith leaders conducted in May 2020, which revealed that the percentage of churches offering worship opportunities online increased from 56% to 87% during the pandemic. It also found surprisingly high numbers of viewers of online services, increased levels of prayer, and that 70% of faith leaders anticipated retaining aspects of their online ministries as lockdown restrictions ease. The second part of the paper draws on (ongoing) interviews with 30 faith leaders from a range of Christian denominations, offering in-depth analysis of their perceptions of the strengths and limitations of blended online/in-person approaches in terms of its perceived effectiveness in constructing Christian or congregational identities, evangelisation, and nourishing faith. Preliminary analysis indicates that faith leaders have been surprised and encouraged by the response to 'religion online' during the pandemic. Some now see it as an opportunity to remake Ireland's religious future, expanding their reach and influence on a secularising island.

### **Churches during the pandemic in Poland: Using digital media as a response to discrimination against religious minorities**

*Marta Kolodziejaska*

*(Institute of Philosophy and Sociology of the Polish Academy of Sciences)*

During the Covid-19 pandemic, most European states imposed some form of lockdowns, restricting the functioning of businesses, and limiting access to religious services. While seemingly neutral and based on objective calculations, the restrictions of church attendance in some states were perceived as overt forms of discrimination against religious minorities. The paper discusses the case of Poland, where the restrictions were based on calculating the number of participants per square meter, which favoured the dominant Roman Catholic Church, which owns the largest church buildings. For small Protestant minorities, such as the Seventh-Day Adventists (SDA), the restrictions often rendered organizing religious services impossible. Despite appeals from the Evangelical Alliance, and the SDA officials, the government did not adjust the limits to make them more inclusive. Therefore, in many cases the minority Churches were forced to move the majority or all of their services online. On the basis of this example, the paper argues that lockdown measures regarding church attendance in Poland may be viewed as an implicit discriminatory policy, strengthening the connection between the conservative government and the dominant Church. It will also argue that the use of digital media by religious minorities in Poland during the pandemic should be seen as a proactive response to discrimination and a form of asserting their religious identity: one which has been used for decades, but has intensified during the restrictions. The concluding remarks will include the question of the possible changes in the functions of digital media for minority Churches after the pandemic.

### **'It's Not Macho, is it?' Contemporary British Christian Men's Constructions of Masculinity and Churchgoing**

*Line Nyhagen*

*(Loughborough University)*

Religion is a key site for constructions of masculinity, and visions of a gender equal society must include religious men. This study examines how a group of British white, heterosexual, middle-class, lay Anglican men construct masculinities via discourses on churchgoing, worship styles, and godly submission within the broader context of feminised congregations and male-dominated hierarchies. The interviewed men express a hybrid form of masculinity, informed by religious faith, that embraces typically 'feminine' characteristics such as love, humility and vulnerability. At the same time, they articulate ideals of heteronormativity and essentialised gender differences that support hegemonic masculinity (Connell, 1995). The participants engage simultaneously in a selective, 'discursive distancing' (Bridges & Pascoe, 2014; 2018) from, and a discursive alignment with, hegemonic masculinity norms (Connell, 1995), thus demonstrating tensions between competing masculinity norms. The study raises questions about the future of men's church-going and sense of belonging within the Church of England.

## Theory

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### **B/order Work – the Practices of Public Administration in the seam-ful carescapes of Health and Social Care Integration in Scotland**

*Tamara Mulherin*

*(University of Edinburgh)*

Across the arts, social sciences, and humanities, interest grows in the materiality of the everyday. Varied schools of thought, illustrated through, new materialisms, actor-network theory, object-oriented ontology, post-humanist feminisms etc., are scaffolding emergent thinking that breaks from the hegemony of discourse, problematises notions of agency as more-than-human, and embraces the materiality of practices underpinning knowledge, science, and power. However, public administration (as an applied subdiscipline related to organisational sociology, political science, and policy studies), with its relative absence of 'things', is a relative latecomer to these developments - the material has been conspicuously absent. I argue that merging insights from 'transversal new materialisms' (van der Tuin and Dolphijn 2010) into public administration, generates more nuanced representations of not only the way in which public administration is enacted, but the world-making public administration does.

I draw on my multi-sited, interorganisational ethnography on health and social care integration in Scotland, as a public administration nexus of practices, to explore it's becoming 'materialised' through objects, as well as how enmeshed artefacts were things around which meanings associated with contemporary forms of public administration, especially partnership, coalesce and are subsequently sustained, and contested. I delve into obscuring, 'seam-ful', b/order work that sustains the idiosyncrasies of the NHS and Council and the making of worldly normative b/orders, (re)shaping the contours of a 'carescape' in a place I call Kintra. I show how immersion in the materiality of integration reveals the (re)organising of b/orders was an always-ongoing act of maintenance and repair of a (dis)integrating carescape.

### **Assembling knowledge: assemblage thinking as a new materialist onto-epistemology**

*Emma Seddon*

*(University of Glasgow)*

New materialist approaches have increased in popularity and visibility in recent years owing to their ontological commitments that encourage and enable researchers to focus on multiplicity, complexity and heterogeneity. However, the epistemological implications of these ideas are often not discussed. This paper explores how assemblage thinking

can be understood as an onto-epistemology that can frame research. In this way, the ontological commitments of assemblage guide and shape research throughout the entire process, facilitating methodological and analytical experimentation. The concepts of affect and becoming that make up this novel ontology are equally a means of knowing in which epistemological assumptions are challenged and rethought. Here, ethnographic methods are combined with quantitative social network analysis under the umbrella of assemblage to demonstrate the synthesis of theory, methods and data this enables. In a complex, interconnected world, assemblage as an onto-epistemology is a powerful explanatory tool that can attend to the messiness of the world, data, and the research process.

### **uBuntu and the Relational Turn: Decolonising Social Ontology with African Philosophy**

*Stephen Seely*

*(School of Geography, Politics, and Sociology (Newcastle University))*

In recent years, social theorists have tried to displace the (neo)liberal ontology of the autonomous individual through a turn to more relational ontologies drawn from affect theory, new materialism, and psychoanalysis. But despite calls for 'southern epistemologies' in the social sciences, little attention has been paid to African philosophy as a resource for rethinking social ontology. As a contribution to such a project, this paper focuses on the implications of the South African philosophy of ubuntu for decolonising social theory. First, it briefly reviews two of the leading relational ontologies in Euro-American theory--'entanglement' (Barad) and 'vulnerability' (Butler)—to show the limitations of these ontologies in accounting for social inequalities or political struggles. It then introduces ubuntu, centered on a concept of relationality that is not only an ontological 'fact,' but a political demand to realize a social world in which the flourishing of each person contributes to the flourishing of all. In ubuntu, social ontology is therefore inseparable from a political struggle for justice: Who and what we actually \*are\* is made in and by our collective struggles for a better future. Thus, the significance of ubuntu is not only that it offers an African 'alternative' to Euro-American theory, but that it entirely reconceptualizes the link between 'the social' and 'the political' as it is generally understood. Moving beyond critique of Eurocentrism, the paper therefore contributes to a decolonization of social theory by allowing it to be fundamentally rethought on the basis of African philosophical resources.

### **Feminist Materialism and Covid-19: The Agential Activation of Everyday Objects**

*Tina Sikka*

*(Newcastle University)*

This talk takes up and make the case for the study of Covid-19 through the lens of feminist new materialism. This approach is best placed to tease out, assess, and reach conclusions about the impact of Covid-19 as well as helping to determine how we might be best placed to deal with its complex consequences. I begin with a brief introduction to Covid-19 followed by an analysis of the virus through the lens of feminist new materialism by drawing on the work of Karan Barad (2003, 2007), Rosi Braidotti (2011, 2013), and Jane Bennett (2004, 2010). I contend that the interconnected frameworks articulated by each of these theorists provides the basis for a more robust understanding of the viral non-human (Covid 19) and everyday objects (the toilet roll and medical masks) whose agential power is embedded in larger assemblages of natureculture. This kind of analysis is urgent in light of our current media-saturated, interconnected, highly politicized, and expert-adverse environment.

## **Work, Employment and Economic Life 1**

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### **WORK AND MOBILITY**

#### **Skills and Mobility in Times of Crisis: The Study of Relative Deprivation in Greece and the United Kingdom**

*Paraskevi - Viviane Galata*

*(Panteion University)*

In times of crisis, one of the main features of change regards intra and inter occupational skill classification and how this affects workers stratification and mobility. Since the 1980s, the changing nature of working patterns and flexibility have led to a shift from acquired skills through training to generic skills based on physical, hereditary, and cultural characteristics, especially in services. It seems that class, gender, and racial stereotypes return, and "merit" becomes the main criterion of social stratification and mobility, unequally limiting opportunities for certain groups and creating feelings of resentment.

The research examines the process of changes occurred in job skill classification within an occupation and their implications for the social status of the most affected by the crisis, specifically migrant workers, their expectations for occupational mobility and their understanding of relative deprivation. The study uses the theory of relative deprivation to analyse social attitudes towards job inequalities amongst migrant workers. Based on the comparative method, it investigates the impact of crisis in two ethnic groups and two different cities: the Albanians in Athens, Greece and the Irish in Newcastle, United Kingdom. The study selects the Case Study to explore job inequalities and relative deprivation, as well as in-depth Work History Interviews in 20 migrant families to understand through their experiences the process

and complexity of social interaction. Responding to a call from scholars for more qualitative data to explain people's feelings of injustice, the study aims to contribute to the academic and policy debate on fair social policies.

### **Lost in translation: A Bourdieusian perspective on cross-national occupational cultures, as revealed by employees' visible consumption patterns**

*Karina Pavlisa, Peter Scott*

*(Henley Business School, University of Reading)*

Globalization and liberalisation have increased international economic migration flows, including rising numbers of professional/managerial workers. Immigrants often experience low returns on their credentials and competencies, owing to their outsider status and imperfect fit with the new country's cultural norms and values. Thus, what is considered an ideal "portfolio" of capital forms in their source country may be less valuable in the host nation. Using the perspective of Pierre Bourdieu, we examine one potentially important cause of poor outcomes for immigrant professionals – mismatches between the forms of capital prized in their country of origin, and in their host nation. Using quantitative evidence on different types of visible expenditure (signalling capitals and status) from the British household expenditure survey (secure version) and the European Household Budget Surveys (Eurostat), we find strong commonalities in preferred forms of capital for four professional/managerial occupations in two "mature capitalism" nations, Britain, and France. Conversely, these are less pronounced for the same occupations in Hungary, reflecting its status as a transition economy with an inherited egalitarian culture. This implies that migrants from Eastern Europe may find their "capitals" substantially discounted by West European employers, who judge it by their own national benchmarks. Understandings about what are the "right capitals" in the professional domain may differ by national context, as country-bound professional ethos, determined by the institutional setting, defines the relative value of these competencies in local professional networks. Our research also has implications for international careers, multinationals' staffing practices and cross-national economic migration.

### **Oil & Gas Engineers Migration: Migration Inside Infrastructural Network**

*Aleksandra Salatova*

*(Sakhalin State University)*

Oil & gas industry play a significant role in modern geopolitics and, as T. Gustafson argued, unite Europe's nations in mutual self-interest. However, the people, who works for that industry and make it alive, stay in some sense invisible in most scientific discussions. Meanwhile, Russian oil & gas engineers belong to one of the mobile migrational groups of the society: they are, in common, have a good education, demanded skills (and English language on acceptable level) and upper medium wage. Their driving factors for migration by Hays report: 1) competitive wage; 2) career perspectives; 3) interesting functions/projects. However, there is a one significant factor for their migration presence of the industrial infrastructure in the region (LNG, commercial fields etc). Their migration paths are located strongly inside infrastructural network, stronger than it is for it-engineers or for service industry in general. On one hand that makes the migration paths and flows researching easier. On another hand, in case of unstable market climate, which was clearly demonstrated during the COVID-19 pandemic, oil & gas engineers become hostages of that infrastructure.

The paper presents some results of the qualitative research conducted in summer-autumn of 2020 among the Russian oil & gas engineers working on Sakhalin Island (Russian Far East).

## Work, Employment and Economic Life 2

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### **INSECURITY, PRECARIY AND INFORMALITY**

#### **Early Career Academics' Experiences of Precarity in the 'Corporate' Higher Education: The Accounts of the UK and the USA**

*Canan Nese Kinikoglu, Aysegul Can*

*(Istanbul Medeniyet University)*

Neoliberal restructuring of higher education and its crises, as evidenced in the on-going COVID-19 pandemic, have exacerbated the inherent stratifications of academia based on discipline, age, race, and gender, and further casualised academic labour force. The increase in fixed term and part-time contracts, escalating pressure on early career academics to publish, teach, and attract more research grants in a shrinking and competitive job market have pushed young academics into insecure work and life environments. Notwithstanding the differences stemming from their institutionalisation, the USA and the UK stand out as the two most prominent examples of corporate higher education that rely mostly on tuition fees and research grants. This study sheds a comparative light on how early career academics in the UK and the USA negotiate their positions in insecure academic work environments and a shrinking job market, particularly against the backdrop of an overarching hiring freeze across the fee-based higher education sector during the on-going pandemic. Since April 2020, we have carried out semi-structured interviews with 20 (10 from the UK and 10 from the USA) early career academics (ranging from new PhDs to those who have completed their PhDs in the last

10 years) in the field of social sciences. Our preliminary findings highlight gendered aspects and nuanced degrees of precarity experienced by early career academics in the UK and the USA in line with varied features of employment, work and living conditions, and how these affect the future of the sector in the Global North.

### **Hire of Service or Hire of Work? A Case Study of the Employment Relationships between the Riders and the Food-delivery Firms in Taiwan**

*Bo-Yi Lee*

*(King's College London, Business School)*

Platform-based food-delivery firms have become popular with Taiwanese people recently, and the issue of the employment relationships between the riders and the firms has been widely discussed due to the two fatal accidents and numerous injuries of the riders in 2019. Some of the people argue that the relationships should be defined as 'hire of service,' which suggests that the riders are the employees of the platform-based food-delivery firms. However, other people define the relationships between the riders and the platform-based food-delivery firms as 'hire of work,' which implies that the riders are contractors of the firms.

Current studies regarding gig economy and gig workers focus more on the problems, such as law and regulation and the consequences of the gig economy, such as the impacts on gig workers' job quality. However, fewer studies have explored how diverse views regarding the employment relationships between the workers and the firms interact with each other in a particular field. This study, therefore, applies the theory of institutional logics to fill the gap and analyze the discourses from multiple stakeholders, such as the riders, platform-based food-delivery firms, customers, labor activists, lawyers, researchers, the media, the government officials, and legislators. By doing so, we could, from a theoretical perspective, learn how different logics of employment relationships, such as 'hire of service' and 'hire of work' in this case, interact with each other. Examining this subject aids us to understand more about how this controversy is discussed and further have implications for policymaking.

### **The biggest trade fair in comedy: The Edinburgh Festival and employment in stand-up**

*Dimitrinka Stoyanova Russell, Nick Butler*

*(Cardiff University)*

The paper looks at the Edinburgh Comedy Festival and its labour market functions. Festivals are commonly analysed with regards to their economic and social value (Wilson et al.2017) but as the Edinburgh festival shows they can also be fundamental to employment through skills development, networking and exposure to audiences and gatekeepers. The extraordinary congregation of industry players offers much of what is lacking in the institutionally fluid and fragmented labour market in comedy.

Drawing on 64 semi-structured interviews with professional comedians, we discuss how the 'biggest trade fair in comedy' serves comedians at different stages in their careers. For those in the initial stages it provides exposure to a variety of venues and audiences (crucial for skills development), building material (key resource for sustaining a career); being noticed by industry players and immersing oneself in the professional community. For the more established stand-ups Edinburgh helps maintaining good reputation (the one hour show is the golden standard in the industry), and enables access to TV gatekeepers. Earning money is not a factor. In fact, most comics 'invest' in being at the festival (usually in the range of £10,000) and even when they become 'regular' festival performers with a few shows a day, they often just about manage to break even. The high financial and other costs are problematic. But with few if any alternative means for comics to access in the labour market what Edinburgh provides, it seems like a must sacrifice for anyone wishing to have a career in comedy.

### **Emotional resources and insecurity in life and labour: Affective responses to precarious work in Germany**

*Vera Trappmann, Ioulia Bessa, Kate Hardy, Charles Umney*

*(Leeds University Business School)*

Beyond extensive debates on 'emotional labour', the 'affective turn' in wider social science has had little impact on the sociology of work and employment. This is despite the fact that affect is 'key to transforming the individual and collective well-being of workers' (Hardy and Cruz 2018). In contrast to this absence, debates on precariousness in relation to the sociology of work and employment have become diffuse and excessively wide ranging (Alberti et al. 2018). This discussion has often investigated the relationship between precarious working conditions, and "precarity" in their wider life situations. Largely missing from these debates has been attention to the role that emotion and affect play in impacting on how people experience precariousness. In this paper, we draw on 60 biographical narrative interviews (Schütze, 1983) in Germany whose work situation deviated from the norm, defined as having an open-ended, full-time job covered by social security and minimum wage. We examine the ways which emotional and affective resources shape participants' relationship to work, life security and ways of responding to insecure work, including a focus on how this is different across the sample. Our argument is that experiences relating to emotions and affect have a profound impact on the experience of precarious work, and that this relationship should be a fruitful line of investigation. Both working lives and personal lives therefore are imbricated by affect in both their material conditions and outcomes and as such, conceptualisations of 'precariousness' must also incorporate notions of emotion and affect.



# Paper Session 6

## Wednesday, 14 April 2021

### 14:30 - 15:45

## Cities, Mobilities, Place and Space

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### **A clean and 'civil' future: Local associations and the moral policing of Parisian public space**

*Carrie Benjamin*

*(University of Warwick)*

For years, neighbourhood associations and city officials in Paris have attempted to police behaviour to reduce discourteous uses of public spaces, with a particular focus on visual, olfactory, and sonic disturbances. Among these sensory nuisances, litter, dog waste, public urination, fly-tipping, loud groups of young people, and 'abusive' occupations of public spaces are deemed to be 'incivilities' that contribute to a sense of insecurity among residents. City officials have reacted to these incivilities with securitised responses—even creating uniformed 'incivility brigades' who are overseen by the Directorate of Prevention, Security, and Protection and have the power to issue citations for public infractions. However, not all residents are content with the efficacy of this approach. In particular, local residents' associations that seek to 'defend' their neighbourhood against a perceived neglect from the city argue that these measures do not go far enough, preferring instead to 'educate' their neighbours about proper behaviour while also lobbying for increased police intervention. Drawing on interviews and participant observation with local activists, and archival research in the Paris city and police archives, I analyse the discourse that surrounds 'incivility' and depicts it as a security issue. I argue that by using the discourse of incivility to combat the 'degradation' of their neighbourhoods and challenge 'bad' behaviour, local associations attempt to create a future based upon a supposedly pre-existing moral hierarchy defined by respect and order in public spaces.

### **Parkour, graffiti and the politics of (in)visibility in aestheticised urban landscapes**

*Nicola De Martini Ugolotti, Carlo Genova*

*(Bournemouth University)*

In the last few decades, the production of leisure-oriented, aesthetically pleasing and consumption-enticing cityscapes has become the core of post-industrial urban economies. The "hegemony of vision" (Zukin, 1997) characterizing these urban processes has also implied the spatial removal and/or containment of bodies and practices deemed "unsavoury" in rebranding urban areas. Drawing on two sets of ethnographic studies on parkour and graffiti-writing in Turin and Bologna (Italy), this paper articulates the sensory and political dimensions of (in)visibility to unpack the multifaceted urban politics of contemporary, regenerating cityscapes. Parkour and graffiti's capacity to cut across definitions of what is (il)legitimate and (un)desirable in regenerating cityscapes will provide a unique perspective over the less-than-coherent rhetorics of "creative" urban rebranding, as well as over the temporary and tactical reconfigurations of the regimes of visibility operating in contemporary urban scenarios. The discussion of writers and traceurs' situational re-appropriations of accessibility, publicness and (in)visibility in/of urban spaces will thus inform two related domains of discussion. Firstly, it will critically interrogate existing analysis that discussed urban public spaces as only readable through all-encompassing impositions of decorum, public order and consumption, or through practices finalised to "claim a pure form of equality" (Nicholls and Uitermark, 2017, p. 5). Relatedly, the paper will address how practices that open up the accessibility and publicity of urban spaces in ways that are not universally emancipatory can offer relevant entry point to explore "different opportunities for public action" (Iveson, 2007, p. 12) in contemporary urban contexts that require further empirical analysis.

### **Covid-19 and social and economic precarity of the street food vendors in Delhi**

*Priyasha Kaul*

*(Ambedkar University Delhi)*

The aim of this paper is to examine the immediate and long term social and economic precarity of the street food vendors in the city of Delhi in the changing Covid-19 related climate. The street food vendors form a large albeit vulnerable section of the informal economy of the city. They are often migrants drawn from various parts of the country who depend on daily earnings to support themselves and their families back home. With the sudden announcement of the lockdown in India on the 24th of March 2020, many such migrants were forced to undertake long journeys back on foot. As the unlock process began months later, Prime Minister Modi launched the 'atma nirbhar bharat' [self reliant India] initiative encouraging Indians to become self reliant by utilising local resources to counter the economic impact of the pandemic. This paper explores how in the context of the Covid19 related economic and social climate, this self reliance discourse

while using the rhetoric of 'localisation', invisibilises the most vulnerable sections of the informal local economies in Indian society. Due to the perishable nature of the goods and informality of the business, street food vendors often remain undocumented in the official government records of the economic impact of the pandemic in India. Using the ethnographic method, this paper highlights the complex negotiations of migration, gender and class by the street food vendors in Delhi and its long term implications for their social and economic survival during and post- the Covid19 pandemic in India.

### **Re-imagining the urban: new exclusions and displacements?**

*Nigel De Noronha*  
(University of Nottingham)

This paper explores the urban environment emerging from UK policies during and after the crisis. Current interventions have been short-term and piecemeal, at best failing to address structural inequalities and potentially exacerbating them. Rising unemployment and increasing levels of debt may force many to lose their homes. Brexit is likely to add to economic pressures as well as increasing polarisation through scapegoating migrants (and those seen as migrants). The UK promises to support home ownership during the lockdown by allowing a mortgage holiday but this protection does not extend to renters leaving many vulnerable to increasing debt and eviction. In America after the 2008 financial crash foreclosure by banks displaced and impoverished many. Those affected were more likely to be black whilst the emerging evidence in the UK suggests that ethnic minorities, recent migrants and the young will be disproportionately affected.

On the supply side those who can afford to may flee the centres of towns and cities in search of more space away from the proximity of disease and decay, echoing the middle class flight from disease articulated in the Housing Question (Engels, 1872). Small landlords who dominate the UK market, faced with shortfall in income, may resort to mass evictions and selling their property. The extent to which the changed housing market will be affordable for those in need will depend on levels of financialisation (Rolner, 2015).

## Culture, Media, Sport and Food 1

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### **“The Loneliness of the Long Distance Golfer”: A Study of Professional Golfers’ Mental Health and Wellbeing during Life on Tour**

*John Fry*  
(University Centre Myerscough)

This paper examines the mental health and wellbeing of elite sports athletes who are increasingly required to ply their trade in transient workplaces. Interviews with 20 touring professional golfers reveal that many experience intense feelings of loneliness and isolation given the long periods spent from significant others combined with pressures to perform on the global stage. Players are required to spend longer ‘on the road’ with other golfers, caddies, and tour employees, but experience feelings of being ‘cut adrift’ from people whom they have deeper affective ties with. It is argued that feelings loneliness and isolation combined with the unstable environments often exhibited in professional sport – such as irregular cycles of work intensity mixed with low reward and lack of control, a indicated here in professional golf – can negatively impact on mental health and athlete stress. Results have important implications for those who support professional sportspeople, such as governing bodies and player management groups, as well as the athletes themselves who may not recognise the symptoms of mental health issues.

### **Whiteness: Issues of allyship and the racialisation of sports spaces**

*Steve Raven*  
(University of Worcester)

The paper postulates a new understanding of the consciousness of racialised spaces is required before allyship will achieve full community participation in sports spaces. A theoretical framework is developed on which the analysis of two ongoing projects will draw on. Both studies are contextualised within the sports domain and are investigating the role whiteness plays in constraining participation

A lacuna of thinking exists regarding systemic racism, denial of racism, racial consciousness, and allyship concerning whiteness within the sport and physical education. We develop a framework of systemic whiteness to detail how structural and institutional elements of 'race' and racial discrimination are operationalised through whiteness. We problematise how the operationalising includes the individual in deploying learnt 'whiteness'—redefining whiteness as the adoption of a persona, grounded within an ideology and politics, drawing on a reinterpretation of Marxist theory to understand the concept of the 'diversity bargain' (Warikoo 2018). Disengagement of the individual with the civilising process is theorised, establishing covert racism as the responsibility of the individual to engage in discrimination and othering, questioning the notion of unconscious bias.

The paper concludes by framing a series of connections between a range of related terminologies used in the research. For example; a central feature of whiteness in sports participation is about maintaining privilege, and therefore

interactions within the sports interaction are about keeping their whiteness privileges. The paper demonstrates that the denial of whiteness' further develops a capacity to racialise social interactions within sports spaces hence impacts those who are 'othered'.

### **Running Through A Pandemic: The impact of COVID-19 on female ultra-runners in the UK**

*Bethan Taylor*

*(Birkbeck, University of London)*

This paper will draw on critical theory and adopt a social constructionist position to analyse the experiences of female ultra-runners during the COVID-19 pandemic and consider the impact this significant global event has had on how these women approach their sport.

My research will comprise in-depth interviews with female ultra-runners where I will explore how the social distancing and lockdown measures introduced in the UK to counter COVID-19 have impacted their personal priorities, training priorities and approach to competition. I will then draw comparisons between the experiences of female ultra-runners in 2020 to the findings of similar research I conducted in 2017. This work suggested that ultra-running offered an opportunity to create more equitable sporting spaces where men and women could compete side by side. I am curious to see whether this remains the case, particularly considering that my previous research suggested that traditional gender differentiations still appeared to be significant and that women in ultra-running may be seen as the exceptions to gender-based expectations of women in sport, and arguably wider society.

I will briefly outline the process of data collection and then outline my findings before commencing my discussion. I will also mention further work I am doing in this area.

### **Culture, Sport and Wellbeing: Reflections on Social Capital and Cultural Capital in the Leisure Sphere**

*Alan Tomlinson*

*(University of Brighton)*

The presentation draws upon the ESRC-funded evidence review(s), 2015-2019, on Culture, Sport and Wellbeing, and Culture, Sport and Communities, undertaken by a team from Brunel University, the University of Brighton, the London School of Economics, and Tampere University, and constituting part of the UK What Works for Wellbeing evidence review programme. In one of our reviews focused upon the participatory arts (Daykin et al., *Arts & Health: An International Journal for Research, Policy and Practice*, published online 18 August 2020) it was shown that social capital is often cited as shaping impacts of participatory arts. Although the concept has not been systematically mapped in arts, health and wellbeing contexts, many studies have, drawing in particular upon the work of Putnam, cited the positive impacts of bonding and, to a lesser extent, bridging forms of social capital. The concept of social capital has then been widely employed but seldom critically examined or deeply articulated. Relatedly, Bourdieu's conception of cultural capital has been cited but in little depth. In this presentation, therefore, I re-assess the uses made of the conceptual contributions of Pierre Bourdieu and Robert Putnam in the work reported in the evidence review(s) and reflect upon the theoretical and analytical strength of such work, and its relevance to the remaking of communities and the enhancement of wellbeing through sport and leisure practices.

## **Culture, Media, Sport and Food 2**

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### **The Future of the Food System and the Sociological Imagination**

*Catherine Price*

*(University of Reading)*

The future of food is currently a topic of intense debate. There is a growing desire for a more socially and environmentally just and sustainable food system. Food is bound up with some of the biggest challenges facing the world including climate change, biodiversity loss, public health, inequalities and workers' rights.

A qualitative study was undertaken and a visual methods approach was adopted to gather data for this research. The collection of data took place in July 2019 and involved a visit to the FOOD: Bigger than the Plate exhibition which was taking place in the V & A Museum, London, UK. A smartphone camera was used to take digital images of the exhibits on display and 136 images were taken.

The findings presented in this paper illustrate some of the different points of view, priorities and visions for the future which were on display in the museum exhibition. Ideologies, rooted and disseminated through visual experience and understanding, advocate for debate and participation in collectively rethinking the way we eat and what we can do with food. We are the result of our actions with the food system. We design, produce, consume and create waste. As citizens, we can continue in the same vein as we have always done, or we can try to initiate change. To re-imagine new food futures means adopting new narratives. This paper offers a visual journey into some of the potential possibilities and options.

**Lolita: Fashioning Identity, Liberal Selves and the City. An investigation into practices of construction of the self in hybrid urban contexts**

*Lavinia Sarah Tinelli*  
(Kingston University)

This paper explores how fashion and infrastructures shape cultural identity in increasingly hybrid urban societies. It focuses on Lolita subcultures in London and Tokyo, a transnational phenomenon which has become part of changeable global modernity. Since the 1980s, Japanese Lolitas have been developing new forms of affiliation and community-building, challenging mainstream society (Hebdige, 1979), later taking roots also in Europe (Kawamura, 2012). Lolita subculture, with its particular fashion, lifestyle and sociality which merged Western and Japanese values and aesthetics, appears to be resilient to fast-changing trends. This comparative qualitative study gathers new empirical materials through ethnography, psychogeography and object-based research, exploring the making of self in the Lolita communities of London and Tokyo. This paper hypothesises that Lolitas use the style as a social and aesthetical resource to construct what they see as “liberal”, “autonomous” selves, arguing that material culture becomes a means for the crystallisation of identity and community. This process depends on urban localities and generational contexts, but also on the changing fashion industry. Inspired by Foucaultian work on the material and cultural history of liberalism, and by Latour’s Actor Network Theory, it will adopt a micro approach on specific urban case studies, contextualising them in the history of British and Japanese cultural modernisation. Having so far conducted extensive online research, this paper aims at contributing novel data on the hybridization of identity and its interrelation with the material world, adopting a critical assessment and development of a methodology which combines sociological and design-based modes of investigation.

**Access-based Fashion Consumption: A Review and Research Agenda**

*Yiqun Wang*  
(University of Birmingham)

The COVID-19 pandemic has critically hit the traditional fashion retail sector and has changed individuals’ lifestyles considerably, which arouses people’s reflections of the human, environment and sustainability. Compared with other sectors, however, access-based fashion consumption has grown significantly over the past year, particularly in the UK. Access-based fashion allows consumers to temporarily access fashion items without ownership and includes renting, borrowing and co-ownership. The purpose of this presentation is to examine the state of access-based consumption in light of the current global situation and the influences of access-based consumption on consumers’ lives. By undertaking a review of existing relevant literature on access-based fashion consumption, this presentation addresses scholarly research published between 2016-2020 in business, marketing, sociology and fashion journals. Three main themes emerge from the review: (1) the development of access-based fashion and its various business models; (2) the role of access-based fashion in people’s lives; and (3) how access-based fashion consumption contributes to sustainability. This presentation seeks to contribute to sociological research by systematically reviewing existing literature and their relevance to understanding access-based fashion as a sociological phenomenon. At the end of this presentation, potential pathways to future research on access-based fashion consumption are proposed to call for attention in this field.

## Families and Relationships – Special Event

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**FAMILIES AND COMMUNITY IN THE TIME OF COVID, FINDINGS FROM ARGENTINA, CHILE, PAKISTAN, SWEDEN AND THE UK**

*Katherine Twamley, Humera Iqbal, Charlotte Faircloth*  
(University College London)

In this panel we will report findings from the International Consortium of the ‘Families and Community in the Time of COVID’ study. This research investigates the challenges experienced by families with children during the COVID-19 pandemic using longitudinal in-depth qualitative methods. Data collection spans from May 2020 to the present, and draws primarily on digital diary data and interviews. In this special event, we will present findings from five of the ten countries in the study focusing on how everyday family life and family practices have been impacted by social distancing measures in the respective countries. The selected countries represent very different experiences of the pandemic, including Sweden where no lockdown was initiated, through to Argentina which had the longest and strictest lockdown in the world. The countries also hail from majority and minority world countries, with different cultural, economic and political contexts. Through this comparative lens, we unpack how the social context, as well as participants’ access to various forms of capital (such as that determined by socio-economic class as well as age and gender), shape the means by which individuals respond to a public health crisis and the resulting impacts on family life and relationships.



### **Social imaginaries of the Covid-19 pandemic in Chile**

*Germán Lagos\**; *Daniela Leyton\**; *Mauricio Sepúlveda\*\**; *Jorge Iván Vergara\**  
(\*Universidad de Concepción, Chile \*\*Universidad Diego Portales, Chile)

The presentation aims to reconstruct the social imaginaries of Covid-19 in Chile in the two societal levels distinguished by Jürgen Habermas: life world (Lebenswelt) and social systems. We raise the hypothesis that: 1) in a complex society like Chile, several social imaginaries coexist at both life world and social systems; 2) the pandemic's crisis is overdetermined by the mass political mobilization initiated in September 2020, one of whose main features is a profound scepticism towards the State, its policies and the neoliberal economy. We seek to identify how social imaginaries of the pandemic confront/deal with both process and crisis: the political and the health crisis, which are also necessary related without subsuming each in the other. For this aim, we identify the most important issues concerning each one and unpack the similarities, differences and mutual influences.

### **Urban ethnographies: Negotiating family during Covid in Karachi, Pakistan**

*Faiza Mushtaq*, *Indus Valley School of Art and Architecture*; *Shama Dossa (Habib University)*; *Ayesha Khan*,  
(*Collective for Social Science Research, Karachi*)

The COVID-19 pandemic is producing long-lasting consequences for families in Pakistan. Although the death toll in the country is lower than expected, the twin public health and economic crises are likely to deepen existing patterns of gender inequality, transform the landscape of opportunities for youth in employment and education, and further strain the credibility of weak governance systems. We present some early findings from our study of family life in the urban context of Karachi, showing how individuals as well as households have negotiated these challenges to their well-being. One main area of focus is how young adults and adolescents within these households respond to disruptions in daily life, the demands of online schooling, loss of privacy and peer support networks, and mental health pressures. We also probe how perceptions of the value of women's work inside and outside the house have changed differently for male and female participants of the study.

### **The everyday life of families in Sweden during Covid-19: Generational and socioeconomic stratification**

*Disa Bergnehr\**, *Laura Darcy\*\** and *Annelie Sundler\*\**  
(\*Linnaeus University, \*\* University of Borås)

Sweden has been (in)famous for its public health recommendations during Covid-19, with no lock down and, compared to its Nordic neighbours, an initial high number of deaths. Visiting elderly people in care homes was not allowed for six months, and it was strongly suggested, until recently, that those over 70 years of age self-isolate. Preschools, primary and secondary schools have been running as usual, while upper secondary schools changed to distance education for three months during spring 2020. Thus, apart from restrictions in physical contacts with, and support from, older generations, everyday life has been close to normal for many children and parents. However, the social and economic implications of the pandemic appear to have affected mainly families in disadvantaged areas. The present study examines generational and socioeconomic differences in children's, parents' and grandparents' experiences of life under Covid-19, and the consequences of these for family relating.

### **'Covid Labour' experienced in everyday family practices in the UK**

*Katherine Twamley*, *Charlotte Faircloth*, *Humera Iqbal*  
(*University College London*)

Drawing on qualitative longitudinal data from 38 families in the UK, this paper discusses the extra everyday labour which families experience in going about their daily lives during COVID-19. Much attention has been paid to the added care and housework which the pandemic provoked once childcare institutions were shut. In our in-depth study, we found an important aspect of added labour has been overlooked by scholars – we call this Covid Labour. Covid Labour entails the extra labour involved in everyday tasks or practices, as individuals and families attempt to deal with the repercussions of the pandemic. It involves four elements: Risk assessment; Consultation; Research; and Resources. We discuss the details of Covid Labour, and how socioeconomic resources impact how different families experience of it.

## Lifecourse

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### **Re-imagining evaluation in youth work and beyond**

*Louise Doherty*, *Tania De St Croix*  
(*Kings College London*)

'Rethinking impact, evaluation and accountability in youth work' is a three-year qualitative study (ESRC ES/R004773), seeking to investigate how impact measurement tools and processes are experienced and enacted by young people and practitioners in youth work settings. We focus in particular on 'open youth work', a practice of informal education that takes place in youth clubs, community settings, and on the streets. In this presentation, we argue that open youth



work practice is distorted by inappropriate monitoring, evaluation, and accountability techniques and that these imposed methods neither capture nor reflect the depth of youth work as a practice, or fully illustrate its impact on the lives of young people. Drawing on participant observation in eight youth work settings, alongside interviews and focus groups with over one hundred young people, youth workers and managers, the paper argues that youth work is rich in remarkable examples of impact emerging from 'everyday' practice. Yet the accountability mechanisms encountered reinforce incongruent measurement tropes, and shape practice in a neoliberal image (Ball, 2003). We argue that evaluation must be more holistically rooted in the needs and realities of practice, through an anti-oppressive approach that creates the conditions for young people to flourish. The need to re-imagine evaluative methods and processes that are anti-racist, anti-oppressive and democratic presents a challenge for both youth workers and researchers. This opens a space for dialogue and exchange of ideas between youth work practice and creative, ethical research methodologies that may nurture more innovative, sympathetic and grassroots narratives of practice.

### **Austere Conviviality: Theorising 'Ordinary' Youth in Transition during Austerity**

*Isaac Hoff*

*(University of Leicester)*

Drawing on ethnographic data from my PhD thesis, this paper will present the concept of 'Austere Conviviality'. This will draw together the 'cultural' and 'transitions' approaches to young people, showing how the two shape and contour one another in ongoing ways during austerity. In doing so, I will critically show how young, white, economically 'middling' men simultaneously draw upon their relative privilege, whilst suffering from inequalities that prevent them from attaining the normative markers of adulthood. This will show how culture, economy and temporality are mediated in 'ordinary' lifestyles and how imagined futures embedded in normative adulthood allow for a future to be aspired to and actively worked toward even if the material realities of achieving this is much harder to do. By taking this critical approach, I will show how for an 'invisible' taken-for-granted social location that there is active work required to align to values they may be assumed to share automatically. I will also demonstrate how there are seeds of resistance within this grouping to the dominant cultural politics of austerity, but that these are latent and often unspoken as a form of politics. Finally, I shall argue that this form of conviviality can justify inequalities because it is a way of balancing leisure and transitions to adulthood that renders this grouping invisible in contrast to more marginalised young people.

### **Low-income teenagers' experiences of living in a mixed-income neighbourhood and its influence on their wellbeing**

*Rana Khazbak*

*(London School of Economics and Political Science)*

This study explored experiences of low-income teenagers whose inner-London council estate has been demolished and transformed into a mixed-income/tenure neighbourhood. The new sociology of childhood principles, and the capability approach were utilised to explore with participants their own definitions of their wellbeing and understand how the latter is influenced by living in their redeveloped area.

Participatory and ethnographic methods were used. About 75 participants were involved in the study, 39 of which were young people (12-19 years).

Young people's freedom to take advantage of neighbourhood improvements to enhance their wellbeing is restricted. A number of their valued capabilities are constrained, including social status and respect, material wellbeing, belonging, autonomy, safety, emotional and mental wellbeing, and freedom to play. To them the regeneration highlights the social divide between them and the more affluent households that moved into the area. They are being dispossessed of their homes, neighbourhood, community, memories and history. The prejudiced views of low-income and BAME teenagers means they are actively being excluded from the new spaces created by the regeneration. Their lack of genuine participation in decision-making contributes to their feelings of powerlessness and alienation in their area. Inequalities between higher and lower-income households cause resentment among participants. While they have new housing, they are still exposed to violence, lack work opportunities and their families experience worsened material wellbeing from higher housing expenses. Finally, the money oriented nature of such development puts the needs and tastes of higher-income families as the priority by local service providers.

## Medicine, Health and Illness

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### **Fit for the future: New approaches to social research of health and illness**

*Priscilla Alderson*

*(University College London)*

Malcolm Williams criticised sociologists for pursuing disconnected directions, like an orchestra of soloists. They work as if their own method is self-sufficient, stand-alone and compensates for the failings of all the others. They lack a cohesive intellectual division of labour. If sociologists disagree on the basics, how can anyone else to take their research seriously? Social researchers have been notably missing from SAGE, the mass media, and policy and public debates.

Critical realism offers coherent ways to coordinate the soloists. It combines contrasting social research paradigms, such as positivism that mainly measures and interpretivism that mainly describes, into a larger three-level framework of analysis. This includes real unseen causal influences that help to explain society.

To coordinate analysis of all aspects of social life including the political, economic and moral, critical realism provides a four-part framework: physical, interpersonal, social structural and inner being. It traces unity though not uniformity between the social and life sciences, to promote the interdisciplinary research needed to address such problems as pandemics and the climate crisis.

Critical realism works with interactive dialectics to resolve confusions between common dualisms: thinking/being, structure/agency, fact/value, fact/perception, macro/micro, local/global, social/natural. Its four stage dialectic provides methods of analysing research about time-sequences, cause and effect, emergence, transformative change and the future. Critical realism offers theories relevant to all social research topics and methods.

Details about this session can be found in *Critical Realism for Health and Illness Research: A Practical Introduction*, P. Alderson, 2021, Policy Press.

### **Making futures in a hush: Socio-political secrecy within the Iranian egg donation landscape**

*Tiba Bonyad*

*(University of Manchester)*

Iran is the Muslim country leading on all forms of assisted reproductive technologies (ART), including gamete donation and gestational surrogacy which are widely practised among involuntarily childless couples (Abbasi-Shavazi et al., 2008). In this assisted reproductive landscape, egg donation is the most sought-after method among all forms of donor conceptions (Abedini et al., 2016). Despite its relative popularity, this technology is exercised in an intersection of gendered socio-cultural structures and the absence of any straightforward law. In this paper, I aim to illustrate how uncertain social spaces of ARTs are constructed through a 'public secrecy' (Taussig, 1999). Following Michael Taussig's concept of the 'public secret' as a grid of social formations and power relations, 'that which is generally known, but cannot be articulated' (1999, p. 5), I propose to examine possible venues on how secrecy is implemented by biopolitical actors of AR system to reproduce and render the contemporary and future cultural imaginaries of Islamic kinship while renegotiating women's reproductive rights/ commodities in juxtaposition with technology and the patriarchal state. I will build my argument based on my fieldwork in two IVF clinics in Tehran, Iran, as well as thirty-five interviews with medical staff, egg donors, and female recipients in 2019.

### **Re-thinking the relationship between food insecurity, health and social isolation**

*John Mckenzie, David Watts*

*(Rowett Institute, University of Aberdeen)*

Food insecurity is a social issue in many high-income countries and governments, including Scotland's, have policies aimed at reducing it. Current research focuses on the detrimental impacts that food insecurity can have on health and social networks. Based on qualitative interviews with fifty-five food insecure adults across Scotland, we will contend that the relationship between food insecurity, health and social network is more complex.

This paper will argue that poor health and social isolation can be both a cause and consequence of food insecurity. However, it will also demonstrate that: poor health can provide a path out of food insecurity through an increase in welfare benefits; and that coping with food insecurity can provide access to new social networks (e.g. in the social services and foodbanks) that can provide opportunities (e.g. employment) towards greater food security and an improvement in mental and physical health. However, those who experience the most intense levels of food insecurity over a prolonged period of time, may not have access to enhanced welfare benefits and these forms of social capital and be unable to take advantage of the opportunities they can provide.

In conclusion, it will be contended that the relationship between food insecurity and health and social networks is more complex than current literature suggest and that paying greater attention to the different ways that it is embodied and the impacts it has on the individuals who experience it is required if effective policies aimed at addressing this social inequality are to be developed.

### **The rising importance of education for subjective wellbeing across cohorts**

*Alexander Patzina*

*(Institute for Employment Research)*

This study analyzes cohort variation in education-specific life course patterns of subjective wellbeing (i.e., life satisfaction, health satisfaction and income satisfaction). Predictions regarding the development of the education-specific life course differentials draw on empirical findings from health research, labor market research, and theoretical considerations from life course theories. Drawing on this body of research, the study hypothesizes finding increasing educational differences in the life course development of subjective wellbeing across cohorts; these predictions are in line with the rising importance hypothesis. The empirical analysis relies on German Socio-Economic Panel data (1984-2016, v33). The results from random effect growth curve models reveal the increasingly stratifying role of education for the life course development of life, health and income satisfaction across cohorts. Thus, the main results are in line with

the rising importance hypothesis. The increasing educational gap across cohorts is driven mainly by the deterioration of the subjective wellbeing of the low educated.

## Methodological Innovations

### METHOD, COMPARISONS & CRITICAL REFLECTIONS

#### **Survey research as a negotiated social product: Insights from a cross-national research consortium**

*Neil Kaye, Alessio D'angelo*

*(University College London & University of Nottingham)*

Whilst the technical challenges of undertaking survey research are well-established within the social science literature (Dale, 2006; Hlebec et al., 2012; Spector et al., 2015), what is often missing is a discussion of the processes of decision-making, planning and negotiation involved within and across research teams, particularly in the context of cross-national consortia.

We use our first-hand experience of one such research project - Reducing Early School Leaving in Europe (RESL.eu) - as a case study to examine the academic, conceptual and interpersonal challenges of designing quantitative surveys for comparative analysis. Funded by the European Commission, RESL.eu (2013-18) involved a consortium of institutions across nine countries and examined the complex micro-, meso- and macro-level processes that lead some young people to leave school early. The project's quantitative element comprised a baseline survey of ~20,000 students in secondary schools and a follow-up survey of the same cohort two years later.

In addition to the logistical challenges of designing survey instruments that are comparable across different cultural and linguistic contexts, we illustrate how the development of international research instruments involved a considerable degree of negotiation between researchers and teams, each bringing with them their own disciplinary, methodological and structural exigencies.

We highlight that cross-national survey research, whilst still espousing a (post-)positivist epistemology, is nonetheless imbued with subjectivity on the part of the research team and mediated through the academic structures and policy contexts within which they operate. The survey is therefore not merely a 'scientific' product, but also a negotiated social product.

#### **Precarious methods for precarious futures**

*Jacob Nielsen*

*(York St John University)*

In this paper, I will argue that in order to apprehend increasingly precarious futures sociology needs to move towards more precarious method assemblages. Drawing on 18 months fieldwork with precarious workers in London I will layout how traditional social research method assemblages hinges on practices and principles that can end up separating them from the precarious life that they set out to study.

The paper will argue that the notion that precariousness is something that exclusively belongs to specific groups that can be delineated and studied is problematic both in terms of trying to make sense of precarious lives and in terms of the political implications such approaches have for how policy problems and solutions are imagined and carried out in ways that risk reinforcing existing inequalities.

The paper furthermore questions whether traditional research methods that rely on analytic coherence; the robustness of its categories; the logic and stability of its arguments; and its ability to project a sense of strength and structural integrity that can survive the critical gaze of its peers are appropriate to make sense of a precarious world that is characterised by fragmentation, fluidity, contradictions, incoherence, instability, and vulnerability. It argues that in order to better apprehend precarious worlds we need to move away from methods that rely upon ringfenced meanings and conclusive findings and instead open up for more vulnerable and interdependent ways of making sense of the world.

#### **Decolonising Quantitative Research Methods: Teaching to Challenge Hierarchies from Data**

*Rima Saini, Nadine Zwiener-Collins*

*(Middlesex University London)*

In this paper, we explore how two, ostensibly separate initiatives—the project to mainstream quantitative methods teaching and the endeavour to decolonise Higher Education—can be effectively combined to generate a pedagogical strategy that is effective and opportune for contemporary social science curricula. In doing so, we weigh the merits and challenges of combining decolonisation and quantitative approaches to undergraduate social science teaching. Our approach is informed by several years of experience in teaching quantitative methods across Sociology and International Politics to diverse cohorts of undergraduate students at various institutions. Our starting point is the observation that the production of social data is a form of knowledge production. Equipping students to grapple with the authoritarian, hierarchical and hegemonic nature of data is at the core of our approach. We provide examples to show how this may be applied for two learning outcomes: (1) to understand the power relations that underlie knowledge production, and (2)

to describe and critically analyse social data, in secondary as well as primary forms, in the context of its biases. So, instead of teaching quantitative methods principally to attain data literacy for instrumental, often individual or institutional economic objectives we propose approaches in which data literacy is an explicit tool to critique mainstream social and political discourses in pursuit of broader social justice aims.

## Race, Ethnicity and Migration 1 – Special Event

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### THE CENTRE ON DYNAMICS OF ETHNICITY PANEL

*Jenny Hewitt, Roaa Ali, Neema Begum, Sadia Habib, Chloe Peacock, Rohini Rai, Ruth Ramsden-Karelse, Harry Taylor*

*(University of Manchester - The Centre on Dynamics of Ethnicity CODE)*

This special event will present six inter-linked papers from colleagues at The Centre on Dynamics of Ethnicity (CoDE) at the University of Manchester. The papers explore how ethnic inequality manifests itself, and is experienced, by ethnic minority people in multitudinous ways. Specifically, we explore how this is reproduced in a number of areas: health inequalities, limited empirical data, lack of diversity in the arts, mis-education, through the legitimisation/ contestation of statues, and racial misogyny.

The panel presents initial findings from ESRC-funded research, examining opportunities for institutional change. Two of the papers explore how a lack of data and understanding can shape ethnic minority people's access to resources, in health (Hewitt) and through the absence of data (Taylor). Three papers explore arts representation, activism and education respectively, by examining; the lack of diversity in creative industries (Ali), significance of statues (Peacock & Ramsden-Karelse), and critical steps needed to address issues of ethnicity and decoloniality in education (Rai). The final paper analyses the under-representation of ethnic minority women in UK local government, and the intersection of racial misogyny experienced by female, ethnic minority local politicians (Begum & Sobolewska).

The panel, therefore, presents a thoroughly researched overview of the impact of structural inequality and how it affects ethnic minorities in relation to these research areas, against 2020's backdrop of COVID-19 and Black Lives Matter. By doing so, the panel addresses ways in which ethnic inequalities persist and are reproduced, both socially and institutionally in the UK, and presents evidence-based recommendations for moving forward.

*Chloe Peacock*

*(University of Manchester - The Centre on Dynamics of Ethnicity CODE)*

The resurgence of the global Black Lives Matter (BLM) movement in 2020 has ignited a public debate on the role of statues in memorialising histories of slavery and colonialism. During the past year, statues have been targeted by BLM protesters; toppled by activists; removed by governments and institutions following public pressure; and defended by legislators, academic institutions, and members of the public. Public debate and action has given rise to inquiries into historic links of slavery and colonialism and, in some cases, commitments to beginning the process of removing highly-contested statues.

This paper compares the diverse processes by which statues are contested and removed, from the toppling of Colston in Bristol to the removal of monuments to Confederate Generals in Virginia. Drawing on research across five countries (the UK, the US, Belgium, South Africa and Martinique), we will situate these processes in relation to longer histories of contestation, and analyse their national and transnational implications. By asking what happens to statues after they are removed, and how the process of removing a statue might change the dominant discourse on both the statue and the historical figure it represents, we will consider how particular process of contestation shed light on broader debates about the role of statues in legitimising and contesting politics, institutions, public space, memory and history.

*Jenny Hewitt, Maria Sobolewska, Ruth Ramsden-Karelse*

*(University of Manchester - The Centre on Dynamics of Ethnicity CODE)*

Ethnic minority older people in the UK are one of the most disadvantaged groups in terms of their health, access to health and social care services, financial security and housing quality. The racism that ethnic minority older people have faced over the life course is a fundamental reason why disadvantages are evident for this group in health, social and economic later life. Yet, there is very little research exploring the experiences of this group, to understand how discriminatory experiences over the life course have contributed to current circumstances.

The aims of this ESRC-funded narrative research project are to explore the complex structural, institutional and interpersonal factors that affect ethnic minority people across the life course, employing life story interview methods to capture how these factors have affected their identities, life chances and family members. These methods allow us to interrogate critical biographical junctures that have shaped job opportunities, access to good housing, provision of timely healthcare, and the opportunities and experiences of their wider families. Further, we will highlight how these inequalities have been exacerbated by the COVID-19 pandemic, as well as exploring how older ethnic minority people have

experienced and been involved in the Black Lives Matter movement in 2020, drawing parallels with resistance and activism that older people participated in earlier decades.

This presentation aims to discuss the significance of narrative methods used in this research study, and initial findings from the data that have been collected.

*Roaa Ali*

*(University of Manchester - The Centre on Dynamics of Ethnicity CODE)*

'Has diversity become a dirty word?', asks Janice Gassam Asare (2020). Diversity seems to have attracted a bad reputation with some referring to it, indeed, as 'dirty' (Coleman 2008). For years now, there has been a growing recognition of the ethnic inequalities in the UK cultural and creative industries. Tracking diversity in its funded organisation through annual reports since 2015, the Arts Council England found ethnic inequality to be prevalent and persistent: 11% of the workforce in national organisations in the council's portfolio were from Black and ethnically diverse backgrounds. This is despite a number of leading cultural institutions introducing action plans and policies to improve their diversity. Yet, change of the status quo seems to be minimal and in some cases static. The cultural sector remains steeped in ethnic inequality.

During a two-year research project, we found that one of the contributing factors to the slow progress in addressing ethnic inequalities is the discourse around diversity in the sector, and that there is an urgent necessity to change it. This paper explores how diversity as a language and ideology within the cultural sector has become pervasive, problematic and purposefully discursive. It aims to engage in the discourses around the motivation, or cases, for diversity be it the business case, the creative case or anti-racism case for diversity. Based on research conducted in two cultural institutions over two years, this paper explores the visibility and effectiveness of diversity policies initiatives in the daily operation of the institutions. It also examines the trajectory of diversity projects from initial funding to implementation and the afterlife of project to assess the effectiveness of these projects and identify any missing links that impede such diversity initiatives

*Neema Begum*

*(University of Manchester - The Centre on Dynamics of Ethnicity CODE)*

With a third of local councillors being female and just 7% from an ethnic minority background, this paper analyses the under-representation of ethnic minority women in UK local government. We find that representation varies among minority groups with South Asian males holding more councillor positions compared to their female counterparts while Black female councillors outnumber Black males. Using an intersectional mixed-methods approach, this paper will present findings from quantitative analysis of ethnicity and gender of local councillors as well as qualitative interviews with ethnic minority councillors and local activists. While ethnic minority female councillors can simultaneously increase ethnic and gender representation thereby 'ticking two boxes at the same time', we analyse opportunities and barriers to entry in selection and election processes, the role of institutional gatekeepers, and the intersection of racial misogyny experienced by female, Black Asian Minority Ethnic local politicians.

*Rohini Rai*

*(University of Manchester - The Centre on Dynamics of Ethnicity CODE)*

The past few years have witnessed the rise of the 'decolonial turn' in British Higher education where students, staff and activists alike have sought to challenge the political, cultural and structural legacies of imperialism, colonialism and racism that continue to operate within, and beyond, the universities (Laing, 2020). This impetus to decolonise the academy in the UK can be seen as a part of the decolonise movements that have mushroomed across the globe; and in the UK, the impetus to decolonise the academy has been shaped by the current 'crisis of race' in British Higher Education.

Among the social science disciplines, history and geography seem to stand out in terms of the decolonial agenda, not only because both of these disciplines have historically functioned as institutions of coloniality, but also because in recent times, both the disciplines have been undertaking significant critical work towards decolonisation. Drawing from qualitative interviews and focus groups among staff and students from these disciplinary backgrounds, as well as taking the case study of learned societies like the Royal Historical Society and Royal Geographic Society, this paper examines what 'decoloniality' means for these disciplines but also to academia at large, as well as examining the contours of the concept. It explores the links, the overlaps but also the potential divergences between decolonial and anti-racist works.

## Race, Ethnicity and Migration 2

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**Reflections from Two South Asian Science Novels on Postcolonial Transformations in Indian Science**

*Fabian Hempel*

*(University of Bremen, Germany)*



This presentation offers a sociological reading of two Science Novels – Amitav Ghosh's "The Calcutta Chromosome" and Manu Joseph's "Serious Men" – to explore the relationship between modern science in postcolonial societies. Informed by different standpoints from the social studies of science, literature, and Indian society, both novels, considered as products of societal self-observations, allow to rethink the multi-layered role of science in society, especially with regard to the cultural understanding of the autonomy of science and against the standard account of the advancement of modern science and society. In that regard, the presentation offers two interpretative angles on Ghosh's historical fiction about Malaria research in colonial South Asia during the late 19th century and Joseph's contemporary story of a lower-class, Dalit assistant to an upper-class, Brahmin director of a fundamental research institute in Mumbai:

1. A reading of collision avoidance as indigenous forces redirect science to preserve the local social order.
2. An intersectional reading that considers this subversion of science as an emancipatory act by local Dalits to overcome their subaltern position within both traditional and modern social systems.

In the first reading, the autonomy of science degrades into social irresponsibility; in the second, the autonomy of science is used, for right or for wrong, as a weapon against multiple structures of oppression. Based on both interpretations, both novels shed new light on the conventional view of an autonomous science as a self-evident component of the "package" of (apparently postcolonial) modern social transformations.

### **The Sound of liminality: Afro trap, Afropean soundscapes, and worldmaking in France**

*Sophie Marie Niang*

*(University of Cambridge)*

This paper explores Afropean identity in France through Afro trap and other forms of African influenced rap music. In France, postcolonial citizens are prevented from full integration into the national group because "Frenchness" is racialised as white. Afropean citizens therefore find themselves in a liminal position, which leads them to engage in world-making practices in order to claim this liminality. Viewing Afro trap as an example of such a practice, I ask what can be learned about Afropean experiences from listening to the sound of this music, and taking it seriously.

Using a combination of musical analysis, focused on sound, and autoethnography, I argue that this music makes various interventions in public discourses about identity in France. By drawing both from African and Western musical traditions, Afro trap celebrates and (re)produces the unhyphenated aspect of Afropean experiences. Moreover, because this music is created by young, often marginalised Black men, it intervenes critically into an exclusionary public discourse, enabling new, complex iterations of Black masculinities and life in the quarters to emerge. Studying it

### **Toppling Colston, Translating Cultural Objects**

*Meghan Tinsley*

*(University of Manchester)*

Statues are ambivalent cultural objects carved in stone. The recent and ongoing wave of activism surrounding statues that commemorate slavery centres on the contested meanings of the material. This paper delves into the relationship between materiality and meaning, asking: How do statues embody racism? I argue, drawing from actor-network theory, that statues are assemblages whose meaning lies in builders' intentions and in audiences' interpretations, as well as their physical form, their location in public space, and their relationship to cultural and educational institutions and texts. When institutional racism pervades these human and non-human actants, statues of slaveholders embody racism. Whilst this argument seems to foreclose the possibility of material objects taking on new meanings, it offers hope for processes of translation. That is, the alteration of their physical form can transform racist statues into embodiments of anti-racist resistance. To illustrate this argument, I consider two case studies: the recently toppled statue of Edward Colston in Bristol, and the graffitied statue of Robert E. Lee in Richmond (US). I consider how various actants understood the meaning of each statue, and to what extent its meaning was translated through the altering of its physical form. I conclude by considering how this argument may open up new possibilities for bringing together cultural sociology and the sociology of race and ethnicity.

### **Sounds of Aliyah: A Sonic Inquiry into Diaspora Identity and Migration Through Soundscape Composition**

*Carter Weleminsky*

*(Goldsmiths, University of London)*

This presentation discusses a sonic inquiry into contemporary experiences of human migration, focusing on Anglo Olim (English-speaking Jewish diaspora immigrants to Israel), that used interdisciplinary soundscape composition as its primary method. This research is opportune, given the lack of scholarship utilising sound to explore diaspora identities. Judaism has an enduring and significant historical connection to oral traditions. Many diaspora groups share this connection, carrying language, stories and sounds with them on their journeys. This project reflected on how this movement can produce fluid, hybrid identities and how soundscapes are a unique way to explore them. The project spanned a 9-month period of living in Israel as a diaspora Jew, becoming both an insider and outsider to the world of Anglo Olim, which created an opportunity to reflect on the impact of studying communities that connect to the researcher's own identity. This personal connection enabled a complex exploration of wider immigrant issues pertinent to the sonic landscape of the Olim; including language, religion and carving out an Israeli identity. The presentation will share methodological insights, including extracts from the final compositional piece. The compositional process was led

by the experiences of the interviewees, blending sounds from places familiar to them, melodies and sonic symbolism that mark the seasons of the Jewish year and their own voices telling the story of their journeys. I conclude that sound studies, and soundscapes in particular, is an especially apt and rich avenue for study of diaspora identities and the migration experiences that form them.

## Rights, Violence and Crime

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### **Get yourself free: Women's journeys to remake their futures after domestic abuse**

*Janet C. Bowstead*

*(Royal Holloway, University of London)*

"I'd like to help you in your struggle to be free

There must be fifty ways to leave your lover"

Relocation – often multiple times – is a common strategy used by women trying to escape an abusive male partner. When the abuser knows so much about you, and you have connections of shared friends, family, and children, it is often necessary to escape to an unknown place – both for physical security and a sense of freedom. If there are interventions to hold the perpetrator to account, then women and children may be able to return to their local area; or even to stay put. However, tens of thousands of women and children relocate in the UK every year due to domestic abuse. Their journeys are necessarily hidden, and women may face ongoing risks if they reveal details of where they have been, or their future relocation plans. This presentation uses de-identified administrative data, which were collected during an England-wide programme of service funding, to reveal women's journeys over time and distance. Linking records shows complex journey-graphs of multiple stages between different types of accommodation and services; and reveals unique trajectories and ongoing housing insecurity. Graphs of journeys and statistical analysis on nearly 2,000 individuals will be presented to highlight the limited association of distances or places with types of journeys or demographic categories; and that there are far more than 50 ways to (try to) get yourself free.

### **Re-tangling the concept of coercive control: A view from the margins and a response to Walby and Towers (2018)**

*Catherine Donovan, Rebecca Barnes*

*(Durham University)*

This paper critiques Walby and Towers' (2018) article, in which they presented a quantitative methodology that evidences gender asymmetry in 'domestic violence crime' (DVC). Through examining issues such as harm, severity and repetition of DVC victimisation, they argue that Stark's (2007) concept of 'coercive control' is obsolete and refute Johnson's (2008) typology of intimate partner violence. However, their conclusions are based on problematic assumptions about, for example, the relative impacts of physical and non-physical violence; the usefulness of incident- rather than relationship-based understandings of domestic violence; and the focus on victim/survivors' 'resilience' and 'vulnerability' over perpetrators' motives. Moreover, their cisnormative operationalisation of sex and gender and neglect of sexuality overlooks important evidence about lesbian, gay, bisexual and/or transgender people's domestic violence victimisation. This reinforces a limited 'public story' of domestic violence and abuse and arguably creates weaknesses in feminist analyses of domestic violence that could further fuel anti-feminist, gender-neutral approaches.

### **Drawing parallels between domestic abuse and repeat reporting of hate incidents/crimes to talk about hate relationships**

*Catherine Donovan, Stephen Macdonald, John Clayton*

*(Durham University)*

In this paper we draw on the accounts of service users of a hate crime advocacy service in the North East of England to unpack the parallels that exist between those who repeat report hate incidents/crime and those experiencing coercive control in adult intimate relationships. In this study, those repeat reporting hate incidents/crime, are typically living in close proximity to their perpetrators as next-door or nearby neighbours. The perpetrators often engage in low-level hate incidents, too low to meet the threshold of a crime and which are often recast by help-providers as neighbourhood dispute or anti-social behaviour. However, over time, these incidents often increase both in frequency and violence. The impacts on those being victimised are mirrored in the accounts victim/survivors give of living with domestic abuse: increasing fear of threat to life, safety, mental health; increasing feeling of being entrapped, increasing sense of despair of being believed and/or of anything being done to end the hate relationship. The perpetrators are able to rely on their 'knowledge' of their victim/survivors, their daily routines/habits, in order to apply maximum impact of their behaviours, as well as to do so in ways that are difficult to evidence. Similarly to domestic abuse being able to leave is often the only route out of the hate relationship though this is often not what victim/survivors want. Identifying and intervening early in a hate relationship might better pre-empt escalation and provide possibilities for victim/survivors remaining in their own homes.

### **The Intersection of Domestic Violence and Covid-19: A British Case-study**

*Christina Julios*

*(The Open University)*

Following a global rise in domestic violence (DV) during the current coronavirus (Covid-19) pandemic, this paper examines the extent of the problem in Britain. It also considers the UK government's response to this unprecedented crisis, and long-term implications for service provision. Since the outbreak of the epidemic in December 2019, the World Health Organisation estimates that over 42 million cases and 1.1 million deaths have been reported worldwide. The unabated spread of the virus has seen countries implementing extraordinary restrictive measures, with lockdowns and social distancing becoming the norm. As a result, new unintended consequences such as loneliness, isolation and mental health risks have emerged. One of the most stark effects of Covid-19 is the global rise in DV, with many countries reporting large increases of between 25% and up to 50% in cases and helpline calls. In Britain alone, the charity Refuge reported a 700% increase in helpline calls in a single day. As vulnerable victims often remain 'trapped' at home with their abusers, the UK government has launched various public policy initiatives such as the Home Office's #YouAreNotAlone online campaign, and the provision of a £2M bolster for DV helplines. Given the chronic erosion of support for specialist DV services, and the contested Domestic Abuse Bill before Parliament, many see Covid-19 as exposing a deeper lack of commitment to the DV question. Drawing on an intersectional feminist perspective, the paper raises serious questions about the future shape of DV provision in this brave new world.

## Science, Technology and Digital Studies 1

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### **In Technology We Trust? Complexity and uncertainty in the turn-to-digital amidst disproportionate COVID-19 impacts on pregnancy and maternity**

*Ranjana Das*

*(University of Surrey)*

Reflecting on fieldwork with perinatal women (pregnant women and new mothers) conducted during the spring lockdown in England in 2020, this paper nuances the roles and expectations which have come to be held of the digital turn amidst the COVID-19 pandemic. The pandemic has been disproportionately impacting, amongst other areas, pregnancy and maternity, as a series of lockdown measures left formal and informal in-person support networks suddenly disrupted. Amidst a turn to digital for numerous services, it appears, unsurprisingly from the fieldwork, that despite many benefits, the role of technology in this context has been complex, as contexts of use, maternal practices, literacies, and the nature of perinatal support required deeply shape the role technology can play amidst blanket lockdown restrictions. Amidst findings which reveal broader gendered imperatives during COVID-19 on perinatal women to mother intensively and inseparably from fetus/infant in the face of a novel virus, heightening anxiety at the same time as social support was curtailed and reduced, the role of virtual and remote support was, at best, complicated. The paper treats these complexities around the digital in two broad strands - the strengthening of strengths and the non-addressing of weaknesses and the plea for in-personness in a digital-by-default everyday. The paper concludes that there is an urgent imperative to make a persuasive case for maternal wellbeing (distinctly from being grouped in with fetal/infant welfare) during and after the pandemic, in a way which embeds the digital into the strengthening of in-person and offline provision.

### **Remaking blood: Anticipation and assetization in big tissue futures for human blood cell production**

*Neil Stephens*

*(Brunel University London)*

Healthcare systems around the world rely upon blood donation to support a variety of medical procedures, to help address disease and injury. This given, the supply of sufficiently high quality blood poses logistical challenges for those involved. One proposed solution is the development of a diversity of 'cultured blood' products, which use bioreactor systems to grow human blood cells under controlled conditions, with ongoing work producing both red cells and platelets. I analyse the topography of this emergent technology by drawing upon interviews conducted with researchers leading the companies and university labs developing this work. I will articulate the politics of these technologies, as their developers navigate issues of personalisation and universality - both of which are presented as areas of strength - and the tension of nearer and further likely achievements across which cultured blood is situated within a promissory cascade of potential futures. Through this, I will explore the potential assetization of human blood, as specifically configured networks of human cells, anticipated market conditions, and bioreactor technology, are positioned to leverage sustained value from the supply of cultured blood and the systems that support it. As such, I will show how cultured blood represents a distinct intervention into the existing market structures of established tissue economies.

### **'Harnessing the little white cells': Tracing practices of immunity in cancer**

*Julia Swallow*

*(University of Edinburgh)*

This paper presents a Wellcome Trust-funded project (2020 - 2023) exploring immunotherapy as an emerging biotechnology in the treatment of advanced cancer. Immunotherapy has been heralded as the 'fifth pillar' of cancer therapy after surgery, radiotherapy, chemotherapy and genomic medicine, and two specific types have emerged in clinical practice and/or are being tested as part of clinical trials in the UK: checkpoint inhibitors and chimeric antigen receptor T-cell (CAR T) therapy. Hope for 'cure' has (re)emerged in scientific and clinical discourse surrounding these treatments as they have the potential to extend progression free survival for patients with previously intractable cancers, and yet clinical concerns have been raised regarding long-term treatment side-effects and toxicities, and predicting response and prognosis. Drawing on ethnographic methods including observations of virtual consultations, the project explores how these therapies are applied in practice, their impact on patients' understandings and experiences of cancer, and how they're (re)shaping understandings and experiences of the body that produces cancer. In doing so, tracing the material practices and handling of immunity across clinics, and the work required of patients experiencing these demanding treatment practices when faced with living with advanced cancer for longer, including managing uncertain futures. Grounded in STS research on the social, cultural and biopolitical significance of how the immune system has been understood and imagined, the project extends this work by exploring the social, cultural and experiential significance of the mobilisation of the patient's own immune system as 'weapon', or 'saviour', in the long-term treatment for their cancer.

## Science, Technology and Digital Studies 2

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### **Designing economic sustainability through technology in a scarce resource and hostile environment: a design pre-study of green community living feasibility in Wales**

*Dennis Chapman*  
(Coventry University)

Despite the short-term effects of Covid-19 and political conflict nationally and globally, the planning for a future in which the Earth is no longer providing the requisite abundance to feed the unsustainable supply chain currently in existence, in particular, in regards to the energy, agricultural and transportation industries, has not yet been fully considered. Although progress is being made in all industries toward efficiency--with energy production in the UK going 100% carbon neutral over the next decade--the culture of living, that is, the design of our lives must come together to construct a future in which the unsustainable excess and waste demanding frantic production are no longer an option, as cultural change has come too slow to prevent the worst of climate change already occurring. Such a move requires thinking in completely new ways of culture and society, in particular designing regional, agile economies capable of generating sustainable wealth through technology implementation. This paper is the pre-study of designing this future--with a science and technology emphasis--envisaging a future grid of sustainable communities located in Wales whose main export would be surplus energy and IT insourcing.

### **Experiencing time in the digital anthropocene**

*Audrey Verma*  
(Newcastle University)

This paper considers the temporal dimensions of environmental loss as captured on social media. Drawing on ethnographic fieldwork intended to inform the broader question of what it means to be human and a citizen in the digital anthropocene, this paper compares two case studies. In the first case - an exhumed cemetery-turned-birding hot-spot slated for residential development - loss was a foregone conclusion protracted over decades, with a large part of the experience since 2012 lamented and logged on Facebook. In the second case - a coastal dune habitat with multiple environmental designations facing a golf course proposal - loss was and still is a potential scenario, one that has been and continues to be discussed online in 'future conditional' terms. Two related implications from these findings are discussed: Substantively, digital platforms hold the capacity to delineate newer practices of environmental advocacy by facilitating collective witnessing over years. Methodologically, in capturing a depth of social accounts and ecological documentation that may complement the breadth of the geological record, the digital holds a particular stratigraphic potential for the anthropocene.

### **Modelling controversies: Remaking social futures in climate change assessments**

*Laurie Waller*  
(University of East Anglia)

Recent debates in digital sociology have focused on the roles of complex computational models play in social research and challenges involved in making models of social processes accountable. This presentation will explore how the analysis of "modelling controversies" might contribute to methodological and theoretical developments in digital sociology. I will focus on a series of controversies about the roles computation models play in co-producing knowledge about climate change, technology and society. At the centre of these controversies are so-called "negative emissions technologies" (NETs) that feature prominently in the integrated assessment modelling of the Intergovernmental Panel

on Climate Change (IPCC). Both modellers and policy analysts have argued that the IPCC's models rely too heavily unproven NETs for future removals of atmospheric greenhouse gases in order to mitigate climate change risks. The presentation will discuss some findings from a study using digital methods to map debates about two NETs, afforestation and bioenergy with carbon capture and storage. I will show some "issue mapping" visualisations, based on digital traces from Twitter, that were used in interviews with a group of interdisciplinary researchers assessing the feasibility of these two NETs and discuss the role that different platform metrics and styles of visualisation can play in making issues visible. The paper will offer some reflections on the potential for developing modelling techniques in digital methods research and how controversy analysis might contribute to making the social futures projected in climate change assessments more accountable to the publics they concern.

## Social Divisions/Social Identities – Special Event

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### **Imaginations of (future) citizenship**

*Anne-Marie Fortier  
(Lancaster University)*

One thing that the pandemic sheds light on is the ingrained inequalities of citizenship as we witness the closing of borders, the importance of visa status, of residency, of living conditions, and the disproportionate effects of the disease on indigenous and racially minoritised citizens. The pandemic reminds us how minoritised and disenfranchised citizens find themselves chronically in the 'waiting room of citizenship.' Extending from Dipesh Chakrabarti's idea of the 'imaginary waiting room of history', the waiting room is used here as a heuristic device to examine how citizenship takes place, takes time and takes hold in ways that conform, exceed, and confound frames of reference laid out in policy and theoretical understandings of citizenship. Drawing on a study with migrants seeking British citizenship and state intermediaries tasked with implementing naturalisation measures and policies, this paper presents scenes from 'life in the waiting room' that reveal the uneven access to imaginations of future citizenship. While the study was conducted before the pandemic, it sheds light on the how citizenship is, and always has been, uncertain.

### **COVID Time and the Asset Economy**

*Lisa Adkins  
(University of Sydney)*

The COVID pandemic has provoked predictable claims that we are now experiencing a distinctive temporal universe. In this universe, suspension, pause, deacceleration, stretch-out and the collapse of the future are all claimed to prevail. These latter experiences are, however, leitmotifs of the sociology of time and elsewhere have been understood to represent more generic experiences of time in late capitalism. Drawing on both the sociology of time and my recent work on asset-based inequalities (Adkins et al, 2020), in my contribution to this panel I will suggest that, instead of a break or rupture with pre-pandemic time, the pandemic has in fact made the distinctive temporal experiences of the asset economy explicit. I will focus in particular on the temporal experiences of the struggle for liquidity where survival turns on 'buying time'.

### **A Day at a Time: Imagining the future in the time of the coronavirus pandemic**

*Rebecca Coleman and Dawn Lyon  
(Goldsmiths, University of London, University of Kent)*

Time is central to the unfolding of the pandemic and COVID-19 has changed time as we know it, in ways that are both prosaic and extraordinary. The temporal organisation and experience of everyday life and social relations have come into view for reflection and debate. Everyday examples of waiting, queuing and rushing demonstrate how infrastructures of time can themselves quickly unravel and be reorganised. People are grappling with what the temporal instability of the past months means for the present and how they inform or inhibit imagined futures. In this presentation, we share the preliminary findings of our collaboration with the Mass Observation Archive to investigate the structure and experience of time in the pandemic. Our project, A Day at a Time, asks how people are experiencing, making and remaking time in light of the imposition/lifting of lockdowns at the local and national level, social distancing, new patterns of work and care, and illness and bereavement in households. Our 'Directive' asked the Mass Observation panel of diary-writers to document first-hand how they are sustaining and making new everyday rhythms and routines, especially in relation to the household; the role of media, technology and material devices in the structuring of time; and the experience of speed, suspension and other forms of waiting. In a context where the nature, scale and pace of change can render individuals passive and reactive, we are particularly interested in the different ways in which the future is being imagined and we explore how the disappearance of strong temporal markers for many has given rise to new relationships to material and technological objects and devices for planning, anticipation, and structuring time.



## Sociology of Education

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### **“Si yo quiero, lo puedo todo”: Understanding aspirations of Chilean vocational upper-secondary students in transition to adulthood**

*Alice Aldinucci*  
(University of Glasgow)

Aspirations of working-class vocational students in transition to post-secondary education life trajectories have gained significant relevance in academic debates and in policy agendas on a global scale within the discourses on ‘poverty of aspirations’ and ‘widening access to tertiary education’. Yet, in-depth analysis of the factors that contribute to determine educational and professional aspirations of socially disadvantaged young people remains under-investigated. This paper addresses this research gap by bringing youths’ perspectives and experiences to the forefront of the discussion while retaining the role of structures in shaping aspirations. Given its radical market-oriented education system and extreme neoliberalist meritocratic ideology, which permeate public policy and culture, Chile constitutes an insightful case study to problematise mainstream theories that prevail in academic debates and public policy assumptions. By means of semi-structured biographical interviews to 30 upper-secondary students of a public vocational school in Chile, this research explores how working-class young people perceive and manage socioeconomic, cultural and individual resources differently which results in diverse conceptualisations of aspirations and choices. The study shows the limits of traditional social reproduction or instrumental rationality theories in explaining educational and career aspirations and choices, and it proposes an alternative perspective to interpret what young people aspire to and why. A typology of aspirations is presented according to the participants’ perception of the highest opportunities available for them after upper-secondary education. The main explanatory factors informing the different types of aspirations are presented and interpreted drawing on sociological concepts of ‘socially situated agency’ and ‘reflexivity’.

### **Impact of Habitus on International College Graduates’ Ability to Succeed in the Canadian Job Market**

*Oleg Legusov*  
(University of Toronto (OISE))

The developed countries are striving to attract international students in the hope that many of them will stay on after graduation as skilled immigrants. Canadian community colleges offer many programs that can provide international students with an expeditious way to immigrate. Small wonder that the number of such students has increased rapidly in the past decade, with students from three former Soviet republics – Russia, Ukraine, and Belarus – being among the fastest-growing populations. For most of them, the path to Canadian citizenship begins with suitable employment in Canada. Not much is known about their experiences in the Canadian labor market. More specifically, how their upbringing and socioeconomic background prepare them for work in Canada. The study seeks to address this research gap by using Bourdieu’s concept of habitus, which can be viewed as an internalized social reality that informs a person’s world view and helps guide his or her actions. Thus understanding the environment where the individuals’ habitus was formed is crucial for an assessment of their ability to succeed in the job market. In-depth interviews of 30 participants revealed that each belonged to one of three distinct age groups: “Teenagers” who arrived in Canada shortly after graduating from high school; “Young Adults” who were in their 20s and had further life experience when they arrived; and “Mature Adults” who were over 30 when they arrived, leaving behind well-established lives. Differing significantly in terms of habitus, the members of the three groups have distinctly different labor-market outcomes.

## Sociology of Religion

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### **Religious residual: investigating variations in religiosity among the unaffiliated**

*Nadia Beider*  
(Hebrew University)

One of the distinguishing features of religious life in Western Europe in recent decades has been the sharp increase in those not identifying with any religion. Nonaffiliation does not necessarily entail the absence of all religious belief and practice. Nones are by no means a homogeneous group and there are a variety of patterns of religiosity to be found among them. In order to better understand the religious characteristics that define the nonaffiliated, several attempts have been made to divide the unaffiliated into a number of subcategories based on faith or spirituality. This study analyses the phenomenon of varying religious commitment among the unaffiliated by examining the role of upbringing, and more specifically, comparing lifelong nones with disaffiliates. Drawing on data from the ISSP surveys of 1998-2018, this study assesses whether disaffiliates retain a religious residual from the faith in which they were raised. It further examines developments over time in four West European countries (France, Germany, Sweden and the UK) regarding the strength of this residual. Demographic projections suggest that disaffiliation will continue but that an increasing proportion of those who do not identify with any religious tradition will be cradle nones rather than disaffiliates. Therefore, understanding the distinct religious patterns of those who have always been unaffiliated and those who have exited

religion is crucial in understanding changes in religiosity among the nones in particular, and the general population as a whole, both in the present day and in the future.

### **Religion and Worldviews: Towards a New Paradigm?**

*Celine Benoit*

*(Aston University)*

In 2018, the Commission on Religion Education (CoRE) published a report which advocated a new vision for Religious Education (RE). In the report, the Commissioners suggested that RE should be renamed Religion and Worldviews (R&W). The name was proposed to reflect a new emphasis on personal worldviews, and a move away from the six 'world religions'. In the CoRE report, worldview is put forward as a new area of study, to allow pupils to explore the role that religious and non-religious worldviews play in all human life. This proposal has led to scholarly debate, especially pertaining to the notion of worldview, and how it should be defined and interpreted for usage in the classroom. In a multidisciplinary report, Benoit, Hutchings and Shillitoe (2020) raised several key questions regarding the epistemological and ontological nature of worldview. In this paper, I present scholarly debates about worldview, and highlight some possible concerns for the future of RE/R&W. Is RE about to be transformed? Or are we about to remake the same mistakes again? I conclude the paper by reflecting on the fact that while the future of RE is currently the object of much debate and discussion within the RE community and among scholars, the voices of children remain sorely missing. Should we, in the 21st century, continue to make decision on behalf of children and young people without consulting them? Or is it time for a paradigm change and for us to start to actively involve them in curriculum changes?

### **Evaluating Inclusive and Collaborative Journalism as a Framework for Muslim Engagement with News Media in Britain**

*Michael Munnik*

*(Cardiff University, Centre for the Study of Islam in the UK)*

The past and present state of representation of Muslims in the British news media is often hostile and harmful. If we are to remake its future, multiple tools for understanding and correcting the problem are needed. Social research on this subject has told a consistent tale, from studies in the mid-1990s through to the present: Islam and Muslims are perceived as a threat, and though Muslims are over-represented in coverage, they are under-represented as sources and as storytellers. Improving diversity in newsrooms is one measure to correct this problem (Saha 2018, Cherubini et al. 2020). But for an industry with an exaggerated majority population (Thurman et al. 2016), this cannot be the only method of redirecting the course of journalism. In this paper, I evaluate concepts taken from applied journalism studies – inclusive and collaborative journalism – to consider their potential for improving the representation of and engagement with Muslims. Inclusive journalism is a normative concept intended to disrupt policies and practices that favour established voices in journalism (Rupar 2017). Collaborative journalism identifies projects and practices that connect news organisations with competitors, state bodies, or civil society groups to enhance and extend news investigations (Stonbely 2017). Both put the onus on journalists to reflect on practice and orientations, and this makes them vulnerable to being neglected or ignored in busy, sometimes ideologically indifferent newsrooms. Yet, incentives (prestige, bigger scoops, the push of a changing journalism climate) may encourage journalists to broaden their scope and improve engagement with British Muslim communities.

### **Re-imagining Muslim identities in times of COVID-19 – A Methodological Reflection**

*Halima Rahman*

*(University of Liverpool)*

In this paper, I will discuss the dilemmas of doing insider research during the times of Covid-19 – a global pandemic. I draw upon the reflections and challenges that I, as a Muslim and British-Bangladeshi researcher have faced in the context of doing fieldwork in research sites, interactions with participants, and during the processes of data interpretation. As with many of us conducting fieldwork, resorting to the sudden change to carry out research using “alternative” methods can feel somewhat “artificial” and “out of the ordinary”. I propose that extending the multiple methods design of my research by going virtual can offer early academics, like me, new ways of engaging with innovative methods that can change the way we consider doing insider research. I reflect upon this change and my own positionality. Though having the same religious, cultural, and ethnic background can have its advantages, caution is still required to which I will discuss the complications and uncertainties that I have encountered upon the transition to online spaces. Additionally, my paper will address the research questions to explore how Muslim women’s attitudes about hijab and modesty is changing, whilst also taking into account the extent that Muslim women are also occupying “spaces” to cultivate ideas about modesty and piety. Therefore, I will further highlight how Muslim communities have used online spaces to adjust their spiritual, individual, and collective needs during the pandemic, through which I will explain how these spaces become hyper-mediated religious spaces for re-imagining Islam and Muslim identities.

## Theory

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### **Composing a material-semiotic-network practice to re-assemble hidden dis/ability and the everyday performance**

*Anita Goldschmied Z*  
(University of Wolverhampton)

My research concentrates on conditions including autism, intellectual disability and mental health. Defining conditions by diagnostic criteria tend to establish fragmentation and separation of professions, policies and services. I reconsider the everyday performances as the enactment of all the actors (humans, non-humans and objects) that constantly not only perForm and reProduce but also disSolve hidden dis/ability.

I applied Actor-Network-Theory, Latour's and Baudrillard's philosophy to develop a novel analytic and theoretical way of seeing everyday performances as assemblages. I constructed the 6D material-semiotic-network practice (details, dimensions, dynamics, dispositions, dislocations, descriptions) for noticing, selecting and ordering the material, abstract and discursive actors, the connections and the actions that might signify and compose hidden dis/ability. 6D practice is a way to see performances with all their makings that form capacities for transformation (the many things, signs and their connections).

I conclude that hidden dis/ability and everyday performances can be considered as in a constant state of transformation which, when actors are left to their own devices, composes capacities for shared cultural practices, one of the benefits giving opportunities to rethink inclusion. 6D practice dismantles long-held ideas about hidden dis/ability as it makes us continually re-evaluate where we are and what future we wish to negotiate. I offer this type of curiosity as an alternative way of seeing, not one truth and one reality but many truths and many realities.

### **Designing Activity: Re-thinking Teenage Girls Experiences of Physical Education Through New Materialism**

*Zoe Jeffery, Emma Rich*  
(University of Bath)

Within the UK and internationally there remains an issue of engaging teenage girls in school PE (Physical Education) lessons. Previous studies have employed critical activist approaches that place girl's voices as central to bringing a lasting change to PE in schools, focusing on the way in which girls navigate neo-liberal healthism discourses within their lessons and other barriers such as relationships with teachers and the PE kits. This paper considers the changes that have occurred over the past year within PE pedagogy due to the 6-month COVID 19 lockdown. It is clear that this is a critical moment for policy makers, teachers and parents to rethink what constitutes PE for teenage girls. In particular the way in which technology has taken a central role in how PE is experienced. Drawing upon affect theory as a framework for rethinking PE, this paper questions the relationships between human and non-human actors within the girl, technology and nature assemblage to reveal news way of thinking within the field. Focusing on the design of an affective methodology that enables the co-production of affective 'data', the paper aims to foreground the possibilities of what creative methods can do within a PE context. It explores how the material discursive practices of co-creation can disrupt existing knowledge and help girls reimagine their PE experiences. Shifting attention from a critical activist perspective, this paper suggests using affect theory to uncover how teenage girls' experiences are entwined in constant intra-action with matter as they move through their PE lessons.

### **Bugs in the System? Re-making UTI from Different Places**

*Eleanor Kashouris*  
(University of Sussex)

UTI is a common, but often not highly visible, condition amongst women. They are made through an array of different practices in different places. However, as the condition has arguably become a target for intervention in tackling anti-microbial resistance, the promise of remaking UTI in the clinical space has taken on additional importance. We know that some women are treated for UTI even where guidelines advise against it, on the basis of diagnostic technology and/or patient testimony. Conversely, others feel that they are under-treated when they cannot produce evidence that counts. These experiences represent a significant burden of hidden illness and intervention, where care is often dependent on patient testimony.

Sociology has a long commitment to taking patient testimony seriously but in UTI, different, highly contested, versions exist. New materialist perspectives that pay attention to the socio-materiality of the bladder itself, rather than the more exciting microbial life, help to make sense of these different positions by bringing out how people live with their bladders as a daily ecological practice. Keeping the materiality of the bladder in view even when not subject to medical intervention prevents marginalising experiences of bladder ill-health which may not involve antibiotics, bacteria, or clinicians. However, new materialist approaches have not always been explicit about their relationship to an 'older materialism.' De-centring the human risks leaving 'the human' un-interrogated. Sociological insights into oppressions humans enact upon each other are important where diagnostics are not trusted and it is instead patient testimony that makes microbes legible.

# Work, Employment and Economic Life 1

## DOING, UNDOING, REDOING GENDER

### Gender norms, performativity and fathers' use of parental leave

*Juliet Allen*

*(University of Cambridge)*

A pathway to addressing gender inequality at work and the gendered division of labour is men's greater sharing of parenting responsibility, starting with parental leave. Yet institutional constellations of social norms, workplace cultures and government policy shape which fathers are able to use leave, when they use it and the types of leave they take. Existing literature exploring fathers' use of leave tends to focus on the consequences of policy design and workplace constraints and is yet to examine the relative impact of policy norms, workplace cultures and social norms as three contributing domains. Drawing on empirical work conducted in UK, Sweden and Portugal, my research theorises parenting as performative (Butler, 1990) and seeks to understand the operation and interrelation of these three spheres of norms in shaping fathers' leave usage.

For many of the fathers I interviewed, workplace cultures were the most salient factor. Explicit and tacit judgements from senior peers were faced in the UK and Portugal, whereas fathers experienced direct encouragement in Sweden. Organisational culture and social capital clearly mediate fathers' access to leave. Furthermore, tensions between some respondents' desires to be 'good fathers' and their ambitions towards success enables conceptualisation of the 'performative breadwinner'.

Given the urgent threat presented by COVID-19 to gender equality, it is imperative to keep highlighting barriers to more equal participation in both work and care. Outlining my findings in detail, this paper argues that performativity offers important insights into work, parenting and constraints to fathers' use of leave entitlements.

### How Male Sign Language interpreters (un)do gender

*Paul Michaels*

*(Durham University)*

West and Zimmerman (1987) stated that 'doing gender is unavoidable' and Butlers work encourages us to question the formation of gender identity (1990; reissued 1999) but latterly, Deutsch (2007) requested we consider 'undoing gender'. It is from this perspective that I present initial findings from my current PhD research examining the motivations for men to become Sign Language interpreters (SLIs) and their experience in the profession. There is a growing body of research on men in predominantly female professions such as care workers, nurses and teachers. The split of male and female interpreters who took part in surveys conducted by the Association of Sign Language Interpreters and the National Union for British Sign Language Interpreters was 82% female and 17.9% male. 2017 was the first year that a figure was recorded for transgender interpreters representing 0.1% of the workforce.

Therefore, SL interpreting in the UK is a predominantly female profession. However, to date there has been very little research on what it is like to be a man working within the field, hence my current study. I conducted 25 interviews and 12 men took part in a group on Facebook and it is from this data that I speak to the general theme of the conference by presenting some of the ways in which male SLIs physically and verbally adapt when working with female co-interpreters or female Deaf clients, to attempt to undo the male gender stereotype in the workplace.

### Blokishness, Socialisation, Masculine Habitus and the Communication Industry in England: Insights from Advertising, Journalism and Public Relations

*Martina Topic*

*(Leeds Beckett University)*

Studies on women in journalism have been showing for a while that women have to merge to masculine newsrooms and become blokish to succeed (Mills, 2014; 2017; Topi?, 2018). While some women can embrace masculine identities and merge into man's way of doing things, including engaging in masculine banter and doing things the way the men do, many women are unable to do this and thus fall off the ladder and end up leaving the profession. While blokishness is mentioned in papers on journalism, studies do not usually conceptualise this term, which is what this paper tackles.

I have conceptualised the concept of blokishness as encompassing communication and behaviour that comes naturally to men rather than women due to the socialisation process. I am using Bourdieu's (2007) habitus theory and the Difference Approach in feminism (Tannen, 1995; 1990; 1986; Merchant, 2012; Yule, 2006) to argue that organisations are masculine habitus where women who want to succeed have to embrace characteristics usually ascribed to men such as directness, boldness, lack of empathy, competitiveness, toughness, etc.

While this paper derives from the programme of three different projects I have designed, led and implemented since 2018, and the projects have analysed lived experiences, office culture and leadership, in this paper, I am focusing on lived experiences and masculine habitus across three industries to show how women in three industries negotiate and

manage their feminine identities and also how many women have internalised masculine habitus and thus outline masculine characteristics as desirable for success.

## Work, Employment and Economic Life 2

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### CREATIVE WORK

#### **Understanding the movement of artists across borders**

*Victoria Durrer, Aoife Mcgrath, Peter Campbell*  
(University College Dublin)

This paper shares initial findings from Co-Motion, an ongoing project charting the effect of post-conflict territorial borders on dance artists. By mixing data from a survey regarding education and professional practice and 'danced data' - participants' filmed responses to phrases associated with migration (Archibald and Gerber, 2018), we respond to a growing field of scholarship considering how dance can contribute to interdisciplinary, mixed methods research (Archibald and Gerber, 2018) as a source of knowledge itself (De Cesaro and Sharp, 2014).

Research argues that artists cross borders for work in ways that contribute to cultural, social and economic development, transnational ties and divisions, professional networks, and regional identities (Florida, 2002; Yeoh and Willis, 2004; McAndrew & McKimm, 2010). Research regarding artists as migrant workers from many countries (Markusen, 2013; Hautala & Nordström, 2019; Hansen & Nedomysl, 2009) questions the generalisability of experience and effect, indicating artists' cross border mobility varies greatly by artform and region. Research originating in dance scholarship on the topic of migration and borders has centred on the analysis of dance works (Brandstetter and Hartung 2017), the effects of neoliberalism (Burt 2017), operations of interculturalism and transnationalism (Purkayastha 2014), and community dance projects (Migrant Bodies, 2018). Co-Motion aims to contribute by highlighting the affective and embodied nature of this type of movement for work (Gill, 2014) and the policies shaping this labour (Bell & Oakley, 2015). With particular attention paid to policy in a cross border context, analysis of participants' responses raises new questions on understanding cross-border mobility.

#### **Psychic Income: Working for Nothing in the Creative Industries**

*Irena Grugulis, Dimitrinka Stoyanova-Russell*  
(University of Leeds)

Psychic income, the intrinsic satisfaction that people get from work, is used as an explanation for low pay and seen only as compensation. There is little understanding of what constitutes psychic reward, nor of how, or whom, it benefits. This article challenges that. Psychic rewards are positive attributes in their own right. They are also variable, so people can be exploited psychically just as they may be exploited financially. Drawing on detailed qualitative research with 86 interviews and 3 months of ethnographic participant observation, into film and TV production this article combines the idea of psychic reward with the realities of individual bargaining power. Creative and interesting work were important, but it was the established professionals who were most capable of negotiating for creativity. Novices experienced exploitation, those developing skills found work intensified, and established professionals negotiated for earnings and creativity. All were prepared to accept low (or no) pay for a 'good credit', but most of the positive aspects of psychic reward were reserved for established professionals. This is an important finding since it counters traditional economic studies where psychic reward compensates those 'underpaid'. Here it was the established professionals who gained most in terms of both financial and psychic rewards.

#### **Creative placemaking and the cultural projectariat: Artistic work in the wake of Hull City of Culture 2017**

*Charles Umney*  
(University of Leeds)

The labour of cultural workers is often used to bolster cities' "placemaking" efforts (i.e. their attempts to rebrand as cultural hubs in order to attract investment). We know that cultural work is often insecure and poorly remunerated. But to date, sociological studies of cultural work feature two limitations. 1) A tendency to apply concepts like "precarity" in a blanket way which neglects variation and class fragmentation within local cultural economies. 2) A tendency to ignore the role of the state in shaping the conditions of cultural work. I address these questions by examining the experience of cultural workers in the wake of Hull City of Culture 2017. I show how the need to rapidly assemble an organisational infrastructure in Hull to absorb a sudden influx of public and private funds led to important shifts in conditions facing the "cultural projectariat" in the city, and their fragmentation into new hierarchies. I chart the emergence of new opportunities for some and intensified competitive pressures on others. These nuances are lost when we focus on stretched terms like precarity as an exercise in classification for the sake of classification. I also argue that the ability of large-scale interventions like City of Culture to lastingly improve working conditions in arts and culture is undermined by the market-facing imperatives embedded in wider UK cultural policy and its notions of cultural value, considering some alternatives.



**Precarity and second job holding in the creative economy: Evidence from the Labour Force Survey and Understanding Society**

*Orian Brook, Giuliana Giuliani*  
(*Edinburgh College of Art*)

Research on the precarisation of work often overlooks the phenomena of multiple job holding, that is, the case of workers holding more than a job at a time. In this study, we examine the motivations and work trajectories of individuals with second jobs, focusing on the cultural and creative economy. This is a sector that is well known for the high levels of precarity and number of second jobs.

Using data from the Labour Force Survey and Understanding Society in the UK, we first examine the extent of the phenomena, and describe the nature of first and second occupations. Secondly, we identify three ideal career-types for individuals having second jobs, based on the nature of main and second occupations. Thirdly, we analyse and compare the individual and occupation characteristics of people having second jobs and contrast them with individuals with one job, drawing conclusions on the motivations for having second jobs. Finally, using longitudinal data, we show how individuals move between different types of careers over time.

The findings contribute to our knowledge of the phenomena of dual job holding, showing the different motivations and potential consequences for the careers of individuals working second jobs.