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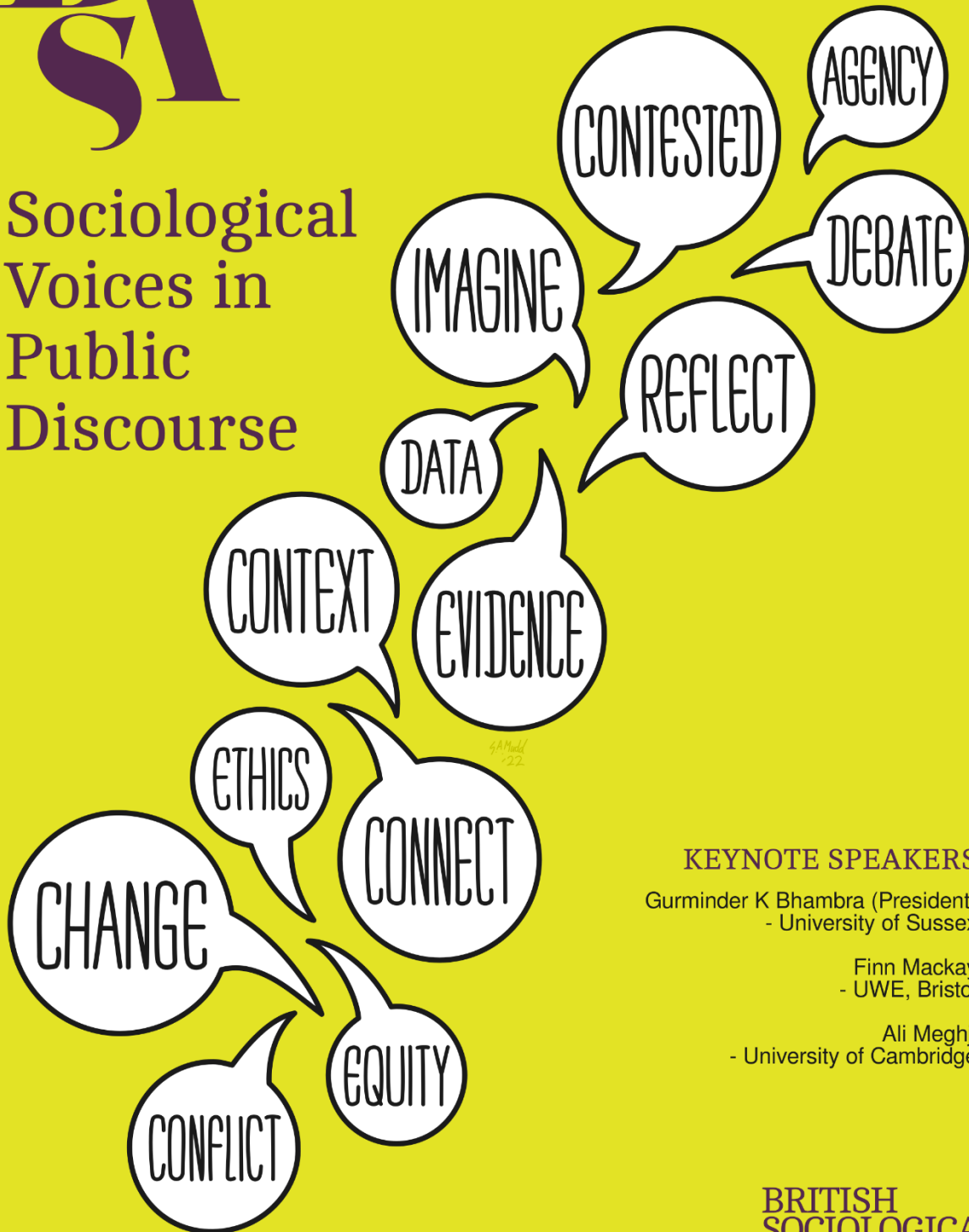
Sociological Voices in Public Discourse

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

CONTESTED

AGENCY

DEBATE

IMAGINE

REFLECT

DATA

CONTEXT

EVIDENCE

ETHICS

CONNECT

CHANGE

EQUITY

CONFLICT

KEYNOTE SPEAKERS

Gurminder K Bhambra (President)
- University of Sussex

Finn Mackay
- UWE, Bristol

Ali Meghji
- University of Cambridge

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BSA Annual Conference 2023
Sociological Voices in Public Discourse

Abstract Book
Wednesday, 12 April 2023

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PAPER SESSION 1
09:00 - 10:30

Culture, Media, Sport & Food 1 - Room 2.220

The Sociological Voice in Investigative Research on Football and Corruption: Access, Impact, Ethics

Alan Tomlinson
(University of Brighton UK)

In this presentation I draw upon several decades of research into the history and sociology of FIFA, the world governing body of football, undertaken both individually and in collaboration with John Sugden. In particular, I focus upon the challenge of producing research findings that are communicable to wider audiences and constituencies beyond the academic sociological community, as well as meeting the rigorous criteria of sociological theory and method. Inevitably, this entails reflecting upon issues of access, impact and ethics in the employment of a range of sociological voices, modes of address and ways of writing.

In order to research forms of organisational power in bodies such as FIFA the question of access is an initial challenge. How does the investigative researcher establish their approach to gain access, whilst simultaneously preserving their independence? What levels of the organisational pyramid are likely to respond to an independent, relatively unknown researcher? Several examples of how access has been gained, and sustained, are covered.

The impact of sociological research – deified by the UK's REF (Research Excellence Framework) requirement to generate Impact Case Studies, and by impact-conscious funding bodies – is on the sociological agenda like never before, and I present examples of how particular modes of writing and broadcasting have been vital to the dissemination of findings concerning corruption at the highest levels of FIFA.

A final focus raises inevitable questions concerning the ethics of investigative research and its relationship to established professional ethical codes, including those of the journalistic profession.

"Legendary sports radio engineered for confrontation": The Construction of Masculinities in the Contemporary UK Sports Media

Matthew Brennan
(University of Leicester)

talkSPORT is a UK-based sports radio station, which, since its inception in 2000, has cultivated an anti-establishment, masculinist culture. Recent societal changes, however, have seen increased diversity amongst presenters and contributors within the sports media. talkSPORT has embraced these changes to a limited degree, increasingly featuring contributors who do not conform to the historically predominant 'white male' profile of the station.

Whilst the increasing presence of female and ethnic minority contributors has led to complaints of (pejorative) 'wokeness' amongst the station's online audience community, the impact of these changes upon the construction of masculinities on talkSPORT is unclear. This paper therefore poses the following questions: Which discursive constructions of masculinity recur on talkSPORT, and how may these be characterized in relation to the relative diversity of broadcasting teams?

To address this, data will be taken from two high-profile talkSPORT shows: the Sports Breakfast, presented by both male and female presenters, and featuring somewhat diverse contributors; and White and Jordan, presented by two white males. Drawing upon Connell's theory of hegemonic masculinities, and Elder-Vass' concept of discourse circles, the paper uses a Discourse Historical Approach (DHA) in discourse analysis to identify the discursive topics, strategies, and devices utilized by presenters and contributors in broadcast talk as they construct and reproduce masculinities.

The analysis thus explores the normative character of masculinities constructed on talkSPORT broadcasts by

examining the assumptions, omissions and value-judgements present in the discursive constructions formulated on these shows.

The Iron Cage of Efficiency: Analytics, Basketball and the Logic of Modernity

Matt Dawson
(University of Glasgow)

Analytics, the application of advanced statistics to sports, has expanded greatly in the last 15-20 years. This paper will focus on their application in basketball. I will argue that, in effect, the expanded use of analytics is an attempt to expand the logic of modernity into sport, an area which, for Elias, the demands of civilization had been allowed to be temporarily suspended. Instead we can see some of the key tenets of analytics - which I will explore via reference to The Mid-Range Theory, a recent book outlining analytics in basketball - to refer the modernist demand for control, prediction and efficiency. In turn, I will also explore how the critique of analytics reflects the critique of modernity offered by many, most notably in its attempt to disenchant the social world. Therefore, the case of analytics in basketball shows us that what Wagner called modernity as interpretation still has significant social purchase.

Culture, Media, Sport & Food 2 - Room 2.219

Special Event – Civil Society Elites: New Sociological Perspectives

Jon Dean, Dave O'Brien, Jayeon Lindellee, Roberto Scaramuzzino, Anders Uhlin, Jesse Heley, Sally Power, Flossie Kingsbury, Najia Zaidi
(Sheffield Hallam University)

There is growing critical scholarship concerned with how civil society may be reinforcing inequality as opposed to challenging it. Research has revealed how fields such as the charity sector, the cultural industries, or wider civil society, are commonly experienced as places of unfairness, inequality, and discrimination, or exclusive clubs, dependant on political or familial patronage. The non-monetary benefits of taking up a leadership role in civil society, such as access to cultural resources and social capital, are ripe for sociological analysis. Through philanthropic opportunities to shape public policy, to the anti-democratic tendencies of foundations, to the non-profit industrial complex, critique of the field and the role of elites within it is widespread–but should be more central to the work of sociology.

Across papers drawing on ongoing research in the UK and Europe, this panel will explore aspects of how elites shape, value, and benefit from civil society. Particular attention will be paid to 'boundary crossing' and how civil society elites connect to other sectors, and how familial privilege underpins senior roles within the charity sector and voluntary action.

This panel will consist of a short introduction and three papers:

Jon Dean (Sheffield Hallam University) will briefly sketch some of the current sociological thinking on civil society and charity, and how both can function as means of reproduction and social inequality, alongside civil society's often over-looked position within sociology's imagination.

In the first paper, Mark Taylor and Dave O'Brien (University of Sheffield) focus on the boards of directors of the UK publicly-funded arts sector. Asking whether London dominates this sector, and to what extent the cultural elite are also entangled in other industries, this paper proposes that researching inequalities in the cultural sector by focusing on the boards of directors of the sector is a fruitful direction of enquiry, illustrating both spatial inequalities and key actors in a broader network across sectors.

Second, Malin Arvidson, Jayeon Lindellee, Roberto Scaramuzzino, and Anders Uhlin (Lund University) explore elite boundary crossing – how elites from public and private sectors move into elite positions in civil society, and ask how and to what extent this influences the leadership values of current civil society elites. Drawing on data from four European countries – Italy, Poland, Sweden, and the UK, as well as the EU-level – the findings have implications for debates about power inequalities and processes of 'elitization' in civil society.

In the third paper, Amy Sanders, Jesse Heley, Flossie Kingsbury (Aberystwyth University), and Sally Power and Najia Zaidi (Cardiff University), examine elite positions of patronage within Welsh civil society organisations and the discourses concerning family and privilege that underpin senior roles. The data reveals contradictory

discourses where participants deny deriving benefits from inherited patronage roles, yet recognise privileged access to influential politicians and royalty, challenging social norms constraining overt use of using family positioning.

The panel will conclude with time for questions and discussion, and look to build a new sociological agenda for examining the role and problems of civil society and its elites.

Mark Taylor
(University of Sheffield)

The publicly-funded cultural sector is highly unequal. Audiences are unrepresentative of the communities that organisations claim to serve, and their workforces are even more so. In both cases, they are more likely to be White, highly-educated, to have grown up in a middle-class household, and to be from London. Recent analysis of these inequalities has focused on the role of decision makers. In this talk, we extend this analysis by focusing on the boards of directors of the publicly-funded arts sector, using data from Companies House and applying social network analysis techniques.

We take two emphases. First, we analyse the geographic distribution of shared board memberships in the sector. Is the governance of a broadly-distributed sector still concentrated in London: that is, are arts companies across the country ultimately being run from London? And is this more pronounced for organisations that receive public money?

Second, we extend our analysis by investigating the other companies that directors of publicly-funded cultural organisations sit. Are the cultural elite – that is, people ultimately responsible for the sector – also entangled in other industries? Who are the most central directors in this network; who are the most central companies?

We find that London is even more central to the network of cultural elites than would be expected from how public funding is distributed. The network of cultural organisations is a hub-and-spoke model: large organisations are far more likely to be connected to London-based organisations than anywhere else.

When we extend the network, we find that directors of cultural organisations are likely to be connected to other organisations in the arts, broadly conceived. We find that film funding companies are particularly relevant in this space, as are educational institutions such as universities. However, we also find that financial service institutions and real estate institutions are significantly overrepresented in the directorships held by cultural elites: these are the industries that have most concerned researchers focusing on the marketisation of the arts. The Royal Opera House is the most central organisation to the network, but the set of organisations that follow it is dominated by Limited Liability Partnerships, particularly those associated with significant tax relief policies: some of these have been subject to recent judgments by HMRC.

Overall, we propose that researching inequalities in the cultural sector by focusing on the boards of directors of the sector is a fruitful direction of enquiry, illustrating both spatial inequalities and key actors in a broader network. We conclude by discussing how these techniques can be applied to questions of civil society elites beyond the cultural sector.

Malin Arvidson
(Lund University)

In this study we explore elite boundary crossing, defined as elites from public and private sectors moving into elite positions in civil society, and ask how and to what extent this influences leadership values of civil society elites. The study relates to debates regarding the recruitment of civil society leaders from the public and private sector. Some see this as a way for civil society organizations to gain competence and expand networks. Others emphasize the risk this entails to civil society autonomy and distinctiveness. The study also relates to elite studies, where a high degree of value congruence across elite groups is seen as an indication of elite integration. This kind of horizontal integration can lead to the reinforcement of exclusivity and hierarchical orders, which in turn threatens vertical integration within civil society, assumed essential for the continued priority of civil society values such as solidarity and equality.

Whereas many studies highlight differences in values between public- and private-sector managers, research also indicate a high degree of value congruence between non-profit, public and private sector leaders concerning values related to leadership ideals and organizational principles (Miller-Stevens et al. 2015, 2018).

Based on this, we do not to expect very strong effects of boundary crossing on the leadership values of civil society elites.

Drawing on unique survey data from four European countries – Italy, Poland, Sweden, and the UK – and the EU-level, we identify a set of boundary crossers and a set of non-boundary crossers among civil society leaders. Respondents were asked to assess the importance of several values expected to be important for the leadership of civil society organizations as well as public-sector organizations and private companies, including representativeness, impartiality (public sector), entrepreneurship, innovation (private sector), altruism, justice (civil society), accountability, effectiveness (all sectors).

The analysis has two comparative dimensions: between boundary crossers and non-boundary crossers and across countries (and the EU). While confirming previous research in terms of overall high degree of value congruence across sectors, we find some interesting value differences between civil society leaders with a career background in the public or private sector respectively when compared to those who made their whole career within civil society. We also find that leadership values vary significantly across countries, something that can be attributed to different civil society regimes.

The study contributes to elite studies and to research on civil society leadership. Firstly, the question of value congruence among elite groups including civil society elites, remain largely unexplored. Secondly, questions of autonomy and co-optation of civil society by external actors are primarily explored based on the organization as the unit of study, not leaders of these organizations. The findings have important implications for academic and policy debates about power inequalities and processes of elitization in civil society.

Amy Sanders
(Aberystwyth University)

This paper explores elite positions of patronage within Welsh civil society organisations and the discourses concerning family and privilege that underpin senior voluntary roles. It draws on ongoing work examining patronage by the WISERD Civil Society Research Centre. Our theoretical framework draws on the literature surrounding the (re)production of elites, with its emphasis on forms of capital which confer access to civil society's privileged positions (cf. Bourdieu, 2018; Farkas, 2012; Khan, 2012), whereby inclusion or exclusion in civil society can lead to civic expansion or civic deficit (Lockwood, 1996). In turn, socio-spatial processes of inclusion and exclusion inform emotional place-belongingness (Gilmartin and Migge, 2016), contributing to a 'sense of place' that impacts intentions and commitments (Sebastien, 2020). The role of family in shaping pro-social activity in these settings has, however, been largely neglected due to normative oppositional assumptions about civil society and the family (Power et al., 2018). The extent that family enhances or inhibits civil society must, therefore be explored further (Muddiman et al., 2020). In this paper, these literatures are synthesised to ask: to what extent do perceptions of family shape elite civil society roles? And how do these personal narratives relate to place-belongness and an interventionist ethos?

Case studies were purposively selected to draw on different forms of capital in Welsh charities. Given that patron is a multifarious term (Tribe, 2020), a broad definition was adopted. Thus, semi-structured elite interviews were undertaken with trustees and those in other senior role of patronage (e.g. president, ambassador, other honorary roles). Discourse analysis was utilised to examine power relations between and within organisations (Wodak, 2001).

Emergent findings reveal family involvement in civil society shapes individuals' understandings of hereditary obligation and duty, and frequently relate to notions of 'service'. There is an overlapping complexity that ties this with senior civil society roles, related to a sense of place, and leans on constructions of tradition and community. Moreover, charities' concerns about succession planning to ensure long-term sustainability drive intergenerational civic activity, thus perpetuating the relationship between civil society and family. There are contradictory discourses that deny deriving benefits from such inherited patronage roles, yet simultaneously recognise privileged access to influential politicians and royalty, which circumnavigates social norms constraining overt use of family positioning.

It has been argued that charities use their symbolic power as a reasonable tool which enables them to work (Dean, 2020). The present findings question the extent that familial commitment and tradition can be viewed as part of the reasonable tools of symbolic power that are used to sustain charitable activity. This study's theoretical contribution is to recognise that charities derive benefits from the reproduction of capital as well as individuals and furthermore, that family and civil society intersects in ways that lead to both civic expansion and civic deficit. A policy implication is that practices that aim for inclusive access which do not critically interrogate the familial

ties that serve as charitable resource deployed to sustain activity will fail to address structural inequality of hereditary civil society positioning.

Environment & Society - Room 4.211

Breaking Climate Justice Silence in Everyday Life: The Environmentalist Killjoy, Negotiation and Relationship Risk

Lisa Howard
(University of Manchester)

The moral and justice dimensions of climate change are uncomfortable and commonly avoided in the conversations of day-to-day UK life. This 'silence' impedes the genesis of a public discourse to drive justice-oriented social and political change. Two social realms identified as silence- breaking are social movements and personal relationships, yet the potential of this intersection has yet to be explored. This paper applies Goffman's theories of interaction to a qualitative study of UK-based climate activists to show how silence around climate justice is often a means to avoid relationship conflict, and the ways in which this is negotiated within everyday interactions. Activist participants faced conversational resistance through normative avoidance of climate-related death talk, and from negative environmental activist stereotyping. In efforts to protect relationships while promoting their climate politics, participants backgrounded their activist identity, slowly 'chipped away' at climate obstruction through social and sustainable practices, and prioritised humour. Breaking silences required taking relationship risks through radical environmentalist 'killjoy-talk': a deliberate, politicised transgression of polite conversation norms. The paper reflects on the normativities and loci of power discursively obstructing a moral engagement, and on the potential for activists' practical and discursive strategies to work against these to normalise politicised climate talk. Contributing to the conference over-arching theme, the paper underscores the false boundary between the public and private realms and makes visible the continuities between these worlds by using a sociological lens.

Far Right Activist Experiences in the National Landscape from Britain to the Colony

Timothy Gentles
(University of Newcastle, Australia)

In a time of escalating global ecological crises, understanding emerging far right environmental discourse and practice in its national contexts is imperative. Through a sociological analysis of online content this paper compares and contrasts a series of curated hiking and camping events organised by two contrasting far right groups - Patriotic Alternative (UK) and the exclusively male National Socialist Network (Australia).

Organisers use these events to construct particular ideological relationships between far right activists and supporters, and their imagined national landscapes. The groups in this study have similar ethnonationalist outlooks but construct and frame these outdoor experiences in different ways. PA events are more family friendly and emphasise their perceived harmonious 'indigenous' connection to the British rural landscape that is supposedly threatened by non-white migration. The NSN on the other hand, use a martial and highly masculinist approach that utilises settler colonial tropes of having conquered a harsh and unforgiving country. This provides the foundation story for (white) settler entitlement to land in the Australian context, in lieu of indigeneity claims. Both groups seek to naturalise their relationship to the national landscape, one via racial primordialism and the other via racial dominance. Despite their differences, these constructed eco-social relations are seen as indicative of a 'natural order' of white entitlement to land which is under threat from migration, multiculturalism and the 'other'. This paper demonstrates that emergent far right environmental discourse and practices are geographically varied and require analysis specific to national contexts.

Global Surpluses of Extraction and Slow Climate Violence: A Sociological Framework

Aidan O'Sullivan
(Birmingham City University)

This presentation will present the presenter's work the concept of slow violence in relation to the current climate collapse. It outlines the extractive relationship between states of the Global North and Global South that sanctions disproportionate climate violence for the latter. It critiques prominent adaptation and mitigation solutions for the Global South that emphasize market-led solutions and prioritizes a return on investments. It

argues these proposals fail to critically engage with the root causes of vulnerability to climate change, and Greenhouse Gas (GHG) emissions that cause climate change. The presentation analyses the power differentials between South and North using the World Systems theory schema of the core-periphery. To underline the post-colonial character of this relationship the concepts of the"Color Line", "Necropolitics" and "Slow Violence" are also deployed. These provide historical context to the current hegemonic role of the Global North in carbon emission negotiations and responses. In doing so, the Presentation will highlights the need to think about climate change, and solutions to climate change, as a driver of slow violence and surplus climate violence by the Global North against the Global South. It will state that a radical sociological intervention is needed to critique current proposed free-market adaptation and mitigation solutions as not being urgent enough to address the climate collapse and even increasing environmental injustice.

Researching Wellbeing through Lived Experiences of Energy and Informality

Catherine Butler, Norman Mathebula, Federico Caprotti
(University of Exeter)

Access to clean electricity has been identified as core to advancing human wellbeing and is important to multiple global policy goals, including environmental sustainability and poverty reduction. Yet, many of the benefits are often assumed with less attention given to how different forms of energy access shape and intersect with wellbeing in particular contexts. This paper seeks to open-up thinking about the relations between energy and wellbeing examining a case study of an informal settlement in South Africa where energy access via the formal grid is restricted.

The case context is characterised by illegal connections to grid infrastructures and use of fuels such as paraffin and candles but also has options for provisioning through a social enterprise that has installed four solar mini-grids. The study used face-to-face interviews, surveys, and observations to build insight into the ways that energy provisioning was intersecting with multiple dimensions of wellbeing over time. The paper reflects on how processes of developing clean energy access intersect with wider and pre-existing forms of energy provisioning to shape the impacts for wellbeing in ways that extend beyond more straightforward conceptions of the relationships. The project was funded by the British Academy.

Families & Relationships 1 - Room 4.204

"Life is a Coronacoaster": An Exploration of the Lived Experiences of Working Mothers in Lockdown

Joy Probyn, Eileen Cunningham
(University of Salford)

The COVID-19 pandemic and associated lockdowns had a profound impact on the lives of working mothers in the UK, who had to home-school their children alongside paid work, which often took place in the home. Studies reported inequality in heterosexual parental partnerships during this time (Andrew et al, 2020), with mothers only able to manage one hour of uninterrupted paid work for every three hours completed by fathers (Institute for Fiscal Studies, 2020). The negative impact of these work/home-life tensions on the emotional and mental wellbeing of mothers has been well documented (Trades Union Congress, 2021; Etheridge & Spantig, 2020).

This interpretive phenomenological, longitudinal study aimed to explore lived experiences of working mothers during lockdown. Sixty-three working mothers were recruited in Northern England via social media. Qualitative data was collected using WhatsApp, at monthly intervals in June, July, August 2020, and again in November 2020. This was followed up with 20 in-depth online interviews in March 2021.

Van Manen's (2014) five lifeworld existentials aided the analysis and representation of a unique historical moment for working mothers, who experienced lockdown as constant adjustment and acceptance. The fusion of work and home-life led to emotional burnout, and the balance of paid and unpaid labour was often unequal in heterosexual partnerships. Relationships were a lifeline of support and a source of stress.

Employers and policy makers must acknowledge and compensate for the effect of lockdown on mothers' careers and the impact of ongoing flexible working practices on their wellbeing in the post-pandemic period.

Gendered Divisions of Domestic Labour during the Covid-19 Pandemic and Beyond

Emily Christopher
(Aston University)

The Covid-19 pandemic necessitated significant adjustments to the paid work and domestic arrangements of many working parent couples across the UK. Childcare demands increased due to school/ nursery closures and couples being unable to see extended family who, previously, many had relied on for childcare support. At the same time people's working lives were disrupted as some became legally obligated to work from home whilst others were expected to be physically present in their place of work, meaning working parent couples often needed to divide paid work, childcare and housework differently. This paper presents findings from a UK based longitudinal study in which 25 heterosexual working parent couples were interviewed about how they divided paid work, childcare and housework in 2014/15 and then again in 2022. The paper shares findings from this study shedding light on the question of what changes, if any, the pandemic made to the way couples divide specific housework and childcare tasks within the home and how far these experiences have impacted divisions of domestic labour for couples in the long term. It will discuss how changes to the organisation of paid work, brought about by the pandemic, intersected with gendered dynamics and power relations in ways which generated equitable divisions in some household tasks more than others, illustrating the complexity of how task divisions are negotiated between couples and subsequently the current limits of change.

Exploring the Complexity of Everyday Relationships in Homeless Services during COVID-19 in Ireland: Social Distancing, Emotional Labour and Sociological Research Directions

Lisa Moran, Liam O' Farrell
(South East Technological University Ireland and University of Sheffield UK)

The number of homeless families in the Republic of Ireland increased by 232% from 2014 to 2020 and homelessness increased significantly in the UK from 2011 to 2018 (O'Leary and Simcock, 2020). While there was a focus on reducing rough sleeping at the onset of the pandemic, there has been scant research on the experiences of homeless services providers and homeless families in temporary accommodation, including the potential impacts of COVID-19 on families and perceived impacts on wellbeing encompassing physical and mental health. This paper addresses this gap, drawing on data from a qualitative research project, which encompasses a Participatory Learning and Action (PLA) design, offering hitherto unknown insights into the subjective experiences of emotional and physical wellbeing of homeless services' employees and homeless

families. While the Irish government responded swiftly and decisively to the COVID-19 crisis, announcing temporary housing measures on March 11th 2020, the pandemic's impacts and Social Distancing radically transformed everyday ways of working in homeless services, including routine touch practices, social interactions and the use of Personal Protective Equipment (PPE) which affected emotional displays, emotional labour and trust relations, blurring boundaries between personal and professional lives for services staff and further solidifying experiences of social marginalisation of homeless families. Significantly, we further argue that emotions and wellbeing in service professionals' personal lives are often overlooked in sociological research but that this needs to be prioritised in future work. We theorise the pandemic as an emotional event, suggesting new directions for the Sociology of COVID-19.

Families & Relationships 2 - Room 3.210

Labours of Love: Work, Labour and Care in Dog-Human Relations

Erika Cudworth
(De Montfort University)

The concept of paid work has been foundational in sociology while understanding work as unpaid, privatized and invisible reproductive labor has been secured through feminist interventions. Work has been assumed to be human exclusive, but this has been recently challenged by research on 'animal work. This paper deploys (eco)feminist care theory to consider how far work, labour and care might be productive categories in understanding a hitherto neglected area - relationships with companion dogs.

The paper draws on a qualitative study of the everyday lives of people and their dog companions. It considers the specific kinds of tasks human carers undertake for dogs, the impact of paid employment on the lives of people and their dogs, and how people negotiate paid employment in relation to this carework. The paper suggests that carework in human–dog relationships is reciprocal or intra-species, examining the ways dogs undertake carework in companion species relations and the possible impact of such labour for dogs. Data indicates that the carework of both humans and dogs can be understood as a set of emergent labor practices. In light of this, the paper suggests that the range of reproductive labor tasks already familiar to feminism can both be extended to incorporate care for other animals and also help to conceptualize some of the ways dog companions care for humans with whom they are in relation. This has implications for policy, both in terms of animal welfare matters, and for the accommodation of care for dependents by employers.

'Well that's it! I might as well just die now'… Animals and the Reinforcement of Stereotyped Gender Representation on Social Media

Delia Langstone
(University of East London)

Social media sites have billions of users who log their everyday lives; what their latest purchases, achievements, or feelings are; upload pictures of their families, pets, and footage from 'Kitty Cams' with the goal of seeking approval and garnering 'likes'. Social media operates a reward system where positive reinforcement is sought. Populated by advertisers, the draw of animals on social media and their role in consumption is clear, and social media sites encourage their use in campaigns. Sites such as YouTube have a broad spectrum of users, giving rise to a new breed of promoters dubbed 'influencers. Social media is, therefore, a space where people curate, promote and author their identity (Trottier, 2016); and animals are an element of this process. It is also a space where gendered norms are reinforced and, less often, disrupted.

This paper considers the use and role of animals in gendered representation on social media. It argues that there are distinctive ways in which animals are shown and portrayed. It will consider examples where animals have been utilised in gendered performances by being portrayed in stereotypically gendered ways themselves. Alternatively, there are many cases where animals are used as an accessory in the reproduction of gender stereotypes. While examples of the use of animals in the disruption of gender norms are considered in the paper, its focus is on ways many users choose to reject the posthuman promise of flexible and multiple online identities by reverting to stereotypes and the part animals play in this.

Lifecourse - Room 3.205

What's the Right Age to Know Your Donor? Exploring Children's Rights, Agency and Kinship through Decisions about DNA Testing and Donor Conception

Leah Gilman, Caroline Redhead, Petra Nordqvist, Fiona Maccallum, Nicky Hudson, Lucy Frith
(University of Manchester)

Use of direct-to-consumer genetic testing (DTCGT) has increased exponentially in the past decade. Companies, such as AncestryDNA and 23andme, claim to provide their customers with knowledge about themselves, including their health risks and ancestry, as 'revealed through their DNA.' Customers can also opt to be 'matched' with genetic relatives. This latter feature raises questions about the viability of current regulatory systems of information sharing in third party reproduction, which are often premised on ensuring donors of reproductive material are anonymous (either permanently or temporarily) to the people and families they help to create. The rise of DTCGT means that parents through donor conception can register their child(ren) on DTCGT databases and thus search for the donor, donor siblings or other donor relatives during their child's childhood. Older children and teenagers could also register themselves on DTCGT databases.

In this presentation, we share data produced in interviews with 20 parents through donor conception, 24 donor conceived people, 18 donors and 2 relatives of donors, who took part in the ConnecteDNA study. We explore how these different groups define and explain what is the 'right age' for donor conceived people to know their donor relatives and/or use DTCGT. We explore how participants' perspectives are shaped by culturally-specific understandings of childhood, adolescence and adulthood and how these stages of the life course are understood to relate to kinship, identity and agency. We consider how sociological insights into these relationships could or should shape policy and practice in this area.

Exploring the Place of Religion in Children's Peer Relationships

Anna Strhan, Peter Hemming, Sarah Neal, Joanna Malone
(University of York)

This paper draws from an ongoing three-year study examining the significance of religion in how schools in Britain foster notions of citizenship – at national, local, and global scales, as well as how these intersect – and to examine how children and their parents experience these processes. The question of how schools should prepare children to be citizens of multicultural and multifaith societies is a subject to ongoing contestation, with religion being politically weaponized in debates about culture and difference. Yet while there have been numerous studies of religion and education oriented towards issues such as the content and practice of religious education, we know little about how aspects of religion and citizenship become interrelated through everyday practices in schools, or what this means for children's sense of belonging and experiences of exclusion.

Addressing the neglected period of 'middle childhood' (aged 7-11) in the growing literature on religion and youth, our multi-sited ethnographic study examines the experiences of children and their parents from a range of religious and nonreligious backgrounds, with fieldwork and interviews with children, parents, and school staff conducted in primary schools in four different geographical areas of the UK. While previous sociological research focusing on socialization has tended to portray children's religious identities as determined by their parents, our ethnographic approach provides original insight into children's peer influence on each other in shaping their religious and non-religious practices and performances in school life, and reveals how particular aspects of religion are interwoven in their everyday interactions.

Young Adults Doing Paid Care Work: Care Trajectories and Questions of Agency, Experience and Learning

Duncan Fisher
(The University of Sheffield)

Younger workers have received relatively little attention in sociological or policy debates on the reproduction and sustainability of the adult social care workforce in England. Drawing on data from semi-structured interviews, I analyse the care trajectories of prospective, current and former young adult (18-30 year old) paid care workers. A significant finding is of young people with familial experience of unpaid care going on to do paid care work, and thus to monetise their knowledge and experience of care. In order to do paid care work, a process of 'learning to care' takes place, occurring through these prior experiences, once in the job and via a

combination of both. This requires the opportunity to care, which for young (unpaid) carers in particular opens up important questions around agency, and choice, obligation and responsibility across the distribution of care work in its unpaid and paid forms. Young women of working class and minority ethnic backgrounds are more likely to be faced with such responsibilities, and this contributes to sustaining social inequalities along these axes. Although an exploratory study, these findings suggest the connections between unpaid and paid care further cement such inequalities by forming a pathway to undervalued, very low-paid work. This potentially threatens efforts to diversify a workforce dominated by working-class women wherein minority ethnic workers are over-represented. However, acknowledgement of the process of 'learning to care' offers an avenue to challenge assumptions of care as naturally feminine work, and to recognise care work's complexity and raise its status.

Medicine, Health & Illness 1- Room 2.217

Normality, Abnormality and Impermanence: The Narratives and Practices of 'Being Normal' in 'Invisible' Chronic Patients

Shidong Yang, Kailin Zhong, Jijun Xiao
(School of Sociology and Population Studies, Renmin University of China)

'Invisible' chronic diseases have the characteristics of being unapparent and difficult to cure. Patients with 'invisible' chronic diseases are often mistaken for normal people by the uninformed, so they will be imposed the same social expectations as normal people without being automatically exempted from social responsibilities. Based on in-depth interviews with patients with systemic lupus erythematosus (SLE) from an online support group, by presenting the unique pain experiences of 'being normal' in both narratives and practices, this study attempts to explore how the meaning-making of 'being normal' for 'invisible' chronic patients was socially shaped, and how they retained this 'normality' threatened by everyday treatment, social interactions and embodied experiences. The study found that the definition of 'normality' by SLE patients lies in the interwoven construction of external standards and internal experiences, and the discrepancies between 'normality' and 'abnormality' were bridged by the strategy of 'doing normal', that is, making the disease temporarily hidden and coping with the impermanence and contingencies. 'Normality' and 'abnormality' are both situational and relational, the ongoing tension between which urged SLE patients to strive to achieve a harmonious state of coexistence with the disease. Although the expectation of normalization cannot be truly realized, it will guide them to actively adapt to new roles and life patterns by reconstructing their 'normal' status as patients. However, the more they want to live like normal people, the more they need to normalize the treatment behaviors and internalize the patient identity, which is nevertheless seen as 'abnormal' by normal people.

Unmediated Voices: People with Dementia Who Live Alone Without Informal Support

Jenni Brooks, Mandy Willcox
(Sheffield Hallam University)

This paper explores what happens when people with dementia live alone without informal support to access and navigate social care services.

Living independently is a priority for many people with dementia. Current policy aims to support people with dementia to live in the community for as long as possible. However, achieving this often relies on family and friends providing support, particularly when people with dementia live alone.

Communication between people with dementia and services is often mediated by family members. As well as providing practical support, these informal carers facilitate diagnosis, navigate complex referral processes, and book medical appointments. They deal with financial and medical assessments, liaise with social workers and other professionals, and manage paid workers.

However, not everyone with dementia who lives alone has an informal carer. Some have social networks of people who assist with shopping or practical support, but may be reluctant to help with care decisions. When family are absent or estranged, people with dementia who live alone may have no informal support to help them navigate the social care system or act as a point of contact for services.

This paper reports findings of an NIHR-funded study involving interviews with people with dementia who live alone without informal support, an audit of service provision, and case studies of how support pathways work

in practice when there are no informal carers to mediate communication between people with dementia and services.

"It's like being on the other side of a mirror looking in": Necessitated Loneliness and Myalgic Encephalomyelitis

Natalie Wotherspoon
(University of Sheffield)

The social restrictions imposed by governments during COVID-19 lockdowns elevated loneliness to a critical issue. It is now crucial that we understand the nuanced contours of the loneliness experience. This article develops the conceptualisation of loneliness by drawing on in-depth semi-structured interviews with 42 participants holding an ME (Myalgic Encephalomyelitis) diagnosis. Three key themes are identified: restrictedness, communicative alienation and social rejection/ withdrawal. The paper offers a novel conceptual contribution through necessitated loneliness, illustrating how loneliness is a preventable yet integral part of living with ME. Necessitated loneliness challenges the conceptual juxtaposition of loneliness being unwanted, and social isolation bearing the potential to be desired. It does so by illuminating how the experience of loneliness is affected by the structural, and situational aspects of living with a chronic and contested illness.

Previous research has mainly focused upon how loneliness affects our health, but this paper draws sociological attention to how health status impacts on our sense of loneliness. While illness experience is a central tenet of the sociology of health and illness, the lived experience of loneliness alongside chronic and contested illness has rarely been a focus when applied to a diverse age group. This article proposes that loneliness should be more prominent within the sociology of health and illness, arguing that the field is well placed to reveal multidimensional aspects of loneliness, which in turn, illuminates the lived experience of ME. In doing so, the paper confronts the taboo of loneliness and marginalisation of people diagnosed with ME.

Guilt and Shame Amongst Mentally Unwell Offenders

Piyush Pushkar
(University of Manchester)

Feelings of guilt and shame play an important role in the assessment of mentally unwell offenders. Doctors, psychologists and nurses ask about patients' feelings of guilt, shame and remorse in relation to their offence(s), and other traumatic experiences in their lives, while patients may also be consumed by such feelings caused by other issues, such as the stigma of mental illness itself. Clinicians use the answers to these questions to form clinical judgements regarding diagnosis, personality, biopsychosocial formulation and risk.

There is extensive literature within psychiatry and psychology on the role of guilt and shame in psychopathology, personality and risk assessment. Proneness to experiencing guilt is considered a protective factor with respect to future recidivism, whereas shame is a risk factor. Such findings push towards particular treatment recommendations, such as psychological interventions that foster feelings of guilt (in relation to a past offence) without incurring shame.

Shame has also been explored by sociologists, who have drawn links not just with trauma, adverse childhood experiences and offences, but also with class, gender and ethnicity. Few have attempted to draw links between these different streams of scholarship to learn lessons that can be applied to clinical practice. Moreover, how clinicians perceive, ask about and understand the shame felt by their patients is much less studied. This paper maps out the possibilities for linking the clinical with literature with that of the social sciences, with a particular focus on the political implications and consequences for clinical practice in relation to risk.

Medicine, Health & Illness 2 - Room 3.213

A Fragmented Patriarchal Routinisation: The Iranian Women's Struggles to Access Donor Eggs

Tiba Bonyad
(The University of Manchester)

Egg donation is the most sought-after method among all forms of third-party assisted reproductive technologies (ARTs) in Iran (Abedini et al., 2016). Despite its relative popularity, this technology is exercised at an intersection

of ambivalently gendered socio-cultural structures and the absence of specific laws. Accordingly, the decision taken by involuntary childless couples to have babies through egg donation is made subject to the interpretation of legitimate biological reproduction as asserted by Shia Islamic discourse and patriarchal norms of childbearing, occurring at the familial, cultural, and legal level. Drawing on in-depth interviews with prospective mothers and medical staff, along with available legal documents collected from two fertility clinics in Tehran, this paper examines how women negotiate their use of egg donation technologies in relation to local perceptions of gender relations, marriage, and reproduction. I use the sociological concept of 'routinisation' (Thompson, 2005; Wahlberg, 2016, 2018) of reproductive technologies as an overarching framework to look into a process in which Islamic, social, cultural, and gender meanings of biological kinships, bodily materiality and technology are weaved together, shaping women's experiences with egg donation.

"I can't possibly give birth without my earrings in": How Collective Knowledges Disrupt Dualistic Childbirth Discourse and the Autonomous Subject

Leah de Quattro
(University of Manchester)

'Positive' or 'negative' stories about 'medical' or 'natural' births are ubiquitous. However, polarised voices drown out nuanced realities, and the autonomous subjects of these narratives are as unachievable as the dualistic discourses they inhabit. This paper explores how birthing women use collective knowledges to understand and represent the multiplicity and complex subjectivity of their experiences.

Research included participant observation of community group-led sessions (n=44) and NHS teacher-led classes (n=113), plus interviews with facilitators and midwives (n=6). I analysed data using template analysis, alongside feminist ethnography and narrative analysis.

Group-led sessions and storytelling conveyed birth experiences as widely variable and multiple. Stories usually included a mix of negative and positive elements, and groups often shared contrasting self-experiences, including encounters with control, compromise and chaos.

Collective knowledges also engaged a more complex birthing subject. Group-led stories constructed more holistic selves by attending to bodies and emotions, even as participants voiced shifting perspectives and fragmented selves. Groups blurred boundaries and portrayed relational selves, for example in correlations between birthing bodies and babies, or between emotions and partners, midwives and other actors. This relational subjectivity also appeared in teacher-led stories, which emphasised compromise despite classes' normal focus on individual choice or control.

In summary, the voices of participants in this study disrupt binary expectations of birth and the unitised birthing subject. Group-led discussions and stories present a multiplicity of experiences and co-construct holistic, dynamic, fragmented and relational selves. Collective practices enable useful and grounded knowledges about childbirth for birthing people and practitioners.

Who is the 'Person' in 'Personalised Maternity Care'? Pregnant Migrants' Experiences of Stratified Reproduction within NHS Maternity Services

Gwyneth Lonergan
(Northumbria University)

NHS maternity services are guided by the principle of 'personalised care', under which pregnant people, with the support of their midwife and other health professionals, are empowered to make decisions about their own care (National Maternity Review, 2016). This paper explores how the 'person' in 'personalised maternity care' is constructed in NHS guidance, as well as in the provision of care by midwives and other health professionals, and what this means for pregnant migrants' experiences of care. 'Personalised maternity care' marks an important shift from the patriarchal and patronising 'doctor-knows-best' approach described by Ann Oakley (1980) in her classic Women Confined and is a victory for feminist campaigning around maternity care. However, at present, 'personalised maternity care' is implemented within a neoliberal policy context in which the 'pregnant person' is assumed to have the resources to actively engage with the NHS; and in which wider social determinants of health, including racism, are at worse, ignored, and at best, addressed through individual support provided by medical professionals. This is exacerbated by inadequate funding of maternity services and the consequent difficulties faced by midwives, especially, in providing extra support for marginalised pregnant migrants. As a result, the current iteration of 'personalised maternity care' is experienced by pregnant migrants

as a technology of stratified reproduction (Colen, 1995), interacting with migrants' background and circumstances, including their class, levels of education, and fluency in English, to differentially distribute access to and experiences of maternity care.

Low Levels of Knowledge and Use of Folic Acid by Mothers of Babies Affected by Hydrocephalus and Spina Bifida is Due to Social and Cultural Norms in Pakistan

Shazia Yasmin, Jaleel Miyan
(The University of Manchester)

Objective: The main purpose of this research was to investigate the social and cultural factors affecting the knowledge and practices of women towards hydrocephalus and spina bifida babies before and after pregnancy.

Research Methodology: This study was carried out in the paediatric neurosurgery outpatient department (OPD) in The Children Hospital, Lahore, Pakistan. 500 mothers with babies suffering from hydrocephalus and spina were selected using a non-probability purposive sampling technique and interviewed using a survey tool to accumulate response data. Data was analysed using SPSS v19.

Results: Research findings show 85.4% of the babies had congenital infections. 60.8% mothers did not know what vitamins to use in pregnancy for prevention of hydrocephalus and spina bifida, only 14.8% of the mothers had knowledge of folic acid as a preventive measure and only 4.6% had the knowledge to use folic acid before and during pregnancy. Based on cultural norms 52.4% of the mothers reported to visit a clergy for spiritual treatment of affected baby before any kind of medical treatment and 70% of the respondents said that health professionals did not inform them that baby can born with hydrocephalus or spina bifida conditions.

Conclusion: The study findings show that women attending hospital with children suffering hydrocephalus and/or spina bifida had a very low knowledge of the importance of vitamins/supplements during pregnancy. There is therefore an urgent need to intervene with a complete program to focus on women and health professionals to create awareness about hydrocephalus and spina bifida.

Race, Ethnicity & Migration 1 - Lecture Theatre A

Sociology and Epistemic Injustice: Recovering the Narratives of Mixed-Race Children in Irish Industrial Schools in the 20th Century

Philomena Mullen
(Trinity College Dublin, Ireland)

In his influential 1968 book, For Sociology, Alvin Gouldner offered a role for the discipline as providing a reflexive perspective on society and the individual, leading to the possibility of resulting political action. While this has been contested on positivist and Weberian value neutral grounds, it is this reparatory possibility which underlies the research discussed here. In navigating between the personal and the societal, sociological methods permit the recovery of forgotten or marginalised narratives, while sociological theories allow for their unpacking.

To illustrate this, I will discuss my work on marginalised voices which challenges the epistemic erasure of the mixed-race child from public discourse on Irish care institutions, run by religious orders but funded by the Irish state, in the 20th century. This research is guided by autoethnographic principles since I am a mixed-race survivor of the institutions. Despite growing up in a variety of institutional locations and circumstances, mixed-race subjectivity was ultimately governed by the imposition of a racialised identity based on skin colour, which intersected with social background as incarcerated and parentless children. These children problematise state and interpersonal understandings of Irish national, racial, and cultural identities. Recovering and curating these narratives of survivors challenges the epistemic and testimonial injustice of their 'presence of absence' (to use Audrey Rousseau's phrase) in these institutions, and presents a model for similar research in other jurisdictions. Furthermore, this work informs an understanding of how race is conceptualised, as well as how the person of African descent is racialised in Ireland.

(Not) Feeling the Past: Boredom as a Racialised Emotion

Chana Teeger
(London School of Economics)

Sociologists have examined a range of emotions that reproduce racial hierarchies, but they have paid little attention to boredom—despite its ubiquity in everyday life. This paper centres boredom as a racialised emotion by analysing how it can come to characterise encounters with histories of racial oppression. Drawing on data collected during 18 months of fieldwork in two racially diverse South African high schools, I document how and why students framed the history of apartheid as boring. To do so, I capitalise on the comparative interest shown in the Holocaust, which they studied the same year. Whereas the Holocaust was told as a psychosocial causal narrative, apartheid was presented primarily through lists of laws and events. A lack of causal narrative hindered students' ability to carry the story into the present and created a sense of disengagement. Boredom muted discussions of the ongoing legacies of the past and functioned as an emotional defence of the status quo. Implications for literatures on racialised emotions, collective memory, and history education are discussed.

Caring from a Distance: Young European Migrants Negotiating Family Obligations Transnationally during the COVID-19 Pandemic

Daniela Sime
(University of Strathclyde)

The restrictions to international travel and increased border control measures have posed significant barriers to transnational family life during the COVID-19 pandemic. This study focusses on the impact of the pandemic on the negotiation of familial obligations of young EU nationals aged 14-25 living in Britain. It draws on data from a survey with 256 young people and 10 individual interviews, to explore shifting intergenerational care practices during the pandemic. Following Hochschild, I explore how emotional and care practices were reconfigured within families, as forced immobility, absence and loss became part of young people's family lives. I show how the pandemic-induced vulnerabilities and inequalities experienced by young Europeans, such as reduced opportunities for education and work, isolation and poorer mental health, were compounded by increasing concerns over Brexit and loss of rights for themselves and family members. Findings show that a shift to care roles was triggered by the pandemic, as parents and grandparents who were until recently carers became 'cared for' by young people, through practices such as remittances, phone or video contact, or rushed visits between lockdowns and restrictions. Many young people also contributed to local initiatives of caring for others, such as local volunteering groups. At the same time, young people needed emotional support themselves, which was not always available leading to worsening mental health for many. Following Baldassar's work, I explore how emotions of loneliness, 'missing' and 'longing' were reflected upon during the pandemic and sometimes led to life-changing decisions.

Race, Ethnicity & Migration 2 - Room 3.211

A Shift in Perspective: What the Study of Antigypsyism Reveals about Child Custody Removal Decisions

Sarah Werner Boada
(University of Warwick)

Members of Gypsy, Romani and Traveller (GRT) minorities in England and Spain have recently become more vocal about children being removed from their families at a disproportionate rate. Existing data remains new and incomplete (Allen and Hamnett 2021), and one might be tempted to dismiss those stories as anxiety-ridden and anecdotal – or view them as isolated discriminatory practices within locally-run child welfare institutions. Yet despite the diversity of backgrounds of the families and of the institutional landscapes they must navigate, the traumatic experiences they report follow deeper and broader patterns. I put forward the change of paradigm offered by a collaboration of scholars and activists through the concept of "Antigypsyism" (Alliance against Antigypsyism 2017), which sheds light on white-dominated societies' construction of the abstract figure of "the Gypsy" through a deep-rooted system of cultural representations. This epistemic shift allows us to better grasp the specific oppression experienced by a diversity of people categorised as "Gypsies" without essentialising them or neglecting their local specificities. Relying on semi-structured interviews and participant observation with welfare practitioners in Birmingham and Madrid, I apply this lens to the question of child custody removal and interrogate common patterns in representing "Gypsy"-labelled mothers as "monstrous" (Palko and O'Reilly 2021) across various cultural and political contexts. The negative impact of the "monstrous Gypsy mother" trope on the everyday governance of GRT families across national borders, I argue, is only made visible thanks to critical GRT representation in scholarly and policy work.

To Whom Does the Right to Education Belong? Dom and Abdal Children Education in Turkey

Nehir Gundogdu
(Kilis 7 Aralik University)

The right to education is tried to be assured through countries being party to international conventions, through their constitutions but not all children benefit from this right in the same ways some others do. For this reason, inter/national policies, numerous studies make great efforts to ensure the "integration" of children who are left behind in education. Although Gypsies are one of the communities where these efforts are most intense, it is difficult to say that Dom and Abdal, Gypsy groups living in Turkey's Syrian border cities, have received enough of these efforts. For this reason, in this paper, to draw attention to these communities, the reasons that prevent the Dom and Abdal communities from having the right to education will be emphasized. The study's primary purpose will be to discuss the contradictions between the expectations of schools and the living conditions of semi-nomadic families. The study will be based on the project "Dom and Abdal Children's Education in Turkey: The Cases of Gaziantep and \$anlıurfa" conducted in 2019. To compare the perspectives of schools and families, interviews were conducted with 150 Dom and Abdal from Turkey and Syria and 15 school municipalities, and 4 teachers during the two-month fieldwork. The main findings show that children are unable to attend school, primarily because of families migrating to work in temporary and precarious jobs. In addition, the fact that schools do not have a schedule, space, and curriculum that takes care of these living conditions of children further distances children from school.

Rights, Violence & Crime - Room 4.205

Relations in Post-Conflict Anti-Violence against Women and Girls Activism

Kate Mukungu

This doctoral research examined how anti-VAWG (Violence against Women and Girls) activists in post-conflict societies work together to bring about change. Informed by life history interviews with twenty women activists in Namibia and Northern Ireland, this analysis of activism relations examines how activists navigate through deep ethnic and ethnonational post-conflict division. Findings reveal the importance of relations among and between activists of different ages on two distinct levels. Firstly, inter-age relations impact activism in the here-and-now as activists of different ages develop in solidarity with each other and learn from different situated knowledges and experiences. This solidarity can result in relational agency which strengthens activism in the here-and-now. Secondly, in activist groups and networks that sustain over time, cross age relations can help transmit knowledge about the complex legacies of conflict and how, in such contexts, VAWG is politicised and historicised in ways that can be contentious. On one hand, this transmission of knowledge is vital for younger activists to be able to make sense of oppressive aspects of political culture in post conflict societies and determine how to act with other activists to overcome such oppression. However, it is important to recognise activists' concerns that addressing contentious VAWG issues, such as VAWG perpetrated by conflict actors, risks damaging relations in post-conflict contexts. These insights deepen our understanding of slowness in activism to address conflict-related VAWG and gendered harms.

Official Archives of State Violence: Parliamentary Inquiry Commissions on State Violence in Turkey

Yesim Yaprak Yildiz
(Goldsmiths, University of London)

This paper will discuss the forms and processes of knowledge production by the parliamentary inquiry commissions that were set up to investigate forced disappearances and political killings in Turkey in the 1990s. During the state of emergency declared in the Kurdish region in 1987 following the start of the armed conflict with the PKK, grave atrocities were committed against civilians. Notwithstanding the official denial and judicial impunity, parliamentary inquiry commissions were frequently utilised to investigate such atrocities. Parliamentary inquiries functioned as rare occasions where state violence was held under scrutiny by various parties including victims, eyewitnesses, experts and state officials. Representatives of different political parties working as commissioners gathered and debated documentary and testimonial evidence to produce a final report establishing the facts and making policy recommendations. Regardless of their effectiveness, once inquiry commissions are formed they serve as crucial spaces for knowledge production on state violence. Such inquiries are often criticized for legitimising official discourses and containing public reactions. In this paper, I

will discuss not what parliamentary inquiries do but what happens in that process. I will explore how five parliamentary inquiries on state violence in the Kurdish region have produced knowledge on state violence, on the basis what documentary and testimonial evidence and through what verification procedures, how different parties constructed their truth claims and the rhetorical devices they used. Considering inquiry commissions both as epistemological and affective sites, I will also discuss how the emotions that emerged during the process affected the knowledge production processes.

Terrorism and Victimisation: Exploring the Experiences of being Personally Affected by Terrorism

Sandra Loining Larsen
(University of Nottingham)

Individuals personally affected by terrorism as victims of violent crime have largely been ignored in victimological literature. Both the very definition of terrorism and the allocation of victim status in the aftermath of it are contested in academic, legal, political, and public discourse. My doctoral research explores how this social group make sense of their experiences, how they memorialise these experiences, and how their experiences may be commodified through invasive media coverage and political discourse. Utilising a microsociological lens, approximately 24 unstructured interviews will be conducted with individuals personally affected by terrorism. These interviews will provide insight into how these individuals make sense of their role in the political discourse(s) around terrorism, and what memorialisation projects they have embarked on. This research will go some in exploring less-known aspects of victimisation and can being to address the needs for a relatively "hidden" (and yet so visible) population.

Social Divisions / Social Identities 1 - Room 1.218

The 'Faceless': Young People's Counterpublics in the UK's Hostile Environment

Grainne Mcmahon
(University of Huddersfield)

This paper will explore the campaigning work of a group of young activists against the UK's 'hostile environment'. The young people were all living without status in the UK and had all been failed by the asylum system and cast as the 'abject' (Tyler, 2013). Building upon decades of protest against racist and 'othering' polices in Britain, the work illustrates a powerful example of young people who are neglected and disbelieved by the state, and vilified by wider society, coming together to activate and find a voice in public to call for justice and change.

Utilising Voloshinov's (1929/1986) method of 'language creation from below' to create a shared understanding of their experiences in the UK's 'hostile environment', the young activists engaged in consciousness-raising together to explore the commonality of their lives as '(young) people seeking asylum'. Rejecting the dominant ideological sign of 'asylum seeker', they created a play, 'Faceless', to depict the reality of their experiences and to present a counterstatement to the public. Drawing on ideas from Fraser's work on counterpublics and the public sphere, the paper explores the young activists' movement-building from the margins.

BLM: The Impact of 21st Century Activism

Beti Thomas
(Liverpool John Moores University)

The paper, drawn from my current Doctoral research, utilises a range of qualitative data to explore the Black Lives Matter movement (BLM) and collective action in the challenge to racism in Wales. Existing academic and non-academic research into BLM shows the movement to mostly consist of action undertaken in large cities across the world. This stands in contrast to manifestations of its protest and collective action in Wales, where protests take place in small and medium towns such as Rhyl as well as Cardiff, as the country's capital city. Much of my fieldwork is based upon the networks and relationships of collective action in North Wales listening to the range of voices and their - sometimes conflicting and occasionally contradictory - narratives of action. In this paper, I will outline my wider Doctoral project to focus on my emerging data to discuss previously untold stories of the movement.

Invisible Anger: Dynamics of Revolt and Silence Among Young Adults

Cecile Van de Velde
(University of Montreal)

Social anger is most often associated with street protests and collective movements; in this paper we show the existence of more silent and individualised forms of social anger, which, lacking an outlet, cannot be expressed in the public space. These angers target a social, institutional or political power, but they remain silent, or silenced: we call them 'invisible angers'. Drawing on the comparative analysis of more than a hundred interviews conducted with young adults in Madrid, Paris, Montreal, Santiago de Chile and Hong Kong, we bring out the 'common script' of all the injustice and anger narratives, and shed light on the emotional dynamics of revolt, voice and silence among these young adults. These invisible angers hatch in connection with the experience of certain injustices, but for reasons we will analyse, cannot be expressed through the classical political channels: they are then followed by a phenomenon of incorporation or even sedimentation within individual life courses. We argue that there are "competing angers" in our democracies: while some anger can be more easily collectivized and have legitimate access to a public voice, others remain silent and sediment in the life course. We identify the current obstacles - political, institutional and social - to this expression and transformation of anger, and develop some avenues for renewing democratic practices.

The Individual and Collective Radicalisation of the Middle Class

Remo Siza
(University of Sassari)

Over the last two decades, active radical individualism has been prevailing among several segments of the middle class in Western European countries. Wider societal grievances, resentments, and active intolerance towards rules and institutions tend to be overrepresented in these segments. This radical activism shapes collective movements and daily relationships. It mainly manifests itself by weakening the common understanding of essential values and in an individual active discontent for many aspects of social life: rules of civil coexistence, social bonds, traditions, scientific research, work system and mainstream conceptions of democracy. The networks of online and offline relationships provide these groups with a weak and fluid sense of belonging and a shared temporary social identity. A combination of socio-economic uncertainties, fragilities, vulnerabilities, and constant activism affects the quality and the direction of their ordinary life relations and collective activities.

All European societies face growing difficulty in managing this kind of individual and collective activism. They promote individualism, but many fail to institutionalise the kinds of individualism deemed functional for their economic and social growth. In many contexts, individualisation processes produce types of individualism that each sphere of life (work, political, informal relations and civic society) can no longer manage. However, other significant segments of the middle class take on a different kind of radical activism and constitute the main social basis of many social movements against discrimination and the exclusion of minority groups. They are aware that individual autonomy grows within democratic rules and respect for collective interests.

Social Divisions / Social Identities 2 - Room 3.209

Love Across Class: When Home is the Site of Class Difference

Rose Butler, Eve Vincent
(Deakin University)

Scholars of social class have long studied the personal and emotional adjustments of navigating unfamiliar classed worlds through forms of social mobility. In this talk, we ask: what happens when this 'struggle to fit' takes place not within the institutions of work or school, but within our very own home, immediate partnership and the family life we have forged as an adult? Between 2020 and 2022, we interviewed 37 people from 22 cross-class relationships about their experience of forming a romantic partnership with a person who grew up within a differently classed family. Here, we introduce this research across two central themes. First, we explore the labour undertaken to make these relationships work. This included interviewees' attraction and desire for class difference; the role of humour in managing such differences; and the urge to escape or transcend aspects of one's classed past through the relationship. Second, we explore the theme of friction and hurt. This consisted of a gulf in expectations about life; the process of leaving behind siblings and other family members by those

who experience class mobility, or where a partner had rejected family members of a different class origin; and the productive friction that arose when the story of meeting across class was confused or unsettled. We conclude that while discussions of class and inequality are widely disguised in Australian public life, talking with couples explicitly about the role of class difference in life at home proved deeply illuminating, confronting and cathartic.

Britain's First Atheist Age: Atheism in Sociology, Public Life and Public Discourse

Lois Lee
(University of Kent)

In 2018, atheists outnumbered religious believers in the UK for the first time (British Social Attitudes).The UK is now an 'atheist society'. But what precisely this means, both ethnographically and politically, remains unclear, due in large part to the historic neglect of atheism in sociology, as in other disciplines. This paper presents findings from a major new study of British and other atheisms, 'Understanding Unbelief: Across Disciplines, Across Cultures' (UU). UU was a landmark project in the study of atheism, and used surveys, in-depth interviews and other methods to understand the nature and diversity of atheism around the world (Lee et al 2017). This paper focuses on UU insights into what it means to be an atheist in the UK today, and considers what its atheism means for the UK itself. I propose that we conceptualise Britain's atheisation, not as a process of religious decline (or 'secularisation' in that sense), but as a process of cultural change -- and, in so doing, take atheism much more seriously as a dimension of British society and culture. As King Charles III comes to the throne as 'Defender of Faiths' (no mention of those without faith), I point to sociological theory as a major contributor to public discourses around atheism, past and present, and the need to advance from secularisation theory in sociology to improve public as well as sociological engagements with the new atheist majority.

The Cultural Politics of Crisis: Domesticity, Familial Intimacy and Nostalgia in British Crisis Narratives

Aura Lehtonen
(University of Greenwich)

The 2010s in the UK were characterised by a neoliberal crisis politics, with austerity defining the first half of the decade and Brexit the second half (and beyond). In this paper I explore the dominant cultural politics that commonly attach to such politics, by tracking hegemonic cultural responses to the three major crises of the last few years: Brexit, Covid-19 and the cost-of-living crisis. These cultural responses include for instance the popularity of crafting and bread-baking during the Covid-19 lockdowns, the nostalgic narratives framing Brexit as a kind of 'return home', and more recently the romanticisation of lowering living standards as a chance to embody a nostalgic 'keep calm and carry on' ethos of British families. Although of course not the only responses to the recurring crises, these dominant narratives have tended to reinforce normative notions of intimacy, domesticity and gender roles – similarly to the deployment of the wartime spirit of 'make do and mend' in early austerity discourses. As others have also argued, more broadly such cultural responses have helped divert attention away not just from the structural inequalities reinforced by the various crises, but perhaps also from wider social or political responses to them. Overall then, this paper suggests that the hegemonic cultural politics of crisis have tended to have notable individualising and depoliticising effects, by emphasising the role of private, familial and domestic intimacies in our collective recovery from crisis after crisis.

The Crumbling Power Elite

François Schoenberger, Aaron Reeves
(University of Lausanne / University of Oxford)

If Charles Wright Mills had come to Britain to study the power elite in the 1960s, what would he have found? What would he have found if he had come in 1900 and then again in 2020? Drawing on 125 years of the Who's Who in Britain, we examine whether Mills' conception of the power elite – derived from his work in the US – can be observed in Britain, and whether this has changed over time. To apprehend the power elite, we focus on the three key institutions in Mills' work: the political, military and corporate fields. In addition, we developed an innovative way of categorising ties (and therefore cohesion) between individuals. Rather than examining ties through a single proxy (e.g., board interlocks in the case of the corporate elite), we use a multiple indicator approach to uncover the links between two individuals, which includes schools, universities, private clubs, family and professional positions. Using this richer operationalization of elite cohesion, we first find that the cohesion of the power elite has significantly decreased over the period 1897-2022. Second, we explore how cohesion

changes within particular elite fractions when their power within the elite declines. This paper advances our understanding of the power elite in Britain by situating its formation in its historical context whilst also drawing out how specific elite fractions respond to broader social change.

Sociology of Education 1 - Room 1.219

Keeping it Going in a Digital Office, Seminar and Coffee Room: European Doctoral Researchers' Reflections on their Work Communication During the COVID-19 Pandemic Era

Seppo Poutanen
(University of Turku)

In Europe, the COVID-19 pandemic "began" in the early spring of 2020, leading to closures, curfews and quarantines in European societies. For European universities the novel situation meant restrictions and reorganisation of their operations, which caused unprecedented challenges to work of all academics. The focus of this study is on both the immediate and more prolonged pandemic-related experiences concerning work of doctoral researchers in business and organisation studies from several European universities. More precisely, in this qualitative study I describe and analyse the views of thirty-eight European doctoral researchers on four varieties, and related changes due to the COVID-19 pandemic, of their work communication: i) formal corporeal face-to-face communication, ii) informal corporeal face-to-face communication, iii) formal virtual face-to-face communication, and iv) informal virtual face-to-face communication. The 38 doctoral researchers came from many European universities, and they participated in two online seminars on qualitative research methods for PhD students in business research and organisation studies in May 2020 and May 2021, organised by the author. It was a voluntary task to the participants to freely write about how the pandemic had affected their studies and research. According to my analysis, digital platforms and tools largely enabled the doctoral researchers to continue their studies in virtual remote mode, but many problems and shortcomings in both formal and informal virtual face-to-face work communication were reported. In more detail, I elaborate some forms of suffering but also adapting and thriving of the doctoral researchers during the first fourteen months of the COVID-19 pandemic era.

Being a Responsible Parent at all Times

Wei-Yun Chung
(Global Asia Research Center, National Taiwan University)

Drawing on interviews with 47 parents of children aged between 4 and 12 years, I investigate parents' perceptions and practices of intensive parenting before and during Taiwan's 2021 COVID lockdown. I find that intensive parenting is a widely accepted concept among my interviewees, although how they practise it varies according to their socioeconomic status.

Highly educated, middle-class parents diversify strategies and means to achieve intensive parenting. By contrast, low-income parents, particularly those without a bachelor's degree, tend to prioritise spending on children's shadow education and send children to tutorial institutions. They attribute children's academic regression during the COVID to tutorial institutions' closure caused by the lockdown and their own inability to assist children with homework, which frustrates them. Middle-class parents also faced parenting challenges during the COVID lockdown. However, they employed various strategies to mitigate the negative influences of COVID on children's study, health, and well-being. For instance, they collaborated with other parents to monitor the quality of homeschooling materials and tailor indoor extracurricular activities to their kids.

My findings suggest that intensive parenting is not only a prevalent ideology among parents, as shown by recent studies (e.g., Ishizuka 2019), but also practised by parents of various socioeconomic statuses rather than merely middle-class ones. However, we still examine intensive parenting from the middle-class perspective. Further exploration of how less privileged parents define and practise good parenting is needed for a more comprehensive understanding of parenting and for more effective education policymaking in the contemporary world.

Sociology of Education 2 - Room 3.212

Education and Sense of Security under Conditions of Sociopolitical Uncertainty: The Case of the Golan Druze

Yasmin Barselai Shaham
(Tel Hai college)

Higher education is a key component of human capital and is positively linked to improving the economic, social, and personal aspects of life. This study aims to examine how people living under circumstances of dramatic geopolitical and social change perceive the opportunity to pursue higher education and the social and personal meaning they attach to it. The Druze community on the Golan Heights serves as a case study. This community has undergone dramatic changes since the outbreak of the Syrian civil war, reflected among other things by enhanced interactions with Jewish and Israeli society. The results of semi-structured interviews with young adults in the community who studied at Israeli higher education institutions indicate that interviewees perceive their studies as increasing their sense of security. While some interviewees described rational considerations in choosing where and what to study, others made choices that in the short term might lead to economic and social losses. Nevertheless, their rationalization of these choices based upon preserving the local social fabric can contribute to their sense of security in the long run. Their perceptions regarding increasing integration into Israeli society are mixed and reveal a pragmatic approach.

Who Leads and Who Writes Sociology? – Analysis of International Sociology Journals

Rita Hordosy, Elizabeth Brown, Maria Antonieta Vega C.
(University of Nottingham)

Academic prestige is conceptualised differently based on national context; yet internationally, the notion of "excellence" permeates the global discourse on knowledge production. A knowledge hierarchy has long been present within the academic community dominated by producers, publishers and journals from western countries (Heilbron, 2014). This paper analyses international sociology journals regarding the interplay of the centre - periphery relations as observed within their aims, editorial boards, and their authorship (Platt, 2007). As such, it explores the geographies of knowledge in the context of sociology as a discipline (Calma & Davies, 2017), through the following means. First, it analyses the aims of journals as outlined via their respective websites, focusing on whether they discuss their international orientation. Second, to look at gatekeepers of knowledge production, it explores the current country affiliation of their editorial boards. Third, it looks at the country affiliation of authors from a longitudinal perspective, following the work of Kwiek (2021) exploring higher education journals.

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The European Universities Initiative and European Spatial Imaginaries

Rachel Brooks, Lee Rensimer
(University of Surrey)

The European Universities Initiative (EUI) is considered to be one of the European Commission's flagship programmes with respect to higher education. It has sought to develop 'bottom-up' networks of universities with the aim of enabling students to obtain a degree by combining studies in several European countries, and contributing to the international competitiveness of European universities by strengthening collaboration in both teaching and research. The EUI networks are clearly an important policy initiative in their own right, which may shape the future of higher education on the continent. They also provide a useful lens to explore how European

higher education is understood by a range of social actors. It is this latter point that informs this presentation. It draws on document analysis and interviews with key policy actors to examine what broader messages about the European higher education space (actual and ideal) are conveyed by public discussions about EUI networks. These reveal significantly different perspectives about: the geographical boundaries of the European higher education space; the extent to which European higher education should be inclusive and/or aim to promote excellence; whether higher education constitutes a vehicle for further Europeanisation; and the role of nation-states in a changing Europe.

Social Stratification in Teacher Perceived Academic and Creative Abilities: Evidence from Primary-Aged Students in the UK Millennium Cohort Study

Lin Ding, Andrew Miles, Yaojun Li
(University of Manchester)

A lot of studies in the sociology and education domains have looked at the impact of family backgrounds on standardised test scores instead of student performance in creative subjects during compulsory education. By applying Boudieu's capital theory, this research investigates the influence of family social class on teacher-evaluated performance in creative subjects. The study used longitudinal datasets from the Millennium Cohort Study (MCS) and compared the influence of family social class and capital (economic, cultural, and social) on teacher-evaluated performance of STEM and creative subjects at ages 7 and 11. Using linear regression modelling, the study found that teachers tend to perceive that students from a higher social class behave better in both STEM and creative subjects. Meanwhile, family economic, cultural, and social capital all play a role in teacher-evaluated performance. And economic capital has the biggest influence compared with cultural and social capital on teacher-evaluated creative performance, while teacher-evaluated performance in STEM subjects is more determined by family cultural capital. In the end, the social class gap in the teacher-evaluated performance of creative and STEM subjects becomes larger from age 7 to age 11, especially for the STEM subjects.

Theory - Room 4.206

Critical, Speculative, Otherwise: Towards a Sociology of Refusal and Repair

Gala Rexer
(University College London)

In this paper, I explore what a critical sociology of refusal and repair would entail by analyzing sociologists as (potentially harmful) public figures. I draw from feminist epistemology, postcolonial theory, and decolonial approaches to sociology to trace the harmful ways in which sociological thought has been foundational to the colonial order of things, past and present. I illustrate this by offering a sociological reading of Saidiya Hartman's "Wayward Lives, Beautiful Experiments: Intimate Histories of Social Upheaval" (2019) as an outsider's perspective to unpack the violent presence of sociologists in the archive and in today's public sphere. In so doing, I discuss the implications of how we, as sociologists, analyze the social world, especially ongoing forms of violence such as the afterlife of slavery, colonialism, and racism. Based on my reading of "Wayward Lives" and Hartman's broader oeuvre, as well as the works of other feminist Black Studies scholars, such as Hortense Spiller, Savannah Shange, Christina Sharpe, and Katherine McKittrick, I thus argue that sociologists need to pay close attention to the methodological, ethical, and political stakes of classification and conceptualization. Finally, I conclude by proposing a critical, speculative, or "antisociology", one that foregrounds refusal and repair through the ways in which we approach and analyze the social world. This would be a sociology that actively seeks to break out of ongoing anti-Blackness and other forms of epistemic violence inherent in its methods and vocabulary – a sociology attending to the social world in order to imagine its future otherwise.

The Prospect of Decolonisation of Social Theory Pedagogic Initiatives in British Universities: Teaching Ibn Khaldun with Farid Alatas

Morteza Hashemi
(The University of Nottingham)

This article is a critical contemplation on my own experiences of teaching sociological theory in the past decade. As part of the decolonisation pedagogic initiatives in British universities, many sociology lecturers are

considering including the theories of intellectual figures such as Ibn Khaldun and W.E. B. Du Bois into their teaching curriculum. Abdul Rahman Ibn Khaldun (1332-1406) was a late mediaeval polymath and a social theorist. I will contemplate on the significance of Syed Farid Alatas' modern reading of Ibn Khaldun and the way that it has been, and it should be included into the social theory curriculum in the sociology departments. This will give me an opportunity to examine the decolonisation pedagogic initiative as a contemporary trend in the British universities.

Race, Leadership and Organisations: The Role of Organisational Sociology in Understanding Racialised Organisations

Yvonne Lardner
(University of Cambridge)

It is widely accepted that formal organisations are a key feature of industrialised nations. They are microcosms of society, influenced by political and social pressures and rooted in the same structural and systemic racial inequalities endemic in society. However, research shows that organisational practices and structures do not simply act as a reflection of society, instead, they are contributing to the system of oppression and perpetuation of structures, policies and practices that maintain inequality and disadvantage marginalised groups. Despite these concerns, while race is a well-established topic of sociological research, and organisational leadership is a well-researched phenomenon in organisational and institutional theory, there is limited cross-pollination. Organisation and management scholars have, to a great degree, treated organisation populations homogeneously, with race being overlooked, downplayed, considered irrelevant or regarded as an individual demographic characteristic or personal identity that is either externally imposed or internally constructed. Relatedly, organisation formation, structures, hierarchies and processes have been viewed as race-neutral. As a result, there is limited research that analyses race as a category crucial to our understanding of organisations, and even fewer that explore hierarchy and power within the context of racial meaning that is normalised and embedded within the structure of organisations. My research seeks to understand how race is built into organisational foundations, hierarchies and processes, along with the mechanisms, practices and cognitive schemas that connect organisational rules to the distribution of resources. The key contribution of this study is to extend existing discussions on organisations as racialised structures.

Work, Employment & Economic Life - Room 2.218

Educated, Professional and Pious: Religious Druze Women in Israel as a Case Study of Women who Challenge the Orders Anchored in the Dominance of Male Religious Discourse

Ebtesam Barakat
(Zefat Academic College and Bar-Ilan University)

This qualitative study examines how the agency of religious Druze women affects professional identity and religious affiliation, and how these in turn shape the gender religious perception in their community, especially in the fields of education and employment. Through semi-structured interviews with twenty women, the study identifies the factors that promote or inhibit the increasing legitimacy in community religious discourse for the integration of religious women in education and quality employment. The main finding of the study is that religious, professionally educated Druze women direct their agency to a complex and challenging interaction with the modern world. By doing so, these women challenge the boundaries of their ultra-religious community, thereby expanding them.

The findings show that educated religious Druze women reject the binary division between "conservative religious" and "modern" and replace it with different definitions of what is considered religious, conservative, and modern. One of the main insights that emerged from the study is that the action strategies of religious Druze women in the workplace undermine the perception that attributes to these women obedience, subordination to the demands of religious patriarchy, and acceptance of the gender dictates imposed on them as religious women. Thus, they are able to act autonomously to make their choices, acquire education, integrate into the poor local labor market in professional positions, accumulate economic and social resources through their professional and religious status, and negotiate their status in the religious community.

Recognising Tensions, Barriers and Strategies for Widening Acceptance to Public Sociology Engagement with Businesses in the Good Jobs Project

Helen Fitzhugh
(University of East Anglia)

Public sociology has been described as an educational practice which should widen the publics it addresses if it is to have real world impact at scale. Yet overcoming the barrier of social science content seeming alarmingly 'radical' to any new publics is of increasing concern, especially in a society polarised by the current culture wars.

When the target public for knowledge exchange is composed of business practitioners invested and schooled in the neoliberal market context, this reticence can become more pronounced. This paper aims to clarify the tensions and barriers encountered in carrying out public sociology with businesses and offers a model of how these may be addressed, by reflecting on The Good Jobs Project. The Good Jobs Project is an iterative, multi-phase programme of integrated qualitative research, public engagement and knowledge exchange aimed at finding evidence- based ways to improve the experience of work for frontline workers (e.g. in retail, hospitality, care) and sharing them with employers and business membership organisations for action.

The plain-English resources created by the Good Jobs Project, based on worker voices, have been well-received by many employers and networks, but on more than one occasion other commentators have described the work as 'radical' due to its inclusion of elements like 'Make workers part of the Conversation' where businesses are encouraged to consult their employees more. The paper will give an overview of researcher strategies for widening the appeal of the knowledge exchange resource and the remaining tensions of public sociology in a business context.

Crossing National/Gender Boundaries in the Struggle for a Quality Job: Arab Minority Women in the Israeli Police

Tal Meler, Orly Benjamin
(Zefat Academic College)

Existing analyses of job quality evaluate it according to lists of extrinsic and intrinsic characteristics. However, with the gradual decrease in public sectors quality jobs, it might be necessary to introduce a theoretical shift from debating the defining characteristics of a quality job into a systematic investigation of the process involved in attaining the few quality jobs still offered. Boundary crossing struggles required for locating and holding on to a quality job, constitute such a shift.

The police forces currently implement diversity promotion policies offering Arab native minority women in Israel quality jobs, the attainment of which requires the crossing of national/gender boundaries. A conceptualization of national/gender boundary crossing is offered as a process in turning public sector quality jobs attainable for minority women. The proposed paper focuses on the integration of Arab women into the Israel Police. Discussions of the relatively low rate of labor market participation of Arab women in Israel often underline social control as preventing women to locate quality jobs. Boundary crossing is a notion that allows researchers to focus on the circumvention of the social control barrier. Using semi-structured in-depth interviews with Arab policewomen in Israel, we examine their struggles to cross national/gender boundaries investigating the resources applied in these struggles. We ask how Arab native minority women perceive the quality of their jobs at the police? And how they understand their struggle to overcome their stigmatization as deviant women and traitors. Our analysis indicates that holding on to a quality job requires continuous effort.

Work Quality as a Spiral: A New Dynamic and Integrated Multi-Level Framework

Lisa Chamberlain, Emma Hughes, Rory Donnelly
(University of Liverpool Management School)

Cultural and structural changes to the world of work continue to drive academic debate over how new work practices and contexts impact work quality. Analyses are typically framed in terms of either job quality or job satisfaction, entrenching conceptual and disciplinary divisions and complicating efforts to develop integrated understandings of work quality. Quality of working life research may be able to bridge these gaps, but recent publications expose a tension between normative theoretical (Grote and Guest, 2017) and prescriptive empirical (Warhurst and Knox, 2022) approaches. We incorporate these diverse but interrelated concepts and perspectives via a multidisciplinary integrative review of the job quality, job satisfaction, and quality of working life literatures from 2007-2022. Our review finds that work quality is dynamically influenced by micro-level human

factors, meso-level organisational realities, and macro-level socio-political contexts. To help work quality scholars develop and communicate more integrated sociological understandings, we propose an analytical spiral framework which demonstrates the complex, dynamic, and multi-level nature of work quality. We hope the framework will encourage nuanced and impactful research capable of contributing to ongoing efforts to improve work quality. Crucially, the spiral framework is also relevant and memorable to interested parties outside academia. It can help sociologists succinctly and clearly explain if research is concerned with macro-, meso-, and/or micro-level elements of work quality, as well as outlining relevant multi-level contextual considerations that may contribute to fuller understandings.

PAPER SESSION 2
11:00 - 12:30

BSA Special Activity - Room 2.217

ECR Special Event and Quiz

This session will be an informal meeting and activity session, including a quiz. It will be organised by the convenors of the BSA ECR Forum, Sarah Burton, Sone Erikainen, Lyndsey Kramer. We will also have special guests Gurminder K Bhambra and Mike Savage.

Culture, Media, Sport & Food - Room 2.220

A Football Education: Informal Schooling through Immersion in Working-Class Football Culture

Gary Poynton
(Birmingham City University)

Social class and football have been interlinked since the genesis of the game, from the folk footballs which predate the codification of the sport (Giulianotti, 2000:2) to the public schools instrumental in forming the world's first football association in the 19th century (Birley, 1993). I posit that this close relationship between football and social class has fostered the creation of a similarly close relationship between the sport and its fans, people whose identities are interwoven with the colours and traditions of the clubs they follow. My work explores this relationship between football and its working-class fans, and whether fans are participating in communal informal learning practices as a direct result of their fandom and the challenges that arise through these interactions. Data is generated using walking interviews (Evans and Jones, 2011) to account for the experiential and cultural cues arising from interaction with specific places. Using Vygotsky's Zone of Proximal Development (1978), I build upon this co-construction of knowledge in conjunction with Freirian teachings to understand and build upon the pre-established canon of football literature, with a focus towards the learning benefits conferred through immersion in the culture, as well as the promotion of marginalised working-class voices in academia. This will be a presentation of progress with emergent themes including the importance of social communities within football.

'We sacrifice our bodies for this plank of wood.': Girl Skateboarders, Risk and Injury

Carrie Paechter
(School of Social Sciences, Nottingham Trent University)

Skateboarding is an informal lifestyle sport which carries a moderately high inherent degree of risk. This is partly because it involves travelling on an unstable moving platform, sometimes at high speed; partly because many skateboarding 'tricks' require jumping and landing, often in circumstances in which the board itself has been spun or otherwise moved during the jump; and partly because it takes place either in mainly concrete skateparks or in public spaces, so falling can have serious consequences. Street skateboarding brings additional dangers posed by traffic, uneven surfaces and the expectation that skilled skaters will use street furniture, including steps, benches and rails, as part of their practice. This risk is seen by both users and researchers as an inherent part of skateboarder identity and authenticity.

In this paper we will examine young women skateboarders' attitudes to risk and injury. Our analysis is derived from a 20-month Leverhulme- funded study, in which we used interviews and group discussions, observation and space mapping, to examine the experiences of young women skateboarders in skateparks and street spaces in and around two English cities. We will focus on how the young women understand injury as part of skateboarding and the claiming of 'authentic' skateboarder identities; how they see its relationship to learning; and how different perceived levels of injury and risk affect their attitudes and approaches to skateboarding.

What Are They Singing for? Ritual Performance of Identity in European Football Chants and Anthems

Kunchi Wu

(Beijing Normal University-Hong Kong Baptist University United International College)

Music has a long history of being an important feature in the sporting world. Ever since ancient Greeks chanted for the honour of Apollo on the field of Delphi during the Olympics, music and sporting competitions have become intertwined. Studies on ritualisation and identity formation in sports are conducted by scholars thoroughly, as well as those on music. Yet how music plays its role in sporting communities, and how the collective behaviour of chanting functions as a means of communication are not given sufficient consideration. This paper examines patterns of chanting among European football communities, and explores the interactions between individual supporters and their engaged social groups via music as the ritual. By analysing variations of performance in different contexts, this research aims to demonstrate the symbolic meaning of musical expressions in the footballing world, and its sociological implication to a wilder extent.

For a Socially Engaged Sociology of Sport

Mark Doidge
(University of Brighton)

We live in a time of crisis. From the cost of living crisis, to the climate crisis, the social world is fraught with anxiety. Sport may seem trivial in light of these existential crises, but as the former Italy coach, Arrigo Sacchi, said football is "the most important of the unimportant things in life". Rather than argue simply that sport is meaningful to people it argues that the sociology of sport should specifically address the issues that impact their daily lives. Consequently, this paper calls for a socially engaged sociology of sport that encourages active involvement in grassroots communities and voluntary associations, is explicitly political, and enthusiastically seeks social transformation. As the field of sociology of sport has fought to establish itself, there are many introspective pieces demarcating the scope and purpose of the field. It initially sought to differentiate itself from Physical Education, and to be an objective science, which included being 'value-free' (Loy and Kenyon 1969; Malcolm 2014). There have been calls for a public sociology of sport (Donnelly 2015), for the scholarly analysis of sport and physical activity to fight for social justice (Silk and Andrews 2011), or for active political engagement (Sugden and Tomlinson 2002; Carter et al. 2018). This article builds on these calls and argues for active and prolonged engagement with the communities who will benefit from the research. This will help build trusting relationships and centralise their needs in the research.

Environment & Society - Room 4.211

Brides of Drought: From Girl, to Wife and Worker

Reetika Subramanian
(University of Cambridge)

Anchored at the intersections of marriage migration and girlhood studies, this paper seeks to make visible the labour and experiences of adolescent girls in the context of a climate crisis. I combine a multi-sited feminist ethnography with an informed interpretation of community women's oral folk songs of labour, to understand the complex ways in which early marriage is used as an institutional means to negotiate and survive cyclical drought and water scarcity. The inquiry is located in India's historically drought-prone and caste-ridden Marathwada region.

Here, on account of more frequent droughts in the past decade, nearly a million Dalit and Adivasi farmers have turned into footloose labour migrants, particularly in the sugarcane plantations. By training the spotlight on the analytical idea of girlhood, the paper will document the differentiated role and experiences of young brides in a climate crisis; their gendered subjectivities and everyday labouring realities as they move from the household to the informal wage economy; the new kinship formations and market nexuses that emerge, and how such transitions are shaped by and help shape the political economy of climate migration.

The paper is relevant to the conversations within the sociology of development, in the context of indigeneity, slavery and agricultural history. Discussions on the global shifts in production systems in the past century, and the subsequent reproduction of these hierarchies back in the Global South– as seen in India's multi-billion-dollar sugarcane economy– remain more important than ever before as we understand the climate crisis using a

transnational lens.

A 'Just Transition' in West Cumbria? The Need to Build Locally Attuned Green Transition Narratives

Pancho Lewis
(Lancaster University)

Environmental policy actors argue that a 'just transition' offer the opportunity to achieve net zero emissions whilst providing secure and well- paid employment to workers in a new 'green' economy. It is often assumed – sometimes explicitly, more often implicitly – that promises to transform economic structures to provide dignified work for communities will appeal to the intended beneficiaries of this envisioned transformation, in particular communities in deindustrialised areas that experience relatively high levels of deprivation. Drawing on fieldwork research in West Cumbria, an area shaped by an industrial coal heritage and where there is now a dominant nuclear industry, I argue that 'just transition' discourses do not chime with coastal Cumbrian outlooks. In my area of research, it is the power of the familiar that dominates local desires. Change is viewed with scepticism, and the promise of continuity – of past and present industries imagined as extending into the future – has a much stronger appeal. I make the case for building locally attuned transition narratives which connect with people's affective 'place attachments'. This might help bolster public support for green industry in West Cumbria and places that share similar characteristics. In addition, it could catalyse conversations that are more sensitive to local cultural contexts in the bid to transition away from fossil fuels.

Flickers of the Future: An Exploration of Social Imaginaries of Positive Climate Futures

Anastasia Loukianov, Kate Burningham, Tim Jackson
(University of Surrey, Centre for the Understanding of Sustainable Prosperity - CUSP)

A transition to fairer and more sustainable systems and ways of living in the inequal and high-impact countries of Europe, North America, and Australasia demands a gestalt cultural transformation supported by new social imaginaries of the future (Goode & Godhe, 2017). Yet, researchers have pointed to a 'crisis of imagination' in relation to climate futures (Haiven, 2014), with most representations of the future following dystopian or techno-utopian tropes. In this paper, we engage with the Flickers or the Future competition, an initiative organised by the charity Global Action Plan (GAP), which sought to engage young creatives aged 18-29 in the creation of proposals for TV dramas for youth audiences that were set in positive climate futures. Of particular significance, competition finalists were invited to pitch their ideas to 6 major TV channels and 4 production companies. Our insights are based on the interviews that we carried out with some of the competitors, as well as on the analysis of the outputs that they produced in the context of the competition. Thinking of these individual TV dramas as being drawn from shared social and cultural resources for meaning-making and speaking to social imaginaries of sustainability, fairness, and flourishing, we hope to interrogate, explore, and open up existing social imaginaries. In the process, we critically reflect on the role of broadcasters as gatekeepers of dominant cultural meanings and on the role of researchers in the public debate on desirable futures.

Emerging Themes & Special Events 1 - Room 2.219

Flower Interaction and Emotion

Emma Saunders
(Independent Researcher)

Previous research has identified that there is a body of research on flowers. There is rather little regarding the interrelations between flowers and interaction, and the role of flowers in weddings and funerals. It is this gap in the research that this research addresses. This paper explores on a micro level the role of flowers in social interaction within ritual spaces. Whilst also examining the management of identity involved. The research used an ethnographic approach, applying case study methods deriving from an interpretivist standpoint that focuses on the uniqueness of an individual's experience. Through choice and decision making, people utilise flowers as institutionalised props that assist in the presentation of selves during ritual practices. The research considers Karl Marx's (1847) concept of value drawing attention to the value of flowers and how, in order for there to be a use value, they must possess a 'sentiment value'. When Goffman's dramaturgical framework (1959) is applied alongside Hochchild's concept of emotion work (1979) and Gordon's (1981) definition of sentiment, they can be identified as multifaceted institutionalised props, with interchangeable meaning, assisting in the management of

a positive sentiment identity. Flowers also reaffirm, inter- generational connections with others, enhancing a sense of belonging in community.

"If you feel guilty, then it's usually a sign that you have been doing something wrong": Emotions, Feeling Rules, and Infidelity in Romantic Relationships

Simone Schneider
(University of Cambridge)

In this presentation, I examine how people draw on emotions as discursive frameworks to understand and experience infidelity in romantic relationships. This research is based on a thematic analysis of 17 semi-structured qualitative interviews with people in England, who have had personal experiences with infidelity. Defining what actions or experiences constitute infidelity in everyday life and assigning meaning to such experiences portrays a complex undertaking; especially when people perceive widespread definitions of infidelity, e.g. as a physical transgression, as inadequate. Inspired by Sara Ahmed's concept of sticky emotions and Arlie Russell Hochschild's concept of feeling rules, I illuminate how people draw on (anticipated) emotions as key signifiers and boundary markers of infidelity. I expand the notion of feeling rules by showing how discrepancies between anticipated and experienced emotions lead people to adjust the framing of a situation to define certain experiences as infidelity. At the same time, situational frames are highly contingent on an internalised hierarchy within the emotive framework in relation to infidelity, in which only certain emotions are perceived as 'reasonable' and appropriate signifiers. By examining infidelity through a sociological lens and qualitative methods, these findings add to the wider body of research on infidelity and illuminate the pivotal role emotions play regarding infidelity as a social phenomenon. What's more, the research contributes to the sociology of emotions by illustrating how key concepts of the field can be applied and expanded through the case of infidelity.

Conceptualisations of Mood Studies: Rethinking Political Engagements

Demet Gulcicek
(University of Warwick & Munzur University, Turkey)

There is growing interest among a range of scholars in the conceptualisation of mood, especially so among those who are engaged with theories of affect, emotion, feeling. Mood is shared, collective and social, rather than an individual state, informing our rhythm of connection (or the lack of it) with others. It is an ambiguous concept, and researchers working on mood appreciate this ambiguity for its conceptual potential for analysing the complexity and contradictions of our relationship to the social world.

I hope to contribute to this growing literature, developed by scholars such as Sara Ahmed, Clare Hemmings, Rita Felski, Maria do Mar Pereira, Ben Highmore, as well as others. I conceptualise political commitment as a mood, an affective lens, a dedication for a greater cause, by focusing on women's movements in the early 20th century Istanbul. My research analyses texts from a women's rights magazine, Kadınlar Dünyası (Women's World), to unpack how women's political positions are negotiated in the 'mood of commitment', an original concept I develop.

The presentation I hope to do in BSA conference will have three sections. Firstly, it will introduce my perspective to mood studies, with reference to its conceptual potential for sociological knowledge, by focusing on my case study. Secondly, my methodological framework, based on a feminist genealogical perspective will be introduced. Thirdly, I will focus on strategic references to the 'happiness of the nation' in the magazine, to be analysed in link with 'who is' and 'who is not' in the mood of commitment.

Emerging Themes & Special Events 2 - Room 3.204

Special Event – Who Cares in the Creative Industries?

Tamsyn Dent,
(King's College London)

Care has become an important subject in current sociology, with key interventions theorising the concept's relevance to understanding social issues (Care Collective 2020), alongside analysis of the state of care infrastructure in contemporary society (Dowling 2021). In the creative industries, canonical theorists have

intervened on questions of the relationship between conceptions of the social and care (e.g. McRobbie 2020, and responses from Allen, Hamad, Kennedy, Rottenberg and Littler and McRobbie 2021), with research also directly assessing the relationship between creative industries working and labour conditions and questions of care (Alacovska, 2021, Belfiore 2021).

Whilst there has been a growing level of interest in applying insights on care to the creative industries context, this particular subject has not seen the sustained levels of activity in comparison to more general sociological work on subjects such as inequality in the CCIs or CCI definitions (see Casey and O'Brien 2020 for an overview of these trends). As a result, this panel and collected papers seeks to bring the rich and well-developed literature on care into dialogue with specific case studies, including issues around parenting and care for children.

Thus, the panel draws together three papers to develop empirical and theoretical insights on care and caring in the context of creative professions.

Mapping care leave in the Creative Economy

Tamsyn Dent, Sara De Benedictis, Natalie Wreyford, Takao Terui, Xi'an Jiaotong
(King's College London)

Much has been written about the impact of care responsibilities for those employed across the creative and cultural industries (Gill 2015; Wreyford 2015: Dent 2019). This wider research has looked at the specific gendered impact of caring responsibilities for those employed across these sectors with women facing a disproportionate barrier to employment, retention and progression, a situation exacerbated by the Covid-19 pandemic (Wreyford et al 2021). Much of the employment discourse points to atypical work structures such as project-based labour coupled with an insufficient childcare regime, particularly in relation to early years care as a contributing factor to gendered inequalities in the creative workplace. The research that informs this paper starts with questioning what kind of support is offered by employers to those with caring responsibilities? Is there a sufficient attempt to make support available, and is it transparent and obvious to those who need it?

The data that informs this paper is based on a mapping exercise of care leave provision offered at UK based creative and cultural institutions and organisations. We deliberately targeted institutions that had either received some form of public funds or were large companies with a static level of staff who would be normatively employed on fixed term contracts and therefore entitled to statutory care leave. Our hope is to establish a benchmark against which other types of workers can be compared, and to understand the support offered by employers who have the resources, infrastructure and obligation to provide at least the legal minimum.

The Parenthood Penalty in Creative Occupations; How the Covid-19 Pandemic made Existing Inequalities Worse

Mark Taylor, Rebecca Florisson, Tal Feder, Dave O'Brien, Siobhan McAndrew
(University of Sheffield

Creative occupations are now well-known for inequalities and exclusions. This paper focuses on one such excluded group- creative workers who are the parents of young children- to examine the impact of the pandemic on their creative careers. The analysis demonstrates, quantitatively for the first time, a clear parenthood penalty in the creative industries. For women in the 'core' creative occupations with young children this penalty equates to working around 8.5 fewer hours per week in addition to the general penalty for being a woman parent (27.5 fewer hours per week). The pandemic saw a further hit to 'core' creative parents' working hours, and mothers suffered the heaviest reduction in working hours. Reduced working hours will exacerbate existing gendered inequalities in creative occupations. Based on the figures presented in the paper, more must be done by policy interventions and employer activity to prevent even greater exclusions for mothers from creative work

Being a Parent in the Performing Arts: An Uneasy Job. First Findings of the InequalArts Survey in Brussels-Wallonia (Belgium)

Laurie Hanquinet, Carla Mascia
(Université libre de Bruxelles)

Over the years, the issue of equal access to performing arts professions has become a major concern. Research in Belgium highlights an under-representation of women in management positions, and programming in the sector, which echo findings in the UK. Yet, the influence of pregnancy, motherhood, and parenthood on

workers'career remains relatively underexplored in a French-speaking context. Here, we will explore the findings on this issue from a unique research in the Wallonia-Brussels Federation (FNRS-ULB) (InequalArts online survey, n=517, and 52 semi-structured interviews) which focus on the professional trajectories of artists and technicians in the performing arts. We will make three arguments, of which some may nuance some results found in the UK. Firstly, if parenthood is often associated with motherhood in debates, we will show that the latter is complex for all artists and technicians, due to professional demands that do not align with children's schedule. However, the weight of parenthood remains stronger on women. Second, motherhood induces processes of discrimination, even for those who do not want children. It is not only about motherhood and pregnancy but also about anticipation of it by employers and artist themselves. Thirdly, we will explore the idea that, in our context, the capacity of using grand-parents' help and time may be more important than social class in mitigating the impact of parenthood on people's careers, especially for all those who go on tours and work during evenings.

Families & Relationships 1 - Room 4.204

Knowing what you've got once it's gone: Identifying familial norms and values through the lens of (sibling) bereavement

Laura Towers
(University of Sheffield)

Following the death of a sibling, life as it was known and expected to be lived is permanently and irrevocably set on a different trajectory. Surviving siblings are left to consider all that they have lost beyond the individual who died. Using data from a qualitative study exploring experiences of sibling bereavement over the life course, this paper presents a set of assumptions that people had regarding their imagined but unliveable futures. In doing so, it outlines how these ideas contribute to a currently under-developed understanding of normative expectations of the adult sibling relationship, as well as wider familial norms and values. As such, it will be shown that death can actually reveal much about living relationships. It will conclude that bereavement research has much to offer the sociologies of family, relationships and personal life, as an alternative lens through which to learn more about familial norms and values. In doing so, this presentation will highlight the enhanced contribution that sociology can make to public understandings of the sibling relationship when connections are made between different areas of study.

"Letting it slide" and "Dropping" Friends: Navigating Racialised Identities and Racism in Friendship

Thalia Thereza Assan
(The University of Edinburgh)

This presentation examines how racialised identities and racism are navigated in friendship ties, thereby illuminating a crucial yet under- researched dimension of personal life where racism is contended with. It is based on a multi-method qualitative study conducted in Scotland from September 2020 to November 2021 with Black girls and girls of colour aged 14-19 and their youth workers. The study foregrounds participants' perspectives and experiences and is anchored in the sociology of friendship, Black feminist thought and youth and girlhood studies.

I explore how some participants experienced friendship with white people as mired with potential and actual racism, which led several to avoid it altogether. I delineate three different tactics that participants employed when friends made racist remarks: distancing; avoiding the topic of race; ending the relationship. I discuss how, in contrast, participants perceived their friendships with Black people and people of colour as homeplaces that generated a sense of safety, understanding and affirmation. To understand these friendship experiences and navigations, I argue that they need to be contextualised in the everyday life of Black girls and girls of colour in Scotland, where the dominant culture and vast majority of the population are white, and their desire to have friends, especially in school.

These findings contribute to the sociology of personal life by shedding light on empowering and painful aspects of friendship. In particular, I propose that they challenge idealised notions of friendship as purely voluntary, non-political, and free from power relations and harm.

'I think about you, a lot': Reflections on Temporal Affective Registers of Friendships

Kinneret Lahad

Everyday friendship life is characterised by temporal maps, rhythms, beats, pauses and disruptions. This paper draws from theories of affects and time theory to explore how the idea of keeping in touch with friends is enmeshed within an often unacknowledged range of temporal and affective dispositions. In proposing the concept of affective scheduling, this paper seeks to introduce nuance and complexity to the scholarly understanding of friendship and its temporalities. These lines of inquiry open up new pathways for exploring friendship schedules, placing emphasis on the increasing and decreasing intensities of friendship. I argue that conceptualising friendship time through an affective lens offers new insights into the affective qualities of friendship generally, and in a way that bypasses the limited scope of temporal-representational categorisations. These, I propose, invite us to attune to these unnoticed, sensory movements in friendship ties.

Temporal Sibling Relationalities: Siblingship and Sociological Approaches to Time

Katherine Davies
(University of Sheffield)

Thinking sociologically about siblingship encourages the amalgamation of different facets of temporality, combining ideas about calendar time, life course transitions and generation that sociologists often discuss separately. For example, siblings are often lateral relationships – and assumed to be of the same generation – yet, even siblings born very close in calendar age may find themselves navigating quite different socio-economic environments or political and policy landscapes as well as shifts or ruptures at a micro level within the family. Furthermore, the importance of calendar age can wax and wane as siblings can feel more or less 'lateral' at different points in the life course, or in different contexts such as at school or home where the meaning of birth order and age gaps can shift. Drawing upon an analysis of archived adults' written accounts of their sibling relationships as well as interviews and focus groups with young people, this paper will explore how the temporalities of siblingship illuminate the complexities of age and generation, demonstrating how these categories of analysis interact with individual biographies and socio-political eras in the living of siblingship.

Families & Relationships 2 - Room 3.210

Nationalism, Heterosexuality and Gender: China's family values

Stevi Jackson, Kailing Xie
(University of York / University of Birmingham)

In China in recent years there has been an increasing emphasis on 'the family' within Xi Jinping's nationalist rhetoric, in which explicit links are made between family and state. Where western leaders now often refer to 'families' in the plural, with a nod to family diversity, the family values promoted by Xi's administration reinforce the institutionalisation of heterosexuality and a specific heterosexual ordering of gendered and intergenerational practices within Chinese society. Since Xi's turn to conservative gender politics, any non-normative expressions of gender and heterosexuality, along with expression of queer (tongzhi and lala) sexualities, have faced increasing official constraints, criticism and censorship. In this paper we consider what the critical analysis of heterosexuality (beyond just heteronormativity) might add to the analysis of this situation, whether and to what extent critiques developed from western perspectives are applicable to China and how we might develop a China focused critique. In the process we will analyse how the Chinese leadership's policy and ideology affect gender relations and heterosexual practices as well as their implications for queer citizens, considering both compliance and resistance to the party-state's governance of personal life. Finally, we seek to tease out the relationship between the governance of heterosexuality and China's nationalistic drive to realise Xi's 'China Dream'. In so doing we raise questions about the role of heterosexuality within nationalist authoritarian states more broadly.

'I know why no one does this research!': A Reflection on Researching the Everyday Lives of Children who have Experienced Domestic Abuse and Social Work Intervention

Brenda Herbert
(Goldsmiths, University of London)

A Public Sociology calls for research in areas that are contentious and sensitive – childhood, domestic abuse

and child protection is one such area. The Domestic Abuse Act 202l for the first time in law recognised children as victims/survivors of domestic abuse and not only witnesses. Whilst domestic abuse has been highlighted as a serious issue for children there has been limited research with children. Where children have been consulted, they are separated from their social and economic context and are very rarely seen beyond the narrow lens of abuse and trauma. Researching beyond the lens of trauma and abuse can be challenging, a key factor to this has been the framing of children as passive and damaged, which upholds a colonialist and patriarchal social order. This paper reflects on my experience of trying to research beyond the trauma narrative and conducting an 18-month multimodal ethnography with children who have experienced domestic abuse and social care intervention. The research was conducted during the physical restrictions of Covid-19.

I reflect on the ethical, epistemic and methodological challenges that I navigated throughout the research. Researching in the area of child protection, domestic abuse and childhood studies is mired with ethical dilemmas, and at times I have understood why so little research is done in this area. I reflect on how working through a feminist ethic of care and a commitment to addressing epistemic justice helped me to navigate a contentious world and create knowledge with children.

Reigniting Sociology for Social Work through Child Participation

Paul Shuttleworth
(University of Sussex)

The global definition of social work states social justice lies at its core. However, social work, especially in High Income Countries is increasingly influenced by modernity, managerialism, neoliberalism, and technical-rational solutions. This encourages an individualised focus for social work intervention and can lay responsibility on the families, social workers or local authorities to instigate positive change.

Sociological and political accounts are typically subjugated for developmental, psychological, and psychosocial explanations. These are unlikely to offer complete explanations of family life and may not address the underlying causes of family troubles.

The following presentation uses the PhD study 'What Matters to Children Living in Kinship Care' and its subsequent publications as an example of social work policy and practice. Creating a dialogical space with participants, children aged 5-16 years, demonstrated the need for sociological theories to match lived experiences of family life. Utilising critical realist approaches granted a dialogical participative theory- building research cycle that was not only explanatory but emancipatory.

The children in the study described their lives in ways that evoke sociologically embracing theories regarding doing family, care, autonomous interdependence, reflexivity, and recognition. This challenges the hegemonic individualised focus of much contemporary social work and traditional hierarchical, institutionalised, gendered, white, Global North, heteronormative family ideals. Furthermore, by incorporating a modified version of the social model of childhood, this study included but was careful not to fetishise discourse, sociological debate, and the relational nature of children's agency. Analysis of the children's views evidenced the need for reigniting socio-political discourse in social work.

The International Political Sociology of Development for LGBT+ Inclusion: How the UK's Johnson Government Used Crisis

Matthew Waites
(University of Glasgow)

This paper offers political sociology analysis of state funding for international development aid addressing lesbian, gay, bisexual and trans 'plus' (LGBT+) inclusion, examining the case of United Kingdom (UK) to consider contestation of different lives and relationships. The paper draws from the author's participation, as a publicly engaged sociologist, in the UK's first development aid project supporting LGBT+ people, Strong in Diversity Bold on Inclusion (SIDBOI)—which from 2019 planned to work in five African countries: Kenya, Mozambique, Nigeria, Senegal and Zambia. Partner organisations included Hivos, Coalition of African Lesbians, AMSHER, Kaleidoscope Trust, Article 19, Synergia, Workplace Pride, University of London, University of Glasgow and University of Pretoria. The paper analyses changing UK government policy in relation to the project as a case study. In the context of Brexit and COVID-19 the innovative first 'co-creation' phase for partners was extended yet ended without phase two funding—as changing government policy merged the Department for International Development into the Foreign, Commonwealth and Development Office, and cut development aid.

This withdrawal poses stark questions about government commitment to funding for LGBT+ development projects. Suggesting the fragile existence of transnational resourcing for LGBT+ development projects relative to some other Western states, amid right-wing authoritarian populism, the paper analyses the emergence of transnational development funding for LGBT+ inclusion and its apparent demise. The paper suggests the challenges of bringing a sociological and queer voice into public discourses concerning international development, informed by critiques of development while not abandoning funding transfer attempts for marginalized peoples.

Lifecourse - Room 3.205

Special Event – Young Voices and Sociological Archives

Rachel Thomson, Penny Tinkler, Niamh Moore
(University of Sussex)

In this special event we explore the potential for sociological archives to bring the voices of young people into public discourse, sometimes in surprising and engaging ways. The contributions explore the rich archival resources that exist within childhood and youth studies and show how creative methods can be used in ways that both make the past anew (challenging received wisdom and narratives of change), as well as helping us to imagine different kinds of futures. The session will engage with different kinds of sociological archives - ranging from 'classic studies' preserved within formal archives, through the DIY archiving of researchers and activists, administrative data sets and the youth memorabilia and personal collections that are sometimes saved and are now increasingly shared through crowd-sourcing initiatives such as the Museum of Youth Culture and Feminist Webs. The event brings together sociologists working within the interdisciplinary field of youth studies to explore a series of questions about how we might work with the voices of young people within archives in a way that could challenge, shape or disrupt public discourse. Rather than presenting formal papers contributors have been invited to engage with the following questions:
- What counts as an archive in this space, how much continues to be undiscovered? What is the politics of ownership?
- Why was sociology so late to the archival turn?
- What does it mean to revisit material in the archive? What temporal frameworks are we using for this work? What can we 'know' from these sources? Is this a historical sociology, a sociological history? Longitudinal ethnography?
- What methods can be used to bring archived material to life? What does this look like? Can these be thought of as research methods for generating new knowledge or is this public engagement?
- Does this work create new kinds of ethical challenges?
- Does this work lead to new kinds of outputs? Why might this matter?

The event will be facilitated by Manchester youth worker, archivist and historian, Janet Batsleer.

Liam Berriman

In 2013, Beer and Burrows wrote about the rapid proliferation of digital archives across the public and private sectors, and the significant consequences this having for thinking about what constitutes 'data' and 'archives' within the social sciences. Within childhood studies, these discussions have coalesced around the 'datafication of childhood' (Lupton & Williamson 2017; Mascheroni & Siibak 2021), and in particular concerns about how archives and data are making children's lives subject to new forms of data-driven surveillance and governance.

Alongside this trend has been the growth of digital archives within social science research, including within childhood and lifecourse studies. These archives have often taken the opportunity to re-think what academic archives of childhood might look like, either generating new born- digital archives or digitising existing historical archives of childhood.

For the most part, discussions around critical studies of children's data in wider society, and social science research involving children's archives, have occurred in parallel silos. Academic archives of children have often between treated as somehow separate from the wider societal trends of datafication and the government/commercial archives of childhood.

As part of this panel, I hope to trouble this distinction by considering how academic data archives involving children have never been separate from the wider processes of childhood datafication. I propose that we should

see children's archives within the social sciences as part of a wider data landscape surrounding children in contemporary society – and that we need to bring a critical awareness to how social science data and archives practices are constitutive of childhoods. By bringing these two sets of discussions together, I propose that we can further strengthen our understanding of the ethics and politics of children as 'data subjects', and reflect on how social science practices might lead thinking of what 'good practice' looks like in this new data landscape, particularly around children's voices.

Laura Fenton

The recently completed Girlhood and Later Life (GLL) project traced the youth experiences of British women born 1939-52, while the ongoing Austerity and Altered Life Courses (AALC) project explores the imagined futures of young people living in the devolved regions of Greater Manchester, Sardinia (Italy), and Barcelona province (Spain). GLL involved archives in two ways. Firstly, it created new archival materials exploring youth in the 1950-70s, specifically transcripts of qualitative interviews, with 70 women recruited from the English Longitudinal Study of Ageing. Secondly, it involved working with an established archive – the National Survey of Health and Development (NSHD). In relation to its archival practice, AALC is working with local archives in the field sites to make recordings of oral histories and futures interviews publicly available. The purpose is to create a public record documenting the impact of austerity on young people's lives and future-making.

Using experiences across the two projects as a foundation and springboard, our contribution will explore the significance of thinking critically and reflexively about what constitute 'data' within archives, and how we might productively and sensitively work with and share them.

Working with the NSHD involved 'revisiting' material, but not 'revisiting' data, because much of what we looked at was not previously given the status of data. This necessitated new approaches to conceptualising 'data' and new ways of working. These methods brought into focus the complex temporalities experienced in everyday life in the past by the persons we studied; temporalities lost in quantitative longitudinal analysis. Discovering the richness of latent qualitative 'data' in the archive opened up possibilities, but there are also gaps and silences. We have been challenged to think in fresh ways about how to present this data – retaining its depth without exposing the identities of persons.

The creation of new archives of qualitative interviews in both GLL and AALC has also produced knowledge about youth, including in unexpected ways. For GLL, interviews on later life contribute to our archive on youth as they contain insights into how youth experiences reverberate in later life. This 'resonance' of youth in later life coloured how our interviewees thought and felt about their lives. Creating new archives poses ethical challenges. In AALC, eliciting and sharing narratives on young people's imagined futures against the backdrop of significant constraint and even hardship is an ethically sensitive task. Engaging the richness of lives and ensuring participants are presented in their fullness – as opposed to characters in 'poverty porn' – is vital. As futures are unwritten, working sensitively with participants in co-creating and co-curating their future imaginings is a delicate endeavour that requires significant care and attention

John Goodwin

The University of Leicester hosts an archive comprising various studies of school-to-work transitions from the 1960s and the 1980s. In its original interview schedule format, this data was recovered from multiple University locations, including attic offices and leaky, pigeon-infested outhouses. Cleaned, collated, and catalogued over ten years, this data offers a unique account not only into the changes and transformations of a variety of local labour markets but also provides richly detailed insights into the lived everyday realities of young people over twenty years.

Given my experiences of working with this data, I aim to discuss several issues. First, reflect critically on the stories we tell about archiving versus the realities of working with 'found' data. These stories are not only about the practicalities of data handling and management, ethics, and ownership but also the gradual and laborious process of sense-making. How do we derive meaning from seemingly discarded data collected by others for which we have no codebooks or documentation? What are the critical starting points and significant obstacles in using such data? Second, how do we begin to retell young people's stories collected in different times and spaces without succumbing to the analytical challenges' prism of the present? Indeed, is this retrospective analytical gaze a problem or an advantage? Finally, the 'once young' participants' voices are explored to show how they speak directly to contemporary issues and debates around complexity and precarity.

Kahryn Hughes

The Timescapes Archive at the University of Leeds is a specialist resource of Qualitative Longitudinal (QL) Research data. It was first set up in 2010 under the ESRC Timescapes Initiative, in collaboration with the UK Data Service, and has since undergone further development under the ESRC Changing Landscapes for the Third Sector project.

The Timescapes Archive was established in response to growing sociological attention to the challenges of digitisation, pragmatic and ethical questions about the sustainability of research data, and technological developments in data infrastructures and archives. Driven by a constantly evolving 'stakeholder' model of ownership and responsibility, establishing the Timescapes Archive thus marked a significant moment in research funding investment in the 'archival turn', as well as in resourcing generations of future researchers.

As a 'living' archive, the data holdings are constantly being added to, ensuring a growing corpus of QL research data capturing important details of people's lives as they change over time. Ongoing innovation in methods of qualitative data reuse means that these data continue to be discoverable and usable in new ways.

Data holdings in the Archive include several extensive longitudinal datasets on and with young people, providing rich visual, interview and other materials for reuse. These data are from studies investigating young peoples' perspectives of home, family, friendships, siblings, education and welfare. The possibilities of reuse are far broader. Indeed, I would argue such possibilities are incalculably varied and fruitful.

However, data date; they age, and this raises the question of which young people, what youth, and when are we researching. How might young people speaking in the early years of digital technology speak to the concerns of a fully digitised contemporary youth? Along what analytical axes might we bring contemporary questions to bear using these ageing data?

I will discuss how we might identify the analytical affordances of working at a temporal 'remove'; explore the usefulness of thinking through such research as developing data ethnographies as part of a broader 'synthetic' approach to building new evidence and knowledge in the social sciences.

Although I will discuss how ethical attention to the qualities of qualitative research data may compromise their use in public engagement as well as for the broader Open Science agenda. I will nevertheless provide examples of how the qualitative secondary analysis of these forms of data may be used to generate new knowledge addressing contemporary concerns.

Rachel Thomson, Penny Tinkler, Niamh Moore

The Reanimating Data project was a methodological proof of concept investigation funded by the ESRC between 2018-21, establishing how a new method could be forged through the process of archiving and sharing a classic of feminist sociological research. Working with the interviews and ephemera of the 1988-9 Women, Risk & AIDS project, a new research team conducted experiments with people, places and archives over a 2 year period. The work is showcased in an online open access archive, where original and new work is documented. Key methods for reanimation include practices of re-voicing interviews and re-asking questions. This presentation from the project team will focus on the idea of 'voice' including the original invitation to 'tell sexual stories' made to young women in 1989, tracing how this invitation was received and responded to again thirty years later by new generations of young women. We agree with commentators who have questioned simplistic notions of youth voice, and engage with notions of ventriloquism and temporal drag to explore how the spaces between voices and between moments in times constitute spaces of critical knowing and learning. Inspired by the community archiving movement we both argue for a DIY ethics among academics and suggest that there is unrealised potential for sociological archives to return value to the places and communities that gave them life in the first place.

Medicine, Health & Illness - Room 3.213

Towards a Public Sociology of Mental Health in a Time of Crisis?

Amy Chandler, Baptiste Brossard

(University of Edinburgh)

What role is there for sociology in public discourse and policy about mental health? Although Covid-19 heightened discussion of the ways in which social contexts can shape mental illness, concerns with mental health remain dominated by clinical and 'psy' disciplines. Sociologists have long contributed to discourse about mental health – most prominently via Goffman's conceptualisation of stigma. However, the way sociology's role in shaping broader conversations, policy and practice relating to mental health remains muted. In this presentation, we draw on our book, Explaining Mental Illness: Sociological Perspectives (Bristol University Press, 2022), to argue that sociologists can and must do more to shape public discourse about mental health. We then move beyond this proposal, to consider how sociology might do so, and with what implications. In particular, we highlight the relevance of approaches that consider mental diversity and 'madness' beyond problems that should be cared for by welfare systems and therapeutic devices, and beyond the challenges they may be associated with. Drawing on critical sociology, 'mad studies', user-led research, and critical disability studies, we examine alternative ways of framing the 'crisis' of mental health problems. These require paying greater attention to the complex interplay between social, environmental and political contexts, and individual experiences. We consider ways that 'madness', distress, anxiety or any 'symptom' can be creative, expressive, and meaningful: the manifestation of an ethical stance towards the world. Our paper thus charts some of the challenges and opportunities sociologists face in suggesting alternative understandings of the current 'mental health crisis'.

Using Feminist Activist Approaches to Develop a Manifesto for Change for Radiotherapy for Gynaecological Cancer

Lisa Ashmore, Vicky Singleton, Hilary Stewart, Mette Kragh-Furbo, Daniel Hutton, Corinne Singleton, Lorraine Salisbury
(Lancaster University)

Diagnosis of a gynaecological cancer often generates a particular context for care, of which radiotherapy is a key part. That context is shaped by a sense of emergency, immediacy, and urgency, but this can take attention away from other important aspects. For example, care drawn on histories of paternalistic medicine stop patients being made aware of long-term effects of radiotherapy, especially for their sexual selves and sexual pleasure, which does not fit neatly into an 'urgent' care context.

Through engaging with narratives of experience of radiotherapy, The Gynae Cancer Narratives Project attempted to understand radiotherapy for a gynaecological cancer in a holistic, patient-centred way that truly valued lived experiences. The approach built on a history of feminist activism and research, committed to valuing diverse kinds of expertise held by both patients and practitioners, to empower people to value experiences and ask for the care they need and want to receive and deliver. The project culminated in a book that brought together the voices of patients who had undergone radiotherapy for gynaecological cancer, to illuminate areas of ignorance and gaps in policy and care.

In this paper, we describe how we used project book to demand and promote change for those with a gynaecological cancer in a healthcare service battling multiple political, economic and organisational crises. We describe the role of sociological thinking in developing a Manifesto for Change and informing conversations with clinical management teams, patient groups, and medical education to ensure historically marginalised and hidden voices are elevated.

Trauma: A Sociological Approach

Baptiste Brossard
(University of York)

Trauma is one of the main explanations of negative mental health outcomes in public discourse as well as in professional literature. In the Global North, this worldview is currently gaining unpreceded traction amongst policymakers and a range of practitioners through the popularisation of the Adverse Childhood Experiences (ACE) framework. This framework promotes a mostly individualist and conservative view of social life and mental health. In this context there is a necessity to develop a sociological approach to trauma. This presentation tries to do so in light of three propositions. First, the management of traumatic events can be a political tool associated with certain socioeconomic policies and strategies, for instance neoliberalism. Second, inequalities and differences in traumatic experiences contribute to the embodiment of identities, such as in gender socialisation. Third, the transformations of what is culturally recognized as "trauma" can be a driving force of

social change, as suggested by reactions to the ecological crisis or the #MeToo movement. Interview extracts with will be discussed to show how these propositions, in addition to be theoretical arguments, provide tools for data analysis. To conclude, trauma should not only be understood as personal hardship, nor should it only be theorised as a socially-framed reaction to collective adversity or lack of resource; trauma is a "productive" phenomena presiding over the maintenance and disturbance of social orders.

The Primodos Controversy: Public Sociology in Action

John Abraham
(King's College London)

Primodos was an oral pregnancy test manufactured and marketed by Schering pharmaceutical company in the UK from 1958-1978. Since the 1970s, hundreds of users of the drug and their children have claimed that it caused severe birth malformations. The crux of the controversy is that Schering has always denied any link between Primodos and birth malformations. The most intense period of the users' campaign to get their claims recognized was 2017-2020 during which I engaged in the novel 'controversy method' of participant-observation. I participated in user-group meetings/conferences, gave evidence to UK government inquiries, provided analysis on TV documentaries and news programmes, participated in parliamentary discussions/investigations, engaged with legal teams, and attended press conferences involving government drug regulatory authorities. I also analysed previously secret documents from the 1950s to 1970s regarding internal communications between Schering, government regulators, and their expert advisers. The objectives of this public-sociology research were to understand: the emergence and sociological trajectory of the controversy; why the controversy has continued for over 50 years; how the various interest groups have influenced the direction of the controversy, especially government decision-making; and how sociological knowledge of the pharmaceutical industry and regulation can contribute to just resolution of such controversies. Drawing on realist theories of medical sociology, Sartrean iterative methodology, and data collected from the research, this paper explains and argues that public sociology can contribute to the consciousness-raising of otherwise non-politicised lay groups and further social justice by challenging misleading claims, biases, and ideologies of commercial and governmental institutional interests.

Is There Room for Deliberative Democracy in Pharmaceutical Company Drug Development? Exploring Mini-Publics in 'Small' Pharma

Julia Frost, Catherine Pope
(University of Exeter)

Recent changes in the policy and regulatory landscape have enshrined the contribution of patients in to the drug development lifecycle. However, the current evidence base is dominated by quantitative studies defined by researchers, or stakeholder engagement via representatives of patient organisations - with whom pharmaceutical companies are legislated to work. This limited perspective obfuscates our understanding of patient engagement practices beyond the constraints of current trial designs, and ignores the experiences of patients who have limited access to clinical trials of orphan drugs, or not in a patient organisation.

Informed by conceptualisations of deliberative democracy, we are conducting empirical ethnographic research with a global biotech company involved in drug development for rare diseases. This company is currently embedding a patient engagement framework through its practices, which involves gathering patient insights from patient organisations and third party research organisations at key junctures in drug development lifecycles. As counterpoint and informed by a patient advisory group, we are conducting interviews with patient who have a rare disease and staff who refer or recruit them to a trial of a new medicine. We have identified that current regulatory framework, which prioritises the patient voice 'upstream' in the drug development lifecycle, further renders the perspectives of more 'downstream' patients invisible. While theories of deliberative democracy have developed in response to these criticisms, we propose that a similar critical perspective is required to develop new models of patient engagement which would enable truly democratic, rather than participatory, practices to facilitate new knowledge- producing relationships.

Race, Ethnicity & Migration 1 - Lecture Theatre A

Special Event – Life and Death: An Exploration of the Impacts of Racism in Everyday Life

Jenny Hewitt, Patricia Irizar, Bridget Byrne, Rashida Bibi
(University of Manchester)

This panel includes members of the Centre on Dynamics of Ethnicity (CoDE) at the University of Manchester.

Pathways to Ethnic Inequalities in COVID-19 Health Outcomes in the United Kingdom: A Systematic Map

Patricia Irizar
(University of Manchester)

Background: Evidence documents ethnic inequalities in COVID-19 infection, severe disease, and mortality. This systematic map aims to identify evidence that can delineate potential pathways which lead to such inequalities in the United Kingdom (UK).

Methods: We searched bibliographic and grey literature databases from 1st December 2019 to 23rd February 2022 for evidence that investigated the pathways to ethnic inequalities in COVID-19 health outcomes, as hypothesised in a theoretical logic model and using any research design. Meta-data was extracted and coded, using a framework informed by the logic model.

Results: The search returned 10,728 records after excluding duplicates, with 123 being eligible for inclusion (83% peer-reviewed). Mortality was the most common outcome investigated (N = 79), followed by infection (N =52). Studies were typically quantitative, with six qualitative studies, fourteen reviews and six reports. There were 78 studies which examined comorbidities as a pathway. Socioeconomic inequalities were also commonly investigated, with sufficient research into neighbourhood infrastructure and occupational risk. Few studies examined barriers to healthcare and consequences of control measures. Imperatively, though 10% of eligible studies theorised racism to be the driver of inequalities, only six records (all reviews/reports) explored this as a pathway.

Conclusion: This systematic map identified knowledge clusters that may be amenable to subsequent systematic review and critical gaps in the evidence-base were also evident, requiring additional primary research. Studies do not incorporate or conceptualise racism as the fundamental cause of ethnic inequalities, limiting the contribution to literature and policy.

Racialised Anti-racist Activists - Reflections on Pressure and Privacy in Socio-racial crises

Jenny Hewitt
(University of Manchester)

In 2020, as the Covid-19 pandemic exposed and accentuated a range of racial inequalities, the police killing of George Floyd sparked unprecedented antiracist protest. Antiracist activists and community leaders were, once again, relied upon to advocate for racially minoritised communities and antiracist movements. The impacts of long-term pressures to stand up for racialised communities, during periods of acute public pressure over a protracted period of time remains unknown. Increasingly, racial battle fatigue has prompted conversations around self-care, collective-care, and trauma. This paper draws on in-depth and reflective interviews which took place in 2022, with several people whose work can be defined as 'activist' or 'community organising'. The research looks at their reflections on their experiences since the focus on 'Black Lives Matter' in 2020, and the ways in which their activism has impacted on their lives and the lives of those around them. Factoring in the effect of digital media, and the relational quality of community organising, we ask: what are the specific impacts of activist burnout and racial battle fatigue on racialised activists? How do self-care, collective care and radical care interweave with these experiences? How do individuals and communities align? Finally, what could be done to support racialised anti-racist activists better?

Racism seems to be the Hardest Word to Say: How Racialized Workers' Make Sense of Racial Inequalities in Creative and Cultural Industries

Bridget Byrne, Ali Roaa, Anamik Saha
(University of Manchester, University of Leeds, Birmingham City University)

For creative and cultural industries (CCI) the lack of diversity in its workforce remains one of its urgent challenges. In response there have been a range of initiatives put in place to address this, including the creation of work placements specifically for racially minoritized people. This paper draws from a research project involving in-depth interviews with 42 creative workers from racialized backgrounds who have participated in one such initiative. The research shows that while these placements do create unique opportunities for people who have historically been excluded from these professions, the interviewees nonetheless described similar obstacles that hindered career advancement. However, the purpose of this paper is to focus on one recurrent theme – the reluctance of interviewees to name structural racism as an element of their experience in gaining entry to and working within CCIs. Building on work such as Bethan Harries' (2014) on racialized people's disavowal of racism, and Jo Littler's (2017) concept of postracial neoliberal meritocracy, we explore the reasons behind this difficulty in naming racism as a source of barriers to entry and progression within CCIs. We examine what this tells us both about the psychic burden of racism and the ways in which inequalities are reproduced within the sector. In addition, we will reflect on the implications for both qualitative and quantitative research on experiences of racism.

Covid 19, and the Impact on Practices of Death, Grief and Loss in Ethnic Minority Communities

Rashida Bibi
(University of Manchester)

Whilst the nature of death is considered an inherently personal tragedy impacting on the deceased individual's family and friends, the study of death, or rather the neglect of death studies with an intersectional emphasis has overlooked ways in which the personal and social, the individual and collective, as well as unequal socio-economic factors impact ways in which death is experienced (Foster and Woodthorpe, 2016). The unequal impact of Covid-19 brought into sharp focus the need to understand ways in which death, grief and loss is experienced across different cultures and communities. The possibility of experiencing a 'good death' was impacted on by all groups by the necessary rules and laws aimed at curbing the spread of the respiratory disease. However, the impact of these and other disruptions to the practices associated with death and mourning for ethnic minority communities have been hitherto under explored. The dearth of media attention given to diverse and faith communities practices of death and mourning resonates suggests that BAME lives and values are seen as 'other', and therefore less important (Lawson, 2014;Turner, 2021). This paper provides an in-depth empirical approach to the disruption of funeral practices and grieving process for British Muslim communities during Covid 19, and contains the experiences of medical practitioners, religious leaders, volunteers and charity trusts working within the British Muslim community in order to understand how 'good death' is not just individually experienced but collectively managed.

Race, Ethnicity & Migration 2 - Room 3.211

Intersectionality as Praxis

Dyuti Chakravarty
(University College Dublin)

This paper is part of my PhD thesis where I unpack the ways in which body politics of respectability underpin and operate in feminist struggles for autonomy. I do so through a close asymmetric comparative study of Pinjra Tod in India (against restrictions on women's mobility) and UCD for Choice's movement to Repeal the 8th in Ireland (against the constitutional ban on abortions). Drawing on the data collected with Pinjra Tod in India, this paper centres their struggle for women's autonomy within the space the university and outside it, as a way of articulating my argument around understanding intersectionality as praxis. By focusing on Pinjra Tod's pluriversal feminist inheritances which help them ground and shape their praxis, I believe, this paper speaks to the idea of "braiding" feminisms (Connell, 2018), involving a 'continuing unpredictable interweaving of ideas and experience around the majority world' (Connell, 2018). Such an active engagement with 'solidarity-based epistemology' based on 'horizontal engagements' offers ways of thinking about a future where feminist movements are built on their ability to communicate polyvocally (hooks, 1990). This allows us to create a space

for "radical subjectivities" that can come together and work towards a future of bodily autonomy and reproductive justice for all (hooks, 1990 cited in Bodelsson, 2018). Through a close analysis of semi-structured interviews, and digitally available material culture including movement art, poetry, blogposts, Facebook posts and Tweets of Pinjra Tod, this chapter offers important lessons for imagining and working towards 'feminism beyond issues' (Okazawa Rey, 2018).

"This is how we do things in Singapore" – A Decolonial Intersectional Analysis of Men and Masculinities

Aerin Lai
(University of Edinburgh)

Recent scholarship on masculinity has given increasing attention to the logic of coloniality and how it produces particular forms of masculinities, particularly outside of the Anglophone regions. My presentation adds to this body of work, focussing on the construction of masculinities in everyday life using a decolonial intersectional analysis. Based on interviews conducted with Singaporean men between 25 and 50 years old and ethnically Chinese, Malay, and Indian, I illustrate how intersections of race, class, and gender rely on social contexts and spaces. I argue that these constellations of race, class, and masculinity need to be contextualised within a wider context of coloniality in postcolonial Singapore. A good illustration of how these intersecting systems of power culminate is national conscription, which is mandatory for Singaporean men. Through the Enlistment Act, Singaporean men are required to serve two years of national service in the Singapore Armed Forces, Singapore Civil Defense Force, and Singapore Police Force. After enlistment, rank progression depends on academic qualifications.

Since independence, the Singapore state's justifications for the exclusion of Malays from the armed forces and other high-ranking positions have been focussed on historical tensions between Singapore, Malaysia, and Indonesia. However, I suggest that while racialisation processes demonstrate why Malays and Indians are marginalised, it does not account for the marginalisation of working-class Chinese men who are placed in similar spaces as the former. My research aims to contribute to discussions surrounding race and gender equity, demonstrating the role of coloniality even in postcolonial nations such as Singapore.

The Complexity of Human Trafficking: A Survivor perspective - A Case study of Zimbabwean Women who are Survivors

Roda Madziva, Chamunogwa Nyoni, Patience Mutopo
(Bindura University of Science Education)

In this paper we draw on semi-structured interviews with 50 Zimbabwean women who are survivors of human trafficking. We analyse their lived experiences as i) citizens before migration, ii) migrants while in Kuwait and Oman, and iii) survivors of human trafficking when they returned home. Findings reveal the situational and complex nature of human trafficking. Economic deprivation at home juxtaposed with envisaged economic vibrancy abroad made the women more gullible and risk-tolerant in anticipation of improved fortunes. However, women's narratives provide evidence of agency and knowledge around safe migration as they migrated under a recognised work visa, obtained through recruitment agencies and trusted intermediaries that include friends and extended family members. However, on arrival in countries of immigration, they found themselves deeply entangled within complex forms of employment and multiple power relations that exposed them to gross human rights violations and forms of exploitation that meet the human trafficking category. This situates our participants as having contradictory identities as both victims and agentic being. On the other hand, women's experiences, following their return, reveal the stigma and challenges around the reintegration of survivors of human trafficking in families and communities in way that positions human trafficking as a scourge that is ravaging Zimbabwean communities. We argue that experiences of human trafficking need to be analysed within the contexts of the socio-economic, cultural, gendered, employment and multiple power relations within which they occur in order to challenge the dominant and simplistic portrayals of human trafficking that collapse the experience of women.

Rights, Violence & Crime - Room 4.205

"Picked Up, Misused, Abused, Changed": Intersectionality in the Humanitarian Discourse on Gender-Based Violence

Ilaria Michelis
(University of Cambridge)

The appropriation and co-option of intersectionality as a 'travelling theory' has been widely documented in sociological literature (Bilge 2013; Salem 2018; Tomlinson 2013, 2018). However, most of these studies have focused on academic environments and on the impact of such misuses on the theory of intersectionality (May 2015; Nash 2008) or, to a lesser extent, on social movements and political practice (Lépinard 2020; Morrison 2021).

This study focuses on a specific field of practice, namely humanitarian response to gender-based violence (GBV) in emergencies. Through discourse analysis of 21 interviews with GBV practitioners and GBV guidance policies and documents used in humanitarian settings, it explores to what extent intersectionality is invoked to pursue the social justice objectives that underpin intersectionality as a social theory (Collins 2019) and to what extent it is instead misrepresented in ways that are divergent, if not antithetical, to its original orientation as an analytical and political tool to understand and dismantle interlocking systems of oppression.

What the study reveals is a partial understanding of the concept of intersectionality and its implications for practice, combined with efforts to divert resources from feminist initiatives by deliberately misinterpreting the insights of intersectionality. While the appropriation of the language of intersectionality is well documented in this study, the paper argues that it is only by reclaiming the radical roots of intersectionality that feminist and anti-racist struggles in the humanitarian sector, and beyond, can be strengthened in the face of the global backlash against liberation movements.

Human Rights in Social Movements

John Duncan
(School of Advanced Study)

The question of how social movements use human rights is a fraught one with many arguing that the use of human rights individualises social struggle and absorbs it into a hegemonic human rights discourse dominated by states, corporations and human rights NGOs. This presentation draws on data gathered from a variety of social movement activists who use human rights as an organising tool to question the view that the use of such language inevitably leads to individualisation and co-option into the hegemonic human rights regime. The Gramscian hegemonic and counterhegemonic (or subaltern) frames allows an examination of the clash of different social constructions of human rights between social movements on the ground and the legal/NGO order. Through such analysis, some tensions between a social constructivist perspective on human rights, which has gained significant recognition within the literature, and a more Marxist perspective are exposed. This exposition lies in the recognition that many social movements which have used human rights operate within the area of "social reproduction", that is the realm in which workers' labour power is reproduced and in which the broader societal conditions for the continued accumulation of capital are reproduced. The incorporation of a Social Reproduction Theory frame lends a certain directionality to the construction of human rights which may be somewhat absent from other social constructivist approaches.

Justice Work: Women (having to do) it for themselves - The Lived Experiences of Victims of Coercive Control, Stalking and Related Crimes, as they progress through the Criminal Justice System

Nancy Lombard, Katy Proctor
(Glasgow Caledonian University)

The Scottish Criminal Justice System (SCJS) is well known for its ground-breaking and world leading approaches to challenging domestic abuse and stalking. This project, funded by the Scottish Government, sought to find out about the lived experiences of victims/survivors of stalking and/or domestic abuse as they progressed through the CJS, Our study found that women invest enormous emotional energy in their engagement with the criminal justice system. This can include concern for the perpetrator and criminal justice actors, ongoing caring responsibilities, performing and managing their emotions at work and in public. Furthermore, they spend practical energy gathering evidence, help-seeking and information gathering. All this

can have serious impacts on women's wellbeing and mental health, especially as they often relate putting concerns about this 'on hold' to enable them to continue with their case. What we found however was that it was more than just emotional investment in the process and outcome. There was hidden practical and emotional labour within the justice process. This constituted active and measurable 'work' on the part of the women. We have constructed these processes as examples of 'justice work'. These forms of 'work' had varying degrees of visibility and prominence but all were necessary to the progression of their case within the criminal justice system and to their own sense of self as a 'believed' victim / survivor.

Social Divisions / Social Identities 1 - Room 1.218

Gendered Feelings: Analyzing the Emotional Context of Gendered Political Language Using Natural Language Processing

Joseph Charles Van Matre, Isabel Krakoff
(Vrije Universiteit Amsterdam)

Rhetoric on the political left in the last decade has largely been associated with calls for equality related to gender and sexuality, while the political right has come to be associated with championing for traditional "family values." This paper explores the emotional context in which major political parties across anglophone countries use gendered and family-related words (e.g. family, childcare, marriage) and specific gender- and sexuality-related words (e.g. man, woman, LGBT) in their election manifestos. We use Khodak et al.'s (2018) Natural Language Processing (NLP) methodology—à la carte (ALC) embedding—to analyze and compare the semantic meaning of these words in a corpus of political manifestos from the United Kingdom, Canada, Australia, New Zealand and the United States, across political parties, over the last decade of elections. We find evidence of dramatically different emotional contexts across parties and countries, and present evidence that even parties that ostensibly share socially progressive agendas show wide variation in the emotional context in which sexuality- and gender-related words are used. This study sets a precedent for understanding how parties in different national contexts, across the political spectrum frame issues in emotional terms as they appeal to supporters.

Social Divisions / Social Identities 2 - Room 3.209

Special Event – Difficult Conversations: Feminist Dialogues

Roisin Ryan-Flood
(University of Essex)

Some of the most productive moments in feminism have emerged from difficult conversations. For example, the contemporary focus on intersectionality within feminist theory critically addresses questions of power and difference as a central feminist concern. This collection of papers does not view difficult conversations as a negative phenomenon, instead it examines how they form an integral part of social and theoretical transformations. Difficult Conversations addresses a number of questions: what makes a conversation 'difficult'? What conflicts are particularly dominant in social theory at present? How do we move beyond conflict to achieve change and growth? Topics covered include challenging cultural relativism; queer marginalisation; research and affect; and feminism and the digital realm. Many areas remain difficult to negotiate in terms of difficult conversations, particularly sexuality, class, 'race', ethnicity, and cross-identification between the researcher and researched. The dilemmas Difficult Conversations present are often simultaneously ethical, political, social, and emotional. All presentations are based on chapters from the recently published book Difficult Conversations: Feminist Dialogues (Routledge, 2023).

Xintong Jia

During the global Covid-19 pandemic, fieldwork abroad involved inevitable uncertainty, tension, and dilemmas. Reflexivity on the part of the researcher – developing an explicit awareness that requires them to be introspective about their positions and power relations – is arguably even more necessary during such challenging times. This paper provides a retrospective and reflexive account of ethical challenges and considerations, as experienced during the fieldwork in Xi'an, China between 2020 and 2021 for a project on

female-gendered subjectivity on a reality dating show. The fieldwork involved a group of young and highly educated women as respondents, who participated in text-in-action viewing sessions and qualitative interviews. The research dilemmas that present difficulties in ethical, practical, and methodological dimensions are explicated. Factors affecting the level of trust between the researcher and participants are considered, given the feminist sensitivity of the topic. Referring to the asymmetrical relationship between the researcher and researched, I propose ways of building on a reciprocal and non- exploitative relationship, particularly through conversations that are interactive, communicative, and dialogic. I also reflect on how different meeting places shape participants' behaviours and interpretations of reality dating shows, highlighting the importance of contextualism in media consumption for analysis. By highlighting the notion of uncomfortable reflexivity, I aim to navigate new ways of understanding and addressing difficulties in the research process in order to transfer the feelings of confusion and despair into self-reconciliation, healing, and solidarity. With a specific focus on fieldwork across borders and the field of audience reception studies, this chapter seeks to contribute to literature on research ethics and feminist research praxis and inspire further discussion about difficult conversations.

Rikke Amundsen

This chapter explores how a concern with gender and power influences the practice of feminist interviewing. Drawing on personal experience as gained from my conducting such interviews for a project on women's mediated intimacy work, I examine how the desire to establish rapport between the interviewees and myself resulted in my interviewing with intimacy and not just about it. The aim with this chapter is hence to show how an understanding of intimacy as a communicative practice, based on emotional self-disclosure and marked by notions of vulnerability and trust, also applies to the kind of intimacy that is established between the interviewees and the interviewer. Moreover, I am going to discuss some of the ethical concerns that such interviewing with intimacy raise, especially as it encourages the interviewees' vulnerability through acts of emotional self-disclosure, as well as their heightened reliance on the trustworthiness of the interviewer.

Laurie James-Hawkins

Researching sexuality requires difficult conversations as a regular part of the research process. In many cultures, especially the US, sex and sexuality are taboo topics. As a woman researching heterosexuality, interviewing men about sex can make a difficult conversation an impossible one, necessitating difficult conversations with oneself and with other researchers as to whether gender matched interviewing is needed, or in fact desired. This chapter discusses how gender and social norms regarding sex make research a delicate process in which the researcher is caught between their own political and moral stance, and allowing one's participants to describe their own stories in ways that make sense to them. Difficult conversations arise from multiple issues, such as women who remain caught in the midst of the Madonna/whore dilemma and as a result slut-shame themselves, or disclosure of victimization or perpetration of sexual assault or rape, or the disclosure of other traumatic events which may motivate the researcher to want to play the part of therapist and to question their role in the participant's narratives. Difficult conversations arising from discussions of sexuality require that we, as researchers, critically reflect on the ways that we do our research in order to ensure that we respect participants' dignity, don't unwittingly reinforce sexual myths or damaging assumptions, and also protect ourselves emotionally as we listen to often upsetting stories and reflect on our role in sharing those stories, and the lessons to be learned from them, with the world.

Clare Bowen

Difficult conversations can take a different nature in insider research, particularly for projects that focus on marginalized groups. In these projects, in addition to the management of existing social hierarchies, researchers will often need to manage 'in group' moralities and 'micro- power dynamics' (Ayrton, 2018), of which they may be affected by, despite their position as a researcher, as their identity becomes impacted by group values, which are often formed through internalised stigma. Through my own mixed methods (focus group and interview) research of London-based single mothers and drawing from literature that discusses the impact of social context on research (Rodriguez, 2011, Mitchell et Al, 2021, Ayrton, 2018) , I observe the ways in which in group moralities and status orders, spurred difficult conversations in which focus group participants, and myself as a researcher, were uncomfortably challenged regarding lifestyle choices, in a topic (parenting) that already evokes much internalised guilt and stigma. Looking at ways to manage these, often uncomfortable situations, perhaps ironically, I encourage greater researcher engagement in the group, rather than a reduction in personal interaction. Despite the potential stigmatising repercussions of this for the researcher, I advocate for greater

researcher involvement in the group as a way of diffusing difficult conversations; centring participant well- being through researcher mediation, and engaging with feminist collaborative research methods that I believe are essential for inclusive research, particularly in the amplification of 'lost/silenced voices' (Ryan-Flood and Gill, 2010).

Sociology of Education 1 - Room 1.219

Sociology Students' Perceptions of Themselves within the Discipline - An International Comparative Analysis

Rita Hordosy, Jennifer Norris
(University of Nottingham)

This paper looks at how sociology students at several different universities in three countries see their discipline and themselves within it. It draws on the Bernstein's notion of powerful knowledge that disrupts inequalities, as well as Burawoy's understanding of different sociologies.

The international comparative research project this paper is based on uses a mixture of administrative data, curriculum documents, and staff and student interviews. It compares the research and teaching nexus in three European countries: England, Norway and Hungary. This paper draws on a total of 38 semi-structured online and in-person interviews with BA, MA and PhD students at five different institutions across the three countries.

Here we explore, first, the changing numbers of enrolled student at BA, MA and PhD levels in the three countries based on administrative data. Second, it looks at the mixture of motivations students discuss regarding their disciplinary choice, such as: self-expression through sociology; experience of inequalities affecting others; broad interest in society and politics; and a generalist degree for employability. Third, the paper also explores how students understand the roles of a sociologist in society, including a discussion of the outputs and audiences of sociological research and teaching.

Feelings that Matter: From 'Belonging' to 'Mattering' in Theorising Black Asian Minority Ethnic Students Experiences of HE

Ryan Wilkinson, Kirsty Finn, Nicola Ingram, Awo Abdi, Claire Hamshire
(Manchester Metropolitan University)

Key metrics of success within Higher Education (HE) – access and participation, retention, degree and graduate outcomes – reveal inequalities related to race, gender and social class. Policies at institutional and national levels seek to reduce these inequalities, often through initiatives that seek to foster "a sense of belonging" among a more diverse cohort of students. It is hard to disagree with the notion that all students should belong, due to its deployment in such a wide variety of contexts, it is often unclear what belonging is or how it is experienced by different students. Belonging is, thus, framed as the panacea to structural barriers that hinder student success but is increasingly emptied out of meaning, particularly given its alignment with institutional priorities and not student-focused feelings of worth, value and mattering.

Drawing on focus group interview data with fifteen Black Asian and Minority Ethnic (BAME) students, this paper reflects on the outcomes of a project to explore peer mentors' higher education experiences at a modern university in the UK. We advance a conceptual framework of mattering as an alternative to belonging to re-orient the discussion away from institutionally defined concepts of belonging which are imparted onto students, towards relational, affective, dialogic explorations of what it means to matter for BAME students in these spaces. We critically examine the ways underlying institutional culture has unintended effects on students' integration into university life and inhibits their sense of mattering through moments of exclusion from spaces, in/visibility and moments of (not) mattering.

The Value of Retaining a Focus on Absolute Change: A Generational Shift in the Significance of University

Kaidong Yu
(The University of Manchester)

The research data in this article is drawn from a study examining working-class experiences and perceptions of education across generations. This research used the life history approach to interview 28 working-class students, born across the years 1944 to 1998, who went to university as the first generation in their family. A key element of the research strategy is the sampling of three cohorts of working-class students who experienced different types of schooling and entered university between the years 1963 to 2017. There were important cohort differences in how sample framed university and that these differences must be understood in terms of how they faced very different educational and occupational opportunities. The first cohort connected their university choices vocationally to their future careers. The accounts of the later cohorts expressed a more instrumental view of university in response to changes in both university and the labour market. They went to university because they felt rising qualification requirements in the labour market made it more necessary to have a degree for many jobs. A temporal comparison on the changing significance of university highlights members of the sample's awareness of the changes over time which were affecting the situation they faced – not only shifts in the nature of HE but also the changing landscape of employment. By retaining a focus on absolute change, my research extends Bourdieu's understanding of social mobility – how society itself is changing and how this affects the production of relative (dis)advantage and the meaning of movement.

Putting 'Belonging' Back on the Map: A Sociological Enquiry of University Spaces

Vidyasagar Sharma
(University of Delhi)

Belonging has been a very pivotal concept to understand individual behaviour and performance in their everyday life. In contemporary sociological discourses, belonging has been categorized in various forms such as social belonging, cultural belonging, spatial belonging etc., and various schools of thought have interpreted belonging differently. In this paper, belonging has been considered as a spatial belonging (non-metropolitan Indian cities) to understand how belonging to such spaces plays a role in the everyday negotiations and learning experiences of an individual in higher education institutions. In the everyday learning of individuals, belonging is important because how one belongs has significant effects and implications on engagement, participation, negotiation and academic achievement. It is evident that belonging has been an important marker to produce the excluded identity in the everyday socio-cultural spaces of an individual. This paper aims to explore how belonging to certain spaces and the prejudices associated with different spaces is still an important marker of inclusion or exclusion in the higher education institutions of India. To map out the implications of belonging in everyday learning, this paper presents the case study of non-metropolitan learners at the Indian Institute for Human Settlements, Bangalore, India.

Sociology of Education 2 - Room 3.212

A Critical Analysis of Cultural Capital in Early Years Policy

Juliette Wilson-Thomas, Ruby Brooks
(Manchester Metropolitan University)

In 2019 'cultural capital' was introduced into early years policy as part of a political agenda regarding social mobility, and is defined by Ofsted (2002) as, '[...] the essential knowledge that children need to be educated citizens.' An interpretation of 'cultural capital' which presents certain forms of culture as a means to address social inequality in the education system, a flawed notion which ignores the ways that this perspective creates the inequitable structure. Giving voice to marginalised groups is arguably an ethical imperative of sociological research; to articulate and address inequality and discrimination in our societies. Women continue to be one such group, particularly women who work in 'traditionally feminised' professions such as early childhood education and care (ECEC). Our research therefore, uses Bourdieu's conception of forms of capitals, and a critical feminist stance, to analyse educational policy imposed upon workers within the ECEC sector. Bourdieu theorised 'cultural capital' as a means to categorise forms of value, in order to analyse how societal groups create and maintain hierarchies, thus the imposition onto this workforce to develop 'cultural capital' in children as part of their practice may represent 'othering' and 'symbolic violence', not only for children whose habitus is

not highly valued, but most certainly for the ECEC workforce who are predominantly working class women. Our research presents a critique of 'cultural capital' in Ofsted policies in regards to the potential negative impact on the ECEC workforce, and seeks to develop further research empowering ECEC workers to disrupt this elitist directive.

Wrestling the 'Ghosts of Deficit': Building on Bourdieu's Theory of Habitus to Restore the Voices of FE Teachers

Sarah Boodt
(Sheffield Hallam University, SIoE)

The binary classification of qualifications as either academic or vocational perpetuates the low status portrayal of Further education (FE) provision, reinforcing the low self-esteem of FE teachers. This can lead to teachers holding beliefs that constrain their progress, thereby perpetuating the cycles of inequality the sector has been charged with addressing. This paper investigates FE teachers' responses to the discomfort they frequently experience as they form and adapt to their new teacher skin. I use a case study approach to examine the lived experiences of six trainee FE teachers. Drawing on contemporary interpretations of Bourdieu's theory of habitus, I build on Morrin's (2016) notion of the ghost of deficit that rises in moments of crisis to unearth feelings of something-to-be done, explained or defended. The data show that despite gaining their teaching qualification, FE teachers continue to see the ghost in the field, which suppresses their voices, telling them they are not worthy. They wrestle with it there, as they seek to reconcile the non-academic self of their past with the teacher self of their present.

This paper makes two contributions to sociological debates. First, it demonstrates the relevance and application of Bourdieu's concept of habitus in a contemporary educational context. Second, it demonstrates the methodological potential of applying habitus as a multi-faceted concept to reveal FE teachers' experiences and habituated dispositions in their full complexity. In doing this I aim to raise awareness of the doxic practices that permeate FE, and support FE teachers in reclaiming their voices.

Victims and Survivors of Symbolic Violence: An Examination of the Lived Experiences of 'Near-Miss' Pupils within an Academically Selective Education System

Francesca McCarthy
(IOE, UCL's Faculty of Education and Society)

In the current climate of increased political support for grammar school expansion, this paper focuses on the lived experiences of three pupils who attend school in one of the eleven local authorities designated by the DfE as 'highly selective'. These 'near miss' pupils took and did not pass the grammar school entrance test (the '11+,'), but their Key Stage 2 attainment (as measured by statutory testing administered to all pupils across England in the final year of primary school) categorised them as 'higher attainers'.

I draw upon Bourdieu's concept of symbolic violence to explore the relationship between the subjective lived experience of these individual pupils and the objective, but often unseen structures of the education system they were part of. My findings demonstrate that in addition to falling victim to symbolic violence, the participants' knowledge of the 'game' and its rules facilitated their survival. This therefore presents a more nuanced perspective on academically selective education than the familiar dominant/dominated binary within Bourdieu's conceptualisation of symbolic violence. As qualitative engagement with pupils' perspectives on academically selective education has, to date, been largely underused within both education policy and sociological literature, this paper demonstrates how the application of Bourdieusian analysis can facilitate social justice by amplifying voices which have previously been silenced.

The Consequences of Educational Expansion for Geographical Inequalities in the Distribution of University Graduates

Daniel McArthur, Jane Gingrich, Mihea Cuibus
(University of York)

The rise of mass higher education represents one of the most important social transformations of recent decades. However, the consequences of educational expansion are not evenly felt, but primarily affect the places where degree holders live: places with highly educated populations have benefited from the rise of knowledge economy, while less educated places stagnate. Similarly, the distinctive political preferences of the

highly educated are key to political polarisation along geographical lines on issues like immigration. Thus, it is crucial to understand inequalities in the geographical distribution of the highly educated, and how they have changed over time in countries with different institutional and economic contexts. Previous research has been hampered by a lack of comparative data that covers a long time period, and has sufficient spatial precision to separate major cities from small towns and rural areas. This paper uses new data from the Regional Human Capital database (Gingrich, McArthur, and Cuibus 2022) covering 19 rich democracies from the 1980s to the present day to examine changing inequalities in the geographical distribution of degree holders. The benefits of educational expansion were unequally distributed across places. Increases in degree-educated population were largest in the places where the highly educated already clustered, typically large cities. Thus, since the 1980s there has been a dramatic increase in urban-rural inequalities in educational attainment, alongside increasing inequality within major urban areas. We conclude by discussing potential explanatory mechanisms, including factors like the location of universities, geographic disparities in school quality, and processes of residential sorting.

Theory - Room 4.206

Spontaneity in Revolutions and Mass Uprisings

Benjamin Abrams
(University College London)

Spontaneity has long constituted a recurrent mystery in the study of revolutions and mass uprisings. As far back as the French Revolution of 1789, it has been this element that– in the words of the historian George Rude– 'defies a more exact analysis' when seen from conventional structural or collective behavioural perspectives. And yet, as societies around the world have changed and developed, spontaneous revolutions and uprisings have stubbornly remained a thorny but essential feature of social life. Tens of millions across the Middle East and North Africa sprung into action as part of 2011's intense, unexpected 'Arab Spring', followed by millions more worldwide who joined 'Occupy' protests against the global financial crisis. More recently, between 15 and 26 million Americans joined the 2020 'Black Lives Uprising': a series of enormous protests in the wake of George Floyd's murder by Minneapolis Police that took even established activists and protest groups by surprise.

This paper– drawing on a decade of historical and interview research– addresses why and how people spontaneously join revolutions and uprisings. While many aspects of these phenomena require tremendous resources and organizing, instances of spontaneity often involve people with no connection to organized movements taking to the streets, largely of their own accord. Looking to the Arab Spring, Occupy Wall Street, and the Black Lives Uprising, as well as the 1789 French Revolution, I develop a new theory that bridges large scale structural shifts with actors' aggregated individual and group-based predispositions to explain this spontaneous element: affinity-convergence theory.

Does Max Weber Really Use His Ideal-Type Methodology in The Protestant Ethic and the Spirit of Capitalism?

Yufan Sun
(University of Edinburgh)

Weber's ideal-type methodology and his book The Protestant Ethic and the Spirit of Capitalism (henceforth: PE) are widely acknowledged. It is unclear how the methodology works in PE because Weberians with methodological interests prefer to analyse PE briefly and empirical sociologists do not discuss PE concerning Weber's methodology. This essay fills the gap by providing a thorough evaluation of PE using Weber's ideal-type methodology. I summarize Weber's methodology as three-step procedures, value relation, ideal construct, and contextual explanation, and argue that Weber uses them in PE as follows. First, he employs value relation to reject value judgments at his time (e.g., religious conflicts) and to build a ceteris paribus isolation. Second, his ideal construct of "this-worldly asceticism" is based on Calvinism and its opponent, Catholicism. Third, his contextual explanation is aimed at understanding why German Pietism did not develop an exclusively this-worldly asceticism but combined it with an emotional asceticism. This reconstruction of Weber's methodology and application challenges established views for three points. First, readers cannot ignore value relation because it is a causal isolation that is considerable in idealization in scientific careers. Second, Calvinism is not entirely characterized by this-worldly asceticism because a distinction must be made between the idealization and its actual source; Last, by reading PE, sociologists should not neglect non-Calvinist groups, such as German

Pietism within ascetic Protestantism because Weber's construction of ideal type is not an end in itself but a tool for counterfactual but de-idealized explanations.

Care and Social Reproduction: Theoretical Differences and Possible Allyship

Sara Farris
(Goldsmiths, University of London)

In the last few years, and particularly during the pandemic, both the concept of care and the concept of social reproduction have come to the front of our sociological and political debates. In my own work on migrant care and domestic workers, I have used both concepts often as synonyms to refer to the type of labour undertaken by racialised women in particular in European societies. And yet, the two concepts do not describe exactly the same thing. Or, to be more precise, some of the scholars that use these concepts are keen to draw distinctions. Against this background, in this paper I will present an initial review of the debate by drawing particularly on the ethics and politics of care frameworks (Held; Tronto etc.) and Social Reproduction Theory (Bhattacharya; Ferguson). In particular, I will be arguing that one of the main distinctions between the two approaches to the study of caring practices lies in the ways in which these frameworks view, or instead disavow, antagonism and ambivalence, as well as negative affect, in the context of capitalist social formations.

Work, Employment & Economic Life - Room 2.218

Temporal Dimensions of Career-Breaks and Returning to the Workplace: Narratives of Professional Women in the United Kingdom

Renu Gupta
(Queen Mary, University of London)

A common dilemma that influences women professionals' decisions about their career is balancing the pressures on time arising from clock- time hegemonic discourse in the organizational environment, and family commitments. The temporal regimes constituted by overworking, visibility, presenteeism, long hours and after-hours sociability at work and the essentialist notion of women as ideal carer at home makes women more likely to take career-break(s). Even with the adoption of work-life balance approach and progressive gender egalitarian policies at the macro level, the gendered role-segregation at work and domestic spaces has remained resistant. The working patterns during Covid-19 indicated that in comparison to men, more women worked from home, spent more time on domestic labour and worked more overall hours.

This work-family interface impacts women's inclusion and continuity in employment, also resulting in career-redirection into feminized, flexible and part-time work. In the United Kingdom, an overwhelming amount of existing research about women's career decisions is concerned with the experience of career-interruptions in the context of maternity leave and few have studied the phenomenon of longer career-break among women professionals. This paper aims to fill this gap by understanding the temporal dimensions of the decisions and strategies of professional women in the United Kingdom who have attempted to return to their careers after taking long career-break. The paper applies the theoretical lens of Bluedorn's temporal-orientation to understand women's agency while contemplating career decisions. Adopting a qualitative approach, this paper will examine their experiences through in-depth semi-structured interviews subjected to a thematic analysis using NVivo.

Work Time Fragmentation and Subjective Time Pressure (Evidence from the Latest UK Time Use Survey)

Zhuofei Lu, Wendy Olsen, Yaojun Li
(Univerisity of Manchester)

This study investigates how the fragmentation of work time impacts mental health, specifically subjective time pressure, and how this relationship varies across gender and parenthood status. This is an important question that has been neglected by previous studies. Using the latest UK time use data (n=620) from 2016 to 2021 and Ordinary Least Squares regressions, the study finds that work time fragmentation predicts more subjective time pressure. In particular, work time fragmentation is found to increase subjective time pressure more amongst women without children than women with children. However, this effect is inverted amongst men, as the

fragmentation of work time predicts more subjective time pressure among fathers but not among men without children. These findings provide a more nuanced understanding of the adverse consequences of 'role switching' and 'work schedule instability', as well as their interaction with gender. Accordingly, future research should consider work time fragmentation as a vital indicator of job quality.

The Inequality Motherhood Wage Penalty under the "Two-Child" Policy

Jingyi Li
(Institute for Social and Economic Research-University of Essex)

In 2016, China's government responded with the "universal two-child" policy to solve the low fertility rates. According to the policy, it significantly and positively affects the number of second births, but meanwhile it exacerbates wage inequality. This paper analyses two dimensions of wage inequality for women: (1) the policy effect on the different births, namely first vs. second, and (2) the impact on the two sectors, namely public vs. private.

First, the motherhood wage penalty associated with the second child is reduced by 8% after the policy. Mainly because it is the first time that China has recognised that it is legal to have two children, then employers are less able to discriminate against mothers with two children.

However, women with only one child no longer have a comparative advantage in employment, with an increase of wage penalty of 4% after the policy. The policy possibly sends a signal that women with only one child may have a second child at any time. Companies must bear more the financial cost of maternity leave during pregnancy. Second, the policy has more impact on the wage penalty associated with one child in the public sector compared to the private sector, with 10.6%. That is because women working in the public sector faced demotion or even unemployment when they had more than one child before the policy. Thus, employers pay more for them because they save on maternity costs. After the policy, mothers working in the public sector naturally lose their advantages.

The Meaning of Merit: Talent versus Hard Work Legitimacy in Denmark and the UK

Sam Friedman
(London School of Economics & Political Science)

Elites increasingly attribute their success to merit. But what exactly do they mean by this? In this paper we draw on 71 interviews with elites in Denmark and the UK to compare self-justifications of meritocratic legitimacy. Our results indicate that while elites in both countries are united by a common concern to frame their merits as spontaneously recognized by others (rather than strategically promoted by themselves), the package of attributes they foreground vary significantly. In the UK, elites tend to be 'talent meritocrats' who foreground their unique capacity for ideational creativity or risk taking, innately 'good judgment', and 'natural' aptitude, intelligence or academic ability. In contrast, in Denmark, elites are more likely to be 'hard work meritocrats' who emphasise their unusual work ethic, extensive experience (as a signal of accumulated hard work), and contributions outside of work, particularly in civil society. We tentatively argue that one explanation for this cross-national variation is the role that different channels of elite recruitment play in amplifying legitimate notions of merit. In the UK, for example, elite private schools act to nurture ideas of exceptionalism and natural talent, whereas in Denmark elite employers socialize the connection between hard work and success. These findings uncover how elite repertoires of merit are rooted in institutional forms which shape the relations between those in positions of power and influence and wider publics across society.

PLENARY
13:30 - 15:00
Lecture Theatre B

Gurminder K Bhambra

Sociology Reconstructed: Histories, Concepts, Reparations

The history of sociology is bound up with a historiography of modernity that fails to address colonialism. Indeed, as I have long argued, the discipline is constituted through a denial of the colonial and imperial past of Europe. This has had lasting consequences in the shaping of sociology and how it attends to social issues. We are currently living through a period of populism and xenophobia compounded by a severe economic downturn and the intensifying climate crisis. Even a seeming 'external' shock like the war in Ukraine has its origins in the turmoil of European and other empires in the late nineteenth century – a period coterminous with the birth of European sociology. The long-standing failure of sociology to engage with European empires and their legacies makes it less effective in diagnoses of our times. In this Presidential Address, I will build on earlier arguments for sociology to take colonial histories seriously and, in doing so, to reconfigure the conceptual repertoire of the discipline. Sociology's framing of distributive justice, for example, is typically organised in relation to a politics of class within the nation; it needs, instead, I shall argue, to account for colonial inequalities globally and orient to their reparation.

Gurminder K Bhambra is Professor of Postcolonial and Decolonial Studies in the School of Global Studies, University of Sussex. She is a Fellow of the British Academy, the Academy of Social Sciences, and the Royal Historical Society. Previously, she was Professor of Sociology at the University of Warwick and also Guest Professor of Sociology and History at the Centre for Concurrences in Colonial and Postcolonial Studies, Linnaeus University, Sweden. She is author of *Rethinking Modernity: Postcolonialism and the Sociological Imagination*, which won the BSA's Philip Abrams Memorial Prize for best first book in 2008, *Connected Sociologies*, and (with John Holmwood) *Colonialism and Modern Social Theory*. She runs the Global Social Theory website, is a co-editor of *Discover Society*, and Project Director of the Connected Sociologies Curriculum Project.

PAPER SESSION 3
13:30 - 15:00

BSA Special Activity - Room 2.217

REF 2021 and Sociological Voices in Public Discourse

Sundari Anitha, Patrick Baert, Lee Davies, Guy Goodwin, Liz Stanley, Eamonn Carrabine
(University of Lincoln, University of Cambridge, Defra, NatCen, University of Edinburgh, University of Essex)

Members of the REF2021 Sociology Sub-Panel will offer reflections on REF2021 and the conference theme of 'Sociological voices in public discourse'. The issues will include the impact of sociological research and how to gain a greater voice for Sociology in public discourse. The session will be introduced by Sylvia Walby, Chair of the Sociology Sub-Panel.

REF2021 has confirmed that impact on society is a strength of British Sociology, despite the fears. The case studies included impact on both policy and public discourse. The session will introduce and discuss the REF method of measuring impact: the meaning of beneficiary, reach, and significance. It will offer reflections on different kinds of impact. The conference panel will include RE2021 'user' member, Guy Goodwin. Sociology, criminology, and impact. The session will discuss impact in relation to public criminology. Criminology was submitted to the Sociology sub-panel as well as to two others. The conference panel will include REF2021 criminology member, Eamonn Carrabine.

The session will discuss the different components of REF, including the relationship between environment, outputs and impact. It will discuss the multi-faceted approach of REF to issues of equality, diversity and inclusion. It will discuss the format of publications, including the role of books and double-weighting, noting that books will be subject to the Open Access rule in the next REF. After REF2014, the Stern Review reflected on how interdisciplinary work was assessed; we will discuss how interdisciplinarity was addressed in REF2021.

There will be an opportunity to ask questions of the Sociology Sub-Panel.

Chair: Sylvia Walby, City University, London

BSA Special Activity - Room 3.204

Launching the BSA acKnowledge Repository: Advocating for Racial Equality

Alexander Hensby, Barbara Adewumi, Triona Fitton, Emma Mires-Richards
(University of Kent)

'acKnowledge' has been established as a dynamic online repository of resources to support the place of race and ethnicity in Sociology. The idea for the repository stems from a recommendation in the 2020 *Report on Race and Ethnicity in British Sociology*, written by Remi Joseph-Salisbury, Stephen Ashe, Claire Alexander and Karis Campion and commissioned by the British Sociological Association. In2022, the BSA commissioned a new team of researchers based at the University of Kent - Dr Barbara Adewumi, Triona Fitton, Dr Alexander Hensby and Dr Emma Mires-Richards - to gather and collate existing high-quality materials to create a publicly available repository. Over 70 resources were identified including publicly available podcasts, webinars and web resources alongside papers, module documentation, guidelines, project insights and flyers. The themes of the repository materials include: Academic Skills, Decolonising the Curriculum, EDI Staff Training, Black Lives Matter and Wellbeing, Toolkits / MOOCs, Student Collaboration, Recruitment and Retention, Belonging, and Pedagogical Consultancy Sessions.

This session will talk about their work and introduce the new repository. All are welcome to come and hear about acKnowledge and join in the celebration!

Chair: Mark Doidge, University of Brighton

Culture, Media, Sport & Food - Room 2.220

Tradition under Transition: A Sociological Exploration of the Socio-Economic Crisis Faced by Shola Artists of West Bengal

Sreyasi Chatterjee, Uttara Kundu (Choudhuri)
(Prasanta Chandra Mahalanobis Mahavidyalaya Kolkata)

Traditional crafts are culturally important as they help preserve heritage and traditional skill-sets. In West Bengal, Shola artists, also known as Malakars, migrated to Bankapasi village in Bardhaman District from Chittagong (now in Bangladesh) to make delicate-decorative objects from Shola (Indian cork). The Malakars are believed to be descendants of Lord Vishwakarma, the Hindu God of craftsmanship. The objects that they make are integrally associated with the culture, religious requirements and everyday life in Bengal. These objects are socially significant and attached with a sacred value. The strength of these craftsmen lie in their traditional skill-sets that they have acquired through generations of caste-bound practices. The old order of this craft tradition is undergoing transition as old values are impacted by industrialization and commercialization. The Shola artists are facing multiple socio-economic issues like lack of infrastructure; lack of interest in learning of this traditional skill by future generations; lack of viability of this profession owing to hand operated tools that make production cumbersome and time-consuming. The global pandemic has also negatively impacted this craft-tradition and added to pre-existing socio-economic crises faced by the Shola artists.

Multiple pre-existing vulnerabilities and pandemic induced inequalities have been explored in this study through narratives of Shola artists of Bankapasi village. Through semi-structured interviews, the study aims to explore how these artists understand, live with and cope with socio- economic crises. This study also brings to light how community-led innovations and other social welfare agencies are empowering the Malakar community to overcome the socio-economic crises faced.

From the Writing Practitioner's Lens: Discoursing Social Disabilities in New Bollywood

Priyam Sinha
(National University of Singapore)

"There is a lot more freedom we now get as writers, but somethings that are a part of commercial films like stars performing are a constant need for a screenplay to be financed and then make money"

says Tanuja Chandra in an interview scheduled on 12th February 2022, contemporary Bollywood screenwriter-director.

The last decade led to a spate of academic scholarship on New Bollywood's shifting tonalities, cultures of filmmaking practices and multiple assemblages and processes that come together in producing different cinematic vocabularies and offbeat characterisations. To expand the scope of Bollywood's preexisting formats, the screenwriters' role is pivotal in diversifying the nuances of social disabilities in India. Drawing upon glocalities, glimpses of small-town India, subcultures and gendered pedagogies, the imagined communities and cine-ecologies of New Bollywood produce a keen eye for bolstering stories of triumphing marginality, battling adversity of sociopolitical and sociocultural factors as a tool of unsettling Bollywood's popularised star culture. In this paper, I discuss how these screen ideas are developed and what it entails to make characters who retain textures of formulaic cinema and also bring social schisms in their narratologies from the writing practitioners' views.

Co-Producing Social Spaces on Hardwick Campus: Experiencing Inclusion in a Community-based Mural Project

Omar El Masri, Kim Hall, Louise Livesey
(University of Gloucestershire)

We intend to examine the relationship between disconnected components of the festival town of Cheltenham. Visitors and makers of these festivals, the University community, and the local population are often very separate groups though they inhabit similar spaces. Using practice- based techniques rooted in art-making as a research process of inquiry and discovery, we will facilitate the inclusive co-production of a Mural Art on Hardwick Campus, the University of Gloucestershire involving cooperation between public and private

stakeholders, citizens, and place- based charities. Interdisciplinary expertise from Social Sciences and Arts (Illustration), as well as researchers at different career stages and community members, will co-produce new knowledge and improve research leadership skills through reciprocal mentoring. The innovative methods and methodologies of participatory action research (PAR) provide two-way knowledge exchange and opportunities around the intersection of social science and art to develop the skills and methods to create transformative and cooperative social spaces for the community and stakeholders. Our process will be documented through a video as well as the following artifacts. We will author, in collaboration with participants, a participatory action research toolkit for how to engage local communities, with images, maps, and drawings whcih will document the process. This document will enhance impacts both at a grass-roots level and policy level by ensuring that community consultations are made at every stage of the planning process of Mural art., with the hopes that it can be applied across Cheltenham and beyond.

ArtScience and Immaterial Labour

Maria Hynes
(Australian National University)

Maurizio Lazzarato's (1996: 133) outline of 'the new forms of the organization of work' in post-Fordist societies was exceptionally prescient for understanding the character of contemporary artistic practice. His essay on immaterial labour anticipated many of the social and cultural transformations that would ultimately render art unrecognisable from a modernist perspective. Art today is no longer the paradigmatic expression of creative freedom, but rather, one operator among others in a generalised valorisation of creativity, invention, and innovation. As such, it is no longer the modernist ideal of disinterested experience that underpins most artistic practice, but usefulness. The reinvention of artists as potential partners in innovative interdisciplinary endeavours is exemplary in this respect. That there exists an interdisciplinary field by the name of 'ArtScience' is testament to art's newly useful character. In such fields of practice, the material production of the work of art is an increasingly minor element of artistic labour, which is more commonly immaterial in character – engaged in inventing and communicating ideas, offering creative solutions to problems and generating new domains of value. This paper draws on qualitative research with artists in Berlin to explore artistic practice at the intersection of art and science. I argue that Lazzarato's theory of immaterial labour gains new relevance with the emergence of these novel fields of cultural practice. Specifically, he enables us to make sense of the ways in which, through processes of subjectivation, collaboration and communication, the whole of the social relation becomes implicated in the production of value.

Families & Relationships 1 - Room 4.204

The Couple Norm and Commitment in Midlife Relationships

Jenny van Hooff
(Manchester Metropolitan University)

This presentation explores commitment in midlife couple relationships. Midlife relationships are neglected in sociological research, cast as dull or predictable. Where research has started to explore midlife intimacy, this has focused on divorce (Milton and Qureshi, 2022) and repartnering (Dwyer et al 2020). Drawing on in-depth interviews with men and women in mixed and same sex couple relationships at midlife, I explore how commitment is constructed and practiced. Findings show that the markers identified as significant for younger couples may lose relevance following the life course transition to midlife, as meanings of commitment are destabilised, and may be actively and creatively constructed.

However, for many participants commitment to their relationship was enforced by factors such as parenthood and caring responsibilities, health issues and shared finances, as possibilities close down and opportunities narrow. In this way, while meanings of commitment in midlife may deviate from the linear 'relationship escalator' (Barker, 2012), they continue to reflect the entrenched couple norm (Roseneil et al, 2020) that places the couple at the centre of intimate life.

Split Households in China: Doing Family and Intimacy

Shuang Qiu
(Keele University)

This paper primarily examines how gender and heterosexuality shape the lived experiences of people in living apart together (LAT) relationships in contemporary Chinese society. Despite China's sweeping socio-economic transformations over the past few decades, the growing diversity in family forms and structures has not changed the dominance of culturally prescribed understandings of co-residential heterosexual partnerships. Marriage remains an almost universal practice in contemporary China and married couples living with their dependent children (if any) to establish their nuclear family have been deeply embedded in people's perception of being a couple. Drawing on in-depth interview data with people engaging in a non-conventional partnership, the author explores how the family is constructed and experienced in the geographical split household. In the social context where modern individualised values regarding marriage and family and the persistent influence of Confucian familism are implicated with each other, I ask how women at different life stages negotiate their gender roles and make sense of their everyday family lives. Looking at LAT women's practices of emotion, caring, and conjugal intimacy when living apart, it argues that practices of family and intimacy have closely implicated with gender. Gendered family lives and heterosexuality are reconstructed, rather than deconstructed, in order to reclaim conventional forms of family and gender norms in Chinese social, historical and cultural contexts.

Can I Say 'I Do'? The Power and Limits of Same-Sex Marriage Legislation on Chinese Same-Sex Couples' Marital Intention

Eliz Miu Yin Wong
(Social policy, London School of Economics and Political Science)

Previous studies highlighted the pivotal role of same-sex marriage legislation on same-sex couples' lives, while other research explored the limit of legal recognition especially when same-sex couples seek to gain social recognition for their relationship from their families, friends and societies. In 2019, Taiwan became the first in Asia to legalise same-sex marriage. A comparative study between Hong Kong and Taipei (the capital of Taiwan) was conducted in order to understand the power and limits of same-sex marriage legislation on same-sex couples' martial intention, the legal and social constraints they faced and agency they exercised. A mixed-method study, with 647 online survey responses and 70 in-depth interviews with LGBQ individuals who were in a committed same-sex relationship was conducted. It was found while legal recognition played a crucial role for same-sex couples when they considered whether to get married, it did not necessarily help; instead, it even hindered them from gaining social recognition. In Taipei, the legislation of same-sex marriage made same-sex couples live under the spotlight and bore the risk of facing unwanted attention, rejection and harassment in their daily lives. The absence of same-sex marriage legislation in Hong Kong made same-sex couples live in constant fear that their relationship would be disregarded, but it provided space for them to move under the water and avoid direct conflicts amidst an unfriendly environment. This paper contributed to the growing literature on the impact of same-sex marriage legislation and a broader discussion on sexual citizenship beyond the Global North.

"Off Grid' Donor Identity Disclosure: What Happens when People Trace their Egg or Sperm Donor through Social Media or Genetic Testing?

Roisin Ryan-Flood
(University of Essex)

This paper explores the experiences of those who are affected by donor identity disclosure through 'off grid' means in the UK, drawing on qualitative research funded by the British Academy. Legal frameworks prohibit seeking donor identifying information until a donor conceived person reaches the age of eighteen (and deny access to donor information to those conceived prior to 2005). Nonetheless, increasingly donor conceived people, or their parents, are attempting to access information about their own or their child/ren's biological roots either through social media sites or genetic testing. Using photovoice interviews, this project investigates the experiences of those who are affected by this form of donor identity disclosure (e.g. donors, donor conceived people and/or the parents of donor conceived people), experiences which are rarely heard in the public sphere. Issues arising include consent, ethics, identity and connection. The paper explores new understandings of the role of digital intimacies and genetic testing in contemporary life, as well as the changing context for assisted reproduction and intimate citizenship.

Families & Relationships 2 - Room 3.210

Complexities of Names & Identities in Adoption

Jane Pilcher, Hannah Deakin-Smith, Jan Flaherty
(Nottingham Trent University)

For individuals and families affected by adoption, experiences of the 'identity' and 'belonging' functions of personal names are especially likely to be multiple, significant and complex. Despite this, research focused on these issues is scarce (Pilcher, Hooley and Coffey 2020) and drawn mainly from studies of international adoptions. The applicability of findings to adoption cultures in England and Wales, where domestic adoptions are by far the majority type, remains unexamined. In this paper, we highlight the complexities of names and identities within adoptive families and discuss the impacts of changes in adoption practices in England and Wales over recent decades. We then outline our ongoing research project, funded by the Leverhulme Trust, which aims to address current limitations of knowledge and understanding about adoption, names and naming. Our study uses 'life story' research methods with adopters and with adults who were adopted as children. Participants are invited to produce their adoption life story in relation to names and naming through creative writing. Follow-up life-history interviews draw on these writings to further elicit the complexities of 'name stories' of adopters and adoptees in England and Wales. We conclude by suggest ways our preliminary findings might inform professional advice, familial decisions and public discourses about names in adoption, enhancing outcomes for adoptees and their families

A Sociology of Forgiveness in Personal Relationships

Owen Abbott
(Cardiff University)

Despite interpersonal forgiveness being an established object of study in psychology and communication studies, sociological research into the role, significance, and practicing of forgiveness in personal relationships is virtually non-existent. This talk will draw on data from 41 in-depth interviews in the UK, which represents the first qualitative sociological study on forgiveness in personal relationships. I will firstly discuss why forgiveness should be a significant topic for sociologies of personal life, using my data to illustrate how forgiveness is an ordinary and integral feature of enduring close personal relationships, including romantic partnerships, friendships, and familial relationships. I will argue that the perspectives of qualitative sociology facilitate insights into the meaningful significance of forgiveness that the overwhelmingly quantitative approaches of current research into forgiveness cannot provide. Specifically, I will use my research to illuminate forgiveness as a relational practice that is deeply entangled in complex circumstances, extended relationships, and personal histories. Forgiveness was narrated by participants as not only integral to ensuring that relationships endure and could be repaired, but also as providing key moments through which significant relationships, and the transgressions within these relationships, were made sense of. Instances of forgiveness thus also highlight the entwinement of relationships with our senses of self, providing moments of reflection on responsibilities, how we treat and have been treated by others, what we are willing to accept, and what course our future actions should take.

Negotiating Colourism in Families: How Skin Shade Prejudice Informs Identities and Relationships

Aisha Phoenix
(King's College London)

Colourism, skin shade prejudice that penalises people of colour with dark skin, is perpetuated by families, and broader society. This paper argues that colourism from family members and peers growing up has a negative impact on self-esteem, the formation of identities, belonging and relationships. Skin shade can vary significantly within families and siblings can have starkly different experiences from each other and from their parents. Gender, and the extent to which a person's features, such as hair, nose and lips, approximate those of white people, all affect how colourism is experienced within families, highlighting the importance of taking an intersectional approach. The paper is informed by a qualitative study of colourism in the UK that explored attitudes towards skin shade and experiences of colourism. We found that colourism within families informed the extent to which people of different skin shades felt a sense of belonging. It made some men and women with dark skin feel marginalised and insecure about their looks, affecting their confidence and self-worth. Some felt compelled to have partners with light skin due to their families' prejudices and the desire to benefit from the

social capital associated with light skin. Others chose partners with dark skin in defiance of the colourism to which they were subjected. For some, deemed ugly due to their dark skin, there was pressure to focus on academic achievements because intelligence was seen as their only asset. Given its detrimental impact, education campaigns that tackle colourism would be valuable.

Lifecourse - Room 3.205

We are in crisis here!' NEET Experienced Young People's Trajectories during the COVID-19 Related Lockdown Measures

Liam Wrigley
(Keele University)

On 11th March 2020, The World Health Organisation declared an outbreak of a novel coronavirus (known as COVID-19) as a global pandemic (WHO, 2020). When the first official national lockdown in the UK occurred in mid-March 2020 global labour markets shrank, the health and social care sector reached crisis point, compulsory education migrated online (UK High School GCSE and A-Level examinations cancelled), the service sector paused, and gigeconomy work halted. The United Kingdom has the highest mortality rate within European countries (Our World in Data, 2021). The reverberations of COVID-19 are still being felt inter alia the everyday, structural and institutional aspects of education and employment transitions of young people aged 18-25 years old who are Not in Education, Employment or Training (NEET). The purpose of this paper is to map the narratives of 16 NEET experienced young people and 7 youth work professionals in the United Kingdom during the first pandemic related national lockdown. These narratives are vested in a wider PhD project from 43 longitudinal narrative interviews which draws upon the social support networks of NEET experienced young people. The paper details the researcher journey in terms of the challenges faced by education researchers utilising applied qualitative research methods during a time of crisis. Having experienced a decade of austerity, Brexit and now the COVID-19 pandemic, I show how young people living in the UK displayed tenacity to challenge unequal power structures and recalibrate their futures, to inform social justice approaches which make sense of the resultant crisis.

Youth Research as Public Sociology? Dilemmas in Research Impact and Engagement

Tania de St Croix, Louise Doherty
(King's College London)

This paper reflects on the conference theme, 'sociological voices in public discourse', as it relates to youth research. As a field that foregrounds the voices and experiences of marginalised young people, youth studies has synergies with critical thinking in public sociology and activist scholarship (Burawoy 2005; Hill Collins 2007; Choudry 2020). Yet as a relatively under-resourced branch of sociological and interdisciplinary social science research, youth studies itself has a limited 'voice'. While public engagement can boost its usefulness and profile, and while many youth researchers already engage with – and are part of - critical communities beyond the academy, a neoliberal research impact agenda creates myriad dilemmas.

This paper discusses dilemmas in planning, practising, and narrating potentially 'impactful' research, in the context of a study on impact measurement in youth work. This study contributed to a body of research that critiques the processes and effects of a dominant impact agenda in youth services (e.g. Baldridge 2019; Doherty and de St Croix 2019; de St Croix, McGimpsey and Owens 2020; Duffy 2017), and has roots in the collective thinking of critical / activist practitioner networks such as In Defence of Youth Work (see Taylor and Taylor2013). Yet, while calling for alternative approaches to accountability and evaluation in youth work, we were ourselves implicated in powerful agendas around research impact (Back 2015) and evidence-based policy and practice (Fine 2011). The paper aims to create space for discussion of the discomforts and dilemmas of impact and 'the public' in youth research.

Co-researching Young People's Multiple Climate Justice Activisms with Activists: Ethical, Methodological and Political Questions

Eve Mayes, Natasha Abhayawickrama, Sophie Chiew, Netta Maiava, Dani Villafaña
(Deakin University)

In recent years, the inequitably distributed effects of climate change have fuelled school-aged students' political

action across the world. Young people have emphasised the importance of climate justice – that is, acknowledgement that climate change amplifies existing intersecting injustices that are rooted in colonialism and extractive capitalism. Calls for climate justice resonate with calls for epistemic justice in sociological research with children and young people – beyond the representational injustices of researchers extracting 'voices' from and speaking 'for' children and young people.

This paper is a conversation between five members of a research team, which includes four paid research assistants who are 18-21 years old and active climate justice organisers. This team is working together on a project co-constructing accounts of school-aged students' climate justice activism(s); the five members of the team have been part of the project's design, consultation, institutional ethics application, research interviewing, analysis, co-authoring and co-presenting processes. Whilst differentially positioned across identity markers and embodied experiences, we are interested in co-creating stories that compel attention to the textures and nuances of diverse young people's multi-modal activism(s), and to the political differences between and among young people involved in climate justice activism(s). We discuss some of the ethical, methodological and political perplexities and possibilities that we are grappling with in working together – specifically, honouring the time and energy and that reciprocal co-research relationships within multi-aged and intersectional research teams demand, acknowledging and not glossing over uneven power relations, and seeking to avoid reproducing extractive research practices.

"All flourishing is mutual": Young People and Participatory Research in Times of Crises

Benjamin Bowman
(The Manchester Centre for Youth Studies, Manchester Metropolitan University)

Participatory research with young people has an important role to play in contemporary democracies. Young people are enduring intersecting crises around the world, and young people are prominent in the ongoing cycle of protest, contention and action that responds to these crises. Ongoing crises in our democracies charge participatory methods with new vigour, but they also bring new challenges. Participatory research, after all, commonly considers participation itself as a form of empowerment. On the contrary, for young people themselves participation can be profoundly disempowering when participation provides a voice but leads to no meaningful action.

In this paper I reflect on creative, participatory research with young people on climate change. This research includes the Young Climate Imaginaries (YoCLI) reading groups project and the Beehive! Climate Change Hackathon. The former is a project based on climate fiction reading groups, including co-research and co-authorship with young people; the latter is an exciting, theatrical role-play in which young people explore visions of climate justice. In both projects creative and participatory research methods, including art, self-expression and theatre, are intertwined with the power or disempowerment of young people to determine and to take actions in response to social problems, as well as the limited ability of researchers to provide opportunities for action and to empower young people in their research projects. I explore the ways in which creative, participatory research can respond to the enduring marginalization from power that young people experience, as well as young people's political action, agency, dissent and resistance.

Medicine, Health & Illness - Room 3.213

The Evolving Discourses in China's Responses to COVID-19: Infection, Infectious Risks, and Biopower

Xu Liu
(Goldsmiths, University of London)

In this paper, I examine the public discourses about COVID-19 in relation to the Chinese government's responses to the pandemic, exploring how the manipulated terms of infection and infectious risks embodied the exercise of biopower in the government's hands. I investigate the evolvement of discourses from the comprehensive review of policy documents, the government's propaganda, and individualised reactions to such discourses. I mainly collect the discourse materials from Chinese social media platforms, including the official accounts' posts, articles, and individual users' posts, reposts, and comments. Adopting a Foucauldian approach, I follow a timeline from the earliest emergence of China's COVID-19 outbreak in 2020 towards the current implementation of "Zero-COVID" policies. By analysing such evolving discourses from a genealogical view, I discuss how the changing terms of COVID-19 in the narratives of policies and systematic propaganda reflect the transformative norms of infection and infectious risks. Especially, I question how the government tried to

establish these norms, such as "high- risk groups", "green health code", and "close contacts", and manipulate their definitions in line with its authoritarian indoctrination, intervention, and implementation. In this changing process, the government simplified the notion of a pandemic by regarding infectious risks as the only element subjected to arbitrary governance measures. Through the discursive formation and transformation of infection and infectious risks, the government further solidified its ground of exercising biopower through a centralised channel of knowledge production.

Bridging the 'Discourse Gap': The Potential Role of Diet in Resolving Tensions between the Physiological and Sociological Narrative of Covid-19

Kevin Bryant
(Anglia Ruskin University)

Since 11 March 2020 when the WHO director, Dr Tedros Adhanom Ghebreyesus, rang the Covid-19 pandemic 'alarm bell', both the sociological and the biomedical research literature have grown at a rate similar to that of global coronavirus infection. However, although the sociology research literature on the pandemic is almost 50% larger than the corresponding biomedical literature, the sociological voice is seriously diminished. International news and social media coverage of findings and commentary from the biomedical community dominate the narrative and representation of Covid-19. While sociological analyses of the pandemic make uncomfortable reading for governments, business corporations and national agencies, the narrow mechanistic and reductionist approach of the biomedical sciences appears to offer reassuring certainty on the natural history of the virus and attempts to thwart the pandemic.

With reference to key data and concepts from the biomedical and sociological literature, I argue that human diet occupies a nexus position between sociological and biomedical narratives in explaining the significant demographic variation in vulnerability to and prognosis of Covid-19 infection. I further argue that the social science community has both an opportunity and a critical role to play in challenging the prevailing narrow biomedical discourse. Amplification of the sociological voice using bio-social arguments could significantly change the direction of public health policy and with it, the progression of the Covid-19 pandemic.

How Does the Coronavirus Pandemic End in the US? Losing Control of the Pandemic Illness Narrative

Charles Allan McCoy
(University of Nottingham, Medical School at Derby)

The end of a pandemic is as much a political act, as biological reality. It stops not simply when case counts or deaths are reduced to an acceptable level, but is also viewed as finished based on the stories that state and health officials tell about it. This presentation has three aims. First, to develop the concept of pandemic illness narratives – a public narrative that makes the experience of an outbreak meaningful to a community of people and explains when it will be over. Using the case of the United States, it then examines how American state organizations and public health officials tried to disseminate a version of the "restitution illness narrative" to make the COVID-19 make sense to the American public and explain how it would ultimately end. Lastly, I describe the various factors that made this narrative ultimately implausible to Americans. As the majority of Americans are now seemingly indifferent about the pandemic, in the United States the COVID-19 pandemic has ended without ever actually being narratively concluded.

HIV Activists in England during COVID-19

Chase Ledin, Jaime Garcia-Iglesias, Olujoke Fakoya
(University of Edinburgh)

The COVID-19 pandemic has transformed how we live with illness and disease prevention in society. This is especially true for health professionals, advocacy organisations, and health activists working in sexual health. Previous scholarship suggests that responses to COVID- 19 are informed by existing legacies and experiences of other pandemics, including HIV/AIDS. However, there has not been sufficient work exploring how these legacies are integrated within and inform responses to COVID-19. In this paper, we explore the experiences and perceptions of HIV activists and their organizations during the early COVID-19 pandemic. Specifically, we explore the role sociology plays in drawing out marginalised voices within sexual health in the UK. Drawing upon a series of semi-structured interviews and a focus group, we articulate how HIV activists' knowledge and experience played a key part in (re)shaping conversations about COVID-19, harm reduction, and sexual health during the emergence period of COVID-19 (March 2020-March 2021). We suggest that our sociological

positioning helps to draw out the significance of existing knowledge of HIV harm reduction knowledge and how that helped activists remain resilient and forward-thinking during the COVID-19 crisis. A sociological understanding of knowledge adaptation during a disease outbreak can inform how viral activism is changing in a post-COVID-19 society. Our paper illuminates how qualitative research can usefully inform future health interventions across professional and activist groups.

Race, Ethnicity & Migration 1 - Lecture Theatre A

How do the British News Media Respond to the Calls to Decolonise Universities?

Leon Moosavi
(University of Liverpool)

In recent years there has been much published about the ascending calls to decolonise universities and knowledge production. However, there has been very limited investigation about the way that these debates are perceived and responded to beyond university campuses. In this paper, I will discuss the way in which the British news media respond to calls for decolonisation. This paper is based on a discourse analysis of news media representations of decolonisation between 2015 and 2022. As part of the analysis, British politicians' statements on decolonisation are also captured and discussed. Furthermore, attention is also paid to related themes such as the representation of critical race theory and 'wokeism'. It will be demonstrated that the British news media typically offer a sensationalist response to calls to decolonise. This often involves depicting decolonisation as a type of 'political-correctness-gone-mad' which is perpetuated by a 'snowflake generation' who are supposedly anti-patriotic. This polemical representation results in a simplification of decolonial ideas which stifles an opportunity for discussions about coloniality to be had beyond university campuses. It is argued that the news media ought to offer a more balanced space for discussions about the legacy of colonialism so this can be more properly debated. This will allow Britain to more appropriately confront its colonial history and the potential for this to remain salient in knowledge production and other spheres. A call is also made for decolonial academics to think about strategies for being more proactive in taking decolonial theory beyond university campuses.

Decolonising the Criminological Core: Implementing a Processual Approach to Curricular Decolonisation with Antiracist Praxis

Anamika Twyman-Ghoshal, Dr Omar El Masri
(University of Gloucestershire)

Higher education institutions (HEI) play an essential role in acknowledging and addressing racial inequalities and injustices; one essential method of doing this is through decolonising the curriculum (DtC). Criminology, as a discipline, bears a particular responsibility to address inequality and oppression in its interrogation of social harm/crime, social control, and achieving justice. This project looks to implement a processual approach to DtC that attempts to move beyond tokenistic approaches that merely tinker with reading lists to provide a meaningful shift in epistemological hegemonies and create an ongoing decolonising culture. The hope is to move Black and Brown thinkers and scholars from the periphery to the core, from critique to cannon (Ali, 2020). To do this, the project uses a participatory action research model that includes students and staff in the process of decolonising the criminological theory canon. The aims are to create a pro-active environment that is intellectually reflexive; to integrate antiracist principles in the decolonising enterprise, and; to engage students in contributing to curricular review and enhancement. The methodological approach builds on the framework developed by Twyman-Ghoshal & Carkin Lacorazza (2020; 2021) which includes self-work through acknowledging own biases and privileges, revising curricula, amplifying minoritised voices, and incorporating high impact learning activities. The intervention is being implemented over a two-year period on a required theory module at a British HEI. This presentation will provide some preliminary results from the first year of implementation, with insight into student and staff attitudes towards decolonising criminology and the process implemented.

The Role of White academics in Developing an Anti-racist Criminology Curriculum

Fozia Mir
(Coventry University)

The paper presents an ongoing study asking: 'How does being white influence Criminology lecturers' attitudes towards developing an anti-racist Criminology curriculum, and what contribution they can make to this?" As a multi-case study, it will consider personal and institutional factors on lecturer's attitudes towards anti-racism,

and how these attitudes compare between participants across four UK Universities.

As the researcher, and as a Person of Colour, I include myself as a 'case' in the study. Through autoethnographic writing, I will be documenting and analysing my experiences of Whiteness in HE as a lecturer in Criminology. Following some thoughtful conversations and after receiving a book from my supervisor with the inscription 'Dear Fozia, your voice is precious, I will share my reflections upon the power of my voice.

Analysing my own experiences is also much a response to calls from Black Feminists, to 'theorise from a place of pain' (hooks, 1991), that 'Black does crack' (Tate, 2017) and with the hope to encourage 'other ways of knowing' (hooks, 1991). I have been inspired by Criminology academics, Corretta Phillips & Alpa Parmar, who have shared their own experiences of racism within HE, stressing the importance of 'narrating racisms' in Criminology and the need for more PhD's by People of Colour (2020). Through sharing my experiences of Whiteness and reclaiming my voice, I envisage responding to the views of white lecturers in this study, and in doing so, speak back to Whiteness, for the first time from a safe space, that of Black Feminism.

Race, Ethnicity & Migration 2 - Room 3.211

Special Event – Racism and Ethnic Inequalities in a Time of Crisis: Findings from the CoDE EVENS Survey

Bridget Byrne, Patricia Irizar, Harry Taylor, Andrea Aparicio-Castro
(Centre on the Dynamics of Ethnicity (CoDE) and University of St Andrews)

The session will provide an overview of the Evidence for Equality National Survey project, reflect on the EVENS sample in comparison to 2021 census data and present original empirical findings on racism and mental health followed by time for questions and discussion about ethnic inequalities and how we know them.

Introducing the Evidence for Equality National Survey (EVENS) for Understanding Experiences of Ethnic Minorities during the Coronavirus Pandemic

Nissa Finney[1], James Nazroo[2], Natalie Shlomo[2], Dharmi Kapadia[2], Laia Becares[3] and Bridget Byrne[2]
(1University of St Andrews, 2University of Manchester, 3King's College London)

Stark evidence now exists that ethnic minorities have been disproportionately affected by the Coronavirus pandemic, with higher rates of death among Black and Asian people in Britain. Commentators have pointed to structural inequalities as underlying causes, including deprivation, occupational segregation and racism (e.g. Nazroo and Becares, 2020). However, a severe lack of data has hindered investigation of the experiences and causes of ethnic inequalities during the pandemic. This presentation will introduce the Evidence for Equality National Survey (EVENS), the largest and most comprehensive survey of ethnic and religious minorities in Britain during the pandemic. EVENS, undertaken by the Centre on the Dynamics of Ethnicity (CoDE), collected data between February and October 2021 using novel non-probability survey methods, thereby providing unrivalled data for 14,000 people, including 9,000 ethnic and religious minorities. EVENS is novel in enabling robust comparison between ethnic and religious groups, allowing reliable documentation of racism across the lifecourse and during the pandemic in institutional contexts including education, employment, policing and public spaces.

Comparing Ethnic Minority Populations in the Evidence for Equality National Survey (EVENS) and the 2021 England and Wales Census

Andrea Aparicio-Castro
(University of Manchester)

The Evidence for Equality National Survey (EVENS) is a bespoke dataset seeking to better represent ethnic and religious minorities compared to existing data sources regarding the range and diversity of represented minority population groups and the topic coverage. EVENS covered a full range of racial, ethnic and religious groups, including those often unrepresented in quantiative work, e.g. the Chinese, Jewish and Traveller groups. EVENS data were collected during 2021, overlapping with the 2021 England and Wales Census data collection. This overlap brings the opportunity to assess how well ethnic minorities are represented in these data sources. Thus, this presentation compares ethnic minority populations in EVENS and the 2021 England and Wales Census. Our analysis is descriptive and focuses on four primary characteristics: age, sex, ethnicity and region.

Experiences of Racial Discrimination among EVENS Participants

Laia Bécares and Harry Taylor
(King's College London)

In this presentation, we explore some of the findings from the section of the EVENS questionnaire that documented participants' past experiences of racial discrimination. We study the outcomes across multiple time periods, and multiple domains - including unfair treatment from the police, discrimination in education, employment and housing; and experiencing insults or physical attacks. With this novel data source, we evidence widespread racial discrimination experienced by EVENS participants from minoritised ethnic groups, across multiple domains and time periods.

The Prevalence of Common Mental Disorders across Ethnic Groups in Britain: Findings from the Evidence for Equality National Survey (EVENS)

Patricia Irizar
(University of Manchester)

The COVID-19 pandemic has had a major impact on mental health, and also disproportionately impacted ethnic minority people, in relation to both physical health and economic outcomes. However, it is not known if mental health disproportionately worsened for ethnic minority groups, as preliminary evidence is mixed and limited due to small sample sizes. The novel Evidence for Equality National Survey (EVENS) is the largest survey of ethnic minority groups in the United Kingdom (UK), including 9,702 people from ethnic minority groups and 4,513 White British people. This analysis aimed to determine the weighed prevalence of self-reported depression (8-item Centre for Epidemiologic Studies Depression Scale [CES-D-8]) and anxiety (Generalised Anxiety Disorder-7 [GAD-7]) across ethnic groups and identify ethnic inequalities in these common mental disorders (CMD), exploring the intersection between ethnicity with age and gender. The prevalence of depression and anxiety was 36% and 19%, respectively, for the full sample. Compared to White British people, the odds of reporting anxiety were significantly greater for people from Arab, Mixed White and Black Caribbean, any other Mixed background, any other Black background, Indian (men only) and Pakistani (men only) ethnic groups. Arab participants were also significantly more likely to report depression. Future work will use EVENS to examine the mechanisms that are associated with an increased risk of CMD for ethnic minority groups, and those which may be protective.

Rights, Violence & Crime 1 - Room 4.205

Creating Stable Futures: Human Trafficking, Participation and Outcomes for Children and Young People

Patricia Hynes
(Sheffield Hallam University)

In the UK, current legal, policy and practice frameworks relating to the trafficking of children and young people have been built up around multiple and, at times, competing frameworks including safeguarding and immigration. These frameworks and narratives are not neutral constructs and are often politically driven. Children's experiences of care, support and protection are shaped by these political discourses rather than their needs or the realities of their lives. The voices of children and young people who have experienced human trafficking, 'modern slavery' or exploitation are lacking from debates in the UK. A focus on positive outcomes for these children and young people is also absent from debates. This paper draws on a 12 month participatory study conducted with 31 young people in three locations across England and Scotland. This study focussed on what young people said about what they would need to see for positive and meaningful change to happen in their lives, through a Positive Outcomes Framework anchored in their own words, ideas and lives.

New Materialism and the Everyday Production of Gender-Related Violence

Pam Alldred, Nick J. Fox
(Nottingham Trent University)

This paper assesses how a new materialist ontology can inform the sociological study of gender-related violence (GRV). The new materialisms are relational rather than essentialist; post-anthropocentric as opposed to

humanist; and replace dualisms such as agency/structure, reason/emotion and micro/macro with a monist or 'flat' ontology. To make sense of GRV from within this ontology, we explore violence as assemblages of human and non-human matter and draw upon the DeleuzoGuattarian micropolitical conceptions of 'the war machine' and 'lines of flight'. While violence may supply a protagonist with new capacities (a line of flight), it typically closes down or constrains the capacities of one or more other parties in a violence-assemblage. This theoretical exploration establishes the basis for a methodological approach to studying GRV empirically, using a Deleuzian toolkit of affects, assemblages, capacities and micropolitics. The paper concludes with a reflection on what this new materialist ontology of GRV might offer the study of violence in relationships.

Trafficking of Women and the Solutions to Combat It: The Case of Nigeria

Olatokunbo Yakeem
(Birmingham City University)

Human traffickers violate women's human rights through coercion, deception, force, and fraud to lure them into illicit exploitation for personal gain. Nigeria is a source, transit and destination country for women trafficking and ranked sixth in the world for the highest human trafficking cases (World Population Review, 2022). A comprehensive approach to eradicating women trafficking in Nigeria calls for a global intervention (Trafficking Report, 2021). The study aimed to determine the people's perception of why women trafficking is rising externally across the border and to investigate the efficacy of the Nigerian government's approaches to tackling it. The study objective was to ascertain why there is an increase in women trafficking in Nigeria. Also, to examine the government's role at national and international levels in combating women trafficking in Nigeria. The study used a questionnaire and in-depth semi-structured interviews to collect the data. Data were collected from three participant groups' perspectives and divided into three study groups: Anti-trafficking organisations (10), graduates and undergraduates (22) and non-university participants (10). Data from each participant group were analysed using a thematic approach (Braun and Clarke, 2006). The research findings revealed that: Nigeria's main perceptions of women trafficking were poverty, ignorance, and greed. Edo State (one of the States in Nigeria) is more prevalent in women trafficking. The quest for a "better life" was attributed to trafficking victims. The findings showed that trafficking victims were believed to be controlled by the term "control mechanism", which threatens the justice system's integrity in prosecuting traffickers.

"Once you've finally had the courage to speak it out loud, then you should be heard": An Exploration of the Ways in which Victim-survivors are Heard and Validated through Informal Disclosures to Friends, Family and Partners

Jade Bloomfield-Utting, Tina Skinner
(University of Bath)

Most research and policy debate on sexual violence focuses on criminal justice responses to victim-survivors, yet victim-survivors are more likely to disclose informally (Home Office 2021). Informal disclosure responses can have a profound impact on victim-survivors in terms of 'healing' and subsequent disclosure/help-seeking. Whilst research has captured the ways in which victim-survivors needs are not met via formal disclosure, less is known regarding how victim-survivors felt heard, validated and understood by informal disclosure recipients and the impact of such responses, particularly marginalised victim-survivors. This paper draws upon the voices and experiences of 30 victim-survivors of child sexual abuse, sexual assault and rape to illustrate the various ways in which the need to be heard, validated and understood can be fulfilled by informal disclosure recipients in relation to: the affirmation of experience(s) and impact; active listening; empathy and compassion; 'tailored' support; continued support and a willingness to learn; and being emotionally available and present.

Social Divisions / Social Identities 1 - Room 1.218

Working 'With' Disabled People, Not 'On': Reflections on Collaborative Work in Practice

Leah Burch
(Liverpool Hope University)

For many disabled people, violence can become an unwanted, yet ordinary part of everyday life. Often, these crimes are attributed to understandings of disabled people as vulnerable and largely, passive victims. This paper aims to dismantle this stereotype and attend to the unique ways that disabled people are actively resisting and

responding to these experiences in creative and collaborative ways. Building upon this, I reflect upon the pressing need for researchers to work 'with' and not 'on' those who have experienced targeted violence. Working in this way offers a fresh approach to responding to the patterns of violence and hostility that have become part of everyday life for many disabled people. To demonstrate this, I reflect upon an ongoing project working in partnership with disabled people to create a disability hate crime toolkit that will share accessible, informative resources and training material that can be used to raise awareness about disability hate crime more broadly. While the focus of this paper is disability, the methods of engagement and partnership that are presented offer a case study that can be drawn upon in the field of Sociology more broadly.

Capturing the Joy in the Struggle

Karen Hammond
(University of the West of Scotland)

Giving 'voice', whether defined physically in terms of vocal expression or in a more metaphorical and political way, is often described as an objective of research with marginalised and excluded social groups – particularly in sociological research with narrative methodologies.

Yet, the concept of 'giving voice' is inherently problematic. 'Whose voice it is to give and which societal and methodological assumptions are at play here?' Such questions are pertinent and have been asked by feminist and post -colonial scholars who pay attention to the ways in which power relations and social inequality are often unwittingly reproduced through research.

The increasing demand of sociologists during these times of crisis to access and elevate these seldom heard voices must be met with humility, and a commitment to dialogue.

In the study of women and illicit drug use, a field pregnant with potential for 'extractive exotification', the voices of lived experience are given increasing value. Still, women who use drugs encounter many barriers to having their voices heard as dominant systems of power serve to construct them as unreliable narrators of their own experiences. Most claims to represent their experiences do so with little recognition of the politics of representation.

As bell hooks suggests we must capture the joy in the struggle and resist the pull towards partial pictures and neatly packaged pain. Such a task is messy, but without this critical consciousness of the role of research in achieving social justice, our attempts at giving voice can do more harm than good.

From Participants to Storytellers: Collaborative Disability Research Dissemination and Ownership of Knowledge among Disabled Christians

Naomi Lawson Jacobs
(Independent Researcher)

Participatory researchers have argued that emancipatory disability research requires "full ownership" by participants (Priestley and Stone, 1996). What impact does social research dissemination have on marginalised participants' ownership of knowledge about themselves, especially where they have experienced hermeneutical injustice (Fricker, 2007)?

In my PhD thesis on disabled people's experiences in churches (2019), I argued that my participants have been silenced by a theological discourse that has not seen disabled Christians as theological agents. Participants spoke about the invalidation of their lived experience as authoritative knowledge in churches. They asked me to share their stories as a challenge to this invalidation. I determined that my first research output would be a widely-accessible book, and asked a former research participant to collaborate. Our aim, to prioritise disabled Christians in dissemination, was sharpened during the pandemic, as crisis in churches prompted some disabled churchgoers to speak out about access and participation. We reimagined 'participants' as 'storytellers', a change that many found empowering.

I will reflect on the process of conceptualising, writing and publicising the book (At the Gates: Disability, Justice and the Churches, co-written with Emily Richardson), and its impact. I will consider how disabled Christians responded to our attempts to share the research collaboratively, and to our positioning of their lived theology as authoritative knowledge practice. Finally, I will ask how far social researchers have a responsibility to conduct ethical and collaborative dissemination with groups whose knowledge has been marginalised, weighing this against other ethical dilemmas that arose in this dissemination project.

"I feel… Excluded. Assessed. Pitied. Refused. Humiliated. Ignored. Forgotten…" Using a Narrative Approach to Explore Lived Experiences of Poverty with the Public

Kim Ross-Houle, Nancy Evans, Holly White
(University of Chester)

In the United Kingdom, and parts of Europe, political and media narratives are focused on a cost of living crisis – framed as a temporary issue to be resolved or endured for the winter. As growing numbers of face challenges in covering necessary expenses due to rising costs, there is an absence of attention on those who already have entrenched experiences of poverty prior to the current 'crisis'. This research explores lived experiences of persistent poverty, considering the long-term impact of this form of systemic social harm. The research highlights the ongoing relevance and impacts of stigma underpinning these lived experiences.

This research utilises participatory approaches, with researchers working in collaboration with the Poverty Truth Commission (consisting of those with lived experience of poverty and those working with people who are in poverty). This approach facilitates an exploration and critique of current political, media and public narratives surrounding poverty. This paper will present findings from a longitudinal narrative analysis of letters and statements written by members of the Poverty Truth Commission, which have been further explored and verified through additional participant observations and discussions at wider events. Themes from the analysis will be shared publicly in the form of exhibitions, creative prose as well as an open letter, detailing the reality of living in entrenched poverty, as well as recommendations as to how poverty should be addressed going forwards. This paper will present key themes from the research as well as a reflection on the experiences of the research team.

Social Divisions / Social Identities 2 - Room 3.209

Spirituality and Yoga Accessibility: A Qualitative Study of People with Marginalised Identities in Northern UK Cities

Sally SJ Brown
(Leeds Beckett University)

This presentation draws on my doctoral research. This identifies Spirituality as a significant factor impacting yoga accessibility for people with marginalised identities. It is the first study to look at yoga accessibility for a broad and intersectional range of marginalised identities in the UK.

Yoga originated from South Asia over 2,000 years ago, was introduced to the UK in the early 20th century and has grown in popularity since. Yoga offers multiple physical and mental health and well-being benefits. However, people with marginalised identities are significantly under- represented. Yoga participants in the UK are 91% white, 87% female and 71% university educated (Cartwright et al, 2020). Statistics are similar in the US, Australia and Germany.

Yoga comprises physical movement, breath work, mindfulness/meditation and philosophy/spirituality. Academics assert that yoga, as currently practised in high-income countries, is almost exclusively physical. However, Christian, Hindu and other groups argue yoga is inherently spirituality or religious.

Data was collected from individuals belonging to groups marginalised in society and under-represented in yoga who participate in yoga in northern UK cities. This includes people who identify as: Black or other people of colour; living with a long-term health condition or otherwise disabled; older; LGBTQI+; or as having a larger body type.

Findings identify spirituality as a significant factor affecting accessibility. Yoga is found to have a spiritual aspect by individuals from a wide range of backgrounds. Spirituality is predominantly seen as having positive impact on accessibility, a key reason for participation and as becoming more important over time.

Marking the Absence of an Embodied Theology: A Qualitative Analysis of How People of Faith Talk about Abortion in Northern Ireland

Noirin MacNamara, Fiona Bloomer
(Technological University Dublin)

This paper draws on focus group data with people of faith in Northern Ireland, to examine how the embodied nature of becoming and being human, and a sense of 'God' as love or compassion, contribute to study participants' understandings of 'the ground' of the self and forms of self-assertion.

We argue that the Christian belief that we are made in the image of God establishes the ground of a particular kind of personhood. It is a personhood which, once an entity is materially in place, it is endowed with fixed value, independent of any forms of relationality. This Christian understanding of personhood significantly informs Western individualism which also views the body as a blank slate upon which meaning is encoded. Although there is an intellectual understanding that human becoming is, at the very least, dependent on the pregnant person's labour, the prevailing cultural belief is that the fetus is a separate entity to the pregnant person.

Many study participants spoke of the importance of love and compassion to their own ways of being in the world. However, absent substantive consideration of embodiment and interdependencies, their views of what constitutes acts of love and compassion disregard the bodily autonomy of pregnant people. We argue that participants who had an awareness of the embodied nature of being human, and a sense of 'God' as love or compassion, had to largely abandon the need for an unquestionable ground upon which to base self-assertion, be that ground based on doctrine and/or gendered norms.

'Cult' Rhetoric in the 21st Century: Rethinking the Study of Minority (and 'New') Religions

Aled Thomas, Edward Graham-Hyde
(University of Leeds / University of Central Lancashire)

While sociological studies of minority religions have often distanced themselves from the use of the term 'cult', it appears to have gained a new cultural currency in the 21st century. Recent discourses surrounding the 'Cult of Trump', anti-vaxxers, and QAnon have suggested a visible rise in the use of normative 'cultic' language surrounding intersections of religion and politics. These intersections and hybridised understandings of the term mark a departure from the moral panics of the 1970s/80s associated with minority religious communities. Accordingly, this paper seeks to explore how contemporary 'cult' rhetoric presents a new set of questions for sociologists of religion, including theoretical approaches to how minority religions (broadly conceived) should be approached. To this end, we will argue that the field should move beyond the so-called 'Cult Wars' that has dominated our paradigms, and seek to embrace a collaborative multi-disciplinary study (of both 'Cult Studies' and 'New Religious Movements Studies') Of 'cultic' language, measuring the (in)direct impact that this has on social structures and individuals. Additionally, we will present early findings from innovative research investigating 'cult' rhetoric in popular vernacular and political discourses.

Is Interfaith Work Inclusive of Women? Or in Other Words, "Why don't you get us some tea."

Suzanne Vernon-Yorke
(Centre for Trust, Peace and Social Relations at Coventry University)

Interfaith work is male-dominated, both numerically and socially. In the hierarchy of the interfaith world, women are marginalised. From grass- roots to "high level", there are demographic changes. I draw on the data generated from 40 semi-structured interviews, across three UK cities, with women and men, in equal numbers, identifying as Sikh, Jewish, Hindu, Muslim and Christian, as a way of rooting the paper in the lived experience of interfaith practitioners. Drawing on the participants' own words, issues of exclusion are revealed, as they speak on male- dominated faith leadership; attitudes and expectations of servant/assistant roles; and gatekeeping by co-religionists. This paper further explores the consequences of that marginalisation, the self-perpetuating cycle that often emerges, and the detrimental impact on women's self- esteem and wellbeing. In sharing their stories, I give space to the lived experiences of women who describe the effects of challenging the status quo. The language of struggle, exhaustion and isolation is prevalent and significant. Finally, it has been said that, "In understanding gender inequalities it is essential to research the more privileged group as well as the less privileged" and "In order to better understand the relationship between gender and religion, we need context-specific studies that foreground women's (and men's) own narratives." This paper offers both, as we hear from women and men, some of whom are refusing to make any more tea.

Sociology of Education 1 - Room 1.219

The Privilege of Charity Law: How the Law Maintains Elite Education

Matilda Clough
(University of Liverpool)

An important body of research on elite schooling focuses on their role in the reproduction of privilege and the impact they have on wider society. Within this field, there has yet to be any sustained focus on the impact of English elite schools' legal positions as charities.

Approximately half of all independent schools hold charitable status.

Using Bourdieusian theory, this paper maintains that the elite school system (re)produces privilege and inequality. Taking this concept further, this paper will focus on how law is unable to curtail this reproduction of inequality through the legal mechanism of public benefit. Public benefit could encourage elite schools to provide bursaries, scholarships and partnerships with state schools, which could remove the gap between those who attend elite schools, and those who cannot. This paper will argue, however, that this is an incredibly vague legal provision, and thus, law is unable to mitigate elite schools' reproduction of privilege.

Moreover, not only is law unable to use the existing legal provision of public benefit to curtail elite education's inequality, but having this legal charitable status actively sustains independent schools. Charitable status allows independent schools in England to receive both the direct benefit of funding through charitable tax advantages, and the indirect benefit of increased legitimacy through charity law regulation and accountability measures. This paper demonstrates how charity law is of significant benefit to these elite schools, creating an enabling legal environment in which they can accumulate wealth and, consequently, reproduce inequality and privilege.

Private School Entry to Oxbridge: How Cultural Capital Counts in the Making of Elites

Rachel Stenhouse, Nicola Ingram
(Manchester Metropolitan University)

It is widely recognised that students who attend private schools in Britain have an advantage over those who attend state schools, partly due to the fact that a disproportionately high number of private school students obtain a place at high-ranking universities. Private schools continue to reproduce the advantages their students enjoy; trying to establish how exactly these students are advantaged through a private education is not straightforward. The significance of cultural capital in educational advantage has been highlighted by many studies, including how elites mobilise cultural capital in graduate employment. Despite recognition of advantage for privately educated students in access to university and acknowledgement of the cultural and social capital advantages of this group, there has been very little attention paid to just how advantage is engendered through the mobilisation of capitals. There is therefore a need to explore how private schools use their resources to enable their students to accumulate and mobilise capital to gain an advantage in access to elite universities. This study examines the Open Doors Programme in a private school in England. The programme is a bespoke school-based intervention that aims to prepare students for application to and study at elite universities. Through examining this programme, we provide detail on how students in private schools are advantaged when applying to elite universities and how this is enabled through the misrecognition of the teachers delivering the programme.

We will show how one private school deployed its resources to contribute to the reproduction of social inequality in education.

The Subversion of Expectations through Space, Ritual and Uniform at an Elite Independent School in England

Emma Taylor
(London School of Economics and Political Science)

This paper will draw upon findings from long-term ethnographic doctoral research to provide an in-depth account of the distinct micro-practices of elite formation taking place within an independent boys' school in England. I focus on three separate yet related axes through which subversions of the expected can be identified; the layout, use and presentation of the school's physical space, an analysis of school ritual, and finally, interpretations of the school uniform rules by the student, teacher and parent body. Through each of these threads I show how students are being exposed to multiple different meanings and interpretations of space, rituals and rules; creating an environment in which the students become furnished with a particular form of embodied interactional capital that is so valued by elite institutions as well as wider society. I argue that it is the blurring of boundaries between the formal and the casual that furnishes students with the ability to feel comfortable in a multitude of different environments, enabling a certain 'ease' (Khan, 2011) across time and space that proves extremely

useful as and when students enter elite higher education institutions, the workplace or become a parent of a child they also choose to educate at an elite independent school. I use my findings to reflect on the propulsive power of the British elite school, where recent research has clearly demonstrated that such an education can play a key role in enabling students to access elite higher education institutions and subsequent so-called 'top jobs' in society.

Learning and Practice Leadership Skills in the Elite Private Schools in Greece

Despoina Valassi
(Small Enterprices' Institute)

Skills in recent decades have been an international "talk of the town". The public debate about what are the "most important" skills in the labor market and business is particularly intense, with international and European organizations regularly fueling the debate. On the contrary, there are very few studies and little discussion about the way skills (especially the so-called "soft skills") are inscribed in the "body" and "mind" shaping the "habitus", according to Pierre Bourdieu's notion, of the social subjects. Utilizing quantitative (n= 1003 questionnaires) and qualitative (n = 40) data of a primary research on the "field" of elite private schools in Greece, involving the statistical method of the "correspondence analysis, the paper aspires to highlight the ways, means and paths that these schools, through their pedagogical program (especially the "hidden curriculum") together with a set of "extracurricular activities", inculcate in their students "leadership skills" necessary for their inclusion in higher positions in businesses and public administration as well as for international careers. At the same time, "leadership skills" are crucial for the families of the upper social classes and section of the middle classes of the Greek society, thus preparing their offspring for European and American "prestigious" universities and for jobs in international organizations and businesses. Finally, the presentation will highlight, following Pierre Bourdieu's theory, that through a set of "implicit processes" and "non-scholastic ways", "leadership skills" are gradually and "naturally" acquired by the students of the elite schools.

Sociology of Education 2 - Room 3.212

Mapping Social Networks of Possibilities: Landscapes of Trajectories into Higher Education

Charlotte Branchu, Vikki Boliver
(University of Liverpool)

When applying to higher education, students in the UK submit up to 5 preferences of degree choice and institution on UCAS, the platform which centralises applications and admissions in the UK. With the use of social network analysis (SNA), we rely on this rich dataset to map 'networks of preferences', and produce landscapes of possible paths into higher education institutions, accounting for the students' social positions. In doing so, we see how the field of higher education is inhabited and imagined at the application stage by students with varied capitals, opportunities and expectations. Contrasting and comparing the networks of institutions students applied to, we analyse the symbolic boundaries between institutions that are deemed 'attainable' or realistic by applicants. Our SNA builds on and complements qualitative work that utilises Bourdieusian theory to understand these transitions.

This work also provides a dynamic and diachronic picture of the transition into higher education, accounting for the different stages of applying to HE: from initial applications to offers and final confirmation. Relying on ideology of individual choice and meritocracy, widening access measures in the UK and elsewhere have explained and acted on socio-economic inequalities of participation in HE as 'lack' from disadvantaged students: of information, aspiration, ambition, etc. Through analysis of networks of preferences, we assess patterns of application and social closure of access to particular institutions. Through these maps, we propose a dialogue with classical theories of class and education, investigating how classed trajectories are retained, produced, challenged or enhanced through transitions into higher education.

How to Resist New Inequalities in Universities made in the Name of Excellence? Study of the French Excellence Initiatives

Audrey Harroche
(Oxford Brookes University)

The rhetoric of excellence has taken hold in higher education and research globally, and with it a series of

reforms aimed at changing the system of symbolic and financial credit allocation in favour of greater concentration of funds and their competitive allocation (Paradeise et al., 2017). The Initiatives of Excellence (Idex) are one of the French variations of these policies. These different reforms are contested, and opposition has formed in the countries where similar policies are being pursued. However, with the notable exception of certain works (Anderson, 2008; Aust and Gozlan, 2018; Bristow, Robinson and Ratle, 2017), these resistances are not studied, or when they are mentioned, they are described as obstacles in the implementation of policies for excellence, but do not constitute an object of analysis of their own.

This paper focuses on resistance to the Idex. In a context where the number of critics of policies deployed in this sector are growing, one might expect that the intensification of competition that this instrument allows, and the new inequalities that it creates, would be met with strong opposition, yet this is not the case in the university studied. The aim is to look at a configuration, if not unprecedented at least relatively undocumented, of an instrument that has provoked major changes and implies the redeployment of power relations within and between institutions without arousing significant criticism. This paper further looks at how these excellence policies are even strengthened by the small amount of resistance to which they are subjected.

Work-integrated Learning and the Value of Higher Education: Perceptions and Expectations during the Transition to University

Helene Snee, Liz Cain
(Manchester Metropolitan University)

The massification and commodification of higher education has led to increasing pressure on universities to demonstrate that they provide value for money, including demonstrating that their graduates are 'work ready', and possess skills valuable to potential employers. This emphasis on education as an investment in 'employability' means in turn that that there is a focus on individual agency, and thus a deficit model of graduate unemployment or underemployment. Critics argue that such an approach denies the demographic, socioeconomic and structural factors which influence the choice of subject and institution, the development of 'employability' and ultimately graduate outcomes. We focus on the value and impact of work-integrated learning (WIL) in relation to the contested concept of graduate employability, drawing on a survey of the perceptions and expectations of first year Sociology and Criminology students at a post-92 institution as they 'do' the transition into higher education. Whilst there is increasing academic interest in graduate employability, there remains a gap in the literature surrounding WIL and its impact. Building on the work of Purcell et al (2008), it will examine the links between demographic factors; socioeconomic background; prior experiences of work, volunteering and education; and the perceived value of a degree as part of the transition to university. Our analysis is informed by studies which draw on Bourdieu's theory of practice and the university as a site of social reproduction, alongside 'Bourdieusian modernisers' and the tension between structure and agency in determining graduate outcomes.

Theory - Room 4.206

Theorising Digital Transformation within Public Discourse

Kornelia Hahn
(University of Salzburg, Department of Sociology and Social Geography)

In this paper I suggest a social theory approach which calls to think about digital transformation as a form of social processing beyond technology. Instead of asking how material digital technology has changed social realities around the globe, this approach looks at the dynamics entailed in the organisation of social life through the persistent implementation of digital logic throughout modernity. I argue that it is this underlying condition of – what I call – social digitalisation that have enabled and made for the rapid proliferation and implementation of material digital technology in recent decades.

The theory of social digitalisation does not set out a case against the implementation of digital technology per se but rather seeks to emphasise the importance of theorising digital processing beyond focusing on the ever-changing development of technological devices alone. Moreover, with digital technology set to become ever more ubiquitous, digital transformation should lead to profound assessments, including assessments based on social theory. Introducing social digitalisation aims to provide a theory framework specifically designed to focus power structures, to consider various cultural contexts and to include unequal consequences of digitalisation for different social groups. Social digitalisation might thus contribute to fruitfully inspire sociological voices in public

discourse theoretically.

Critical Realism & Zemiology: Interrogating the Harms of Migrant Integration in England

Ryan Lutz
(University of Bristol)

This presentation examines the benefits of combining critical realism and zemiology into a theoretical framework to further centre social change and human realisation in the analysis of migration in England. Currently, the government and media portray limited snippets of migration's complexities, often influencing research questions leading to the phenomena of methodological nationalism. Critical realism assumes reality can be viewed objectively, but is influenced by personal, social, historical, and cultural frames, allowing for more factors to gain an ontological position in the research. Zemiology, however, situates social harm in the context of human needs, rejects the idea of objectivity to enable social change, and offers an alternative view of the world. This framework will incorporate the stratified ontology of critical realism and zemiology's focus on the social harms of capitalism, allowing for structural and individual forces to be studied and factored into the integration policies in England at both the local and national levels. Furthermore, critical realism and zemiology are both tied to emancipating individuals and combating obstacles to human realisation, which, applied to migrant integration, positions this framework to have a tangible real-world effect.

"Holding Space": Cognitive Practices and Revitalising Theories of Agency

Will Leggett
(University of Birmingham)

This paper explores how insights from cognitive practices of selfhood might enhance theories of agency. Cognitive practices are ubiquitous in contemporary societies. They include Mindfulness and related techniques; elements of the self-optimisation movement; narratives of 'flow' and various strategies for 'being in the moment'. Critics reasonably indicate how such discourses are individualising and reinforce neoliberal ideology. However, the theoretical and critical potential of cognitive practices has been overlooked. The paper focuses on the notion of 'holding space' (HS). Associated with Mindfulness-type practices, HS involves working on the capacity to make the self and the entities it encounters the objects of awareness and, potentially, contemplation – of encountering things 'as they really are'. This has productive potential for theories of agency. First, while the figure of the reflexive agent has been pre-eminent, HS has the capacity to make reflexivity itself the object of contemplation – it opens the novel possibility of a space beyond reflexivity. Second, HS can address the tendency towards passivity in sociological conceptions of the agent – HS is not bestowed by structure or habitus (Bourdieu), but can be actively cultivated through relatively simple meditative practices. Third, HS offers an enhancement to the knowledgeable 'monitoring' of structure in theories of structuration (Giddens, Stones) or morphogenesis (Archer). Both structures and agents – and the multiple contingent relations between them – can be collapsed into a more expansive field of awareness, analysis and strategic intervention. Crucially, this can occur at the level of both individual biography and collective action.

Work, Employment & Economic Life - Room 2.218

Three Approaches to the Adult Work Model: The Experience of Low Income Female Cleaners in Facing the Covid Pandemic in Hong Kong

Ruby Chui-Man Chau, Sam Wai-Kam Yu
(University of Nottingham)

This paper contributes to adult worker model research. It is based on a qualitative study of 33 low-income female cleaners in Hong Kong conducted in early 2020. It focuses on the effectiveness of government measures in helping these workers to tackle the challenges of the covid-19 pandemic. The findings provide useful evidence for exposing the limitations of the two commonly discussed approaches to the adult worker model – the unsupported and supported. The unsupported approach stresses that individual women have the responsibility in tackling the barriers to their participation in formal employment, and the government should keep its intervention in society to the minimum. The supported approach stresses the importance of government policy measures in assisting women to join the labour force.

The findings also show the need to develop a new approach - the prudently supported approach. Unlike the supported and unsupported approach, this new approach serves to raise awareness of the importance of studying both the positive effects and negative effects of government intervention on women's chances of taking part in formal employment. Moreover, it emphasizes the demand-side perspective on evaluating the effectiveness of the measures for assisting women to organize their working life. Such a perspective stresses that it is not sufficient only to explore the amount and kind of policy measures that the government provides for strengthening the adult worker model; more attention should also be paid to how women interpret these measures and whether and not they find these measures helpful in their particular circumstances.

Producing Passions: TV Production Traineeships and Young People's Career Imaginaries

Cassandra Kill
(University of Leeds)

In the UK in recent decades, work in the cultural industries has been constructed as an idealised vocation, despite the challenging reality of the creative labour market (McRobbie, 2016). In a competitive sector defined by precarious short-term employment practices, some have argued that young people are compelled to navigate their lives through instrumentalised dispositions of employability or an entrepreneurship of the self mindset (Boltanski & Chaipello, 2005; Foucault, 2004). However, seeking work in the cultural industries is not entirely rational. It takes a leap of faith: a blind optimism in your imagined future success despite difficult labour conditions (Christiaens, 2020; McRobbie, 2016). This complexity raises questions about how young workers' passionate investments are produced and sustained, especially for those from groups marginalised in the sector, for whom the risks and obstacles are often amplified (Allen, 2020; Brook, O'Brien, & Taylor, 2020).

In this paper, I will reflect on a 12-month evaluation of a television industry production traineeship that has been running in the UK for nearly two decades. The scheme seeks to augment diversity in the sector by providing entry routes to those currently underrepresented in the TV industry. I will consider how young people taking part in the programme imagined and invested 'passionately' (McRobbie, 2016) in their future careers in a variety of ways. I will frame these experiences alongside a discussion of how ex-trainees have navigated the complex landscape of struggle and disappointment that often unfolds once creative workers encounter the realities of the labour market (Allen, 2020).

Oh You Pretty (Little) Thing: A Case Study of Workers Navigating the Harms of the Contemporary Warehouse

Ben Ledger-Jessop
(Sheffield Hallam University)

There is much said about use of digital technology and its implications for the organisation of the labour force (Moore, 2017). A key focal point of the current literature considers both its use in platform labour and how workers navigate this (Cant, 2018; Moore & Woodcock, 2022). However, the warehouse, undergoing immense change due to the utilisation of wearable technology, is largely under studied beyond the understanding

of increased pace (Moore, 2017; Umney, 2018), particularly how workers navigate this labour Sites of businesses registering as warehouses has increased 88% between 2011 and 2021, 21% between 2019 and 2021 alone, far outstripping the average industry growth of 26% (ONS, 2022). The growth of this industry is expected to continue. Their placement in regions of the UK that are more socioeconomically deprived due to the lower costs of running the warehouse (Avanta UK, 2022) provides a large pool of workers in need of employment (Financial Times, 2019). Studies on organisational misbehaviour (Ackroyd and Thompson, 2022), and studies focused on informal resistance like soldiering, other forms of slowdown and job avoidance, are rendered impossible by the technology in use and the heavy use of agency labour (Centre for Progressive Policy, 2022) make formal organisation infinitely harder. This paper presents the harms workers face and how they navigate these in the contemporary warehouse, with evidence from ethnographic and interview data to highlight the importance of further research and to show the conflict between government policy and the needs of workers.

'. . . It makes me want to shut down, cover up': Female Bartenders' Use of Emotional Labour While Receiving Unwanted Sexual Attention at a Public House

James Green
(University College London)

This article seeks to provide a detailed account of emotional labour adopted by female bartenders when faced with unwanted sexual attention at work. In the field, I implemented an ethnographic research design and maximised opportunities for data collection through the use of interviews with eight participants and participant observations while employed at the same venue. Drawing on previous theoretical thought, the data gathered will outline the learnt, and most common, forms of display rules barstaff demonstrate while engaging with unwanted interactions, and, from the viewpoint of the female barstaff, the expected display rules envisioned by some male customers. I also detail the collapse of display rules during some unwanted scenarios (e.g. infrequent) and the inevitable impact of implementing emotional labour under the duress of unwanted encounters–emotional dissonance and burnout. I conclude with a suggestion that there is a potential for a multitude of display rules that are adopted by barstaff dependent on the customer interaction (e.g. aggressive, sickness due to intoxication) in a public house.

STREAM PLENARIES
17:15 - 18:15

BSA Special Activity - Room 4.206

Ethics and the Wider Axiological Dimensions of Sociological Research

Steve Raven, Rima Saini, Mark Doidge
(Coventry University, Middlesex University, University of Brighton, BSA Trustees)

This special event will be jointly hosted by members of the BSA Equality Diversity and Inclusion and Public Engagement committees. The session will take the form of a roundtable discussion about sociological research in terms of ethical 'adherence' and the wider axiological dimensions of our research. This is intended to be an informal, collegiate and productive open discussion with some learnings which could be written up as an article and shared via BSA channels.

BSA Special Activity - Room 1.219

Politicising Inequality: Sociology Journal Event

Mark Fransham, Jill Ebrey, Luna Glucksberg, Mike Savage
(University of Oxford, University of Manchester, LSE, LSE)

This session will feature a discussion centred on Sociology's SAGE Prize winning article: Insa Koch, Mark Fransham, Sarah Cant, Jill Ebrey, Luna Glucksberg, Mike Savage - Social Polarisation at the Local Level: A Four-Town Comparative Study on the Challenges of Politicising Inequality in Britain, Volume 55, issue 1

This panel will reflect on the methodological and theoretical challenges in developing a mixed methods approach to comparative community studies. We discuss how this approach allowed us to provide generalisable but also locally specific arguments which demonstrate how intensifying inequality in the UK plays out at a community level. We reflect on the varied economic, geographic and relational ways polarisation takes place 'on the ground'. We distinguish differing dynamics of 'elite-based' polarisation (in Oxford and Tunbridge Wells) and 'poverty-based' polarisation (in Margate and Oldham), with Jill Ebrey and Luna Glucksberg sharing vignettes from their ethnographic studies in these towns. We also consider the common features, in which across the towns, marginalised communities express a sense of local belonging. We note that tensions between social groups also remain strong and all towns are marked by a weak or 'squeezed middle'. We argue that the weakness of intermediary institutions, including but not limited to the 'missing middle', and capable of bridging gaps between various social groups, provides a major insight into both the obstacles to, and potential solutions for, re-politicising inequality today. We will conclude by reflecting more generally on how to understand the dynamics of local social change across the UK.

Chair: Wendy Bottero, University of Manchester

BSA Special Activity - Room 4.205

New Strategic Developments for the *Work, Employment and Society (WES)* Journal

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

The Editors in Chief of WES will present their vision for WES, and the exciting changes in the journal which they have initiated over the past year.

Highlights include structural changes, such increasing the word count of articles, and changes in content, notably the introduction of the PhD Showcase and Working Classics sections. Both of these new sections speak to the conference theme of sociological voices in public discourse. The PhD Showcase brings the importance of doctoral work in the development of our field to its rightful place at centre stage, while Working Classes invites authors from a wide range of backgrounds, contexts and traditions to cast a critical eye on what is often considered to be our 'canon' – disturbing, destabilising and finding new relevance in some of our most established ways of seeing.

They have also refreshed a section of the website, WES Themed Collections, for which colleagues are invited to 'curate' collections of existing articles. This format enables readers to get a stronger sense of how debates evolve over the years while at the same time providing an opportunity to respond to unforeseen contingencies (such as the recent Covid collection).

Beyond the journal itself, consistent with our aim of contributing to and nurturing our community of sociology of work scholars, WES has joined forces with other journals in our field to launch the first ever inter-journal best paper prize. In the course of the session, we will offer a taste of the richness of the submissions, celebrating the importance of such collaboration.

Families & Relationships - Lecture Theatre A

Kept Apart: Couples and Families Separated by the UK's Family Immigration System

Katharine Charsley
(University of Bristol)

Professor Katharine Charsley is an expert in family, migration, and cross-border marriages. Her most recent research concerns families who are kept apart by the UK immigration system and she is currently undertaking work on UK-EU couples after Brexit. In this plenary session Professor Charsley will discuss her research on families who are separated by immigration systems in different contexts. As we have seen from examples across the globe, families kept apart by immigration systems are a pressing contemporary social issue and social crisis.

Medicine, Health & Illness - Room 4.204

The Goose with the Golden Eggs: On Scarcity, Altruism and Health Citizenship in the New Egg Bioeconomy

Nicky Hudson
(De Montfort University)

In 1984, 6 years after the birth of the world's first IVF baby and with comparatively little fanfare, donated eggs were used to create a pregnancy for the first time. In the intervening decades, the use of donated human eggs to create pregnancies has boomed globally, and has diversified the application of IVF in novel ways. Donated eggs now offer the promise of reproductive success to women experiencing age-related fertility decline, same sex male couples using surrogacy, and in families where there is a need to avoid the transmission of maternally inherited disorders. Fertility clinics advertise donor eggs to would-be parents with offers of technologized and personalised reproductive interventions, which are carefully articulated via discourses of altruism, solidarity and care. In order to fulfil demand, increasing numbers of young, healthy women pass through technologized and geneticised modes of selection where their eggs are retrieved and offered to patients with almost unfettered promises of success and at eye-wateringly high prices. The scaling up and re-tooling of egg donation, especially in the specific context of European governance of human tissue, has received relatively scant attention from medical sociologists. In this plenary, I consider the cultural, economic and political logics which structure new egg markets in the UK and Europe and specifically consider the ways egg providers are enrolled in to associated systems of value and affect. The procurement and distribution of human eggs within an increasingly financialised fertility sector raises questions about whose bodies are made available in this process. Drawing on a recent large-scale, interdisciplinary study of egg donation in Europe, I will illustrate how new technologies of selection create novel forms of health citizenship; with egg providers responsible for their own health and the health of the future offspring their eggs will be used to create. Set against long-standing debates about bodily autonomy and agency for tissue donors, I consider the impact of contemporary clinic practices for the

subjectivity, welfare and health of those involved. Finally, I offer reflections on how the exploration of tissue procurement regimes - which in the European context are organised around logics of altruism and scarcity – contribute to understandings of how bodily donation is socially organised and stratified.

Speaker Biography
Nicky Hudson is Professor of Medical Sociology and Director of the Centre for Reproduction Research; an interdisciplinary centre of expertise at De Montfort University focused on the social, cultural and political aspects of human reproduction. Her research explores experiences of reproductive health, the development and use of a range of reproductive technologies, and the social contexts in which they exist. Her current work focuses on egg donation, direct-to-consumer genetic testing and its impact on donor conception, and the use of pre-conception expanded carrier screening. She has received funded from the Economic and Social Research Council, the Welcome Trust, the NIHR and the Foundation for Sociology of Health and Illness.

Her research has been influential in the development of policy in the regulation and management of infertility and its treatment in the UK and Europe. She is a member of the British Fertility Society's Law Policy and Ethics Special Interest Group and has been invited to give evidence to policy and professional bodies including the Human Fertilisation and Embryology Authority, Royal College of Nursing, the Nuffield Council on Bioethics, and the International Infertility Counselling Organisation. She is co-editor of the Emerald Series in Reproduction, Culture and Society.

Race, Ethnicity & Migration - Room 1.218

Thinking in Crisis

Rahul Rao, Sita Balani
(University of St Andrews, Queen Mary, University of London)

Society faces a constellation of contemporary crises that range from the global to the embodied. Making sense of the present thus demands critical perspectives that transcend disciplines and fields, centre marginalised voices, and imagine alternative futures. It also raises the stakes for public sociology.

This plenary directly addresses the conference theme by platforming two speakers who work across disciplinary boundaries to address the roots and nature of the present crisis. The plenary will highlight the historical origins of imperial violence and its legacies in contemporary Britain. With its focus on transnational and imperial constructions of race, nation, modernity, and sexuality, combined with an attention to how theories and identities travel, the plenary will identify the effects of interlocking regimes of domination on contemporary life and public culture. This holds implications for social issues ranging from struggles over monuments and collective remembrance to racialised border politics and statecraft.

In particular, Rahul Rao and Sita Balani will discuss the historical emergence of race, sex, gender, and nationality in colonial India. They will consider how these categories were defined, redefined, and policed through postcolonial migration and bordering. Further, they will reflect on how these historical processes continue to shape racial regimes in the present, both within the UK and with transnational implications.

The plenary draws together the interests of the three study groups within the Race, Ethnicity, and Migration stream. It is also likely to be of interest to sociologists who specialise in gender, feminism, and queer theory, as well as historical and comparative sociology and social movement studies.

Speaker Biographies
Rahul Rao is a Lecturer in International Political Thought in the School of International Relations at the University of St Andrews. Prior to this, he was Reader in Political Theory at SOAS University of London, where he taught from 2008–21, and Term Fellow in Politics at University College, University of Oxford. He read for a DPhil in International Relations at Balliol College, University of Oxford, where he was a Rhodes Scholar, and has a BA, LLB (Hons.) from the National Law School of India University. He is a member of the Radical Philosophy editorial collective and used to blog at The Disorder of Things. He has research interests in international relations, postcolonial and queer theory, and the politics of South Asia. Much of his research concerns the global politics of identity – gender, sexuality and, more recently, race and caste. He is the author of two books – *Third World Protest: Between Home and the World* (2010) and *Out of Time: The Queer Politics of Postcoloniality* (2020), both published by Oxford University Press. He is currently writing a book on the politics of statues as terrains for the assertion and contestation of racial and caste supremacy. His research has been supported by fellowships awarded by the Leverhulme Trust and the Netherlands Institute for Advanced Study

in the Humanities and Social Sciences.

Sita Balani is a Fellow at the Institute for Humanities and Social Sciences, QMUL. She was previously a Lecturer in Contemporary Literature and Culture at King's College London, where she taught cultural studies and critical theory with a particular focus on unconventional and postcolonial theory in a UK context. Dr Balani's research seeks to unpack the impact of imperial histories on contemporary culture. She is the co-author of *Empire's Endgame: Racism and the British State* (Pluto Books, 2021). Her book *Deadly and Slick: The Sexual Life of Race in Britain* is forthcoming with Verso in 2023. Her PhD thesis, *Identity After History: Desiring Authenticity in Contemporary British Culture*, explores the legacies of imperialism within culture, community and identity in Britain today. In her research and teaching, she explores the relationship between imperialism and identity in contemporary Britain. Her work has also appeared in Feminist Review, Identity Theory, Open Democracy, Photoworks and the Verso blog.

Science & Technology Studies/Digital - Room 2.218

Thinking Sociologically about Educational Technology: Giving Voice to Future Action

Mark Carrigan, Huw Davies, Rebecca Enyon, Karen Gregory, Janja Komljenovic
(University of Manchester, University of Edinburgh, University of Oxford, University of Edinburgh, Lancaster University)

This plenary brings people in the digital sociology field together to give voice to current concerns in relation to educational technology and to open up space to think about how we might move forward. We will discuss present challenges with a view to giving digital sociology a strong place within the policy environment at all levels of education.

The increasing role played by digital technology within education at primary, secondary and tertiary levels has provoked a multidisciplinary field orientated towards critical studies of educational technology. Digital sociology figures prominently within a field which is united around a common rejection of technocentric and solutionist conceptions of educational technology. In spite of this activity, it is less clear what it means to think in a specifically sociological way about educational technology and why this matters. In this time of multiple crises both within and beyond education we suggest that coordinating a response becomes increasingly urgent and requires us to work together to address the advance of technology precipitated by both workplace pressure and pandemic necessity.

Mark Carrigan and Huw Davies will lead this panel session of talks and discussion where the study group will begin to bring together expertise in the field with a view to enabling clarity and direction that can galvanise future work.

The panel will consist of three leading figures in this area:
- Rebecca Enyon, University of Oxford
- Karen Gregory, University of Edinburgh
- Janja Komljenovic, Lancaster University

Theory - Room 2.220

Rethinking the Sociology of Horizontal Knowledge: Basil Bernstein meets Gilbert Simondon

Gabrielle Ivinson,
(Manchester Metropolitan University)

This presentation aims to re-think horizontal knowledge, which Basil Bernstein contrasted with hierarchical knowledge. It will pay attention to horizontal knowledge as place-based, indigenous, and historically developed forms of knowing. To bring to light what more might be involved in horizontal knowledge, the presentation will i) give a brief review of Bernstein's socio-linguistic codes ii) provide illustrations of so called 'restricted codes' iii) reimagine 'restricted codes by fleshing out concepts such as affect, sensory and embodied ways of being to illuminate what might be powerful in horizontal knowledge and iv) introduce Gilbert Simondon's genetic ontology, which tells a different story to Bernstein's genetic epistemology and requires a shift in thinking from decontextualised, transcendental, fixed or dead categories, to knowledge made in the dynamic flow of life.

Simondon's concepts of pre-individuation, that persons are not fixed for all time, and the transindividual, a uniquely collective form of knowing, can be used to rethink horizontal knowledge.

In relation to the conference theme, and to Professor Ivinson's area of research, this analysis suggests that young people can be acknowledged as having multiple ways of being, and that education can support them to become more: more than class, more than poverty and more than exam failures.

British Sociological Association
ANNUAL MEMBERS' MEETING

Wednesday 12 April 2023
18:15 - 18:45
Room 2.219, University Place

We invite all BSA members to attend the Annual Members' Meeting at this year's annual conference.

Trustees will briefly talk about their priorities, how the Association is faring in turbulent times, and the thought process behind trialling alternate face-to-face and virtual annual conferences.

The proposed format of future Annual Members' Meetings, which will be held on online each autumn, will be discussed.

Chair: Louise Ryan, Chair of the BSA Board of Trustees

All members are welcome!

The Publisher's Reception will follow this meeting in the main exhibition area in The Drum.
18:45-19:45

WELLBEING AT CONFERENCE

Sound Therapy Sessions

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

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

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

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

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

Would you like to know more about what Dr Charles' session involves? Watch this video.

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

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

Taking part in a Session at the Conference
The sessions will be taking place twice a day for the duration of the conference. Details of the sessions are below.

Wednesday 12 April
15:15 - 16:00
18:30 - 19:15

Thursday 13 April
12:45 - 13:30
15:00 - 15:45

Friday 15 April
10:00 - 10:45
15:15 - 16:00

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

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

Quiet Spaces at the Conference

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

Quiet Room

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

Prayer Rooms

In the main conference building

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

At the Museum

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

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

Green space

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