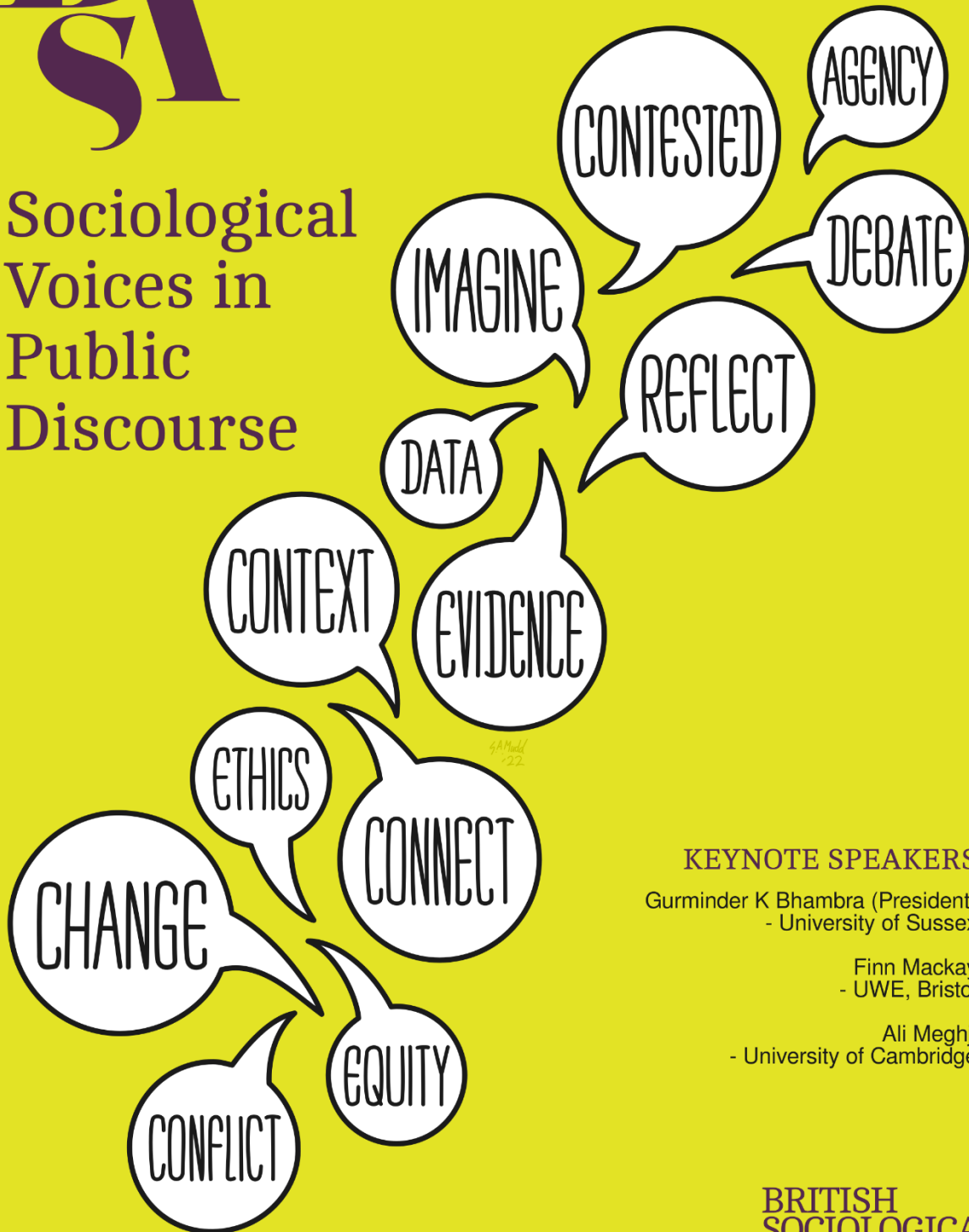




# Sociological Voices in Public Discourse

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



## KEYNOTE SPEAKERS

Gurminder K Bhambra (President)  
- University of Sussex

Finn Mackay  
- UWE, Bristol

Ali Meghji  
- University of Cambridge

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# **BSA Annual Conference 2023**

## **Sociological Voices in Public Discourse**

**Abstract Book**  
**Friday 14 April 2023**

### **TABLE OF CONTENTS**

<b>ROUNDTABLE SESSIONS</b>	<b>3</b>
<b>PAPER SESSION 7</b>	<b>8</b>
<b>PAPER SESSION 8</b>	<b>30</b>
<b>PLENARY: Ali Meghji</b>	<b>52</b>
<b>PAPER SESSION 9</b>	<b>53</b>
<b>STREAM PLENARIES</b>	<b>73</b>
<b>WELLBEING AT CONFERENCE</b>	<b>77</b>

**Abstracts are listed by Paper session,  
then alphabetically by Stream name.**

# ROUNDTABLE SESSIONS

09:00 - 10:30

**Location: Marketplace Restaurant, The Drum, University Place**

## BSA Special Activity - Table 5

### **Publishing in Sociological Research Online: Meet the Editors**

*Anna Tarrant, Edmund Coleman Fountain, Editors*  
(University of Lincoln, University of Northumbria)

The new Editorial team of *Sociological Research Online* are running a 'Meet the Editors' roundtable session for all those interested in learning more about publishing and reviewing with the journal. Led by Anna Tarrant and Ned Coleman-Fountain, we will provide an overview of our aims and visions for the journal, introduce the different article types that have recently been launched, discuss what we consider to be some of the future challenges for publishing sociological research, and then open up to discussion and questions. We hope to be joined by current members of the Editorial Board and those that have recently published in the journal. Please come along if you wish to learn more about the journal, have an idea for a paper that you are thinking of submitting, or if you would like to learn more about getting involved in peer review and editorial board roles.

## Education - Table 1

### **Before the Crime: Education and Prison Pathways for Criminalised Disabled Adults**

*Chrissie Rogers*  
(University of Kent)

In the UK, a 'third of people (34%) assessed in prison in 2017–18 reported that they had a learning disability or difficulty' (PRT, 2021:12). Furthermore, in England 24.0% of students in Pupil Referral Units (PRUs) have an Education, Health, and Care plan (EHCP) and 58.7% have 'special education needs' (SEN) support. Notably, the children missing from prisons and education figures are those who are autistic but not yet identified as such, those who have other 'hidden' disabling conditions, and children and young people who have been excluded from education and are not on a school register or known to social care. Funded by the Leverhulme Trust, in-depth life-story interviews and photo-elicitation with criminalised disabled adults, mothers with sons in this category, and professionals who work within in this area were carried out. The purpose of the research was to explore experiences of the criminal justice system (CJS) before and after offending. Notably, families, and disabled adults spent their childhood years embroiled in bureaucratic processes of education and social care and those criminalised disabled adults were incarcerated periodically. The very institutions that were supposed to enable learning and keep children and families safe, denied meaningful education, ignored maternal narratives, and prevented access to support and information. Through a sociological and care ethics lens, careless and careful spaces to understand challenges creatively and sensitively are identified, because 'there is an effort to make visible that which is inherently diffuse, abandoned, forgotten, overlooked or deliberately concealed or hidden' (Carrabine 2021: 236).

### **Disentangling the Educational Pathways and Work Outcomes for Disabled Young People in England**

*Angharad Butler-Rees*  
(University of Warwick)

Disabled children and young people are more likely to lag behind in educational and occupational attainment in adulthood. Despite enduring sociological interest in the impact of social class on educational experiences and outcomes, the influence of disability has largely been overlooked. To a certain extent, this can be attributed to medical understandings of disability that view negative educational outcomes as natural consequences of long-term conditions and impairments, disregarding the influence of social factors including stigma and systems of

power and oppression in (re)producing disadvantage. 'Educational Pathways and Work Outcomes of Disabled Young People in England' is a qualitative, longitudinal study that seeks to rectify this omission by exploring disabled young people's experiences in English mainstream schools, and the consequent effect on educational and occupational trajectories. The study consists of two waves of semi-structured interviews with 35 disabled young people (aged 15-17) to explore the various barriers young people face in education, including that of structural, interactional and interpersonal stigma. An intersectional approach is also taken, exploring how disability and social class may coalesce in framing young people's educational experiences. This presentation will draw together initial findings from across the two waves of data collection, offering insights into the role of various social mechanisms, including that of stigma, in perpetuating socio-economic disadvantage amongst disabled young people.

### **Sociological perspectives of outdoor learning environments for children and young people with learning disabilities**

*Nicola Elson*  
(University of Kent)

Legislation during the past fifty years has increased educational entitlements for all children and young people with learning disabilities (CYPWLD) in the UK. However, despite this, statistics indicate that outcomes often remain poor for this group of people including, for example, school breakdowns and reduced subsequent employment opportunities. Increased centralisation, the narrowing of the curriculum and increased testing in recent years has resulted in a homogenised and one size fits all approach (Tomlinson, 2017), akin to the McDonaldization theory (Ritzer 1993). Carpenter (SSAT, 2011) identified, therefore, that pedagogies for CYPWLD needed to be remodelled, although notably, the traditional classroom-based environment, evident back in the nineteenth century, still largely remains the norm today. Further, some research suggests that the classroom environment itself may in fact exacerbate barriers to learning.

This doctoral research, funded by The Tizard Centre, University of Kent, therefore seeks to explore alternative learning environments for CYPWLD and to ascertain whether outdoor settings offer a conducive and alternative from the traditional indoor classroom. A mixed methods approach has been adopted incorporating semi-structured interviews and focus groups with educators, as well as a focused ethnography in two special schools, observing classes and interviewing pupils incorporating photo-elicitation.

A multi-dimensional theoretical lens is adopted incorporating Nussbaum's Capabilities Approach, Rogers' Care Ethics Model and Ben-Moshe's notion of carceral enclosures, alongside pedagogical perspectives including Rousseau, Froebel, Montessori and Dewey. Emerging findings highlight increased opportunities for creative, experiential and child-centred approaches in outdoor settings as well as increased agency, communication and wellbeing.

## **Education - Table 4**

### **What's in a Name (or Even Pronoun)?**

*Ej-Francis Caris-Hamer*  
(University of Essex)

For parents, choosing a name may seem one of the most important things to contemplate relating to the birth of a child. Consider though from the individual child's perspective, a situation where their lived experience in relation to gender does not match the gendered name and/or pronouns assigned to them at birth. Who should exercise autonomy over the choice of what others call this individual? The young person to whom the name 'belongs'? Due to their age, should the parents/guardians retain control of this? How important is gaining parents' consent when it comes to the name a child is known by, and/or the pronouns they would prefer? Is 'consent' required at informal stages within education institutions? This chapter explores the difficulties experienced, along with inconsistencies across education institutions and local authorities faced by individual students and their teachers when they attempt to navigate development within their identities in what should fundamentally be a safe space for all, including those students who are non-traditional-gender-conforming. What are these complex issues around the concept of 'consent' in this context?

## **Adolescents' Perspectives on Multiculturalism in the Context of Singapore's National Education Programme**

*Soon How Loh*  
(National Institute of Education, Nanyang Technological University)

Multiculturalism plays an important part in how people think about and organise society, interact with and experience cultural diversity. Increasing diversification brought about by greater and easier movement of people across national boundaries and growing use of social media has amplified the multicultural characteristic of contemporary society, shaping multiculturalism narratives differently in every society. Hence, governments are constantly seeking policy response to the challenges of increasing diversities in contemporary society—one of which is through education. This study examined adolescents' perspectives on multiculturalism—which have been largely overlooked despite adolescents being beneficiaries of multicultural education policies—in the context of Singapore's National Education programme. Findings show that the participants generally have a positive view of the state of Singaporean multiculturalism and prefer to maintain its status quo on a rationale of keeping the existing social harmony intact. Furthermore, social cohesion is mainly understood by the participants as national cohesion in terms of the Singaporean identity comprising of the officially recognised CMIO (Chinese, Malay, Indian, Others) multiracial model. While schools and the National Education programme are credited for providing youth with experiential learning of other cultures and functioning as a safe platform for discussing multicultural issues, the National Education programme is still mainly seen as surface multicultural education. This suggests that adolescents felt that they are not adequately engaged in deeper and more frank conversations and discussions about multiculturalism in Singapore, hence their lack of relevant vocabulary and criticality of thought in addressing multicultural issues.

## **Education - Table 6**

### **Views and Experiences of Educational Practitioners Working with Lesbian, Gay, Bisexual and Transgender Pupils with SEND**

*Kludia Matasovska*  
(Goldsmiths, University of London)

In contemporary discourse, sexuality is being presented as something fluid, with research persisting in framing sexuality as flexible and negotiable to some extent. This way of examining sexuality is problematic because as one discovers how identity changes and evolves, a certain terminology, such as 'trend' or 'phase' becomes prominent giving the illusion that LGBT+ pupils with SEND are easily influenced and too immature to form LGBT+ identities because of their cognitive impairments. Educators viewing sexuality and gender identity as a phase or a trend can result in providing inadequate support, which can be limited due to the misconception that information about LGBT+ concepts is not important for this category of pupils or that one can simply stop being LGBT+. This paper discusses the views and experiences of SEN teachers involving their pupils' ways of exploring and expressing their LGBT+ identities and examines how this links to the misconception of their sexuality and gender as a phase or a trend due to their SENDs. Being inspired by the work of scholars exploring sexual and gender identity, the paper is framed by intersectionality which allows for a detailed analysis of how identities interact and inform when used as an analytic tool. The paper calls for more nuanced thinking of sexuality and gender in the lives of LGBT+ pupils with SEND, which will help to decrease inequality.

### **"It's like a prison, isn't it?" Working Class Girls, and Classroom Boredom**

*Keith Walker*  
(University of Liverpool)

Public discourse regarding classroom boredom has tended to give sovereignty to male experiences. Gendered expectations of behaviour often lead teachers to overlook female displays of classroom boredom and disengagement. This invisibility may also indicate classed and gendered notions of emotionality which invite girls to hide negative emotions whilst over-emphasising positive emotions. These processes occur within the context of an education system which, with its increasingly neoliberal and narrow definitions of success, is acting to the detriment of working-class girls.

Through focus group research with 50 participants aged 14-18, I found boredom constructed through the intersection of gender and class. To the working-class girls in this study, boredom was constructed via two

motifs: Aesthetics and Relationships. Aesthetics refers to the unattractive, ugly, and dull aesthetics found in school. This emphasis on appearance may be rooted in working-class feminine ideals concerning the importance of aesthetics. Similarly, working class girls' docile response to boredom may also be based within working-class femininity which valorises resilient passivity inviting working class girls to be indolent rather than confrontational. Relationships refers to the construction of boredom along a being-with/being-without spectrum. Being-without is associated with boredom and denotes situations where there are barriers to interpersonal connectivity. I have argued that being-with is a classed and gendered subjectivity that is altruistic and communal. This subjectivity is antithetical to a neoliberal education system that emphasises individualism, competition and being-without. The ensuing emotional distress is articulated as boredom.

## Race - Table 2

### **Conducting Research with Racialized Minorities in Postcolonial Europe: Epistemological, Ethical and Methodological Challenges**

*Nina Sahraoui*  
(CRESPPA, CNRS)

This paper revolves around a methodological reflection on how diaspora and migration research can reproduce forms of epistemological violence, e.g. by 'speaking for' or reifying socio-ethnic categorizations. The paper engages with feminist and decolonial contributions to explore how participatory methods within diaspora and migration research can strengthen the social validity and relevance of academic knowledge in this field. The paper reviews in particular the methods chosen by the author in the framework of a qualitative research with women of Moroccan and Kurdish or Turkish descent who grew up in France and Germany around questions of identity, diversity, discrimination and racism. The interviews departed from biographical approaches to revolve instead around participants' views, perspectives and political opinions. Set up as political conversations, the interviews sought to provide participants with greater leverage in shaping the content and direction of the conversation. The paper explores the epistemological possibilities opened up by these conversations while also critically assessing its limits against the background of structural constraints as to what counts as 'knowledge'. I would like to argue that the immensely important call for a public sociology, in the footsteps of Michael Burawoy or Patricia Hill Collins as reminded by the call for papers of the BSA 2023 Annual Conference, should include a reflection around sociologists' own positionality and role. 'To access and elevate those voices that have been historically marginalised and hidden', as mentioned in the call, requires deep engagement with the methodological, ethical and epistemological questions that underpin the production of sociological knowledge.

### **Negotiating Ethnicity and Sexuality: A Qualitative Study on the Lives of Gay, Bi, and Queer South Asian Young Men**

*Manish Sen*  
(University of Manchester)

Over the past 20 years, scholarship has shed light on the multitude of challenges faced by British South Asian non-heterosexual young people. However, the focus of the majority of these studies has been on Muslim men. This study explores how gay, bi, and queer British South Asian young men negotiate being at the intersections of ethnicity, religion, gender, and sexuality. In addition, this study aims to shed light on how such identities are located within the British South Asian diaspora. I have conducted 20 in-depth biographical interviews with 20 young bi, and queer British South Asian gay men. I have conducted thematic analysis and found that family relationships remain significantly important, race and racialisation continues to affect their integration in gay and queer communities, and that religion and ethnicities continue to be preserved in new ways that compliment the lives of young British South Asian gay, bi, and queer men.

## Race - Table 3

### **The Centrality of Racism and Coloniality to Nationalism: Lessons from the Case of Romania**

*Simina Dragos*  
(University of Cambridge)

The resurgence of nationalism is well documented and its entanglement with racism is increasingly recognised (see for example Virdee & McGeever, 2017). In this paper, I argue that, if we are to be effective in our critiques of, and actions against, nationalism, we must consider the role of racism and coloniality in the formations and logics of nationalisms. I use the case of Romanian nationalism to illustrate my argument and make three main points. Firstly, I critique canonic analyses of nationalism, particularly Anderson's (1983) and Hobsbawm's (1990) accounts, for their lack of engagement with the influence of modernity/coloniality (Quijano, 2007) upon the emergence and workings of nationalism.

Secondly, I show the relevance of a coloniality lens in the context of Romanian nationalism, arguing that Romanian nationalism cannot be disentangled from racism and processes of racialisation (see also Popa, 2020). Thirdly, drawing on Arendt (1951) and Mbembe (2019), I contend that nationalism, both as ideology and as governance rationality, defines human rights as 'national' rights, thus ranking human beings in terms of desirability and even humanity. This necessarily racializes the (bio)politics of the Romanian nation-state. This argument is increasingly relevant as the Romanian state faces a major population crisis: a quarter of Romanian citizens live abroad. The rise of the nationalist far-right 'Alliance for the Union of Romanians' is, thus, not surprising, but concerning. This argument calls for historicized and globalised analyses of the rise of nationalism, in order to effectively contribute to the fight against violent and exclusionary politics.

### **Race, Nation, and Age: theorising White settler futurism**

*Callum Stewart*  
(University of Melbourne)

Social theory predominantly takes modernity, or the modern age, as its object of study. Modernity is widely conceived as the present and final age of human civilisation. Through their histories of modernity, however, decolonial theory and settler colonial studies argue that modernity is defined by the colonial structures of race and nation respectively. My research therefore seeks to shift critical attention away from modernity towards the possibilities of decolonial futures by asking, 'when is the end of modernity?'. I explore this question through consideration of the colonial temporal structure which I refer to as White settler futurism in global and Australian contexts. White settler futurism works to affirm, valorise, and reproduce colonial structures of race, nation, and age. It renders the White settler future of modernity as the only possible future. By bringing into view the end of modernity, my research aims to reorient White settlers away from the White settler future of modernity, and towards Indigenous resurgence and decolonial futures.

### **The Role of NGOs in Countering the Rohingya Refugee Crisis in Bangladesh**

*Ayesha Siddika*  
(University of Leeds, University of Dhaka)

After the military interventions in the Rakhine state of Myanmar in August 2017, nearly one million Rohingyas, an ethnic Muslim minority in Myanmar (Uddin 2022) have crossed the Myanmar border and took shelter in the southern district of Bangladesh, Cox's Bazar (UNHCR, 2019). This crisis has become one of the worst humanitarian crisis in the recent years. Bangladesh besides hosting the Rohingyas for more than five years has been advocating for the safe and voluntary return of the Rohingyas to Myanmar. Due to the resource constraints of Bangladesh, and lack of promised help from the donor countries, the humanitarian crisis in the Rohingya camps is sky-high. From basic human needs including housing, food, and education to a peaceful return is far from reality (Bulbul et al 2022). Since the beginning of the crisis, various local and international NGOs stepped up and stood beside the Bangladesh government in hosting this large number of Forcefully Displaced Myanmar National (FDMNs) (Lewis 2019). NGOs have been contributing to making temporary housing and shelters, providing food, medicine, education, and other emergency needs. But there are NGOs who have been accused of slowing down the repatriation process by the Bangladesh government. This has created a broader debate whether the NGOs want to prolong the crisis. On these circumstances, this research will critically engage with the existing debates to understand the role of the NGOs in dealing with the Rohingya crisis.

# PAPER SESSION 7

## 09:00 - 10:30

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

#### **Supermarket Queues and Unavailable Loos: Explorations of Toilet Provision for Couriers and Food Delivery Drivers during the Covid-19 Pandemic**

*Lauren White*  
(The University of Sheffield)

The ability to access toilets is one of the most universal necessities of our everyday lives. However, questions of access and attention to such bodily needs are not felt evenly across social groups (White, 2021; Slater & Jones, 2018). Despite their work in keeping society running throughout the Covid-19 restrictions and beyond, couriers and food delivery workers faced intersecting precarities of work with the absence of infrastructure in the form of public toilet provision. This paper draws upon a UK pilot qualitative study exploring negotiations of toilet access for couriers and food delivery drivers during Covid-19. The project adopted a combination of methods which sought to appreciate both the mobility of participants' working lives and the sensitivities associated with articulating embodied social lives and toilet access. 8 participants who self-identified as working in food or parcel delivery took part in a short audio or written diary reflecting upon access to toilet facilities and rest stops and took part in a follow up in-depth interview. Findings highlight the longstanding closure of public toilets, the increasing reliance on commercial spaces, and turning to broader public and social infrastructures for toilet provision. The ability to gain access to toilets was dependent upon the relational, temporal and spatial locations of the work, with the embodied effects highlighted in the absence of access. This paper seeks to contribute to broader conversations on access to public space and urban life, with toilet provision featuring as part of necessary infrastructures of care in attending to social bodies.

#### **The Battle of the Bollards: Investigating the Impact of Low Traffic Neighbourhoods on Travel Attitudes and Behaviours**

*Johara Meyer*  
(University of Westminster)

As calls for more walking and cycling infrastructure get louder, it is crucial for local authorities to understand the efficacy of new active travel interventions. In response to the COVID-19 pandemic, many councils have introduced Low Traffic Neighbourhoods (LTNs), which remove motor traffic from residential roads through modal filters. While modal filters have been a feature of street design in London for decades, recent LTN interventions have been the subject of much controversy. Their implementation is often preceded by divisive consultation periods, which have ignited 'culture wars' over bollards, planters and road signs.

This research seeks to investigate the impact of LTNs on attitudes and behaviours towards active travel. Using multiple regression analysis, it examines how responses to the Travel & Places TfL survey have changed since the baseline survey in 2021. By examining both new and historic LTNs, this study answers the following questions: How does living near an LTN impact travel behaviour, attitudes and local area perceptions over time? What effect does moving near an LTN have on travel attitudes, behaviours and local area perceptions after accounting for demographic differences between movers and non-movers? The results suggest that loud opposition towards LTNs during the consultation period may be causing an initial delay in the uptake of more active travel behaviours. However, this effect drastically reduces over time - especially in areas with a higher proportion of LTN roads.

#### **Cycling Towards Social Sustainability: How Can Inter- and Transdisciplinary Collaborations Contribute to Improving Cycling Diversity?**

*Jennifer Bosen*  
(RWTH Aachen University)



Cycling as an active mode of transport is essential to transforming transport systems towards more sustainability. While ecological and economic benefits of cycling are often taken account of, there is a lack of operationalised factors that constitute social sustainability in transport, and consequently a disregard of these social factors in projects aiming to transform transport systems towards strong sustainability. Levels of subjective safety are central to people committing to cycling as a utility mode of transport but there is a lack of data on traffic risks, on collisions, and on near misses and their consequences. Consequently, it is difficult to assess subjective cycling safety, especially for less experienced or non-cyclists, and to operationalise subjective safety as contributing to socially sustainable transport. I argue that understanding better what constitutes subjective safety helps to improve cycling diversity, thereby potentially improves transport equity and inclusion, and thereby accelerates a transition towards sustainable transport. This leads to the question how subjective safety can be measured and operationalised as part of socially sustainable transport. The paper discusses these theoretical considerations presenting preliminary insights from an ongoing inter- and transdisciplinary empirical study. The study combines data on passing distances (measured via OpenBikeSensors) and near miss incidents (measured via SimRa smartphone app) with qualitative interviews. A collaborative project with local cycling initiatives, the study contributes to a multifaceted understanding of subjective cycling safety, and thereby to a movement-focused and human-centered understanding of sustainable mobility.

### **Neurodivergent Mobilities: Towards a Research Agenda for Active Travel and City Planning**

*Rachel Aldred*  
(*Westminster University*)

This presentation will reflect on ongoing work and discussions with colleagues around the implications of neurodivergence and the neurodiversity paradigm for active travel and city planning. Neurodivergence refers to differences in mental or neurological functioning, for example around sensory processing, associated with diagnoses such as dyslexia, autism, or ADHD. The neurodiversity paradigm highlights both the positive role that such differences could play in societies, and the current societal barriers that marginalise neurodivergent people and define them as 'disordered' and in need of fixing.

Recently, there has been a growth in interest and research around neurodivergence and neurodiversity in many academic fields, for instance, psychology and management studies. However, there has as yet been relatively little research looking at implications for mobilities research. How might we understand neurodivergent mobilities? What might a neurodiversity lens teach us about understanding urban space more generally, as well as about specific marginalised mobile experiences of the city? This talk will introduce these questions and possible ways of starting to answer them, proposing a related research agenda focused around active travel and city planning, my specific research areas (although the topic has broader relevance).

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

### **Advocating for Culture in Tumultuous Times: Popular Online Petitions in the UK**

*Neta Yodovich, Geffen Ben David, Tally Katz-Gerro*  
(*University of Haifa*)

In the current paper, we examine online petitions initiated by private individuals or organisations, on culture related issues, as a space where bottom-up voices on cultural issues in tumultuous times can be identified. Petitions serve as a partisan manner to raise social issues and bring to a substantial social change. In this research, we implemented a data scraping approach to scrape popular petitions that were circulated online since 2018. We were particularly interested in Brexit-related petitions and the ways in which they discuss changes in the cultural sector in the UK after leaving the EU. We examined the content of the petitions, as well as comments posted regarding the petitions, and news articles published on the themes related to the petitions. We applied topic modelling and qualitative thematic analysis. By doing so, we explored the ways in which people living in the UK use their voices to change their country, and the kinds of change they wish to bring.

Scraping petitions allows us to show case everyday concerns of individuals in the cultural realm, in the context of significant political, economic, and social change.

## **Cherished Possessions and Activities at Mid-life and Their Relation to Financial Resources and Health**

*John Jacobs*  
(*Southern Connecticut State*)

This study examined beloved objects and activities at age 50 and the role of health, negative events and financial resources in predicting these attachments. As part of the British Child National Development study 220 life stories were gathered shortly after the participants' fiftieth birthdays. In addition, assessments of health, economic resources, and personality traits were analyzed. Descriptions of possessions were assessed by three judges on whether they were congruent with a "socially shared" definition of a "cherished" or "loved" object. Men who emphasized objects as "deeply valued" reported health problems, death of a friend or family member, and fear of aging. Whereas women who loved a possession were in poorer health than other women but reported self-fulfillment and a sense of control. The emphasis on solitary activities were characterized by largely aversive variables for both genders but also having financial resources. Whereas love of social activities for both genders involved "positive" variables such as good health, financial resources and high social functioning. The findings are discussed in terms of adapting to adversity and creating meaning.

## **Critique and Verify: Media Literacy and Skepticism among Serbian Youth**

*Emma Brandt*  
(*Northwestern University*)

This paper analyzes media literacy programs in Serbia from the vantage point of both media literacy professionals and the Serbian youth who are the target of these programs. Amid recent discussions of rising populism, "fake news," and a deficit of trust in institutions, media literacy has often been advocated as a solution to these problems. But what does it mean to train people in media literacy--relying on the principles of critical thinking and skepticism--when the youth targeted are already deeply skeptical of media and institutions? This paper investigates this question using the case of Serbia, which one might categorize as an "environment of disbelief;" young people report extremely low levels of trust in political, economic, and healthcare institutions, to name a few. Under these conditions, conspiracy theory and other skeptical practices often appear to be the most reasonable response to a polluted and overwhelming media environment. Media literacy programs, often funded by American and Western European embassies and aid organizations, attempt to provide youth with a set of tools to navigate these environments. Drawing on over 70 in-depth interviews with both Serbian youth and media workers, as well as 9 months of ethnographic observation at media literacy trainings, panels, and other events, this paper argues that to understand the uptake and reception of media literacy programs among young people, it is crucial to consider how digital media are part of broad information ecosystems and historically grounded relationships of institutional (dis)trust.

# **Environment & Society - Room 3.212**

## **Caring for Creation: Jews, Christians, and Muslims in the UK Tackling Ethical Crises through Veganism**

*Ellen Atayee-Bennett*  
(*University of Southampton*)

Multiple crises plague our modern times, but the focus of this research is ethical crises, including environmental degradation, climate change, and the mistreatment of animals in factory farms. For a small, albeit growing group of Jews, Christians, and Muslims in the UK, these ethical concerns are of pressing importance, and they seek to do their bit by adopting a vegan lifestyle and engaging in various ethical consumption practices. Few studies explore this topic, so my research seeks to fill this gap, delving into the experiences of vegan individuals belonging to each of the Abrahamic faiths to better understand the intersections between veganism and religion. I also explored how such individuals relate to the wider world through their concern for Creation and what they understand it to mean to be Jewish, Christian, or Muslim in late modern Britain. This qualitative study, which employed semi-structured interviews, WhatsApp diaries and virtual participant observation, explored the lives of 12 Jewish vegans, 12 Christian vegans, and 12 Muslim vegans, all of whom were over the age of 18 and lived in the UK. This revealed the importance of ethical concerns to this group of individuals and how many saw it as a religious duty to care for Creation. My participants made strong connections between veganism and religion, but there was an overwhelming concern that religious communities are not sufficiently addressing the ethical concerns of the day, and that there is a real need for progress to be made; for them, veganism was an ideal solution.

## **Dematerialization in Part Explained by the Burst of the Housing Bubble**

*Marina Mora, Pau Belda*  
(Universitat Jaume I)

We document that a set of countries grew their GDP while decreasing their Material Footprint (MF) over the 2007-2017 decade, breaking the previous trend. This paper analyzes the drivers of this absolute dematerialization. In accounting terms, it simply reflects a reduction in Material Intensity (MI) typically associated with technology. Nonetheless, we show that a wide range of variables related to technology can only explain between 2% and 10% of the MI variation. Alternatively, we hypothesize that the observed dematerialization is, in part, a cyclical phenomenon resulting from the housing prices bust that depresses construction activity and, under some conditions, hits MF harder than GDP. Indeed, the data analysis reveals that housing prices and construction explain between 19% and 46% of the dematerialization variance. Besides, we show that the absence of the housing boom would have accelerated the dematerialization, although insufficient to bring MF within its sustainable limits

## **“Don’t blame us!’ Centring the Role of the Household in Plastic Recycling Policy**

*Helen Holmes, Torik Holmes*  
(University of Manchester)

In this paper we draw on an extensive study of household plastic waste recycling, ‘One Bin to Rule Them All’, to argue that current understandings and policy frameworks of household recycling fail to address the on-the-ground complexities of household waste management. Drawing on empirical, indepth research with 30 UK households, including repeat interviews and household trial, we illuminate the socio- material intricacies of household recycling practices. Through a focus on the minutiae of everyday practice, our study demonstrates that the well-worn trope that households do not care about recycling is not only inaccurate but also damaging to the work and effort that households put in to do the ‘right thing’. Giving voice to the lived experience of our participants, we reveal the skills, care and time put into recycling. Our focus on intra and inter household co-ordination reveals that recycling involves actors both in and outside of the home engaging in a plethora of practices.

With 44% of the 2.5million tonnes of plastic waste generated in the UK in 2021 (DEFRA, 2022) being recycled (compared to Lithuania 70% and Netherlands 57% - Eurostat, 2022), the UK clearly has a plastic waste recycling issue. But will the introduction of new policies such as Extended Producer Responsibility and the Plastic Packaging Tax make a difference? With UK commitment to Net Zero by 2050 changes need to made. We outline how a better understanding of those at the bottom of the supply chain could have big implications for those further up, and particularly policymakers.

## **Veganism as a Sustainable Way of Life: Everyday Experiences of Urban Vegan Women from the UK and Croatia**

*Martina Topić, Marija Geiger Zeman, Gabrielle Round, Zdenko Zeman*  
(Leeds Beckett University)

Ecological crisis opens lots of questions, which require an answer from sociology such as the production, distribution and consumption of food, which is an increasingly important social topic. Veganism as an ethical philosophy, political practice, eating preference and lifestyle, moved in the past years from an invisible and marginalised position to become a more known and accepted worldview and a consumption option.

Because of the rise of veganism, its critics are labelling it as a fashion trend promoted by celebrities and social media and despite a rising number of individuals embracing veganism, this form of lifestyle is still stigmatised and discriminated against in different ways, which is pointing towards an anthropocentric culture of meat consumption and deeply embedded social, institutional and psychological barriers against veganism. We are conducting a comparative, qualitative study on subjective definitions of sustainability and experiences of practising veganism in the UK and Croatia from the position of urban women of diverse age, class and political backgrounds. The research is ongoing, but preliminary findings will be ready for presentation at the BSA conference.

# Emerging Themes & Special Events - Room 3.204

## Voicing Abortion: Creative Methods as Feminist Research Practice

*Liza Caruana-Finkel*  
(University of Liverpool)

Abortion is increasingly in the public sphere, with progressive (e.g. Argentina, Mexico) and regressive (e.g. Poland, US) shifts in reproductive rights in recent times. Yet some jurisdictions have not seen change in years. With a total ban, Malta has one of the most restrictive abortion legislations in the world. Despite recent shifts in public discourse and social attitudes, abortion remains a stigmatised topic in Malta, with mis- and disinformation spread through various channels and a persistent focus on sensationalism. When abortion stigma is prevalent, there may not be space for dialogue outside of political, media, and activist spheres, which can be polarised and intense. Against the backdrop of restrictive laws and societal conservatism, research that brings women together to talk about abortion is an act of resistance.

Grounded in feminist values, my experimental doctoral project is focused on the politics and practices of engaging the socio-cultural aspect of abortion in Malta. Through the formation of collective spaces and the use of creative methods, this research project takes a different methodological turn to interacting with the subject of abortion. It explores how stigma impacts on women's understanding of abortion, how the meaning of abortion is co-created (and potentially contested) within a group setting, and the role of creative methods in narrative formation. Drawing from participants of a multi-modal programme – which includes focus group discussions within a workshop setting – this paper presents findings on the uses of creative methods to engage with abortion beyond the spoken word.

## Hole Stories. Hole Selves: Writing “Outside” Voices

*Martina Hutton*  
(Royal Holloway, University of London)

To engage diverse audiences and activate sociological knowledge through unorthodox representations of the social (Felski, 2022; Vitellone, 2022; Vitellone, Mair and Kierans, 2021) by writing differently (Abbott, 2007; Kilby and Gilloch, 2022), this paper explores how empirical representations of inequality and exclusion might find authentic portrayal within a chaos narrative. To underline its pivotal workings, I draw on narrative interviews with prison leavers and integrate literary theory on chaos (Johnson, 1969; Parker, 2007) with illness literature (Bloom 2016; Donnelly, 2021; Frank 1995; 2000) connecting form and content, to write “outside men and women”, who articulate marginalised-incarcerated- dislocated experiences. Rather than offer an analytical prescription, I concentrate on moving beyond the repressed text to discuss and illustrate the key representational characteristics of chaos narratives conceived as; bounded randomness, lives out of time, severing, and unpunctuated utterances. Textually challenging overt prescriptions about how marginalised groups should speak and act, (re)telling's of post- prison life illustrate the pitted, pocked, and broken up, the troubled and tangled (Gleick, 1987) nature of the social through a heretical representation. Conveying the unfillable holes of a storytellers' struggle, Berlant and Stewart (2022) offer the incomplete as a conduit for voice and injustice. By fusing the moral and political with the aesthetic (Burawoy, 2005; Edkins, 2022; Felski, 2022), to write for the Other (Hutton and Cappellini, 2022), chaos narratives embody interruptions and absences, signifying separations and the uncontrollable, through speech patterns and ramblings to convey incomplete stories about incomplete lives; hole stories about hole selves.

## Putting the "I" into Autism

*Dan Lovesey*  
(Bishop Grosseteste University)

Whilst historical narratives have driven our understanding of autism, this has also created a body of research that is about autistic people.

As an autistic researcher, I believe that my own positionality and bias provides unique insight in to autism, both from a practical lived experience but also from a methodological and ontological perspective. Through the utilisation of a narrative phenomenological approach it is possible to create methodologies that are more inclusive, where the whole process of research from inception to dissemination is embedded with principles of emancipation and participation with the autistic community.

Using this as a starting point, I will go on to argue that autism research is best viewed as a collection of individual experiences, rather than a homogenous group and commonalities rather than generalisations.

This will conclude with a discussion around the role of gatekeepers in autism research from outside of the autistic community, to those within the community in relation to who is autistic, who represents autism and how these ideas perpetuate stereotypes and create an internalised class system.

This process is summarised as the transition from autism researcher to autistic researcher.

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

### **'Kiss and cuddle and have our books': The Sensory Intimacies of Shared Reading in Families**

*Mel Hall*

*(Manchester Metropolitan University)*

School discourses position educational attainment as the primary goal for children's reading. Family literacy interventions designed to supporting reading acknowledge the importance of home practices but tend to be grounded in the premise that some families do not already undertake shared reading practices according to narrow definitions (Nutbrown et al, 2017). The reading practices of families from particular backgrounds, e.g. social class and culture, are poorly understood. Therefore, this research sought to understand shared reading practices in the context of everyday family life.

This paper describes data generated as part of an ESRC funded study in two UK cities that elicited the narratives of 29 parents – predominantly mothers – of pre-school children from socially and culturally diverse backgrounds who provided accounts of reading with young children.

Interviews were conducted in a way that encouraged participants to detail the minutiae of family life, facilitating an understanding of if, and where reading featured.

Data illuminate experiences of reading with children in family life. Given that reading is a fundamentally sensory activity, Jennifer Mason's 'Affinities' (2018) provides a useful lens for exploring the sensory aspects of family life and specifically, reading. Shared reading presents an opportunity for family members to be tactile and in close proximity with one another. Sound can be used to varying effect, for example, to invoke calm or laughter. Shared reading practices cement bonds between family members and these intimacies drive shared reading.

Endeavours to promote reading should harness these aspects of everyday family life, transcending school discourses.

### **Between Playfulness and Seriousness: The Crafty Practice of Humour in Everyday Family Life**

*Adam Carter*

*(University of Sheffield)*

Contemporary family life is full of challenges. One often suggested coping mechanism for facing times of stress is humour. It can be a useful tool in fostering social connection and making problems appear less serious (Martin and Ford, 2018). However, humour can also cause problems. It has the potential to be offensive, and is connected to forms of social control and division (Billig, 2005; Pérez, 2022). This paper draws upon an ongoing Leverhulme Trust-funded project, exploring the positives and pitfalls of humour use for families facing challenging times. 15 families in the UK, in the midst of challenges ranging from raising young children, through moving home, to managing health conditions, have taken part in the study. Participant families are provided with a camcorder and asked to film themselves in everyday life, on occasions where they are having fun, or where they are dealing with potentially stressful times. Clips are taken from the videos they create and shown back to, and discussed with, the families in follow-up interviews. The paper argues that attentiveness to the oscillations of playfulness and seriousness in everyday family life illuminates humour use as a crafty practice honed through mundane interactions. Its potential to help is reliant on the careful deployment of relational skills, and a caring awareness of people's boundaries around humour. Crucially, these relational skills include the ability to recognise situations when humour will be of no use. Paradoxically, focusing on humour use in challenging times reveals the importance of, sometimes, taking things very seriously.

### **'Grown-Up' Children from Military Families: Absent Voices**

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

There is a growing interest in the experiences of military families. The ongoing foci in research, policy and practice is on serving members of the military, veterans, and their families, including school-aged children (Walker, Selous and Misca, 2020). The Office for Students noted that children from military families face 'very specific and complex barriers' (OfS, 2020: para 9) and the government's Service Pupil Premium funding has been given to schools since 2011 to support the 'specific challenges' these children face (DFE, 2021). Their childhoods are often characterised in discourse as both homogenous and deficit. However, we know very little about these childhood and educational experiences from the perspective of those now grown up: they are notable by their absence in the discourse.

This paper will share research that explored the auto/biographical accounts of 'grown-up' children from military families aged between eighteen and eighty collected through questionnaires and interviews. The paper draws on Scott's ideas about 'everyday life' (2009), Mason's work on 'affinities' (2018), and Dickinson and Erben (2016) on 'nostalgia' to examine their educational, emotional and social experiences. Their reflections on the impact of these experiences on their lives, and those of siblings and peers, provide a challenge to the characterisations of homogeneity and deficit. The evident complexity highlights the vital importance of further research with these 'grown-ups' to develop more detailed and nuanced understandings, and generate knowledge to inform policy-making and support those children who are currently having similar experiences, their families, and the adults working with them.

## **Lifecourse - Room 3.205**

### **'It's not a panacea for public sociology'; The Use of Film as a Participative Methodology with Young People**

*Harriet Rowley  
(Manchester Metropolitan University)*

In the last few decades, participative methodologies have grown in popularity amongst youth studies scholars to meet ethical concerns and issues of validity in doing research with young people. In particular, the use of film in participatory research has been positioned as in-keeping with the lives of young people increasingly dominated by online and visual culture whilst also supporting processes of empowerment and self-advocacy, not to mention the 'impact agenda' (Shaw, 2015; Braden, 1999; Kindon et al., 2012). Such debates reflect broader concerns about how sociology can engage with multiple publics and give voice to those who are marginalised. This paper compares two different projects undertaken by the author which used film. The first was coproduced with young people and documented their experiences of homelessness on the streets of Manchester, UK, and the second, young people's experiences of 'lockdowns' during COVID-19 who were members of a youth representation forum. The former was a case study in an EU funded project which explored young people's participation across eight EU cities, and the latter, an Erasmus+ project involving universities and youth associations in four cities. This paper will argue that there is no inherent 'magic' in the use of film that guarantees researchers to side-step issues of legitimacy, broader appeal or accessibility to multiple publics. It will engage with how these projects were fraught with ethical issues particularly in relation to efforts to support advocacy and not further engender issues of representation and recognition that beset marginalised youth voices.

### **Researching Growing Up in Coastal Towns: The Contributions of a Co-Production Approach**

*Rachel Benchekroun  
(UCL)*

In research on issues affecting young people, there has been a recent shift towards participatory research methodologies, driven by understandings of children and young people as rights-holders and as experts on their own lives. Approaches to co-producing research vary but are based on key principles: sharing power, being inclusive, building relationships, respecting and valuing others. We collaborated with youth workers and young people as co-researchers in NE Lincolnshire to explore the evolving challenges and opportunities of growing up in a coastal community, and what shapes young people's aspirations for themselves and for their town. Young

people growing up in UK coastal towns face poorer life chances than those in non-coastal towns because of economic decline since the 1970s, geographical marginalization and limited regeneration; the question of whether to move away, stay or return is therefore particularly crucial. In this presentation, we identify five key outcomes of our approach: generation of rich data; co-researchers' development of new skills, knowledge and experiences; new partnerships with 'relevant communities'; the potential to shape policymaking locally and beyond; and contributions to methodological knowledge. We also share some of the challenges, how we addressed them and implications for future research.

### **A Critical Reflection on Collaborative Research with a Youth Advisory: The Dance/Connect Study**

*Katey Warran, Laura Wright, Georgia Gardner, Heather Devoy  
(University College London)*

Following the COVID-19 pandemic, there has been an increased interest in exploring the role of online arts activities as a form of mental health support. As young people and individuals with existing mental health conditions have been disproportionately affected by COVID-19, the aim of the Dance/Connect study was to explore if and how eight weeks of group online dance classes may support young people (aged 16-24) living with anxiety. The study was mixed-methods (qualitative, quantitative, participatory, arts-based) and was delivered in partnership with a youth advisory of young people aged 16-24. In this presentation, we critically explore our coproduction processes of collaborating with young people to deliver this research in view of academic structures and the changing social context of the COVID-19 pandemic. This includes reflecting on recruitment for the youth advisory, collaborating on research methods and tools, cowriting processes, and shared learning between academic and young researchers. We also explore the youth advisory experience and its effects on young researchers' own lives and contributions to social change within and outside the research. Our presenting panel includes both academic and youth researchers.

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

### **Lecturer Stress and Burnout in Higher Education: 'Private Troubles and Public Issues'**

*Andrew Baron  
(University of Central Lancashire)*

The aim of this paper is to incorporate a sociological narrative to explore lecturer stress in Higher Education and evaluate different stress management interventions (SMIs). Neo-Marxist Critical Theory is the theoretical framework employed using the concepts 'Private Troubles and Public Issues' from C. Wright's notion the 'Sociological Imagination' (1959), and Habermas' ideas of the 'Lifeworld' and 'System' (1987). I argue that a sociological narrative enriches our analysis by explaining and contextualising the causes of workplace stress beyond the individual to the wider social milieu. The colonisation of Neo-Liberal ideology and policy within UK Higher Education organisational culture is argued to be a significant factor in explaining the increase of workplace stress experienced by lecturers.

The primary research data was qualitative, adopting the in-depth semi-structured interview method. The interviews were conducted with twelve participants investigating the prevalence of stress, the causes (stressors), coping strategies employed and the effectiveness of organisational stress management interventions. The research findings revealed that participants cited the factors of excessive workloads, job insecurity, punitive management approaches, consumerist student demands, a corporate organisational culture, and discrimination from other employers as major stressors.

In addressing the problem of lecturer stress in Higher Education I assert that stress management interventions need to be radically 'sociological' transformed, emphasising 'primary' structural actions of prevention, incorporated alongside secondary and tertiary individualised forms of support.

### **Marginality Responses. Self-Organisation and Activism in Primary Healthcare Settings in Europe: The Experiences of Social Clinics**

*Sara Vallerani, Leonardo Mammana, George Kokkinidis, Silvia Giaimo, Delia Da Mosto, Marco Checchi, Elisa Adami  
(Roma Tre University, Association Centre for International and Intercultural Health APS; University of Bologna; University of Essex; Northumbria University)*

Despite the formal affirmation of the right to health, many healthcare systems in Europe are still exclusionary due to social, bureaucratic and economic barriers. Healthcare services tend to perpetuate oppressive power relations and individualised treatments that fail to acknowledge the Social Determinants Of Health (SDOH). Our research focuses on the experience of Social Clinics (SCs) funded by activists that intervene on the SDOH through community participation in healthcare provision. SCs aim to connect healthcare, activism and community engagement. We investigate the characteristics of the practices and initiatives of SCs, their target population, and challenges. From 2021, we contributed to creating a network of 7 SCs from 4 European countries. Our participatory-action research is based on the data collected during this process and on interviews, group discussions and participant observations.

Our findings show several commonalities between the clinics. In most cases, they target People who have been Socially Marginalised (PSMs), who face multiple obstacles in accessing health services. SCs focus to create communities of care based on principles of cooperation and self- management. They promote initiatives on numerous social issues, not only health related (e.g. right to housing). SCs question the doctor- patient relationship through interdisciplinary approaches, group settings and by promoting the active role of the person. Finally, all SCs rely on a network of collaborations with other community associations to address the complex health needs of communities. Yet, these practices and initiatives encounter consistent challenges, particularly in relation to the engagement of PSMs in the activities of the SCs.

### **Stroke an Embodied Experience: Recognising the Longitudinal Complexities of Stroke Recovery and Care**

*Sophie Rowland-Coomber, David Wyatt  
(King's College London)*

Stroke is the fourth leading cause of death in the UK and leading cause of complex disability, impacting on the lives of stroke survivors and their families. The clinical impact of stroke is hugely varied but so too is the lived experiences of stroke survivors and their families. This paper explores stroke as an experience which is embodied in both physical change and is emotionally impactful in altering individual's lifestyle and identity. We draw on 41 interviews exploring informal care experiences with stroke survivors and their carers at different timepoints since their strokes (including 3months 1 year, 5 years and 10 years). The insights gained through these interviews help us to identify some of the enduring effects of stroke and unpack what "recovery" can look like for stroke survivors from a longer-term perspective. Focused on relationship between the stroke survivors, their identity and informal care networks, our analysis highlights the body as central in accounts, and crucial in unpacking recovery from stroke as an emotional process and, subsequently, an evolving process of self-awareness and discovery for survivors and carers alike. In revealing these voices from stroke survivors and carers we add to our understanding of the complexities of long-term stroke care and the (in)formal care needs of stroke survivors and contribute to sociological debates on the health, illness, and embodiment theory more broadly.

### **Yoga Diversity and 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 which identifies factors negatively impacting yoga's accessibility for marginalised groups. 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.

My interest in this area arose from teaching a free community yoga class in a northern UK city neighbourhood that's among the 10% most deprived in the country. Participants in this class were very diverse.

I collected data from individuals who participate in yoga in a northern UK city and belong to groups marginalised in society and under- represented in yoga. 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.

My findings identify several factors that impact yoga accessibility for people with marginalised identities - confirming studies with specific groups in the US and Australia. Analysis through the lens of Bourdieu's Social Capital and Critical Theory identifies further factors negatively affecting accessibility arising from yoga culture.

## **Methodological Innovations - Room 3.210**

### **Researching the Researcher: Producing Emotionally-Sensed Knowledge in Migration Research**

*Elena Genova, Elisabetta Zontini*  
(School of Sociology and Social Policy, University of Nottingham)

Even though sociologists and others have long established that emotions are productive for human understanding, researchers' own emotions are generally seen as individual issues and as a hindrance to 'objective' knowledge production. In this paper we draw on our ongoing research on the impact of Brexit on EU migrants in the UK to further debates on the role of emotions in social research generally, and in migration studies, specifically. We show how emotions need to be acknowledged as crucial tools for knowledge production, rather than being suppressed in the pursuit of rigour. We thus bring together feminist debates on the role of emotions in qualitative research with the recent migration scholarship on reflexivity (Dahinden et al. 2020, Amelina 2022). Much debate in migration studies has been dedicated to the role of insider/outsider status, usually conceived in ethnic terms (Morosanu 2015, Nowicka and Ryan 2015). Instead, we focus on another neglected aspect – the role of the researcher as a tool for research (Okely 2012; Pezalla et al. 2012) and specifically, the role of their emotions in knowledge production. Thus, we develop an approach that draws attention to the processes of constructing, generating and producing emotionally-sensed knowledge in migration studies. These three inter-related stages of the research process are then operationalised and illustrated with examples from our research. Ultimately, we highlight the value of emotionally-sensed knowledge as part of the reflexive turn in migration studies and outline key aspects on how to more consistently incorporate researchers' emotions in social science research.

### **In Defence of What's There: Resisting Extractivism with the Scavenger Methodology**

*Sophie Marie Niang*  
(University of Cambridge)

This paper explores the possibilities offered by a scavenger methodology to resist extractive and exploitative tendencies in our discipline and contribute to a 'sociology of refusal and repair' (Gala Rexter). Building on indigenous methodologies and Jack Halberstam's work, I suggest that a scavenger approach allows for more inventive and ethical ways of engaging with the world and marginalised groups we seek to engage with. Beyond scavenging only for various tools and methods, I propose to scavenge for clues, to collect data by engaging with the wealth of resources that already exist in the world rather than through extraction, through mining subjects for new data. I start by interrogating the harmful and exploitative histories of sociology. I question the ways they linger in the methods we use today, taking the interview as an example of a method often viewed as intrinsically "more ethical" than others when it can often reproduce extractive tendencies. Building on my work on black worldmaking practices in contemporary France, I then draw the contours of a scavenger methodology applied to sociology, using the insights of black feminist thought and cultural studies, and show how it can produce unexpected results, and enable us to change our mode of engagement with our topics of inquiry. By acknowledging and valorising the many forms of knowledge production already happening in the world, by people outside of academia, this method also encourages us to listen to often overlooked sociological voices in public discourse.

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

### **"You're so caught up in it that you don't actually realise what you're perpetrating": A Sociological Critique of the Journalist's Role in Public Discourse about British Muslims**

*Nadia Haq*  
(Cardiff University)

While existing research reflects how Muslims are represented in disproportionately negative ways, there is little empirical research that considers why journalists represent Muslims in these ways, or why tensions and contradictions can also be found in media coverage about Muslims. My research finds that despite journalists themselves being critical and conflicted about how Muslims are represented in their newspapers, negative and potentially harmful representations of Muslims continue to endure in the British press and into public discourse. So how can a sociological approach help to shed light on this apparent contradiction?

Using qualitative interviews with journalists, my research examines the structure-agency struggles that underlie this contradiction in the context of the tensions and conflicts that journalists face when it comes to reporting on Muslim-related stories in multicultural Britain. This includes a sociological analysis of how the ideological basis of journalism and its own values and norms – such as objectivity, balance, and freedom of expression - can contribute to the reproduction of negative representations, the silencing of counter-narratives, and the suppression of journalists' own voices and agency to challenge them. Through this sociological lens, it becomes possible to not only critique how established journalistic practices contribute to the very inequality they claim to redress but to also consider normative indications of the social change needed to tackle the negative bias against Muslims in the mainstream media.

### **Anti-racism, Islamophobia and the Politics of Police/prison Abolition**

*Scarlet Harris*  
(University of Cambridge)

The re-emergence of the global Black Lives Matter movement, the Covid-19 pandemic and associated rafts of unprecedented police powers, and the introduction of the Conservative government's Police, Crime, Sentencing and Courts (PCSC) act have all contributed to the emergence of a nascent movement for police and prison abolition in Britain. Indeed, an abolitionist vocabulary appears to have moved from the margins and into the mainstream of British anti-racist organising.

At the same time, ongoing resistance to state-sanctioned Islamophobia – the majority of which has been driven by Muslim-led organisations and communities – has focused on the securitisation of Muslims in Britain and beyond. But these two key strands of anti-racist work have tended to remain politically and analytically distinct in a British context. This paper will bring together these two areas of anti-racist action with abolitionist thinking and writing from beyond Britain to explore the possibilities for solidarity-building in the current moment.

Drawing on scholarship around Black-Palestinian transnational solidarity, I consider the already-existing resources for connecting questions of anti-Black and anti-Muslim racisms, to ask: how do issues of policing and prisons intersect with state-sanctioned Islamophobia? How might an expanded, radical critique of policing and prisons in the current moment facilitate broader and more durable anti-racist coalitions? And what might this mean for building international resistance to the global 'war on terror' and its entanglements with various forms of carcerality?

### **Muslim Racialization or a Faith Category? A Comparative Study of Standpoints**

*Syeda Quratulain Masood*  
(Brown University)

This paper is an intervention in the study of Muslim racialization which has shown that Muslim is a racialized terminology in North America and Europe especially post 9/11. This research has however largely been focused on minority populations within western countries. The gap is important because most Muslims live outside the west. In this paper I engage with and extend this line of thinking by showing that racialization of Muslims is particular to the western imperial gaze where categorization of colonized populations is done by their heritage and placement in world regions. On the contrary for populations in Muslim majority communities being Muslim is a matter of faith not of biological heritage or nationality. I do this through a comparative lens. I use the case of U.S. empire in Afghanistan. I compare (1) policy reports developed by and for the U.S. government on the topic of engagement with Muslims post 9/11 and, (2) conversations on Islam by young Kabuli literati from Afghanistan I observed during my ethnographic fieldwork in the book clubs of Kabul between November 2018 and March 2020. In this paper I also draw upon the thought of two anti-colonial thinkers from the region I study - Muhammad Iqbal and Ali Shariati - in order to decolonize the study of race in sociology by bringing theory from the south in my study and to put the ideas of my interlocutors in the historical context of the region's encounter with imperialism.

# Race, Ethnicity & Migration 2 - Room 3.211

## **'Italy? How nice!': Becoming (White) Italian in Post-Brexit England**

*Simone Varriale*  
(Loughborough University)

This paper investigates how Italianness is constructed, recognised and, sometimes, denied in the everyday encounters of Italian migrants in post-Brexit England. Drawing on 57 interviews with white and black, Christian and Muslim Italians, and on broader historical material, the paper reconstructs how Italianness became 'nice' in late 20th century England - as reported by many participants - and the effects of this form of 'whitening' on both their everyday experiences and their understandings of ethno-racial hierarchy. Furthermore, the paper explores the ways in which class, race and religion make the experience of being recognised as 'nice' (and Italian) unequally distributed.

Combining decolonial theory (Boatcă, 2013), the 'Black Mediterranean' framework (Pesarini, 2021) and Bourdieu's work on class (1984), the paper explores how Italianness is positioned within broader ethno-racial divisions. On the one hand, Italianness is frequently contrasted with Eastern-Europeanness, even by participants who distance themselves from 'racism'. On the other hand, the recognition of positive Italianness presumes whiteness, as showed by the experiences of mis-recognition and micro-aggression reported by Black and Muslim participants.

Furthermore, middle-class contexts emerge as important to the positive experiences of participants, while participants working in low-status sectors more frequently report being treated as 'immigrants', or being occasionally addressed via negative stereotypes of Italianness (such as 'Mafia').

## **Cumulative Crises and Clandestine Lives: Roma Migrant Workers amidst Brexit's Long Aftermath**

*Ashli Mullen*  
(University of Glasgow)

This paper explores the clandestine lives of post-Brexit Roma migrants. In a prior ethnographic study (2015-2020), I argued that Roma were trapped between welfare chauvinism, economic exploitation, and deportability, and that these factors accounted for both the operation of their exploitation and its endurance. However, this paper attends to the aftermath (2020-22), with participants in limbo attempting to secure their rights to remain; a struggle exacerbated by a global pandemic, which collided with Brexit's fallout in unforeseeable ways, and more recently, by the cost-of-living crisis. Many fled to Romania to escape a deadly local outbreak and were then stranded, making already precarious Settled Status claims more complex still. Meanwhile, those who remained were subject to intensified labour exploitation, job losses, and destitution. Yet bleaker still is the situation faced by a new generation of Roma migrants, who arrived after the residency deadline, and whose very lives are necessarily clandestine, with no right to reside, no recourse to public funds, and no access to legal forms of employment or housing. This population, made surplus, are entirely at the whim of informal employers, whose demands their existence is contingent upon. Previously, I argued that European citizenship rights were frustrated by racialisation and subjection to 'de facto immigration control' (Erel, Murji, & Nahaboo, 2016) and that deportability was not a condition produced by Brexit, but preceded it. This paper explores shifting regimes of rights for Roma in the aftermath of Brexit and its production of undocumented citizens, who have no rights at all.

## **East-West Inequalities and the Ambiguous Racialization of 'Eastern Europeans'**

*Aleksandra Lewicki*  
(University of Sussex)

A growing scholarly literature suggests that people who moved from Europe's East to its West are racialized. Others speak of 'migratization' or 'xenophobia'. These contributions have in common that they conceive of discrimination as occurring after migration. What is more, they focus on the attitudinal dimension of 'prejudice', as expressed in the media or the narratives of East-West movers themselves. What thereby slips from view is that racism has wider geopolitical-economic and legal dimensions, and structures life opportunities. This article explores how categories such as 'Eastern European' are deployed, invoked and how they are put to work – via policy or the law. Empirically, the analysis draws on statistical evidence, statements by political representatives, and qualitative interviews with public figures who express opposition to immigration. The analysis shows how

neoliberal policies – including the precarisation of labour, the politics of austerity and the fortification of borders – have attributed a distinctive positionality to ‘Eastern Europeans’ in West European racial hierarchies. I argue that people from Europe’s East are distinctively, yet ambiguously racialised, and discuss facets of this ambiguity. Most notably, ‘Eastern Europe’ is inferiorized within Europe, but is often positioned within global racialized categories of ‘Europeanness’. This distinctive racialisation, I argue, is not a product of 21st century mobilities but reflects and reproduces the longstanding peripheralisation of the region. Of course, racialization shapes people’s everyday lives after migration; yet, it also channels the life opportunities of those born in the East of the EU over the course of generations.

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

### **Austerity-driven Policification**

*Malte Laub*  
(King's College London)

As a consequence of austerity, police in England and Wales have taken over important roles in welfare institutions, rendering those more coercive, punitive, and exclusionary, as well as normalising and instilling a police view of the world in them. This process of what I call austerity- driven policification (Cf. Millie 2013) can be observed in increased school policing in an education system that continues to lose teaching assistants and social workers, or in the deepening integration of the police into the delivery of mental health care at a time when the National Health Service lacks staff, ambulances, and other resources. While such ‘transinstitutional policing’ (Patel forthcoming) is also observed in the US, I suggest that in Britain, these transformations were triggered by post-global financial crisis austerity. Cuts to public spending reduced welfare institutions’ capacities to provide and care for vulnerable people, who were simultaneously further criminalised and whose social rights were further delegitimised by the framing of welfare recipients as undeserving, social housing estates as drug-infested gang territories, and schools in deprived areas as dangerous. Taken together, this helps show that police, while subjected to austerity measures also, acted as an institution of last resort, supplementing and replacing incapacitated welfare institutions, while also being presented as the appropriate institution to address problems understood to be of a criminal rather than, e.g., medical or educational nature. Austerity-driven policification is a further intensification of the growing role of police in the neoliberal era and shows its racial constitution, authoritarian nature, and messy realisation.

### **Ochamalienwu Theory of Community Policing: An Explanation**

*Aminu Musa Audu*  
(University of Liverpool)

Community policing strategy is perceived to be relevant in the contemporary world based on the premise that security providers succeed in their constitutional mandate of crime prevention and control through enduring collaborations with the public. According to Friedman (1992: p.4), community policing is: ‘a policy and strategy aimed at achieving more effective crime control, reduced fear of crime, improved quality of life, improved police services, and police legitimacy, through an initiative-taking reliance on community resources that seeks to change crime-causing conditions. It assumes a need for greater accountability of police, greater public share in decision-making and greater concern for civil rights and liberties.’

Although the strategy took off in the western countries such as the UK and the US in the 1970s, the policy was however exported to other parts of the globe without meeting the desired results due to cultural variations and peculiarities of the affected areas (Brogden, 2004). For instance, a £30 million United Kingdom Department for International Development (UK-DFID)'s overseen community policing initiative in conjunction with the Security, Justice, and Growth Program in Nigeria between 2003 and 2010 and managed by the British Council (SJG, DFID + British Council, 2010) was not successful (Audu, 2016). Consequently, Audu, (2018) developed the Ochamalienwu theory of crime and community policing.

Thus, this paper aims to provide explanations about the theoretical model and its essence.

### **Justification and Legitimacy of Police Violence: A Cultural Explanation**

*Hina Fazal, Muhammad Asif*  
(Bahauddin Zakariya University)

Scholars argued that the police on behalf of the state hold monopoly on the legitimate use of force being a legal authority within a geographically defined territory and/or public grant such use of force to police seeing them as normatively aligned with their values and expectations. While some scholars share their composite view of such legitimate use of force by including both dimensions of being legal authority, and normatively aligned. This paper, however, offers a cultural explanation of police violence. We argue culture provides police officers with a set of line of action (i.e., cultural toolkit) which they employ in specific situations. In such situations, they engage in violence as a situationally viable response, which they subsequently justify as part of meaning making. We further argue that certain conditions affect cultural toolkits of police officers towards justification and legitimacy of police violence. First, when political authorities interfere and encourage them towards the use of violence. Second, when police officers are themselves aware that police and courts are ineffective and corrupt in order to establish public order through effective and efficient procedural justice, they resort to violence as a more effective and swift way to maintain public order. Third, in a society which suffers social inequality on a larger scale, where wealthy and socially influential people use police against poor and ordinary citizens to gain social control. We conclude by noting how this explanation can be used in future empirical research.

### **Public Approval of Vigilante Violence in Pakistan**

*Muhammad Asif, Amy Nivette  
(Bahauddin Zakariya University)*

Quantitative analyses of public approval of vigilantism often focus on a limited set of factors: perceived illegitimacy of the police, criminal victimization, and weak state capacity to tackle violence. They do not also specify the mechanism through which these factors induce support for vigilantism remains unexplored. In this paper, it is proposed that political encouragement, exposure to violence, and status and relational distance will increase approval for vigilantism by generating righteous anger against suspect norm violators. The data for the study come from a survey of 500 university students in Pakistan. The results we report support our vigilantism approval model. They suggest that approval of vigilante violence is best understood as an emotional-political phenomenon. The implications for the study of self-help violence are discussed.

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

### **Minimum Digital Living Standard (MDLS) Measure for Households with Children**

*Simeon Yates, Abigail Davis, Matt Padley, Katherine Hill, Chloe Blackwell, Paul Sheppard, Emma Stone, Elinor Carmi, Alexander Singleton, Supriya Garikipati, Gianfranco Polizzi  
(University of Liverpool)*

This paper presents the development and initial use of a Minimum Digital Living Standard (MDLS) for Households with Children. The project draws on significant prior work by the team on digital inclusion and Minimum Income Standards (MIS). The MDLS adapted the consensus-based methodology used to develop the MIS. Over three iterative rounds, groups consisting of purposively sampled participants who are demographically similar but socio-economically different developed a consensus MDLS definition through:

- 1 - consideration of what it means to be digitally included, and construction of case studies
- 2 - identification of the digital goods, skills and services needed in case study households

Further groups were undertaken to assess specificities around age (young people 16-18) and region (Wales). A UK-wide survey operationalised the MDLS to assess links with social, economic, cultural and digital factors. This was an in-person quota sample of 1500 households, selected to represent the UK population of families with children.

The paper reports on the development of the MDLS and the initial results from the survey. Overall, the project seeks to understand variation in needs, the specific challenges in families meeting, and the consequences of not meeting, the MDLS. As a future step the survey data, along with other relevant secondary data, will be integrated into a geodemographic. Qualitative work is ongoing with representatives of families who are below the MDLS to explore issues arising from falling below the standard. The work has been funded by the Nuffield Foundation, Welsh Government, and Nominet.

### **The Production of Problems and Solutions in Digital Societies: Hackathons as a Case Study**

*Patrik Dahl*  
(Cardiff University)

A common way to present data-based innovations is to claim that they solve (social) problems. Pitches and advertisement copy are testament to the variety of formulations of problems that innovative technologies solve. Understanding social problems has traditionally been a pillar of sociology. The emergence of new data professions has spurred discussions about their perceived challenge to sociology's professional claim. But how do practitioners in data innovation identify and formulate social problems?

The talk explores how social problems are formulated and reformulated as data problems in the innovation work of competitors in a Hackathon event. It argues that Hackathons can be understood as innovative social worlds (Strauss 1978), in which the different parties (organisers, competitors, and jury) collaborate to position and solve social problems with data and technology. It reports from a PhD-project that accompanied a Hackathon with ethnographic interviews, observations, and analysis of documents. Reconstructing the trajectory of problems through competition rules, project pitches, jury sessions, and final presentations, the talk points out challenges that arise in this formulation work. For instance, how competitors recruit categories of users and invoke categories of data when making a case for their projects. These challenges are tied to the setting of the Hackathon and its genre conventions for presenting, but they also link to wider concerns of how digital society produces and solves its problems (Housley 2021). Some potentials and limitations of Hackathons as case studies for data-based innovation in digital societies are discussed and implications for a sociological perspective outlined.

### **Classifying (Social) Cyber-Deviance**

*Vern Smith*  
(University of Wollongong)

As online social media platforms (such as Twitter, Facebook, YouTube, and other blog websites) become increasingly pervasive in everyday life, communication styles between users continue to evolve, particularly regarding conflict within public debates. Most of the emerging cyber-deviance literature engages with such new theories and evidence surrounding (in)appropriate online conduct within public forums (such as comment sections of social media websites), and the dangers of social deviance present on the Internet (such as cyber-bullying, trolling and the spread of misinformation). The literature under review in this presentation generally fails to differentiate, or altogether ignores, important caveats to the phenomena altogether. For example, treating trolling and cyber-bullying as the same thing, or failing to acknowledge the ways in which humour might play a part in the motivations for perpetrators. As this research is emerging, there is a need for consistent use of terminology – which is currently absent – and more nuanced understandings of cyber-deviance. This presentation identifies three styles of online social deviance: (i) trolling, (ii) online harassment and cyber bullying, and (iii) the spread of misinformation and/or proliferation of propaganda – which I label antisestablishmentarianism. Through data collected from Facebook comments, I propose the umbrella term of Cyber-Deviance (CD) to envelope the above three styles of CD for researchers studying these phenomena.

### **Technical Politics of Visual Media: Visually Impaired and TikTok-mediated Avoidance Behaviour**

*Xin Li*  
(The University of Manchester)

With the development of ICTs, the marginalised existence of visually impaired people in the digital society flooded with visual-based media has become an important issue. Existing research focuses on the social inclusion or exclusion of people with disabilities by technologies such as the Internet. However, little research has focused on the human-computer interaction of people with disabilities during social digitalisation and the technical politics hidden behind it. This paper focuses on the avoidance behaviour of visually impaired people in China while using the TikTok application. Through continuous observation of 18 Chinese TikTok users who are visually impaired over three months, their digital traces were collected, recorded and quantified using screen recording and analysed in a constructed avoidance model by combining the demographic characteristics of the participants. Technical factors, including audio-visual language, interactive features, interface design and system adaptation, are found to influence the avoidance behaviour of visually impaired people, with specific behaviours such as objecting, ignoring, watching and requiring conditions. Mediated by digital media, the avoidance behaviour of visually impaired people using short videos is an active choice and further reflects society's technological shielding of visually impaired people. The dynamic relationship between society-visual impaired avoidance shows the impact of accessibility awareness on the social shaping, political use, and construction of disability identity of visual media will help us further our understanding of the technical politics

of modern visual media.

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

### **“But they are, women are gossipers”: Gossip as a Form of Power & the Trivialisation of the Female Voice in the Early Childhood Workforce**

*Ruby Brooks*  
(Manchester Metropolitan University)

This paper draws on data collected through a doctoral research project titled: *Femininity, Class & Status: The societal devaluation of the female early years workforce*; in which female identifying early years practitioners were interviewed about their professional roles and who they talk to at work. Challenging historic negative conceptualisations of gossip, this paper offers a counter narrative, positioning gossip as an emancipatory force in the workplace, not one that needs managing or diminishing. This study focuses on the early childhood workforce, a 97% female dominated, and predominantly working class space, and one established to further perpetuate assumptions that women are traditional caregivers; maintaining women's continued societal marginalisation. Therefore, a critical feminist exploration of gossip in this sector is an important sociological intervention. This paper explores how women engage in professional gossip and challenges how, historically, gossip has been used to trivialise and devalue the female voice. Using data collected from in-depth interviews with practitioners, this paper argues that everyday gossip in the workplace is not just an integral part of female culture, but a form of resistance to patriarchal power structures. The paper explores how female competition is exercised through gossip and gendered language in a working-class, female dominated space, drawing on Bourdieusian conceptualisations of habitus.

### **Indirect Tie in Different Classes and Cross-Class Guanxi: Case Study of School Entrance of Children from Urban Middle Class and Migrant Workers Families**

*Shizhan Ruan, Ji Ruan*  
(University of Kent)

"Tie strength" has been extensively discussed in the past 50 years and also used to analyze Chinese guanxi (personal connections). However, few people have explored indirect and cross-class guanxi against the background of social stratification in China. By analyzing the cases of urban middle class and migrant workers' parents seeking guanxi to get their children to school, this paper finds that the key to use indirect guanxi to obtain resources is not "tie strength" discussed in previous studies, but "obligation" and "expectation of return" between nodes. People of the same social class are easy to use indirect guanxi to exert influence, while cross class (from lower class to higher class) is difficult to extend indirect guanxi because of low "expectations of return". Cross-class guanxi need a "high obligation node" at a higher class in order to continue its influence in higher social class, which uses high "obligation" to make up for low "expectation of return". The motivations of participating in exchange in indirect guanxi is based on the sum of "obligation" and "return expectation". If one of them is too low, it can be compensated by improving the other. Social stratification highly influence the use of guanxi in China, and the reproduction of social capital may make Chinese social stratification wider. This paper opens up a new way to explain China's guanxi by combining network analysis and exchange theory, and also bring social stratification to the analysis of guanxi practice.

### **Curating Spaces of Hope: Embracing our Differences through Digital Dialogue Networks**

*Matthew Barber-Rowell*  
(Liverpool Hope University)

There are multiplicity of crises shaping our world, including Brexit, COVID-19, Climate Emergency, cost of living and energy crises. Crises can polarise us, using differences to divide: Brexiteers / Remainers, vaccinated / anti-vaxxers, climate activists / climate deniers. In this paper I explore how differences can be used to unify. I set out the increasing diversity of beliefs, values and worldviews (see Woodhead 2016, 2017 and Clarke and Woodhead, 2018), and how embracing these differences can help overcome divisions that permeate the crises we face today.

I will address this using the Curating Spaces of Hope Paradigm (Barber-Rowell, 2021a) and methodology, which maps and coproduces shared values and practices. I will build on the case made for developing dialogue across

difference (Barber-Rowell 2021b) and explore it in terms of coproducing shared values and practices (Barber-Rowell, 2022) through a central case study of a digital dialogue network.

The network will be convened by Royal Society of Arts Fellows, working across a European network of practitioners and activists who hold different beliefs, values and worldviews, to explore their experiences of crises and their responses. This network will convene across five network gatherings utilising the following principles: 1) freedom; exploring personal outlooks and perceived responsibilities. 2) relationship; exploring perceptions of freedom with respect to others. 3) service; exploring expressed freedoms through outward facing activities. 4) affect; exploring service with respect to environment, digital lives and small actions that make a big difference. 5) authenticity; testing resonance and potential for developing beyond digital dialogues.

### **'Bigotry is all around us, and we have to deal with that': Exploring LGBTQ+ Young People's Experiences and Understandings of Health Inequalities in Northern England**

*Naomi Griffin  
(Newcastle University)*

LGBTQ+ young people have higher rates of negative health outcomes such as depression, anxiety, and suicide ideation (Adelson et al 2021). They are also more likely to engage in health risk behaviours such as self-harm and substance abuse (Fish et al, 2020; Williams et al, 2021). This paper draws from 6 focus group sessions held over several weeks with 2 LGBTQ+ youth groups in the North of England (each group attended 3 sessions). The geographical focus of this research is significant in the context of worsening geographical health inequalities, further heightened by the Covid-19 pandemic. This paper thus explores the axes of inequality faced by LGBTQ+ young people that live in particularly socio-economically deprived areas. Our research demonstrated that participants felt discrimination and its impacts in pretty much every aspect of their lives and in most physical and virtual spaces they interact with. They lacked support and protection in places where children and young people should feel safe, supported and cared for, most notably institutional settings such as schools and healthcare. We conclude with suggestions, from the CYP themselves, of changes that must be made to support LGBTQ+ youth, particularly those facing multiple disadvantage. The current context in the UK is that of worsening inequalities, increasing poverty and widening income gaps that requires urgent and multi-level systematic changes which LGBTQ+ young people were cognisant of. Our analysis stresses the need to include LGBTQ+ youth voices in the policy and practice decisions that effect them and their health.

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

### **Combating 'Othering' through Tutoring for Spoken English: A Case of Middle-Class Mothers' Search for Identity and Privilege in Contemporary India**

*Achala Gupta  
(University of Southampton)*

Studies have shown how middle-class parents use their capital to gain social privileges and reproduce them intergenerationally, thus maintaining their class status in society (Bourdieu, 1986). These studies offer valuable insights into various critical social and educational processes; however, they seldom consider parents' own experiences with informal education that may potentially facilitate parental involvement in their children's schooling. This gap hides the processes underlying class-making and class-produced privileges. Appraisal of such practices could shed light on the more extensive processes of social reproduction in contemporary society. To address this gap, this article investigates middle-class mothers' participation in tutoring and coaching for spoken English in Dehradun, India, focusing on their reasons for soliciting such paid tutoring support. It shows that mothers subscribe to these services to facilitate home teaching, productive communication with their children, and effective home-school partnerships. Mothers' subscription to private tuition emerges in this context as a source of cultural capital that parents use to unlock their middle-class identity and privilege in the educational landscape. The article argues that English private tutoring is a case of a capital exchange – economic for cultural and social forms of capital – which parents may use to accumulate key resources and produce, maintain, and intergenerationally sustain their middle-classness in contemporary India.

### **Teacher-Student Relationships and Student Socioeconomic Background: A Comparison between England and Scotland Using Large-Scale Survey Data**

*Valentina Perinetti Casoni, Katherin Barg*



*(University of Bristol)*

Research has established that close teacher-student relationships (i.e., warm, open) as opposed to conflictual (coercive, discordant) relationships have a positive impact on students' learning, school achievement, and socioemotional wellbeing at early ages and in adolescence. What has been studied less is whether students' socioeconomic status (SES) is related to the quality of teacher-student relationships. This lack of research is surprising as literature on 'teacher biases' suggests that teachers can be prone to – more or less conscious – preferential treatment of children from certain social groups. We assume that interactions between teachers and students could be more conflictual when children are from a lower SES background.

In this paper, we use data from two large-scale, longitudinal surveys - Millennium Cohort Study (MCS) and Growing Up in Scotland (GUS) - to investigate whether there is a relationship between student SES and teacher-student relationships amongst primary school students at age 10- 11 years. We capture the quality of teacher-student relationships in two ways. Firstly, we measure the discrepancy between teacher's and student's assessment of the student's attitudes towards school (e.g., whether they find school interesting). We argue that larger discrepancies reflect misunderstandings and conflict in the teacher-student relationship. Secondly, we use information pertaining (1) the degree to which students like their teacher and (2) their perception of being treated fairly by their teacher. The comparison between England and Scotland enables us to explore the impact of 'macro-factors' such as education systems and teacher training on SES-differences in teacher-student relationships.

### **How will Parent-Child Gap in Educational Expectations Influence Academic Performance? —Evidence from China Education Panel Survey**

*Shidong Yang, Yueping Song*

*(School of Sociology and Population Studies, Renmin University of China)*

Parental and their children's educational expectations are important factors that influence children's academic performance. In reality, educational expectations between parents and children tend to be matched, yet still incline to diverge, the patterns, determinants and impacts of which have aroused extensive scholarly interest, while the influencing mechanisms remain understudied. Based on data from China Education Panel Survey in 2013-2014 and 2014-2015, this paper conducts an empirical analysis of how the parent-child gap in educational expectations will influence the academic performance of junior school students. The results show that, compared to the agreement between parental and children's educational expectations, only higher, rather than lower, expectations from parents will significantly hinder children's academic performance. The mental health of junior school students has played a mediating role in this process. Both actual and perceived higher parental educational expectations, by reducing children's mental health level, prevent them from achieving better academic performance; this mediating effect also exists when children have perceived lower parental educational expectations. Besides, students' cognitive ability moderates the impact of the parent-child gap in educational expectations on academic performance. Faced with higher parental expectations, the negative impact on the academic performance of students with higher cognitive ability will be alleviated with their self-learning capacities; due to the relative lack of learning endowment, however, the academic performance of students with lower cognitive ability will be further impeded, which manifests the heterogeneity of learning capacities and cultivation models among students with different aptitudes and backgrounds, as well as greater educational inequalities among families.

## **Theory - Room 4.206**

### **Governing to make us free. Can there be a 'left governmentality'?**

*Carys Hughes*

*(University of East London)*

Michel Foucault's concept of governmentality (2008) revolutionised how we understand and think about power in modern societies. We are not, for the most part, controlled by our governments through force; and power is not a thing that is 'held' by rulers over the ruled. Within modern liberal states, a far subtler form of productive power is central to how we are governed. Governmentality assumes the free will of the governed but works to define the terrain on which 'freedom' is realised. Public policies, discourses, values and other 'techniques of governance' function to produce and delimit the choices that become desirable or even intelligible, for free populations.

The vast majority of scholarly research which explores this form of power and rule is focused on governmentality within liberal and neoliberal polities. The question of a governmentality which might support a more liberatory and egalitarian politics is a striking gap in the literature.

Foucault himself once famously reflected that he didn't think there was an "autonomous governmentality of socialism". "If there is a really socialist governmentality", he concluded, "... It must be invented!" (2008:92-94). Forty years later, a vast literature on governmentality spans the humanities and social sciences. Yet there has still been no serious or sustained attempt to explore what a left or socialist governmentality might look like. This paper reviews the extant governmentality literature to explore if this framework can be repackaged in this way.

Foucault, M. (2008). *The Birth of Biopolitics: Lectures at the College de France, 1978–1979*, New York: Picador.

### **The Governance of Social Science: a Decentred Theory Approach**

*Claire Donovan*  
(University of Greenwich)

The aim of this paper is to examine the relationship between social science and government in the UK over the past century, including how social science is defined, regulated, funded, critiqued, and to identify and examine prime areas of contestation. The focus will be the research priorities of, and research funded by, the Economic and Social Research Council (formerly the Social Science Research Council), and how its decisions have been shaped by its place in the broader science governance system of the day. The paper will apply decentred theory (Bevir and Rhodes, 2003) to various flashpoints or 'moral panics' where social science and government have clashed, and to more mundane struggles such as the prioritising of interdisciplinary research and research with impact, and what these events reveal about the social construction of knowledge and the relative power of various knowledge traditions. The paper will also assess the strengths and weaknesses of adopting a decentred theory approach, and will argue that the theory is also in need of decentering as it cleaves to a particular vision of social democratic politics and to a specific model of interpretive social science.

### **The Emergence of Style: Aesthetics and Ethics of the Self**

*Sam Han*  
(Brunel University London)

Social and cultural analysis has suggested that uncertainty on a large scale usually begets "attempts at certainty." Today, for instance, with ever-present suffering, destruction and death resulting from large-scale structural problems—global pandemics, economic inequality and climate change, to name but a few—there is inevitably a turn inwards, towards matters of the self. Notwithstanding this argument, of which "individualization" is the most obvious in sociology, this paper forms a part of a larger study of contemporary techniques of identity-formation that looks at social and cultural phenomena as sitting at the nexus of aesthetic expressions and ethical concern.

In referring to these as "practices of style," this presentation embeds trends such as the zero-waste movement, tidying up and decluttering, digital detoxing as well as discourses around "self-care" and the growing digital communities rooted in craft and art, within other scholarly traditions. On the one hand, it draws on recent debates in the anthropology of ethics, asserting that these authors, while helpful in foregrounding questions of freedom and virtue in everyday life, actively discount structural conditions under which practices (and theories) of styling—understood here as an instance of "ethical life" a term favored by these anthropological theorists—can emerge. It calls for a productive dialogue with studies of the leisure class and consumerism, most obviously the work of Thorstein Veblen but also that of Erich Fromm, to highlight the importance of the decline of the welfare state in the rise of the idea of "lifestyle."

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

### **Player, Purist or Pragmatist? Strategising for Future Employability in the Legal Profession**

*Caroline Casey*  
(University of York)

Social mobility continues to challenge the UK government despite decades of higher education diversity and widening participation initiatives. Degree apprenticeships introduced in 2016 as a pathway into several professions have been promoted as an answer to the mismatch between higher education and occupational skills gaps, and an alternative to the competitive graduate labour market. Using the Solicitors' profession in England as a pertinent case, aspiring solicitors on the Degree Apprenticeship and university pathways were asked about their social and educational backgrounds, influences on their educational and career decision-making, and strategising for their future employability. The prevailing concept of risk affected all individuals in the study in varying ways, with those from less privileged backgrounds viewing the apprenticeship route as too risky, and others viewing it in terms of removing uncertainties and risks faced in a competitive graduate jobs market. The data are analysed using an employability typology adapted from Brown and Hesketh's (2004) 'player/purist' typology and the 'purist/pragmatist' typology (Hancock et al, 2017). The types 'player/purist/pragmatist' represent the various strategies of those in the study towards achieving their educational and career goals in accessing the legal profession across both pathways. The analysis demonstrates how individuals from various social backgrounds negotiated the opportunities and barriers, perceived and actual, and how these were mediated by access to mentors, internships and sponsorship to evaluate the implications of this new pathway for equity, inequality and social mobility.

### **Vocational Routes to High-Skilled Work: The Processes of Employer-Education Partnerships in Local Skills Systems**

*Karen Tatham*  
(University of Leeds)

Increasing young adults' access to high-skilled work via vocational pathways is an important social mobility strand of the Skills and Post-16 Education Act 2022, with employers central to vocational reforms to align the supply and demand of skills at a local level. But the sociological understanding of higher-level vocational pathways is poor, despite some economic returns mirroring or exceeding early career returns from academic graduate routes. This paper explores the processes of employer-education partnerships in higher-level 4,5,6 vocational qualifications and their effect on young adults' early career pathways, exploring three sectors with key differences in their skills profiles. My study draws on twenty-nine key informant interviews in the digital, construction, and textiles manufacturing sectors in the North of England. Participants suggest higher-level vocational qualifications allow stepped access to higher skills, and visibility of progression for young adults without a family tradition of professional work and/or higher education. In addition, employer-education partnerships value and align qualifications with employer skills needs, enhancing the credentials of young adults. However comparative analysis suggests sectors reflect high and medium-low skills systems, which can function as opportunity structures or traps for young adults creating unequal access to higher-skilled work. Vocational reform currently takes a homogenous view of the value of higher-level vocational qualifications. My study suggests the possibilities sectors provide for progression to high-skilled jobs and the employer-education processes at play need a greater understanding to support increased high-skill job opportunities for young adults, particularly in disadvantaged communities.

### **How Digital Labor Platforms Reconfigure Inequalities: An Approach through Social Capital**

*Paola Tubaro*  
(CNRS)

Digital labour platforms fragment large data projects into small tasks, and allocate them to masses of anonymous providers, each of whom executes remotely a tiny fraction and receives a small compensation for it. Examples of data work include labelling objects in images, recording utterances, and transcribing audio files – notably to feed the artificial intelligence industry. Exposing workers to global competition, low pay and high income volatility, platforms are a terrain ripe for inequalities.

Lifting the veil on the real people who perform data work, this paper investigates the resources they rely on to navigate these emerging online labour markets. I compare original data from surveys of platform data workers in France (2018, n=908) and Spain (2020-22, n=446), to representative samples of the general populations of these countries. To capture inequalities broadly interpreted, I combine indicators for economic, human, and social capital – the latter being construed as the resources embedded in personal networks, and operationalized through a 'position-generator' instrument that measures access to people in different occupations, unequally prestigious in the stratification of society.

I find that platform work contributes to an ongoing trend toward fragmentation of the middle strata of society and

pauperization of parts of them. While most data workers have high levels of human capital, and rather high social capital in terms of occupational prestige, low incomes are over-represented compared to the general population. In a context of growing precarization and non-standard employment, traditional human and social resources no longer ensure access to sufficient earning opportunities.

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

### **Negative Agency Formation among Female Domestic Workers and Female Household Owners in Delhi**

*Sanchi Jain  
(Teri Sas)*

With the paradigm shifts in the global world order with respect to the pandemic, climate, financial and housing crisis, it becomes important to reflect on the idea of individual agency and its potential dysfunctional- ties. While individual agency may highlight ideas of economic and social freedom, capabilities, political choices, liberty; the contemporary world experiences thwarting of one's agency by other individuals in various insidious ways. This brings to forth a relatively new theoretical framework of 'negative agency' which implies misusing of one's agency that curtails and overrides the agency of others across caste, class and gender. It is a form of agency which being far from emancipatory in an ethical sense, seeks to reinforce dominant social structures. Domestic work is one such domain in which the negative agency relationship between the female domestic help and the female employer is very palpable. The rationale of this paper is to understand the discourses of both these categories of women who may become 'negative agents' in solidifying caste and patriarchal hierarchy just like their male counterparts in the domain of domestic work. It seeks to problematize and critically analyze the power possessed by both these women in everyday reality.

This would largely be achieved by understanding of the structure and agency conceptual frameworks and also through extensive interviewing of both these women in Vasant Vihar, an elite neighbourhood in New Delhi.

### **Hybrid Working and Implications for Equality, Diversity and Inclusion (EDI): A Case Study of the Construction Sector**

*Sarah Barnard, Vivien Chow, Amy Xie  
(Loughborough University)*

As businesses move to 'rebuild and recover' mode post-COVID-19 lockdown, many are exploring the effectiveness and efficacy of flexible modes of working (hybrid). Whilst their focus may be on impacts of different work models on productivity (e.g. Jones, Gibb & Chow, 2021), the consequences of hybrid working for equality, diversity and inclusion (EDI) must not be neglected. While hybrid working promises flexible and tailored work practices that can address the diverse needs of many, there is also significant socioeconomic, gendered, and racial inequalities between those able to effectively work from home and those who are not. While some issues relate to feasibility of conducting work from home (e.g., construction site work), many relate to issues outside of work functions. This may include access to home office/quiet working space, disparities and gendering of domestic roles and responsibilities, inequity of work autonomy and power, online surveillance, impression management, and having a 'choice', leading to inequity of hybrid work provision. This paper will report on findings from a pilot research project that examines experiences and associated impacts of hybrid working and the role of organisations in mitigating or exacerbating inequalities within the construction sector. The paper offers an empirical base for better understanding of working practices during the pandemic and beyond.

### **Fathers' Perceptions and Experiences of Flexible Work Arrangements during and Post-Covid**

*Maria Adamson, Alexandra T. Beauregard, Suzan Lewis  
(Queen Mary University of London)*

The Covid-19 pandemic, unlike many other crisis, such as wars or recessions, has pushed both men and women and both work and care into the home, which has had a significant impact on how we manage work, family and careers. While studies of large-scale crises have examined some of the drastic effects they had on women's work and care roles, little is known about how crises shape men's work and family roles. This is, important, as

it is a key issue continuing to shape gendered workplace inequalities. As this pandemic has been a unique homeworking experiment, this paper explores how prolonged homeworking has shaped father's perceptions of and decisions about requesting flexible work arrangements. This paper draws on a longitudinal qualitative data set comprising 62 interviews collected between 2020-2022 with working parents with children under 18. We show that fathers have experienced the new reality of homeworking and family care somewhat differently from mothers, leading to an increased 'sense of entitlement' to request flexible work to accommodate their fatherhood role (Lewis and Smithson, 2001). Building on the Sen's capabilities framework we identify several conditions that shaped and enabled this change, including practice arguments, collectivity of experience and affective condition. In the paper we explain these and our contribution to studies of gender and flexible work, as well as contemplate the potential and limits of this change to (re)shape and challenge the social and workplace stigma that men may face when working flexibly.

### **A Study on Community Building of Coworking Spaces: Wellbeing and the Precarious Future**

*Xiaojie Tan*  
(University of Leicester)

In the aftermath of the financial crisis of 2007 and 2008, a new type of collaborative workspace emerged worldwide, especially in metropolitical cities. Due to the social and technological changes in work in the digital era, coworking has been positioned as a new form of urban social infrastructure to facilitate collaboration and knowledge exchange (Merkel, 2015). Coworking is also considered a solution to mitigate the isolation and insecurity of self-employed knowledge workers through community support.

Since 2005, 'community' has also become a global buzzword for coworking spaces (CWS). Many studies examine the positive impacts of coworking on facilitating collaboration, networking, and professional development in a community-like environment (Spinuzzi et al., 2019; Garrett et al., 2017). However, little research has been conducted to understand the impact of the community-building approaches of coworking spaces on individuals' well-being and coworking experiences. Furthermore, critical discussions are needed regarding whether inequalities (i.e., ethnicities, gender, age, or education) affect coworkers' access to CWS and their coworking experiences.

Adopting a comparative approach, this research addresses these issues by conducting in-depth interviews and ethnography in four coworking spaces in urban and peripheral areas in the UK. Combined with the changes in work and employment in the post-pandemic era, this study examines whether coworking's community-centric ethos and practices achieve its ambitions to form collective bonds and support to mitigate the ambivalence, challenges, and social inequalities of precarious creative labour. It aims to generate suggestions for policymaking and enhance critical understanding of coworking as a new organisational phenomenon.

# PAPER SESSION 8

## 11:00 - 12:30

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

#### **Urban Gardening as a Creative form of Everyday Struggle in Post-Industrial Cities**

*Alexandrina Vanke*

*(Institute of Sociology of the Federal Centre of Theoretical and Applied Sociology of the Russian Academy of Sciences)*

Urban gardening is a widespread practical activity performed by ordinary dwellers of post-industrial cities across the globe. Some social scholars view it as a form of participatory urbanism (Poljak Istenič, 2019) and everyday active citizenship (Goldstein, 2016). The paper considers urban gardening and other greening activities in the deindustrialising neighbourhoods and wider contexts of the major Russia's cities of Moscow and Yekaterinburg. I view urban gardening as a creative form of everyday struggle of local communities with greyness and deprivation of former industrial areas often bearing the markers of marginality and stigmatisation. Urban gardening re-signifies the negative images of those areas, reshapes their visual landscapes making them more habitable and attractive, and contributes to sustainable development of post-industrial cities improving their ecosystems. It helps form a sense of belonging to place and a sense of attachment to nature. The paper is based on rich multi-sensory data, including interviews, field notes and visuals, that I collected with the help of a multi-sited ethnography in two field sites between 2018 and 2019 and complemented with additional data obtained through a series of research observations in Moscow in spring 2022. The research has revealed that urban gardening can generate the sites of peaceful resistance to neoliberalism and neo-authoritarianism, as well as accommodate everyday struggles of members of local communities, allowing them to co- create grassroots networks of cooperation and cultivate relationships with the environment.

#### **Under People's Watchful Eyes: Everyday Co-presence and Social Capital in Urban Streets**

*Talja Blokland*

*(Humboldt University Berlin)*

Streets, as Asef Bayat has written, are 'indispensable assets' where the disempowered find new escapes and reclaim their rights to the cities in a different fashion, as we are seeing in particular in public protests. Much more mundane and everyday fluid encounters in streets and squares may also provide vehicles of social capital, and therefore eventually gain transformative momentum, as they help learn the unknown and open up the possibilities of surprise. Drawing on Georg Simmel's idea of the necessity of sociability for urban life, this talk tries to develop the concept of social capital beyond the 'access to resources through networks' as it is often defined and empirically researched, and, drawing on some empirically vignettes from qualitative work done by a research team in Berlin, Germany, discusses the hindrances to such social capital when the lockdown was in place and much of life turned digital. It reflects on the inherent qualities of face-to-face interactions and of the public eye, e.g. the being 'watched' doing things, especially in relations between citizens and the state, thus expanding the ideas of 'eyes on the street' beyond mere forms of surveillance.

#### **Does Urban Greening Benefit Everyone? Identity, Social Inclusion and Exclusion of the Use of Urban Green Space in a West Midlands City**

*Su Jones, Nathan Kerrigan*

*(Aston University, Birmingham City University)*

Urban green spaces – e.g., parks, gardens, orchards and nature reserves - can provide a range of health benefits to city residents. These health benefits are considered crucial in times of crisis such as the COVID-19 pandemic, which saw different individuals, groups and whole communities increase their use. However, while the use of urban green space does have health benefits, they are also sites of control and regulation. Urban green spaces as sites of encounter can facilitate exclusionary practices based on place affinities and identities of those city residents who see themselves as guardians of such spaces. This can regulate the actions and

routine activities that specific individuals perform in urban green spaces, often constructing such use as 'inappropriate' and resulting in a range of intersectional exclusions along the lines of 'race', class, gender, and age. Drawing on focus groups with community groups of a suburban area in a West Midlands city, this paper aims to examine how local urban green spaces are used, mobilised and consumed to the exclusion of certain groups who are seen as not using urban green spaces appropriately. The paper concludes that urban green spaces are not always synonymous with being beneficial (e.g., promoting health and well-being), but can be used as a spatialised expression of power and place-identity by some residents which gives rise to an inclusion and exclusion dynamic that creates tensions and divisions within urban communities.

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

### **Alternative-Seeking of the Self-Employed Cultural Workers in China: Decentralisation, Decentralised Cultural Production, Communal Spaces, Daily Practices, and Mobility**

*Ruoxi Liu*

*(Department of Sociology, University of Cambridge)*

In my eight-month ethnography among Chinese self-employed cultural workers, I investigated how they negotiated with both the market economy and an increasingly rigid authoritarian state. I conducted participant observation, in-depth interviews, and diary methods and found that the current generation of self-employed cultural workers had developed new and alternative practices and tactics for their cultural production, work, and lifestyles. These emergent practices are non-subversive, passively resistant, and transcending traditional conceptions of social and cultural activism. In particular, their cultural work, communal spaces and daily practices, and mobility-seeking practices are decentralised. I argue that the alternative-seeking practices are implicit and subtle, which is different from cultural activism. Their alternative-seeking is a response to increasing state censorship and the precarities of a Chinese labour market featured with neoliberal characteristics. By developing alternatives throughout their self-employment practices, independent cultural workers in Chinese cities have devised alternative work- and lifestyles that emphasize decentralisation, everydayness, and mobility. Specifically, the implicit activism and mobility-seeking embedded in their alternative-seeking is passively resistant to the new social normality in an authoritarian context such as China— neo-liberalism in state-dominated narratives. The everydayness and non-productivity of their alternative-seeking contributes to the long-term (re)empowering of self-employed cultural workers and revitalising of their communities.

### **A New Cultural Landscape? Making Sense of Traditional and Emerging Trends in Cultural Participation across the UK**

*Andrew Miles, Adrian Leguina*

*(University of Manchester, Loughborough University)*

The aftermath of the Covid-19 pandemic coincides with a time of great political and economic uncertainty in the UK and elsewhere. Recent research, mostly focused on publicly funded arts (including streaming), has shown that well known structural inequalities remained as key predictor for cultural participation during the pandemic. While the 'new normal' meant a return to previous practices in many aspects of life, we question whether the same can be said about broader forms cultural participation, especially everyday and mundane activities, which have been both theorised and shown as been widely available before the pandemic. This paper has as its main objective to re-consider the theoretical frameworks which explain the unequal social and geographical distribution of cultural participation in the post-pandemic UK by empirically exploring a wide range of participation indicators using data from a specially commissioned YouGov survey on participation before and after the pandemic and, more latterly, the cost-of-living crisis. The analysis, using geometric data analysis and regression models, provides the greater granularity needed to understand a complex new scenario, in which we hypothesise symbolic (values and identities) in tandem with economic factors play a greater role in determining individuals' cultural preferences and lifestyles. We conclude with a reflection on the need for expanding the conceptual and methodological dimensions of research into cultural inequalities.

### **Materiality, Meaning and Space: The Performativity of Edinburgh's Tourist Attractions**

*Matea Senkic*

*(University of Edinburgh)*

Every destination has a tourist attraction, something specific that embodies meanings and represents the local culture and identity of the destination. However, attractions, like any objects, do not matter equally and they all vary in their impact. Their significance depends not only on the material characteristics of objects and their symbolic value but also on the performances and interpretations of various actors involved in their production and consumption. In tourism, guided tours play an active role in performing and offering active, creative accounts or narratives about the place and its tourist attractions. Through tour guides' storytelling, attractions communicate meanings about themselves, the place, and the city and project a sense of authenticity. However, the meaning is never fixed and remains in the constant process of negotiation and renegotiation between people, objects, and material spaces where different groups and interests struggle to legitimate their own collective beliefs and values as authoritative representations of local culture and heritage. This presentation aims to explain how tour guides in Edinburgh interpret, negotiate, and construct a sense of authenticity. Drawing on theories of performance, authenticity, and material culture I will look at how different tour guides shape or reshape what an authentic tourist attraction is and/or challenge dominant meanings of authenticity. To explore this, I examine interactions between tour guides and audiences, drawing data from both interviews with tour guides and observations from their city tours.

## **Environment & Society - Room 3.212**

### **Displacing Urban Risk, Risking Urban Displacement: Climate Gentrification and Resistance to Favelas Removal in the City Rio de Janeiro**

*Luciana Barbosa*  
(Lancaster University)

After severe landslides that severely affected the city of Rio de Janeiro in April 2010, the City government has implemented what they call "a paradigm shift" to respond to disasters, based on resilience building. This governance, largely oriented by the discourse of "risk", has been achieved through a set of practices based on disaster risk reduction primarily involving technologies of risk spatialization such as Rio Operation Centre (COR), a headquarters for urban operation integration; Alerta Rio (Rio Alert), an early-warning system; installation of meteorological radar; and risk assessment of informal settlements located in 'high-risk areas'. However, a 'hidden adaptation agenda' behind these technologies for governing risk has been implemented by the government: the favelas' removal. From 2009 to 2016, approximately 21,000 families were expelled from their homes due to the argument of disaster risk prevention, a core repertoire to urban resilience in Rio. The paper aims to not only advance understanding of how risk and resilience are used in the public discourse to govern marginalized groups in the city, but also to identify forms of resistance that have emerged in a context of 'resiliency revanchism'. A multi-sited case study in favelas of Rio de Janeiro underpins the research design. Research data was generated through different methods: documental sources, favela dwellers personal archives, interviews with local government representatives, favela dwellers, along with participant observations. Centring on favelados' voices helps to understand how resistance to climate gentrification occurs, exposing the historical process of sociospatial precarization that has enabled the problem's responses.

### **Ecology and Class Structure: Greenhouse Gas Emissions and Social Classes in the United Kingdom**

*Robert Dorschel*  
(University of Cambridge)

The talk will make an interdisciplinary contribution across environmental research and sociology. By bringing contemporary class theory to ecological analysis of Greenhouse Gas (GHG) emissions, a new framework will be laid out to discuss the social underpinnings of climate change. Engaging with the diagnosis of a split middle class in post-industrial societies, it is demonstrated that the middle-class is not divided in terms of their total GHG emissions. Based on representative expenditure data for UK households, the analysis instead reveals compositional differences: while the 'new middle-class' creates more environmental pressures through their mobility, the 'old middle-class' compensates these through higher housing emissions. Beyond compositional differences in the middle-layers, the analysis also reveals stark divides across the class matrix: While the lower class has the smallest carbon footprint, the upper class plays both economically and ecologically in a league of their own. These findings and the underlying framework will thus allow to push ecological debates towards a more relational understanding of the embeddedness of GHG emissions within power relations.



### **'Going to the Big Smoke to Have a Blue': Patterns of Environmental Protest in Sydney, Australia**

*Thomas O'Brien*  
(University of York)

Urban centres provide important spaces for contestation. As the largest city and economic capital of Australia, Sydney has long served as a key site for contentious actions, from the Green Bans and anti-war actions of the 1960s and 1970s through to more recent anti-globalisation and climate campaigns. The environmental movement has been an important actor in this space, with major events capitalising on the visibility and availability of symbolic locations and corporate headquarters in the city. At the same time, there have been numerous small-scale, local actions addressing more proximate issues such as tree felling and road building. Comparisons of large-scale events targeting state and federal issues with those at the local level can aid in understandings of the affordance of the urban environment for different actors. In this paper, I draw on a unique catalogue of environmentally-focused protest events over the 1997-2018 period, to examine these differences. My findings demonstrate patterns in the scale, tactics, targets, and settings of protest events, thereby enabling a more nuanced appreciation of environmental protest in Sydney. I interpret these findings in relation to the geographical spread of protest events, contrasting actions in the City of Sydney local government area (LGA) with surrounding LGAs in the wider Sydney metropolitan region. The study sheds light on the role of cities in incubating social movements and also demonstrates the way issues shape the use of the urban environment.

### **(Not) Talking About Climate Change: Silences and Social Norms**

*Sarah Irwin, Katy Wright*  
(University of Leeds)

Informal interactions and conversations are seen as important dimensions of climate action, as a way to awareness of climate change and encourage climate friendly behaviours. Yet we know little about how or to what extent people talk about climate change, whilst rapidly increasing rates of climate anxiety suggest engaging with climate change can be difficult and upsetting (e.g. Coffey et al. 2021). Social science accounts of climate talk have challenged deficit models which suggest lack of knowledge and identify a pattern of 'looking away', where people know about climate change but commonly do not discuss it, nor think about it extensively (Norgaard 2011). Such accounts have explored cultural processes of silencing and macro processes. There has been limited sociological engagement with how people themselves understand and experience climate change talk, who is most likely to talk about it and in what contexts, and how interpersonal exchanges on the topic of climate unfold in everyday life. We share findings from our research which reveals patterns of climate change conversation and shows how people balance their concern about climate change with the need to maintain good relations with others, for example through self-silencing. Our research suggests that, although climate change talk might be increasingly common, reflecting widespread climate concern, it tends to be clustered among particular groups and concentrated in particular contexts. In this sense, the potential of climate change talk to raise awareness and challenge social norms seems limited. We explore the implications of these findings for policy and research.

## **Emerging Themes & Special Events 1 - Room 3.209**

### **Special Event – Beyond and After Decolonisation: What's Next?**

*Luca Morini, Arinola Adefila, Gurnam Singh, Steve Raven, Shahnaz Akther, Kindy Sandhu, Saba Hussain, Michelle Bond, Dimitar Angelov*  
(Coventry University)

The discussion around decolonisation of universities has recently become widespread, following the "Rhodes Must Fall" and "Fees Must Fall" protests in South Africa, and the "Why is my curriculum white?" and "Why isn't my professor black?" movements in the UK. Following the murder of George Floyd, student mobilisation has pushed universities to declare their commitment to addressing issues of race, equality, diversity and inclusion, and at times explicitly linked them with matters of decolonisation.

The "mainstreaming" of this radical topic, however, has raised concerns about its political neutralisation, particularly in the UK, as universities try to address student demands while also not antagonising a political landscape hostile to critiques of Britain's imperialist history.

In this context, authors such as Olufemi Taiwo and Leon Moosavi have critiqued the "decolonisation industry"

and the “bandwagon of intellectual decolonisation” as a limited performance of morality and authenticity, a Western-centred romanticisation, and an attack on the agency and relevance of African scholars.

Moving from these premises, and from the insights emerged a cross-institutional conversation and comparison started between Coventry University and Deakin University, and then extending across the Midlands, which highlighted many of the above contradictions, we are therefore proposing to facilitate an open forum where to promote critical conversation around the theme of decolonisation in higher education, and reclaim its strongly radical character, collating contributions about:

- Definitions of decolonisation of education.
- Experiences of decolonising pedagogies and engagement with students.
- Decolonisation of research methodologies.
- The contested relationship between decolonisation and identity politics.
- Activist approaches to decolonising the university.

## Emerging Themes & Special Events 2 - Room 3.204

### Special Event – Who are we trying to talk to? The Audiences for a Radical Public Sociology

*David Byrne, Mark Carrigan, Angharad Beckett*  
(Durham University, University of Manchester, University of Leeds)

Presentations will explore how audiences themselves have an active role in understanding and interpreting what sociologists have to say to them. There will be three short presentations of not more than 15 minutes which will allow for substantial discussion from the floor.

1 - Mark Carrigan - Author *The Public and their Platforms* (2021) Bristol: Policy Press - There has been a bias towards dissemination in public sociology from Burawoy's initial formulation, imagining it as a matter of improving the circulation of expert knowledge to potential publics who might use it for their own purposes. Social media platforms seem incredibly exciting from this perspective because of their evident capacity to facilitate new forms of dissemination to wider audiences without relying on traditional gatekeepers. However such an approach risks reproducing the underlying imperatives of platform capitalism in a way which obscures the more subtle and effective ways in which social media can be supposed for public sociology.

2 - Angharad Beckett – Professor of Political Sociology and Social Inclusion Leeds University - In this short presentation I will reflect upon my experiences of working with civil society organisations concerned with achieving social justice for oppressed groups. According to Burawoy (2004) public sociology is concerned with dialogue between sociology and wider publics. Myriad books, articles and websites have built upon his definition, stating that the objective of public sociology is to be of social benefit. It is about helping to create positive social change. This is an appealing concept. It's the 'idea(l)' of sociology that attracted me to the discipline. Nevertheless, over the years I have become more uncertain, perhaps sceptical, of the ways in which this dialogue is framed and the form that it takes in practice. I wonder whether our engagement with publics is often more monologic (we talk, we hope that they listen) than we care to acknowledge? What 'gets in the way' of meaningful dialogue? Does public sociology also need to have at its heart intellectual humility and a commitment to radical listening?

3 - David Byrne – author *Inequality in a Context of Climate Crisis after COVID* (2021) London Routledge - The massive expansion of third level education in the social sciences over the last fifty years in high, high middle and even low middle income countries has created publics with an active engagement with social scientific accounts and frames of understanding. Sociology has played a central role in this as the foundation discipline for most of the programme of applied social research. There is now a very large technical intelligentsia of sociologically aware social scientists employed across governance, the forms of welfare provision (especially in health), and even within private sector agencies, especially consultancies. These people are enmeshed in their work with the interwoven crises confronting human civilization in what we might call the late, or even terminal, capitalocene. This presentation will address how we work with them in radical and critical way in co-production and might extend that style to active participatory engagement with civil society.

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

### **Discourse of 'Silence': Narrative Analysis of Being 'Black Children' (Heihaizi) with the One-Child Policy in China**

*Jingxian Wang*  
(University of Nottingham)

This research is hearing and respecting voices of the 'black children' (heihazi) who lived outside the state permission and family togetherness, during and beyond the one-child policy and its modifications. Explaining who were these 'black children', why they were born and how they were decided as family outcast in associated with patriarchal power, what they experienced from day-to-day base, how they responded such happenings and how they conceptualized 'children', 'family', and 'self-worthy' throughout. The term 'black' relates to the politic of colour that roots in the Cultural Revolution of China, meaning illegal, disgraceful, under the table. The 'black children' were referred to someone who were born as the one-child policy-breaking outcomes or selected to be unregistered/concealed so the family could have another try. This research semi-structured interviewed 20 female and male (from rural and urban China) adult participants to recount their family practices of being the 'black children', illustrating why and how this generation could be co-produced by family agent and state sovereignty, how their traumas were silenced in arena of the family, state, and society. This research focuses on narrative analysis of their family decision-making and taking, journey of concealment (residential separation, naming disguise, documental denial, foster-care, commodification of childhood, physical concealment), family reunification, identity and emotion in further adulthoods. 'Differencing' and 'othering' between the 'homed'-siblings and 'black children' were significantly noted in the family discourse, which suggested the loss of human respect and freedom as population of vulnerability or dependency in the name of 'policy' and 'collective justice'.

### **'Ain't I a human being?' Women in Persistent Poverty Document their Lives**

*Dana Kaplan, Gal Levy, Avigail Biton, Riki Kohan-Benlulu*  
(The Open University of Israel)

How is life in social isolation seen from the viewpoint of people who experience persistent poverty? Given the systemic denial of self-representational agency from those living in poverty and the neoliberalisation of the welfare state, this paper turns to those who remained invisible to either the media or the state during the pandemic, and remain so even after. In line with current tendencies to prioritise the voice and lived knowledge of people in poverty, we provided our interlocutors with a specifically-designed diary tool to allow them to share their mundane experiences at their own discretion. Using these diaries of women and men in poverty this paper unpacks the ways our participants deal with and understand their everyday relationships with the absent state, mostly welfare and education. Based on a thematic analysis of the diaries, our findings reveal the Janus-faced abandoning/monitoring state that they routinely confront. We demonstrate how they are constantly chasing the state, struggling to receive the support they lawfully deserve. At the same time, being subjected to state monitoring and surveillance often results not only in mistrust but also in withdrawing almost altogether from the welfare services and social workers, and turning to alternative support networks. We conclude by offering two insights that accentuate, on the one hand, what we and our diarists already know, namely that they count for nothing. Still, on the other hand, the act of self-documentation itself reveals the representational agency of those brave diarists who refuse to forsake their worthiness as citizens.

### **Repressive Home Space and Well-being: A Mixed-method Study of Families Living in Informal Sub-divided Apartments in Hong Kong**

*Ruby Lai, Crystal Chan*  
(Lingnan University; The Chinese University of Hong Kong)

This mixed-method study examines how the home space of informal housing affects residents' mental well-being through the structuring of everyday family lives. While there has been growing scholarly attention given to housing informality as a consequence of spatial injustice and housing inequality, the contextualised impact of informal housing on family relationships and well-being is still under-documented. This study focuses on sub-divided apartments in Hong Kong to explore how the size of home space significantly influences the mental well-being of family members, especially caretakers, and the mechanisms that operate within. Quantitative data was drawn from an interviewer-administered survey that collected information from 413 female caretakers who lived in sub-divided apartments in Hong Kong, among which 87% lived in a household with more than three people (n=321). Qualitative data was collected through ethnographic observation and in-depth interviews

conducted with 35 families living in sub-divided apartments concentrated in a low-to-middle-income district in Hong Kong since January 2021. The findings show that a total floor area smaller than 135 ft sq. is associated with an 89% increased risk of having anxiety ( $p < 0.05$ ), and 2.17 times risk of having depression ( $p < 0.05$ ) in adult residents. Based on the residents' experiences, inadequate housing size causes frequent family conflicts, increases invisible domestic labour, and leads to a feeling of disempowerment, which aggregately undermines their well-being. This exploratory study provides substantive evidence to illustrate how housing and gender inequalities are intersected and reinforced in spatial, interactional, and everyday context.

## **Lifecourse - Room 3.205**

### **The Role of Sociology in Amplifying the Voices of Transgender Youth**

*Sophie Atherton*  
(The University of Manchester)

Alongside the many crises that young people are facing in the UK and globally, there is a very particular set of crises directly effecting the experiences, rights and well-being of transgender and non-binary youth. In the context of the UK, transgender and non-binary youth continue to face considerable challenges to their right to be recognised as the gender that they identify and access to support. This presentation will discuss some of these barriers whilst also considering how trans and non-binary young people have been actively negotiating these. In light of this context, a key question remains: what is the role of sociology in these debates? This presentation will consider how far existing sociological research amplifies the voices, experiences and perspectives of transgender and non-binary youth. It also critically engages with sociological work that has attended to these debates, considering what benefits they afford for young trans people as well as any limitations and omissions. As part of this, I reflect on my own PhD research concerning transgender students' experiences of secondary school in the UK.

### **Centring Excluded Youth Voice: Participatory Research and Critical Discourse Analysis in a Pupil Referral Unit**

*Kate Westwood*  
(Manchester Metropolitan University)

Young people who have been excluded from mainstream education reiterate that their perspectives – within the exclusion process, and in education broadly - are systematically unheard by adults. Research taking discursive approaches indicates the potential of schools to reproduce discriminatory discourse practices, and that such discourses can contribute to the silencing of excluded young people, and the wider under-16 population to various degrees.

Firstly, this paper draws on a Critical Discourse Studies (CDS) approach to analyse data – produced by excluded young people and the adults who work with them – which provides detail on the hegemonic social discourses working to silence young people's experiences. Secondly, the paper outlines the participatory research (PR) approach taken throughout the research process in a Pupil Referral Unit (PRU) to centre youth voice on school exclusion; from the initial ethnographic stages, to a thematic co-analysis of interviews with young people, and the production of critical art work (graffiti, lyrics, and podcast interviews). The approach also facilitated their voice in the analysis of what their art meant. As such, the PR approach embedded youth voice throughout the process. Finally, by drawing the approaches of CDS and PR together, I argue that the interdisciplinary approach potentially worked to counteract the silencing effects of exclusionary discourses and practices – by centring the voices of the young people who have experienced them, and positioning them as expert-critics of their effects.

### **Bringing Disability Studies and Youth Studies Together to Enhance Understandings of Youth Transitions**

*Janice McLaughlin*  
(Newcastle University)

Contemporary youth transitions research scrutinises the interplay between long term changes in labour markets and state approaches to welfare and the regulatory presence of societal norms about the 'right kind' of transitions and the 'right kind' of young adult citizens. This work takes an intersectional approach, with particular significance given to class, gender and race and ethnicity. However, disability is comparatively absent, while

being a major component in variation in youth transition possibilities. This presentation highlights the problems created by ignoring disability, alongside making the case that there are conceptual tools useful to youth studies within disability studies. Disability studies approaches to inequality provide support to youth studies arguments that material inequalities are still an important factor in young people's lives. A focus on disability also supports youth studies arguments that family is increasingly significant – and problematic - as a resource in youth transitions as forms of state support dwindle. Recent work in disability studies, referred to as critical disability studies, can also support youth studies explore the significance of normative embodied markers of transitions for young people making their way towards adulthood.

Together these bodies of work can show the flaws embedded in transitions policy and thinking that focuses on young people having the right kind of aspirations to make the right kind of transitions. Finally, connected to this, collaboration can encourage deeper questions about how we can think about the relational quality of transitional processes and move away from a linear understanding of time within those processes.

## Medicine, Health & Illness - Room 3.213

### **Black Box: The Reduction and Mystification of the Menstrual Cycle in School and Medical Education**

*Sally King*

*(Menstrual Matters/ Sociological Review Fellow 2022/23)*

A review of school biology, general medical, and gynaecological physiology textbooks reveals that the menstrual cycle is almost universally depicted as 'fluctuations in hormone levels'. This highly abstract and reductive biomedical model omits key information about the purpose and physiology of the three main processes involved in the cycle (ovulation, spontaneous decidualization, and menstruation). By doing so, alternative physiological factors in embodied cyclical experiences are obscured, resulting in a tendency to attribute causation to reproductive hormones, despite ample contradictory evidence. The omission also erroneously positions the female body as inherently mysterious and limits clinical research and practice regarding the diagnosis and treatment of menstrual health issues. What is more, the hormonal model unintentionally reproduces persistent gender myths regarding women's health, role, and status in society. It is, therefore, crucially important that more comprehensive menstrual physiology be taught across all educational contexts, in order to improve menstrual health and wellbeing, clinical research and practice, and to counter persistent gender myths.

### **The Associations between Area Deprivation and Physical Health in England: Area Social Capital as Mediators**

*Laura Tan*

*(Institute for Social and Economic Research (ISER) & School of Health and Social Care (HSC), University of Essex)*

Background: Previous studies have identified that socioeconomic status in small areal units (e.g., CAS wards) was linked to poor health. However, few studies have investigated how living in deprived local authority districts (LADs) was associated with poor physical health. This study examined the associations between the Index of Multiple Deprivation (IMD) in LADs and physical health and investigated the mediating effect of area social capital on the associations.

Methods: Data from Understanding Society, including Wave 3, Wave 6, and Wave 9, were integrated with the IMD from National Statistics to perform multilevel analyses.

Results: Living in deprived LADs were associated with poor physical health (SF-12 PCS), including physical functioning, general health, role limitation, bodily pain, and vitality. Also, area civic engagement and area trust and cooperative norms mediated the associations between living in deprived LADs and physical health, including physical functioning, general health, bodily pain, and role limitation. However, only area civic engagement mediated the associations between deprived LADs and bodily pain.

Conclusion: Consistent with the findings in the associations of deprived areas which were measured in small areal units and health outcomes, deprived LADs also were associated with physical health. Furthermore, this study indicates that poor civic engagement in LADs predicted low physical health. However, Snelgrove et al. (2009) show that civic engagement was not associated with self-rated health among people who clustered in postcode sectors in Great Britain. The findings contradict each other as civic engagement in postcode sectors

is less heterogenous than civic engagement in LADs.

### **The Contested Zone: Interviews with GPs About the Uncertainties of Antidepressants for Treatment-Resistant Depression**

*Amelia Talbot, Laura Heath, Sara Ryan, Kamal Mahtani, Charlotte Albury  
(Nuffield Department of Primary Care Health Sciences, University of Oxford)*

Antidepressants do not work for people with treatment-resistant depression (TRD). TRD is an uncertain diagnosis, with some arguing that people with TRD may respond to other interventions. Such uncertainty can cause GPs and patients anxiety and low confidence in the healthcare system. However, these arguments are based on personal opinion and not evidence. Therefore, we do not know if these uncertainties influence GP care. We addressed this evidence gap in an interview study with fourteen UK GPs. We used a clinical scenario about a patient who said antidepressants did not work. Interviews were analysed thematically with themes connected using Stone's (2013) Contested Zone theory. This theory suggests that GPs contest whether certain diagnoses are real or the best way to describe patients' symptoms. Analysis was led by Amelia Talbot, a person with bipolar. We found that GPs were uncertain about TRD. GPs were uncertain whether patients had another condition like bipolar, which would not necessarily respond to antidepressants or whether the patient may be medicalising misery. GPs were uncertain whether antidepressants were effective at all and whether antidepressants were the appropriate treatment for people experiencing certain social situations (e.g., domestic violence). GPs said antidepressants only work with psychological interventions (e.g., CBT), but GPs were uncertain whether these were available to all patients. These accounts we interpreted to show how TRD exists in GPs contested zone. We suggest that GPs discuss such diagnostic uncertainty with patients and help them decide whether a label of TRD is appropriate.

### **Information Sharing Environment with Self-Management of Personal Data by Decentralized PDS for Supporting the Elderly: Daily Practice in Minami-Alps City in Japan**

*Kenichi Shibata  
(RIKEN AIP)*

This study aims to develop an environment that assists the elderly to live with self-reliance with good health.

In Japan's super-aging society, a platform is necessary that helps the user to manage her own personal data and supports the self-reliance of elderly lives. Decentralized management of personal data has advantages over centralized management in terms of convenience, security, and added value. This study focused on these perspectives. We developed an information-sharing environment for supporting the elderly using Personal Life Repository (PLR), a very low-cost and highly scalable tool for decentralized data management. This environment aims to improve the health literacy (the ability to understand and use information about health) of the elderly to live with self-reliance and healthy. Minami-Alps City has been conducting a program with about 50 elderly people to promote their health. The participants record their personal health data by PastelID, a PLR-based smartphone application. They have been consulting with specialists also via PastelID. We evaluated the proposed system by questionnaire to the elderly who live in Minami-Alps City, and the result shows that PastelID enabled participants to manage and use their personal data. The analysis suggests a possibility of PastelID to further assist elderly people to live with self-reliance with good health.

## **Methodological Innovations - Room 3.210**

### **Reflexive Practice in Live and Public Sociology: Lessons from Researching Brexit**

*Michaela Benson, Karen O'Reilly  
(Lancaster University)*

This paper brings reflexivity into conversation with debates about positionality and live sociology to argue for reflexivity to be reimagined as an enduring practice that is collaborative, responsible, iterative, engaged, agile and creative. We elaborate our argument with reference to examples and contemplations drawn from our experiences researching what Brexit means for Britons living in the EU-27 for the BrExpats research project, which was informed from the outset by reflexive practice. We outline three (of a number of) potential strategies for engaging in reflexive practice: reflexive positioning, reflexive navigating and reflexive interpreting or sense-making. We acknowledge that these are not separate actions in practice but are conceptually distinguishable

aspects of an ongoing reflexive practice, informed by our understanding of the cognitive relationship between reflexivity and practice theory.

### **The Analytical Affordances of 'Getting it Wrong' in Research**

*Kahryn Hughes, Jason Hughes, Anna Tarrant, Grace Sykes*  
(University of Leeds)

Over the past forty years there has been a burgeoning literature formulating strategies of reflection and engagement to foresee and mitigate problematic elements in social sciences research. All too frequently, however, research proceeds in unexpected and challenging ways, and there has been a tendency to conflate the unexpected with research 'failure'.

Eschewing this position, our presentation considers instead the analytical affordances of 'getting it wrong' in research. Core to this approach is a concern with how researchers confront the complexity of evidence. Importantly, the tendency to simplify and erase complexity is, we suggest, often driven by a need to describe 'relationships' clearly in qualitative research, an area characterised by chaos and uncertainty. Such relationships include those between actions, and events, people, methods and evidence. Crucially, however, the relationship that is often most difficult to describe is that between 'data' and 'evidence', the productive process through which one is translated into the other for the purposes of theoretical elaboration and explanation. Here, we suggest that the very possibility of empirical discovery is dependent upon an openness to the prospect that our research and knowledge of the world might be faulty or at least partly wrong. Indeed, getting it wrong is of profound importance to qualitative research. Rather than research 'failure', unexpected or problematic events, situations or findings throughout study may, through particular modes of analytic treatment, be able to inform on the research and the social world in new ways.

### **Whose Voices Are We Elevating? The Methodological Challenges of Researching a Deeply Politicised Landscape**

*Joséphine Foucher*  
(University of Edinburgh)

This presentation explores the methodological and political challenges of conducting research among Cuban art activists over the past three years. Since the beginning of this PhD project in 2019, the Caribbean island has witnessed growing discontent, bringing to the front stage a small grassroots movement of art activists whose work has been a catalyst for major protests that took place on July 11, 2021. Drawing on my research among Cuban art-activists, this paper offers reflections on the sociological endeavour of navigating the politics of a deeply politicised landscape both in and on Cuba. Specifically, how they are involved in the struggle for carving out a diverse critique of the Cuban regime that sits outside of the powerful, conservative and 'anti-Fidel' discourse monopolized by Cuban-American opposition movements in Miami, Florida. I first review my rapport with participants and how questions of positionality inform how and why I tell their stories. Secondly, I discuss my research focus in relation to the ways that the "Cuban Revolution" continues to be idealised in some media and academic circles, which contributes to a silencing of certain voices that would merit serious empirical investigation. In this way, I reflect on how the fieldwork issue of positionality is intensified in contexts where the political landscape is profoundly contested and argue that sociological inquiry as a form of "respectful listening" (Lesback 2007) helps to navigate the fraught lines between personal politics and responsibility toward participants.

### **Using Creative Methodologies to Capture What it Means to be a 'Boy'**

*Jon Rainford, Alex Blower*  
(The Open University)

Despite a rich history of academic endeavour platforming the issue as one of importance in boys' negotiations of educational 'success', conversations around Masculinity and what it means to be a man are often not topics in which young working-class men are often afforded the opportunity to engage. This means that in an interview setting, traditional semi-structured interviews may not result in in-depth understanding. As part of a wider project about young men's educational aspirations, this paper reflects upon the mobilisation of three creative mediums as tools for participants to engage in a rich dialogue, centralising the value and importance of their experiences and negotiations of masculinity. Across three workshops, 18 young men were given the opportunity to explore their experiences of 'being a boy' using creative writing, photography and dance/movement. Each workshop

provided examples of artwork that was relevant to the topic, before providing the space and support for participants to explore what being a boy meant to them through creative expression. This paper reflects upon the affordances and limitations provided through the methodological approach. Within the paper, it is argued that the creative outputs facilitated greater nuance in the expression of issues that they may not have had the confidence to articulate through the mobilisation of more traditional qualitative methodologies. Furthermore, in providing a supportive environment where their experiences were valued and seen as valuable, there was evidence of an impact in the young mens' confidence and sense of self.

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

### **The Everyday Colourism Scale - A New Measure to Assess People's Experiences of Colourism**

*Nadia Craddock, Aisha Phoenix, Paul White, Caterina Gentili, Phillippa Diedrichs, Fiona Barlow  
(Centre for Appearance Research, UWE Bristol)*

This paper details the development and psychometric validation of the Everyday Colourism Scale (ECS), a measure designed to capture subtle and more overt forms of perceived skin shade prejudice and discrimination from those belonging to participants' same racialized group (ingroup) and from white people (outgroup). The predictive validity of the ECS is tested by examining relationships between experiences of colourism and internalised colourism, racism, and health-related outcomes. The ECS scale was adapted from the Everyday Discrimination Scale using existing research, expert reviews, and cognitive interviews. In Study 1, people of colour (N = 540; 57.8% women) completed an online survey. Exploratory and confirmatory factor analysis, reliability and validity analyses were conducted. In Study 2, a further 210 (61.2% women) people of colour completed an online survey to test the predictive validity of the ECS. Analyses supported a 2-factor model of everyday colourism, with good internal and test-retest reliability and construct validity. The factor structure was consistent across the ingroup and outgroup scores and by (binary) gender so is suitable for use among women and men. Colourism from the outgroup were associated with more frequent experiences of racism, higher internalised colourism, and anxiety. Colourism from the ingroup predicted lower self-esteem and perceived social support beyond experiences of racism. Findings suggest the ECS is a reliable and valid measure for assessing experiences of colourism among a multi-ethnic sample. Results also highlight the relevance of identifying the perpetrator group of perceived colourism, further demonstrating the utility of the scale.

### **The Creation of a 'Brown' Diasporic Identity through Instagram Pages and Online Fora Discussing South Asian Identities in France**

*Manuela Latchoumaya  
(University of Manchester)*

The paper explores the ways in which French citizens of Indian descent seek to create new identities through Instagram pages and online fora discussing South Asian identities in France. Drawing on data collected during my PhD fieldwork - an online ethnography involving participant observation and ethnographic interviews with French activists and forum facilitators, and 20 semi-structured biographical interviews -, I investigate the ways in which French activists, forum facilitators, and forum users seek to make groups of South Asian descent visible within the French racial landscape. I argue that my participants use the experiences of groups of South Asian descent in other 'diaspora spaces' (Brah, 2005) – particularly the UK and former indenture sites such as Mauritius – to construct a 'Brown' diasporic identity that brings together groups of Indian descent with a multiplicity of backgrounds. This is, I argue, to specifically situate their experiences within the French, colour-blind context. While focusing on the ways in which a 'Brown' diasporic identity is created through the Instagram pages and online fora to resist the French model of assimilation, I also highlight the existence of tensions, exclusions, and hierarchies around ideas of authenticity and 'purity' within these online spaces.

### **Making BIPOC Lives Matter: A Qualitative Analysis of Managerial Resistance to Racial Exclusions in US Homeless Systems**

*Garrett Grainger, Erin Gaede  
(Heriot-Watt University)*

The way racial disparities get re/produced or challenged by homeless systems is an underexplored subject in housing studies. This paper advances scholarship on that topic by examining how homeless system managers



in the USA are responding to demands for colour-conscious vulnerability screenings. The VI-SPDAT is a popular tool for measuring the vulnerability of homeless service recipients and making resource allocation decisions. Recent studies suggest the VI-SPDAT is racially biased and thwarts Black Indigenous People of Colour (BIPOC) from getting rehoused. This paper presents interview-based research conducted with 28 homeless systems that answers questions about how system managers perceive the VI-SPDAT and steps they are (not) taking to address racial disparities related to the tool. Our findings delineate various ways system managers indirectly support service recipients by resisting institutional practices that marginalise BIPOCs. This extends homeless scholarship by showing how race relations shape supportive interventions in the USA and the way system managers try to allay racial disparities.

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

### **How Race and Superdiversity Intersect: The Case of Undocumented African Migrants in Istanbul**

*Dogus Simsek*  
(Kingston University London)

This paper aims to answer how undocumented African migrants make a home in superdiverse Istanbul in the face of racism, migrant surveillance, and everyday policing. The global migration regime has changed and more people migrate within the Global South than from the Global South to Global North. Since the rapid increase in voluntary or forced migration, not only the cities in Western Europe have become increasingly superdiverse, but also migrant-receiving cities in the Global South have become superdiverse. Racism is the key to understanding structural and social inequalities affecting the lives of migrants, and it has been a real struggle for many migrants during their journey, settlement and adaptation processes, even in some cases, it is the reason for return migration. Focusing on the links between race and superdiversity, this paper explores the processes of racialization in the case of undocumented African migrants in Istanbul. Drawing on in-depth interviews with undocumented African migrants in Istanbul, I explore how they make a home in Istanbul, how they negotiate and interpret their experiences of racism and discrimination in Istanbul, and how they develop emancipatory practices despite the racism they experience. I agree that the experiences of undocumented African migrants in Istanbul are very much related to race that shapes social systems (Bonilla-Silva 2001) leading to racism, and can better be understood through long-standing patterns of power- the continuity of colonialism. Race, criminality and migrant background are not mutually exclusive categories as experienced by African undocumented migrants in superdiverse Istanbul.

### **Everyday Bordering in the UK: Giving Voice to Marginalised Communities during COVID19**

*Julie Walsh, Maria Ferazzoli*  
(University of Sheffield)

Migrant people are a central feature of the contemporary world and, from a sociological perspective, mobile people are, to varying degrees, marginalised. This paper will draw on the 'Everyday Bordering in the UK' ESRC funded project (ES/S015833/1) to show how the application of a participatory approach with social care practitioners gave voice to a diverse range of migrant families in the context of COVID19.

Theoretically, we will extend the concept of 'Everyday Bordering' by outlining how our collaborative research approach provided a reflective space for social care practitioners and members of migrant families to explore the challenges present in the relationship between the two. As such, participants were positioned as active voices, and enabled to explore everyday borders, and how these are enacted and resisted, in ways that have meaning to them. We will, however, show how the experience of working with collaborating organisations in two different cities - Hull and Sheffield - was both enabled and restricted by the context of COVID19, and examine the factors that influenced this. In Hull, for example, an existing relationship between the researcher and collaborating organisation supported the progression of the research project during the peak of the covid crises, while our work in Sheffield was reliant on developing these relationships remotely 'in the field'. We will contribute by showing how collaborative approaches can continue to give practitioners and marginalised communities a voice during a crisis, and what we can learn from this for future approaches to social research.

### **Co-Producing and Sharing Knowledge with Relevant Communities on the Impact of Hostile Immigration Policies: Navigating Practical and Ethical Questions**

*Rachel Benckroun*  
(UCL Social Research Institute)

Public engagement in sociology, or public sociology, involves dialogue between sociologists and their publics, in particular 'organic publics' (Burawoy 2005), or 'relevant communities' (NCCPE). It is at the heart of the burgeoning field of participatory research. Yet what do our relevant communities want to know, do or change? These are some of the questions addressed in my ESRC postdoctoral project, which aims to co-produce and share knowledge with families, practitioners, campaigners and policymakers about the impact of hostile immigration policies on mothers and families in the UK. The postdoc builds on my research demonstrating that hostile policies constrain mothering, interpersonal relationships and access to support. In sharing the findings, the questions of the degree to which public sociologists should be led by their communities' respective agendas, and how to navigate conflicting agendas, have to be addressed. In this talk, I address these questions, and share some of my reflections on grappling with them in participatory research.

### **Ethnic Minority Conservatism in the UK**

*Rima Saini, Michael Bankole, Neema Begum*  
(Middlesex University)

The rise of nativism, populism and authoritarianism in Europe and the US has been largely understood in relation to white majority concerns around rising immigration, growing ethnic and racial diversity, and rampant globalisation. In relation to nativist and populist forces, the political attitudes and preferences of racial and ethnic 'others' are rarely analysed. In this paper, we consider British ethnic minority political consciousness and party identity in the context of domestic and global nationalisms and authoritarianisms, asking what effects might these 'populist' movements and their success might have on the political behaviour of ethnic minority groups.

Accounting for the heterogeneity of political positions taken by racial and ethnic minorities, we argue that some ethnic minority groups can in fact be co-opted by (white) nationalist movements through discursive mechanisms such as the 'model minority' narrative. We see this unfold among British Indian Hindus who are positioned as 'good immigrants' in a classist and racialised hierarchy that 'rewards' social conservatism, adherence to the White, protestant work ethic, and in turn proximity to and reproduction of hegemonic whiteness. Endorsing the pervasive British anti-immigrant discourse becomes a way of socially integrating, shedding the negative connotations of immigrant-hood. Though these nativist movements are deeply connected with global histories of imperialism, the British nation-state is remade and writ large to the 'Commonwealth' which appears to embrace the contributions of Commonwealth citizens, while remaining white supremacist in character.

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

### **Heated Debates Out of Thick Air: Class Politics and the Right to Energy and Clean Air in an Arab-Jewish City**

*Dana Kaplan, Miri Lavi-Neeman, Victore Chernov*  
(The Open University of Israel)

In the context of climate change, differential access to energy fosters climate-resilience inequalities. Research into energy precarity shows that marginalized communities are often forced to use polluting energy, unlike the middle-class populations, who may choose otherwise. Although wood-smoke pollution has been linked to various public-health risks, it remains a popular form of domestic heating, worldwide. In Israel/Palestine, a region known for its limited natural sources and uneven energy geographies, a substantial share of both lower and middle-class households use wood-burning for domestic heating, albeit for different reasons. Recently, rising urban-density rates, alongside a growing climate-change awareness and clean air rights, have placed wood-burning practices at the center of rather heated debates. Part of an ongoing nation-wide study on heating practices, and based on an in-site and digital ethnography as well as air-pollution data, this paper focus is on recent energy-rights disputes among Jewish middle-class residents of a Northern Arab-Jewish city. Taking energy consumption as a contested social terrain whereby conflicting political-economic pressures, national-environmental imaginaries and class boundaries co-produce, we ask:

1) How do middle-class city-dwellers account for consuming wood-burning stoves instead of healthier forms of heating? 2) How do inter and intra-class tensions around consumer rights, clean air rights and the right to the city, play out in both the public and domestic spheres? We find that while these tensions align with pre-existing ethno-class hierarchies, they also run through the social and physical space in unpredictable ways, potentially reassembling ad-hoc affinities between Jews and Palestinians.

### **Covid-19 as a Vector of Ecologically Induced Genocide**

*Martin Crook*  
(University of West England)

This paper contends that in Brazil, Indigenous peoples are subject to what Tony Barta termed 'relations of genocide.' Using a synthesis of Neo-Lemkian sociology of genocide, green criminology, environmental sociology and a new approach known as the political economic ecology of pandemics, the paper will examine the genocidal structuring dynamics in Brazil, arguing that circuits of capital in Brazil and the broader global economy, particularly the mining, logging and extractive industries, have given rise to what Andreas Malm calls the dual phenomena of 'global warming' and a 'global sickening', the latter referring to the increase and epidemic reach of viruses, both rooted in the eco-criminogenic properties of the capitalist mode of production. Compounded by the disastrous set of policies of the Bolsonaro administration, the political economy of Brazil is revealed as ecocidal and thus genocidal. Ecological destruction can directly result in genocide if it subjects territorially bounded human collectives to conditions of life that threaten its physical or cultural existence. This may mean the direct ecocidal impacts of the extractive industries, the necessary accompanying 'land grabs' or 'domicide', or indeed the indirect impacts of zoonotic spill over emerging from the capitalist global economy. Ultimately, the theoretical approach in this paper uncovers the drivers of ecocide and genocidal social death, or what I have previously termed ecologically induced genocide, by identifying the structural roots and unequal impacts of the social and environmental harms, perpetrated by the Brazilian state and corporations.

### **Exploring Environmental Justice in Agriculture: A Case Study of Rural England**

*Amy Gibbons*  
(University of Nottingham)

This study adapts an environmental justice perspective, for both human and more-than-human worlds, with the findings showing that such an approach is required to better understand the behaviours, attitudes, and knowledge of the key stakeholders involved in English agriculture, namely, farmers, non-governmental organisations, environmental enforcement bodies, and government officials, to produce a more accurate understanding of animal agriculture and its pollution problem. Further to this, I show there is space here for a procedural justice approach to mitigate the environmental harms of the agriculture industry by examining its core principles of redistribution, recognition, and participation.

Animal agriculture is a primary driver of environmental degradation across the globe. Its harms are multidimensional in nature, taking the form of air, water, and land pollution, all of which have implications for biodiversity and human health. English agriculture faces significant regulatory changes over the next seven years with the new Agricultural Transition Plan. This aims to create a baseline of appropriate environmental standards that farmers and land managers are advised to meet, ensuring industry accountability in preserving or enhancing environmental wellbeing and human health. However, as interviews and pilot studies begin to show, there is a prominent level of uncertainty as to whether the new Agricultural Transition Plan is adequate considering the scale of environmental damage and biodiversity loss already in place.

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

### **FIFA: The Basis for the Emergence of E-Sports' Youth Culture and its Contribution to Public Sociology in Ghana**

*Rabiu Asante*  
(University of Ghana)

A glance at the existing literature might suggest the phenomenon of e-sports is non-existent in Africa. Globally, the emergence and expansion of e-sports is increasingly being recognized as a dominant sporting activity both in funding and support base. Deeply involved in the ecosystem of e-sports is the inseparable involvement of the youth. Despite its global popularity, the paucity of existing research into the African e-sports phenomenon is alarming. This has the potential of portraying the wrong picture of e-sports' popularity among African youths. Exploring Ghana's e-sports phenomenon this paper relies on 20 in-depth interviews with Ghanaian e-sports participants to establish the emerging e-sports youth culture among Ghanaian e-sports enthusiasts. Using the uses and gratification theory this paper argues that despite the lack of the global presence of African e-sports

representation there is a thriving e-sports youth culture particularly driven by the popularity of the culture of European football tournaments expressed through the popular FIFA digital games as deployed on consoles and smart devices. Integral to the success of e-sports in Ghana is the extensive network of integrated IT skills and the avenue for revenue generation for the youth.

Understanding these dynamics will better equip public sociologists to engage the youth.

### **The Lived Architecture of Airbnb: Making Visible the Ways Airbnb Orders Culture and Users**

*Adelaide McGowan*  
(University of Edinburgh)

It is no longer groundbreaking to argue that digital platforms like Google, Facebook, and Airbnb reconfigure the way we encounter place and engage with culture. However, the vast complexities of these platforms, including their constant evolution, myriad products, and dynamic data structures, form a complicated back-end infrastructure whose details are socially significant yet often obscured from consideration. Using Airbnb as a case, this study investigates who gets to make, populate, and craft the platform's epistemological processes, and how these processes generate knowledge about the "real world." Latour (2005) observed that cartographers do not impose a grid on the landscape, but rather trace the existing details of the landscape within a grid that helps order them into a framework that can be useful to others. In this spirit, I suggest a framework with which to map and understand Airbnb as a case for theorizing platform processes. It argues that a closer look at the components of a platform's infrastructure makes visible its social orderings (classification and categorization) and processes (association making and personalization) that are essential for sociologists to understand when considering their role in placemaking. I explore this through a grounded theory, mixed-method approach that puts iterative interview data (with Airbnb engineers, Hosts, and Guests) in conversation with a netnographic practice of booking and participating in Airbnb Experiences and taking stock of the cultural inventory of the platform. This work surfaces a dialectic of usership and platform governance that conceptualizes Airbnb as an assembler of place and makes visible the platform's co-constructed nature.

### **Platformed Servants: Domestic and Care Work and the Stratification of Opportunities in the Gig Economy**

*Marion Lieutaud, James Muldoon, Natalie Sedacca*  
(London School of Economics and Political Science)

Paid domestic and care work has been transformed by the rise of digital platforms acting as intermediaries between workers and clients. Despite the growing importance of gig-type reproductive labour, there has been little in-depth study of this phenomenon to date. The sociological interest in paid reproductive labour has focused on migrant workers and the domestic staff of the ultra-rich. Yet most paid domestic and care work is performed outside of these two niches and increasingly goes through platforms. In this study, we adopt a mixed methods approach, combining semi-structured interviews with workers and quantitative data built from workers' public profiles, acquired through the web-scraping of a selection of platforms. We use this original data to study the characteristics and experiences of workers who perform platform-mediated paid cleaning and childcare in the greater London area. Our research finds that the opportunities and vulnerabilities of domestic work platforms are unevenly distributed across social hierarchies, which stratify platform workers into different segments of the domestic work market. Most platform users are unable to secure many or regular gigs, advertise dismally low rates and accept worse-paying and less secure jobs, whilst a highly-reviewed minority 'succeeds'. However, such 'success' is capped and only relative. Workers' position in these hierarchies is associated with overlapping factors related to race, gender, class, education, experience, migration background and digital skills. This study maps the way forward in challenging how inequalities in domestic and care work are reorganised and entrenched online.

### **Sharenting: Gender Inequality and Risk Awareness of Online Data-Sharing**

*Silke Roth, Pamela Ugwu-dike, Anita Lavourgna, Natalie Djohari*  
(University of Southampton)

While the gender differences in online access in high-income countries are minimal, digital inequalities persist and gender differences in online use and practices can be observed. This paper concerns a form of voluntary data sharing on social media: sharenting. Sharenters are parents or guardians, but also include friends and family members, who share information about their children either out of pride or to seek advice in the case of

illnesses. While some men are engaged in sharenting, according to our ongoing research the majority of sharenters are women.

This reflects the gendered division of labour in which women are still primarily responsible for reproductive labour as well as the fact that motherhood plays an important role for women's gendered identities. Based on our preliminary research which is based on the analysis of social media posts on several social networking sites including Facebook, we identify three different attitudes towards sharenting: uninhibited sharers, moderate sharers, and non-sharers. In our paper, we explore the inherent tension within sharenting which combines care and pride on the one hand and putting children at risk through sharing personal data. We seek to understand how these practices are gendered and how they are related to digital inequalities.

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

### **Intersectional Invisibilities: Reflections on the Inclusion of Marginalized Disabled Populations in Qualitative Research**

*Angharad Butler-Rees, Stella Chatzitheochari*  
(University of Warwick)

Recent years have witnessed an increasing interest in intersectional disability studies. We have seen a move away from sociological narratives that adopt monolithic understandings of disability towards frameworks that place its intersections with other ascriptive inequalities at the forefront. However, intersectional research on disability remains scarce, with studies facing manifest difficulties in recruiting disabled young people with other marginalized identities (e.g., ethnic minorities, working class). This has meant that most research has centered on relatively advantaged disabled populations, offering little insight surrounding intersections with other axes of inequality. This is an important omission given the potential of qualitative accounts to shed light onto the mechanisms implicated in the production of disability-related inequalities among marginalised groups.

This presentation will offer insights surrounding recruitment of marginalized disabled populations in qualitative research. We will draw on our experiences from 2 ongoing research projects: The Educational Pathways and Work Outcomes of Disabled Young People (2020-2023), funded by the Leverhulme Trust, and the Intersectional Effects of Disability and Social Class on Becoming NEET British Academy small research project (2022-2023). Both projects sought to understand the intersection of disability status with socio-economic disadvantage in the lives of young people in England. In this presentation, we will discuss issues surrounding gaining access, gatekeepers, online recruitment, use of incentives, and accessibility, and how these were used to reach young people from socially disadvantaged backgrounds. We will also reflect on the strengths and weaknesses of research designs that can facilitate recruitment of populations typically invisible in existing sociological research.

### **Autistic Women's Engagement with Feminist Ideas**

*Sara McHaffie*  
(Northumbria University)

Many autistic women engage with feminist activism, and draw on feminist ideas in their advocacy. However, there is no body of work by, for and about autistic women from a feminist perspective. It is therefore difficult to use an 'autistic feminist' perspective as an analytical framework to explore issues affecting autistic women and girls.

There is little work to draw on that articulates what an autistic female standpoint might be. This standpoint might enable autistic women to contribute to intersectional feminist ideas which enrich feminist understandings of women's experience.

My research aims to address this lacuna within academic feminist discussions by exploring these ideas with other autistic academics and activists, and then facilitating group discussions with autistic women who wish to discuss our lives and experiences from an 'autistic feminist' perspective, as informed by the previous phase of research. My interest lies in whether feminist ideas are seen and used as 'really useful knowledge' (Johnson 1979) to enable autistic women activists to overcome tensions relating to framings of concepts such as vulnerability, depending on whether one approaches the issue from a feminist perspective or one more traditionally used to understand autistic women's lives, such as a medical perspective.

I aim to present my initial findings and to invite discussion on this and on the creative and dialogical methods used during the project, alongside a Participatory Action Research approach, informed by a public sociological tradition of working alongside a subaltern counterpublic (Fraser 1990).

### **COVID-19 Communications and the Experiences of Autistic People**

*Alison Wilde, Robyn Steward  
(Leeds Trinity University)*

This paper focused on the particular challenges that communications on Covid-19 presented for autistic people. It draws on a wider study which used inclusive methods to seek the understandings that people with learning disabilities and autistic people gained on how to live their lives during the pandemic. The study was conducted because many disabled people found themselves in a situation where services struggled to provide even basic support, and it became apparent people with learning disabilities and autistic people were exceptionally high-risk groups in multiple ways—socially, economically, ideologically, and communicatively. Focusing on interviews with a diverse range of autistic people (gender, ethnicity, sex, socio-economic, age, and intellectual abilities), we outline common themes which emerged qualitative (episodic) interviews with autistic people. We will highlight the importance of intersecting barriers to inclusion, and the importance of support and resources in dealing with the additional barriers brought about by the pandemic. Further, we demonstrate the ways in which autistic people who have access to resources have been in unique positions to find inclusionary solutions to the provision of essential information on future crises, which are of wider benefit to the autistic community and beyond.

Overall, we will show why the study found that it is necessary to engage with the communication needs of autistic people, and people with learning disabilities to ensure that their well-being is optimised and to meet imperatives core to any pandemic; the prioritisation of inclusive forms of communication which build trust and minimise rumours.

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

### **Normalizing Precarity through Education for the Neoliberal Society**

*Nathan Rousseau  
(Indiana University Purdue University Columbus (IUPUC))*

This paper examines the rise of neoliberal principles in higher education and shows why and how universities have been complicit in celebrating the individual while diminishing the social role of individuals. Neoliberalism's influence has been to model society on the market and to fashion the self as an entrepreneur. Entrepreneurial workers must increase self-organization and self-monitoring for the bureaucracies in which they work. Faculty engage in self-management within the terms specified for them by pressures both inside and outside of the university. Some of these pressures include cuts in budget and staff and the redefinition of daily discourse in managerial terms. Accountability does not focus on the development of higher order thinking skills but reflects an approach to education that prepares students and educators to fit into bureaucracies that they cannot control. To meet these conditions, education has been modified to emphasize utilitarian skills, flexibility, and adaptability. Neoliberalism associates autonomy with precarity. Faculty have capitulated in perceiving themselves as powerless and subsequently have been complicit in allowing their influence to erode. People change themselves in response to conditions that they feel they cannot change. The ability to appreciate one's autonomy is diminished by the lack of time or resources to enjoy it. Neoliberalism, as a hegemonic system, transforms education into another institution that limits the individual's cognitive horizons and increases dependence on authoritative systems of rationalized conduct. This paper examines how we got here and offers recommendations to escape from, as Max Weber described many years ago, an iron cage.

### **The Ideal Citizen in a High-tech State: Translating Global Educational Discourses to Local Context**

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

Late modernity raised neoliberal discourses in school education in different countries around the globe. This constructivist-qualitative study addresses translations of the global discourse of entrepreneurialism in Israeli state education. This discourse highlights personal autonomy while promoting individualistic and neoliberal

values. In Israel, the "start-up nation", following extensive globalization and individualization processes, the entrepreneurial discourse is broadly applied within the national education system. Nevertheless, Israeli public education also heavily echoes ethno-nationalistic and collectivist discourses. Therefore, the manifestation of the neoliberal entrepreneurial discourse in this specific context presents a paradox. Through a multi-focal qualitative study among policymakers, headteachers and teachers in Israeli public schools the study shows how this paradox is resolved in the context of Israeli education by presenting a hybrid entrepreneurial-nationalistic ideal subject. The Israeli educational discourse is a unique conjunction in which ethno-nationalistic values are recruited to strengthen the entrepreneurial ethos, while neoliberal values and narratives are used to strengthen an ethno-nationalistic identity. As neoliberal and ethno-national narratives are weaved together, the local discourse reclaims and reproduces social in/exclusion, marking social boundaries and perpetuating inequality. The research contributes to the understanding of processes of education policy enactment as a multidimensional process and to the literature illuminating the way discourse (re)shapes the social (e.g Michele Foucault), by showing how a global educational discourse is redesigned and translated within socio-political context.

### **Against Entrepreneurship: Histories, Education, and Inequality**

*Kirsty Morrin*  
(University of Liverpool)

In this paper I unpack a series of conceptual, historical, and spatial understandings of 'entrepreneurship', and its relationship to education. The paper traces the changing uses and meaning of entrepreneurship over time. It explores entrepreneurship as a conceptual term, a vocational practice, and an emplaced policy initiative in educational settings. Entrepreneurship is considered here through a range of interdisciplinary, trans-institutional, and cross-cultural understandings. Empirically, I explore the ways in which entrepreneurial discourse marbles a logic through educational institutions in physical, symbolic, and practical ways. I trace these entrepreneurial logics throughout the history of mass public education in England, and through to the current academised system. I argue there is a 'new' spirit of entrepreneurship in education, and building on Sennett's intervention to see entrepreneurs as a form of 'ideal everymen' [sic], Entrepreneurship I suggest, has become the 'ideal everynarrative' in educational discourse. Thinking beyond education, I consider the connected entrepreneurial public discourse, as one that conceals precariousness, reproduces inequalities, but also reveals contradictory understandings of the term. The paper concludes by calling for a move against the current discourse for entrepreneurial initiatives in education, and instead suggests the need for broad and critical public conversations about its repeated failures.

## **Theory - Room 4.206**

### **The Sociological Significance of the Consumption of the Super-Rich**

*Alan Warde*  
(University of Manchester)

In this paper I review a slowly expanding sociological literature on the super-rich to extract analytic lessons for the sociology of consumption and for general sociology. I ask what the position and experience of the super-rich reveal about processes of consumption, the social consequences of consumption and critiques of contemporary consumption. I place these in the context of critiques of inequality, the reproduction of material privilege and the cohesion of civil society - thus addressing key topics of the conference. The analysis raises some controversial methodological questions about detachment and objectivity and obligations of sympathy towards research subjects, and also substantive issues about the functions of consumption and the state of macro-sociology. I illustrate the arguments with reference to issues of sustainable consumption and social domination.

### **A Freudian Without Psychology: The Influence of Freud on Bauman's Sociology**

*Matt Dawson*  
(University of Glasgow)

When scholars discuss Bauman's key influences, they tend to reach for a somewhat predictable canon of writers: Marx, the Frankfurt School, Weber etc. This paper will instead propose that one of Bauman's main

influences was in fact Sigmund Freud. It was from Freud that Bauman took many of his key concepts including: the notion of a conflict between freedom and security which manifests itself in the swing between solid and liquid modernity; the notion of a pleasure principle which 'strikes a deal' with the reality principle; the distinction of us vs. them which Freud develops in *Civilization and its Discontents*; and an understanding of narcissism. Bauman also writes about Freud as a fellow Jew at lengths in *Modernity and Ambivalence* in ways which echo his own life. Therefore, this has been a rich influence where Freud's work has been central to Bauman's sociology. Yet, this paper will also explore potential problems with the fact Bauman uses Freudian concepts without some grounding in psychology. I will suggest that therefore they show Bauman's long-running tendency to use concepts as metaphors, with both the positives and negatives that come from this. This has further lessons to offer to social theory which seeks to import psychological concepts without a grounding in psychology.

### **Both Sides: Toward an Ecological Analysis of Right-Wing Academics**

*Eric Lybeck, Clémentine Gozlan*  
(University of Manchester)

Much debate over academic politics has focussed on the relative 'left' or 'liberal' biases supposedly present in universities today. This attention appears warranted due to the objectively higher proportion of progressive, radical and liberal academics and students, especially when this pattern is not homologous with that the general public (Gross 2013). Yet, despite their objectively smaller proportion in universities, right-wing academics have considerably higher public profiles in the media, publishing, policy and other social fields. Our paper outlines a novel social theory to study and understand this social phenomena - right wing academia - from a processual or 'linked ecologies' approach (Abbott 2005). Drawing on several cases of right-wing academics' public intellectual work in different national contexts, including France, America, Canada, the UK and more, we argue that an ecological approach attentive to the differing needs of academia, politics, media and so on can help explain right-wing academics' typical positionality vis-a-vis the academy, which they often frame as being intolerant to them. This leads to increased public intellectual engagement beyond academia and re-embedding in new networks of like-minded - that is, more right-wing - thinkers e.g. the 'Intellectual Dark Web'. We further suggest that a patterned change in the social psychology of these academics seems to take place wherein the loss of friendship ties and esteem in one ecology is replaced by the affirmation and welcome from the receiving ecology leading to further reinforcement of a self-concept that emphasises grievance, victimisation and misrecognition of normal criticism as hostility and abuse.

### **Theorising 'Elites' across Discursive-Material Terrain: A Poststructuralist Approach to England's 'Red Wall'**

*Adam Dinsmore*  
(University of York)

In the last year alone, anti-elite populists have consolidated power in places as far afield as Chile, Colombia, Hungary, Italy, Peru, the Philippines and Sweden. The ideological breadth of these movements demonstrates the many ways that 'elites' can be articulated by political actors, and the capacity of anti-elite discourses to serve both progressive and reactionary ends.

Since the 1980s, Poststructuralist Discourse Theory (PDT) has enriched formerly essentialist theorising about elites by foregrounding the role of discourse and contingency in the construction of the social. On this telling, political actors engage in a perennial 'War of Position' in which they compete to define key rhetorical categories such as 'the people' and 'elite' in terms favourable to their goals. Populists of the left, right and centre are each therefore able to profess opposition to 'elites' while advancing entirely distinct hegemonic programmes.

However, this discursive turn has frequently obscured the active roles played by place and materiality in populist subjectification, compounding the marginalisation of materially deprived voters for whom anti-elitism is a rational response to their social reality. This paper combines the insights of PDT with certain strands of New Materialism via a discursive-material analysis of interviews with residents of England's so-called 'Red Wall'; the band of formerly-industrial towns whose apparent opposition to elites was said to be crucial to the 2016 Brexit referendum.

Findings suggest 'the elite' is a much-contested floating signifier in British political life, understood differently according to the interplay of residents' discursively constructed identities and material life conditions.



# Work, Employment & Economic Life 1 - Room 2.218

## **Caring for Carers: Role of Sociology in Analysing the Work and Struggles of Health Care Workers during the Covid-19 Pandemic**

*Muneeb Ul Lateef Banday, Anukriti Dixit  
(Goa Institute of Management)*

Health care and care workers have been at the forefront of global policymaking to handle the covid-19 pandemic. These workers were involved in a myriad of tasks, including testing, vaccinations, contact tracing, surveying, and counselling, among others. However, this led to long working hours, lack of appropriate protective gear, meagre salaries and constantly living in fear of contracting the virus resulting in intense physical as well as mental burdens on these workers. The healthcare workers sought to resist these pressures through strikes and demonstrations. We posit that instead of seeing these protests merely as a response to the challenges produced by the Covid-19 pandemic, we analyse the work and struggles of these workers within the intersectional, gendered and colonial-extractive regimes of power. We conduct an analysis of the strikes and protests by health care workers in India during the Covid-19 pandemic. We use newspaper reports on Accredited Social Health Activists (ASHA) and National Health Mission Workers (NHM) and their strikes/protests as empirical materials for the study. We argue that these strikes/protests represent the action against the devaluation of care and health care within neoliberalism, the gendered and intersectional marginalisations co-constitutive of health care workers' lives and extractive rationalities governed by the logics of exploitation of the marginalized workers in the health care economy.

## **Marx, Polanyi and Foucault Triangle: Analysing the Politics of Life in Capitalism**

*Karel Musilek  
(Cardiff University)*

The paper offers a framework for dialogue and evaluation of societal developments shaping, maintaining and transforming lives in capitalist societies. This is done by putting three major thinkers – Marx, Polanyi, and Foucault – in dialogue with each other, arguing that they each describe the important principle of politics of life in capitalism, including Marx's writing on reproduction of production, Polanyi's exploration of institutional protection, and Foucault's emphasis on shaping life via mechanisms of discipline and biopolitics. Interconnecting these angles within a single framework can lead not only to the corroboration of different perspectives but also to a set of analytical, evaluative and critical questions. For example, to what extent are institutions of protection involved in reproducing the unequal and exploitative relations of production? To what extent are current patterns of reproduction supported by prevailing modes of subjectivation? To what extent are modern social apparatuses not only responsible for patterns of power and control, but also for protecting lives against the ills of market society? It is argued that the framework is useful not only for the "triangulation" of three perspectives, but also for the analysis and evaluation of contemporary arrangements and proposals such as universal basic income, well-being practices, or living wage.

## **Towards a New Sociology of Work? Tracing the Processes of Social Change through the Life Stories of Workers in Different Occupations in Times of Crisis**

*Paraskevi-Viviane Galata  
(Hellenic Open University)*

Work is at the center of socio-economic change having faced various crises and transformations with serious impacts on people's lives. As Amy Wharton (2022) presents in her book *Advanced Introduction in the Sociology of Work*, workplace changes since the 1970s from the Industrial Revolution to the service economy and the platform economy, have led to precarity, insecurity and unevenness of change, as well as multiple intersecting inequalities that affect work, gender and family. Based on labour process theory and the broader analysis of capitalist society, this paper aims to understand maintenance and renewal mechanisms of workers' occupational status and job dependencies in times of rapid social change. It seeks to gather qualitative data that include workers' voices and their own accounts of their work experience in different occupations and time periods, i.e. 1930s, 1970s, 1990s, and 2000s. To connect the past with the present, two sources of qualitative data will be used: (a) The UK Data Service - Qualibank, which provides for example in-depth interviews with dockyard

workers in the 1930s and 1970s, oral histories of working class individuals in the 1960s and 1970s and (b) The European Social Survey especially the Results about Economic Crisis, Quality of Work and Social Integration and Public Attitudes about work during recession, employment precariousness and impact on human values and well-being. Drawing on a wide range of qualitative data, the paper offers a critical analysis of the impact of change and how workers' voices are informing the debate on the future of work.

### **Human Labour from the Viewpoint of Nature: Ecological Reflections on the Future of Work**

*Tom Vickers*  
(Nottingham Trent University)

This paper develops a novel response to the challenge of how to organise human labour in the face of a profound ecological crisis, by taking as its starting point Hannah Arendt's claim that, 'From the viewpoint of nature, it is work [those activities that are free from the necessities of human life and transcend natural cycles] rather than labor that is destructive, since the work process takes matter out of nature's hands without giving it back to her in the swift course of the natural metabolism of the living body' (1958, p.100). Through theoretical argument, exemplar case studies, and speculative fiction, the paper explores what it might mean to reorientate society's labour to within the orbit of nature via the sustenance of humanity. In doing so I draw on Marxist ecology and international social work (particularly indigenous social work), two traditions that are centrally concerned with meeting human needs. The paper argues that under contemporary capitalism the labour of the majority is determined by the cycle of its own reproductive necessity, but in an alienated form, on terms set by the linear accumulation projects of a minority capitalist class, while aspirations to permanence and a promise of linear progress help secure compliance. The paper concludes by reimagining progress as a reintegration into natural cycles, enabling a shift, away from forms of work that sustain precarity through reliance on employers and the state, toward chosen and reflexive ecological interdependencies based on a recognition of the precariousness and therefore preciousness of life.

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

### **Life Course Effects of Low-SES Background: Social Origin Effects on Educational and Occupational Attainment in Australia, Germany and the UK**

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

Bernardi and Balarino (2016) argue, most of the recent studies on social inequality document a general trend of decline in inequality of educational opportunities with respect to social background. Educational returns show more variation across countries, so that they have increased in some countries, while they have declined or remained stable in others. But, Engzel & Mood (2021) argue, in some richer countries the economic ladder might be harder to climb. Mastekaasa & Birkelund (2022) assume the appropriate choice of indicators measuring the parental social position as a possible reason for contradicting findings; they favor parental education as appropriate indicator, at least in the case of Sweden. However, welfare-states might differ with respect to the appropriateness of indicators applied.

And, recent empirical findings indicate a rather severe inelasticity regarding the intergenerational transmission of disadvantaged social positions. These findings suggest, individuals at the bottom of the social distribution participated less at the educational expansion or the absolute and relative upward mobility typically observed for most of the Western societies, beyond the specification of identification, applied. This paper presents findings on the intergenerational transmission of socioeconomic positions with respect to social origin and educational and occupational attainment. We are interested in the direct and indirect effects of social origin on socioeconomic outcomes in Australia, Germany and the UK, especially at the bottom of the socioeconomic distribution. We apply alternative measurements of socioeconomic origin and destination, we employ longitudinal household panel-data, and we follow up individuals from age 16 to age 35.

### **Spiritual Capital Meets Cultural Capital: The Voices of Working-Class Clergy in a Middle-Class Church**

*Sharon Jagger, Alex Fry*

*(York St. John University and Bournemouth University)*

The intersection of class and Christianity is the subject of recent academic discussion (e.g. Guest, Page & Taylor, 2017), though remains under-researched. Guest, among others, highlights the association of the Church of England with elite groups (Guest 2007; Guest, Olsen & Wolffe 2012). Clergy have public, visible roles within this politically privileged context, yet those identifying as working-class may find themselves socially and culturally at odds with the Church environment. Recent research examines such class experience: Fox (2018) explores northern accents in public speech, Rooms and Wort (2021) examine the ways churches in the North of England leverage working-class capital, McKenzie (2016) discusses how working-class leaders within evangelical Christianity navigate mixed social and cultural capital, and Page (2017) studies how working-class clergy spouses are excluded from aspects of Church resources. Our research adds to this work by drawing out and amplifying the voices of working-class clergy, whose stories call attention to the change required in Church structure and culture if classism is to be resisted. This paper focuses on wellbeing and the 'resource pool' (Dodge, Daly, Huyton & Sanders, 2012) available to working-class clergy, whilst challenging the neoliberal notion of resilience and self-care (Rimke, 2020). We ask how the emotional labour of managing mismatched cultural and social capital in such a public arena impacts on the sense of belonging and thriving of working-class clergy. This project is funded by the Church of England Ministry Development Team.

### **Social Inequality and the Experiences of Personal Debt**

*Alyssa Gerhardt*  
*(Dalhousie University)*

Debt is becoming a ubiquitous feature of economy and society in the 21st century, meaning for a growing population it is a feature of everyday life. Reasons for taking on debt may vary greatly for individuals and households, and while living 'in' debt is an increasingly common experience, it is likely not felt nor experienced in the same way for everyone. Sociological inquiries around personal debt are still lacking, particularly in a Canadian context which currently is experiencing record-high inflation and a cost of living crisis. What we need to know about debt in this context reaches beyond the numbers, and the rise and fall of debt levels, because people take on debt, and therefore their life experiences are impacted and shaped by the debt they carry.

This research brings a sociological focus to the study of debt through findings from thirty-five qualitative interviews with debtors in the province of Nova Scotia, Canada. This research aims to address the following research questions: 1) How does the subjective experience of debt, including perceptions and beliefs about it differ across social classes? 2) What are the everyday experiences of personal debt? 3) How and why do people take on debt? What does debt facilitate or constrain in debtors' lives? and 4) How does personal debt either reinforce or exacerbate social inequality under late-stage capitalism?

**PLENARY**  
**13:30 - 15:00**  
**Lecture Theatre B**

**Ali Meghji**

**On the Cunning of Sociological Reasoning:  
An Appraisal of Epistemic Humility**

At a conference I attended prior to the pandemic in early 2020, one of the participants claimed the greatest thing a sociologist could do is to 'name something'. Through this act of naming, it was argued, the sociologist can benefit the wider public by gifting them a concept with which to work and think. While I appreciated the conveyed sentiment, I think this vision of sociology does a disservice to the discipline; it overlooks the intellectual work born in struggles which has come to shape key sociological works, as we see in the various Pan-African Congresses, for example, and it also overlooks how scholars – from Du Bois to Angela Davis – have sought to develop their sociological analyses via engagement with social movements.

Thus, in contrast to the vision of a 'gifting sociology', where sociology is seen to have a monopoly on 'the sociological', this plenary looks to already existing alternative practices and visions of the discipline. In these alternative practices and visions, we see the calls for sociology and sociologists to listen and learn from wider movements and publics, and to embrace the principle of epistemic humility.

Sociology and sociological thought have been used to maintain relations of racism and coloniality, but the discipline does not have to be destined to repeat this. Beginning temporally with W.E.B Du Bois, and ending with examples such as the Zapatista Invasion and Shut Elbit Down, this plenary will think through how sociology has always been a key tool in the repertoire of anti-colonial and anti-racist social movements. While scholars of public sociology have highlighted one dimension of this relationship – namely, the flow of sociological knowledge to wider publics – it is far more interesting and appropriate to think of the other flow, the flow of knowledge formed through struggles, and how it can continue to inform sociology as a discipline.

**Ali Meghji** is an Associate Professor in Social Inequalities, having completed a research fellowship at Sidney Sussex College, a visiting fellowship at Harvard's Weatherhead Centre. He is the director for undergraduate education, the convenor of the MPhil in marginality and exclusion, the course organiser for SOC12 Empire, colonialism, imperialism, and the chair of 'Decolonising sociology'. He is the editor-in-chief of *Sociology Compass*, sits on the editorial board of the *British Journal of Sociology*, and *Cultural Sociology*, and is the co-founder and co-convenor of the Post/decolonial transformations subgroup of the British Sociological Association.

Currently, Ali's predominant research interests lie in bridging the epistemological, methodological, and empirical divergences between critical race theory and decolonial thought. Through this research, Ali intends to balance the study of national racialized social systems with the global process of coloniality. He is the author of books such as *Decolonizing Sociology*, and *The Racialized Social System*, and his forthcoming book *Race, Decoloniality, World Crises* is due for publication with Temple University Press in the summer of 2023.

# PAPER SESSION 9

## 15:15 - 16:45

### BSA Special Activity - Room 2.217

#### **Special Event – Applied Sociology, Public Sociology, Engaged Sociology: Enhancing Sociological Careers beyond Academia**

*Nick Fox, Sunny Gunessee*  
(BSA Applied Sociology Group)

Some figures. About 4000 sociologists graduate each year from UK universities. That means there are almost 200,000 working age graduate sociologists in the nation. Of these, about 5000 are employed in universities (with about 2500 as BSA members). So there is a huge pool of sociological talent beyond academia, just waiting to be tapped.

At a conference with a theme of 'Sociological voices in public discourse', this event explores how we may enhance the opportunities for careers that apply the sociological knowledge and skills that we all know are so crucial to support and improve workplaces, organisations and communities.

For the past few years, the ASG has been promoting the supply side of applied and public sociology, supporting the development of applied sociologists through our model curriculum, training for current students and recent graduates, and via web resources such as the applied sociology blog. From September 2022, we have also been publishing podcasts on sociological careers originated by Sunny Gunessee, a sociology teacher and ASG member.

This event will address the opportunities available for school-leavers and graduates to use sociological knowledge and skills; the need for appropriate careers advice for sociology school-leavers and graduates, and what has been learnt about these issues during Sunny Gunessee's research.

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

#### **The Role of Communities in Feeding All in Need**

*Sharon Noonan-Gunning*  
(University of London)

This paper examines the role of community in feeding all in need during and after the COVID-19 pandemic. It draws on autoethnographic and ethnographic research conducted in South London. This involves the researcher as a long-standing community food activist but mostly ethnography carried out between 2020 and 2022 with ten South London tenants and community leaders who organised food provisioning to ensure everyone who needed help during the pandemic received it.

During the pandemic many public services crashed leaving families without support from the local state. Community leaders stepped in to hold communities together often at personal cost to physical and mental health. They operated beneath the radar of the local state - including the third sector - whose food provisioning involved the delivery of food parcels which were often nutritionally inappropriate by age and culture. By stepping in, these communities leaders saved lives.

This paper examines the meaning of community for these working-class leaders and why they provide free labour. It highlights an intergenerational commitment to collective care and responsibility within working class communities through which established communities are strengthened. At the same time through provisioning of food to those in need, alliances were made across classes and social groups. The research questions whether these new relations are transient or sustainable.

The paper highlights disconnect between these community leaders and the local state drawing on Tronto's

concept of 'privileged irresponsibility' and relevance in ongoing social and economic crisis.

### **Strictly Come Dancing: Impact of British Reality TV on Inclusive Leisure Participation in Ballroom Dancing**

*Yen Nee Wong*  
(University of Kent)

What people see on television, film and in news media can have a significant impact on how they understand the world, interact and empathise with others in their everyday lives. In sports and leisure entertainment, media representations can influence how people treat LGBT+ individuals, and the extent to which LGBT+ people have equal access to participation in leisure opportunities. This paper questions the extent to which Strictly Come Dancing's (SCD) recent shift towards integrating same-sex dance couples has contributed towards increased visibility and acceptance of non-traditional dance practices adopted by the UK's LGBT+ subculture of ballroom dancing. Triangulating findings from a thematic discourse analysis of media reports on SCD's same-sex dance partnerships against a four-year ethnographic study of the UK's equality/same-sex dance scene, the author argues that an observable, albeit small and gradual, shift in the media towards stories, events and perspectives which are more representative of gay and lesbian lives and male/male dance partnerships has occurred across the past four seasons of SCD. However, the diverse lived experiences of LGBT+ equality dancers have not been fully reflected in SCD's media representation of same-sex dancers and dancing. The author concludes with three recommendations to achieve more diverse media representations on SCD which disrupts the traditional lens of ballroom dancing, such that the lived narratives of individuals across the gender/sexuality spectrum are represented and greater inclusivity in ballroom dance participation may be made possible.

### **The Knowledge Basis of Mothers' Food Care: The Reframing of Cultural Elements in Different Social Classes**

*Jinghui Huang*  
(The Chinese University of Hong Kong)

Mothers from different social classes are assumed to perform differently in food caring for their children (Kaplan, 2000; Parsons et al., 2021). Previous draws on the concept of social distinctions in the differentiation of these differences with diverse forms of cultural capital (Parsons et al., 2021; Wills et al., 2011). In mainland China, the responsibility of mothers in food care has been written in the state policy, to modelling and construct surveillance on mothers' love and cognitive labour, with the middle-class preference ideology.

This study questions how Chinese mothers perceive the new policy discipline on their food care practices, and how the culture operates in their food care actions. Bourdieu's theories of capital are employed to examine Chinese mothers' food care. Analysing the everyday life experience of Chinese mothers from southeast China, the operation of culture is beyond the social distinction logic in mothers' food care. The classic cultural capital is not the primary factor to shape their health knowledge basis and food care practices. Middle-class mothers reproduce the ideology of intensive mothering with state capitalist consumer propaganda. Whilst working-class mothers downplay this ideology, with localised health concepts and Chinese traditional food culture, constructing their knowledge bank. The potential renovative role of culture has been highlighted, underlying 'cultural productivity' (Alexander, 2003). In this case, the ones whose voices are neglected by the policy, refuse the propaganda of symbolic power by defending certain cultural beliefs. Here a call for a more culture-sensitive and culturally inclusive policy agenda is proposed.

### **Space, Taste and Affect: How Social Atmospheres Shape the Way We Eat**

*Emily Falconer*  
(University of Westminster)

This paper presents a discursive summary of my recent edited collection Falconer (2021) *Space, taste and affect: Atmospheres that shape the way we eat*. Building on the sociology and geographies of food and consumption, this book asks how the experience of tasting food and drink is significantly shaped by complex combinations of material, sensual and socially symbolic atmospheres and encounters. The science of taste, although deeply influential and with potential to shape design and production of gastronomy and culinary consumption, remains divorced from how these very visceral and sensual experiences are also deeply embedded in social, spatial, temporal and cultural dynamics. The research collected in this book moves beyond the psychological and neuroscientific conceptualizations of taste and sensual practices of consumption, to allow

for deep-rooted social dimensions of social class, value and distinction (Bourdieu 1984) to be intrinsically linked to the experience of taste in complex ways. A closer reading of affective moments, material culture, embodied knowledge and theories of classed (and 'raced', gendered) pleasure and disgust can significantly broaden our understanding of our everyday lived senses. Incorporating the emergent interest in the 'affective turn' within the social sciences, this book reveals how the sociology of atmospheres are integral to the deeply classed, social and cultural aspect of 'taste' as a form of distinction.

### **Getting School-Based Food Provision Right: A Focused Ethnography with Primary School Children in Tower Hamlets and Bradford**

*Natalia Concha, Meredith K.D. Hawking, Carol Dezateux, Maria Bryant  
(Queen Mary University of London and University of York)*

Food insecurity has increased with the cost-of-living crisis, with millions of children and families severely impacted. Free school meals offered to all Reception – Year 2 pupils in England are a key public programme with potential to reduce food insecurity, improve health and reduce disproportionately negative health impacts faced by children experiencing poverty. Tower Hamlets and Bradford are ethnically diverse and disadvantaged boroughs with differing school meals policies: Tower Hamlets offers free school meals to Year 3-6 children but Bradford does not. Not all families take up this offer and more research is needed to understand why. Drawing on a community health psychology framing informed by a contextual, 'systems' view of health, we explore the relational, symbolic, and material resources impacting decision-making and practices around school food provision in primary school children across both sites. Specifically, we identify how food consumed in schools (free school meals, packed lunches, fruit and vegetable schemes, breakfast and afterschool clubs) is differently provisioned, perceived, discursively constructed and practiced through the perspective of multiple actors (school staff, children and significant carers). The research is facilitated by ActEarly, a wider collaborative programme with academics, council staff and communities aiming to address child health challenges using upstream levers. Through a focused ethnography including interviews and creative visual methods (drawings, projective techniques, playful activities), we will collect observational data from 10 schools per borough (total n=20). Our findings will provide local insights to strengthen local and national policy responses addressing provision, quality and uptake of free school meals.

## **Environment & Society - Room 3.212**

### **Young People and Climate Change Communication**

*Alison Anderson  
(University of Plymouth)*

While there is a high level of general awareness of climate change issues among young people, they are an under-researched group and we know little about their views on the role of education and media in communicating the climate emergency. It is widely acknowledged that innovative, participatory and creative approaches are necessary to engage young people and this research needs to reach a broader audience (Ojala & Lakew, 2017). Visual approaches to communicating climate change are particularly beneficial (Anderson; 2009; Anderson & Howarth, 2019). However, as Wang et al. (2018: 13) note: "...there remain critically understudied questions around the impacts that various types of communications efforts, including the use of images, have on different audiences".

In order to address the gap this study, undertaken in conjunction with the British Science Association, explores young people's perceptions concerning the framing of climate change. The findings are based upon a representative survey of 1,000 young people aged 16-18, drawn from across the UK, and two follow up workshops being undertaken in Autumn 2022.

Anderson, A. (2009) Media, politics and climate change: Towards a new research agenda, *Sociology Compass*, 3

Anderson, A. & Howarth, C. (2019) Increasing local salience of climate change, *Environmental Communication*, 13 (6): 713-722

Ojala, M., & Lakew, Y. (2017) Young people and climate change communication. In *Oxford Research Encyclopaedia*. Oxford: Oxford University Press

Wang, S., Corner, A., Chapman, D., & Markowitz, E. (2018) Public engagement with climate imagery in a changing digital landscape. *Wiley Interdisciplinary Reviews: Climate Change*, 9, e509

### **Attending to Children's Inter-/Intra-Actions as They Do Trees**

*Samyia Ambreen, Khawla Badwan, Kate Pahl*  
(Manchester Metropolitan University)

In our talk, we will explore new ways of listening and attending to children's inter and intra-actions during educational research. The talk is about our on-going work with children in a primary school in which we aim to explore how urban treescapes offer opportunities for learning, belonging, and hope to them. We worked with 90 children aged 7-8 to explore their epistemologies of the environment, and in particular, trees. The aim was to create a 'pocket of participation' (Franks 2011) whereby children's words and worlds were brought to the centre and are attended to. This was done with the view that listening to children in environmental education is important (Rousell and Cutter-Mackenzie 2020). However, we were puzzled with the question of, 'how do we listen to children's voices?'. We introduce the notion of 'presencing methodology' (Ingold 2022) to disrupt representational views of children's voice and to move our focus to attending differently to multiple and multimodal configurations of voice that require careful presencing. Through a presencing methodology of children's words and drawings, we explore ways of attending to the 'beyond the child' (Macrae 2020) and see and hear children's 'voice', not as individual, representational, or agential but as networked, non-representational and emergent. We focus on the affordances and challenges of this mode of attending while walking the talk of children's doings of trees.

### **Political Friendship and Degrowth**

*Areti Giannopoulou*  
(Keele University)

The objective of my paper is to show how a contemporary account of political friendship could provide the ethical grounding and contribute to the realization of an economy in the service of human flourishing. I start from the fact of the lack of friendship in the public sphere as this is reflected in the huge economic inequalities in contemporary capitalist societies, and I argue for the need for conceiving an alternative economy that would enable citizens to see and treat one another as friends and develop a harmonious relation with nature. The Aristotelian political friendship incorporating genuine concern for the others' well-being could allow us to identify the pathology of the capitalist market economy and envision a socially and ecologically sustainable future. Hence, I update the Aristotelian principle of political friendship by developing a primordial conception of the good life and I explore economic proposals, such as market socialism, Otto Neurath's associational socialism, and the solidarity economy, which are compatible with the content of my account of political friendship. Then I turn to the degrowth environmental movement which by proposing the downscaling of economic production and the abandonment of empty materialism, in effect, favours the instinctual substratum of political friendship namely human sociality, and I maintain that the call for genuine political – economic praxis that political friendship encapsulates could enable the degrowth movement to retain its radical character and establish an economy that affirms life.

## **Emerging Themes & Special Events - Room 4.211**

### **New Seeds in the Old Fields: Sociological Comparisons of Elite Power in the Two Villages of North India**

*Vikas Sharma*  
(Jawaharlal Nehru University, New Delhi, India)

In sociological studies of Rural India, elite authority is grounded in land, local social identity (caste), and political dominance. With India's post-independence and democratic upsurge, an academic consensus is reached over the framework's ruptures. While we learn about marginalised voices asserting themselves with increasing institutional representation and waves of social movements against those who dominate them with economic, social, and cultural capital, new threats to elite authority are compelling them to be more flexible and democratic. Comparing two villages, the research identifies two different themes on rural power dynamics. First, the 'dominant' caste, which control through land, violence, money, and a religious and ritualistic social structure, is losing political power. Socially marginalised and economically disadvantaged village voices are converging with new power centres. Micro groupings of people in the name of 'welfare' committees in sports, health, development of village and services in urban areas are the new dimension of local power. New Elites organize around aspirations and vision of welfare, not on traditional variables of power. Secondly, in this new dynamics, we can read elite as exercising "liquid power" which presents a theoretical challenge to frames of absolute



authority. New rural elite power constitutes service to people's aspirations beyond the logic of clientelism and patronage which defines old power structure. New Elites in village show Bourdieu's different forms of capital which old elites disproportionately enjoy can fall if the disadvantaged can weave a united effort based on objective outcomes for the collective welfare of the maximum rather than the few.

### **The Hidden Pandemic: Voices of the QAnon Casualties**

*Jessica Simpson, Rian Mulcahy*  
(University of Greenwich and London School of Economics)

QAnon began as an 'umbrella conspiracy' wherein those with a host of conspiratorial dispositions could converge. However, in the last few years, QAnon has undertaken a metamorphosis of sorts, mutating into a virulent infusion of religion, politics and patriotism. As a result, the often-dismissed umbrella conspiracy theory has become a legitimate threat to civil and political stability.

Scholarship has primarily focused on the already amplified voices of those communicating such theories and on the consequences for conspiracists and wider society. This presentation addresses a gap in existing research by elevating the unheard voices of those 'left behind'. Through an empathic, feminist lens, and drawing on data from a digital ethnography of Subreddit forum 'QAnonCasualties', we thematically analyse the experiences and perceptions of the real-world social networks of QAnon followers and the impact such theories have on the lives of 'outgroup' members.

Strategies aimed at halting the spread of QAnon thus far have been limited to thwarting disinformation dissemination, however, emerging research suggests that this approach simply funnels followers into more extreme online communities. Our analysis, therefore, exposes the vital yet overlooked - insights that this forgotten population can offer sociologists as to the social, cultural, political and economic 'push' factors of recruitment/conversion and importantly, potential 'pull' factors that could divert and revert conspiracist casualties. By taking a relational approach to understanding the effects of QAnon on its followers and their real-world social networks, we hope to offer a way to counter the devastating effects of this hidden pandemic.

### **Vegan Sociology: Academic Activism From and For the Margins**

*Lynda Korimboccus*  
(University of East Anglia)

A brown-skinned, mixed-race, disabled, agnostic, vegan, culturally Scottish daughter of a first-generation colonial immigrant, some might say, is as 'woke' as they come. Such marginalised voices should be (but are not always) welcomed, as they describe life worlds unrecognisable to many privileged individuals. Sociology exists to awaken us all to the multiplicities of reality, through academic activism, and this paper is a plea to members to do just that.

The hidden barrier of speciesism, its norms and values, is a significant challenge to necessary social change. Despite recent case law, vegan children often lack equitable treatment to peers within systems such as education and healthcare, and environments where animal use is normal can be distressing. It is time to recognise that promoting fully inclusive, unbiased, ethical praxis across the life course requires levelling the playing field for everyone, removing divisive speciesist barriers along with glass, class, and other ceilings.

It is our responsibility as Sociologists (and in many cases, educators), to engage with the numerous intersections of inequalities. So many continue to experience prejudice and discrimination despite efforts to bring diversity and inclusion to the fore. Unseen limitations remain on opportunities for marginalised groups, such obstacles often overlooked by those easily excelling in a stratified society. Vegan sociology is a social justice movement, challenging ingrained anthropocentrism preventing necessary positive social change to a more compassionate, considerate society.

### **Whose Statues? Whose Stories?**

*Sadia Habib*  
(University of Manchester)

I would like this abstract to be submitted to the ACTIVISM IN SOCIOLOGY FORUM grouping within the Emerging Themes and Special Events (formerly Frontiers) stream.

The pulling down of Edward Colston's statue in 2020 by Black Lives Matter (BLM) activists in Bristol was an act of solidarity with the BLM movement, and a remarkable turning point in cultural activism and protest in the UK. Politicians, media commentators and cultural activists throughout the UK and beyond have ardently shared perspectives on statues of empire and colonialism, yet young people's voices remain(ed) generally unheard or marginalised despite being at the forefront of cultural activism and BLM protests throughout the UK.

Sharing findings from research on the changing shape of cultural activism, I will reflect upon the multivocality, diversity and criticality that emerge when young people engage in sociological work to interrogate the ways statues memorialise histories of slavery and colonialism. The young people highlighted that even though there had been much media coverage after Colston was taken down, there were no spaces for young people to reflect upon the contested nature of statues of empire and colonialism. They welcomed safe spaces to explore the discourses around statues in nuanced ways with other young people, with researchers, and with spoken word artists. The sessions were spaces for critical reflection and mutual learning, as the young people shared their stories and learned from one another, and benefitted from hearing from the poets and the academic researchers, whilst we all learned from the young people.

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

### **Coupledness as a Collective Effort: Israeli-Jewish Millennials' Pursuit of Coupledness Online**

*Nitzan Levenberg*  
(University of Edinburgh)

Conceptualisations of the transformation of intimacy point out a cultural shift in the twenty-first century, which includes the transition towards greater freedom in the choice of a romantic partner and increased autonomy over one's emotions (Bauman, 2003; Beck and Beck Gernsheim; 1995; Giddens, 1992; Illouz; 2019). Within this framework, the pursuit of coupledness online is often understood as an individual and private endeavour, and the rising use of dating apps is theorised as part of the commodification of romantic love and intimacy in late modernity.

However, to what extent has the search for coupledness truly been individualised? This paper employs cultural and affective lenses to examine how Israeli-Jewish millennials' search for coupledness online is not only mediated but is actively shaped by diverse, offline social relationships such as with friends and family members. The paper argues that the use of dating apps should be understood as a relational process framed by tenacious cultural expectations and generational epistemic positions, which work together to produce a collective push to partner up.

Drawing on findings from an ongoing doctoral research project, it is based on 25 in-depth, semi-structured interviews with heterosexual men and women on their experiences searching for a long-term monogamous relationship. Fundamentally, this presentation highlights how different social networks act as emotionalisation networks, playing a significant role in shaping the individual pursuit of coupledness online.

### **Mediating Touch, Voice and Care in Lockdown: Instability and Complexity in Women's Experiences of Pregnancy and Maternity in England**

*Ranjana Das*  
(University of Surrey)

This paper analyses the turbulence, frustration and uncertainties experienced by 16 pregnant women and new mothers, in their suddenly digitalised, and distanced interfaces with (interrupted) maternity care during the first lockdown in England. Drawing insights from interviews conducted with women with new-borns and infants, or in advanced pregnancy, in the wake of the first national lockdown, this paper pays attention to the role of the digital in mediating touch, voice, and care in the early stages of the pandemic. Using illustrative instances from mothers' stories about touch, voice and care – for instance, the impossibilities of positioning a breastfeeding infant on webcam to seek help with the baby's latch, or the subtle but significant differences between a health visitor's voice on a phone-call as oppose to seeing each other's faces on video, or the gendered pressures of maintaining virtual baby-books in the absence of physical ones, this paper contributes research on maternal emotions and sensory experiences amidst a sudden digital 'pivot' at a stage in the pandemic when implications of such a swivel for pregnancy and maternity care and caring providers had not been fully thought out.

Drawing upon decades of feminist sociological scholarship on maternal sacrifice, as well as communications

scholarship on (digitally) mediated interpersonal ties, this paper uses qualitative empirical research on women's emotional and sensory experiences of perinatal care, to argue that the digital pivot was far from inconsequential or neutral, in its complex, and often problematic mediation of touch, voice and care in the perinatal period.

### **The Impact of Covid-19 Social Restrictions on Working Parents: Considering the of Complexities of Reconfiguring Relationships**

*Fiona McQueen, Sharani Osborn  
(Edinburgh Napier University)*

Social restrictions imposed during the Covid-19 pandemic, including orders to 'stay at home' for several months, led to a sudden and extensive disruption to social connectedness over a prolonged period across the globe. This paper examines parents' reconfiguration of relationships within and beyond the household in response to this disruption, drawing on research conducted with a diverse sample of nineteen parents of primary school aged children from across Scotland. Participants took part in four points of data collection, two questionnaires and two in-depth interviews, between March and August 2021. Parents reflected on a loss of connection in comparison to pre-Covid relationships with work colleagues, friends and wider family as well as changes in how they related to the people they cohabited with. Surprisingly for most parents, there was also a sense that the lack of separation of their home and work identities led to some loss of connection to themselves. Many parents living in dual parent households described becoming more of a team in balancing work and family commitments. Lone parents in contrast had to reconfigure their team in response to restrictions that prevented them from most social contact outside of their household. It has been widely acknowledged that the normative policy framework implemented by the UK and Scottish governments failed to take into account the specific challenges faced by lone parents, and indeed the relational cost of restrictions for everyone.

## **Lifecourse - Room 3.205**

### **Activism in a Life-course Perspective: A Critical Evaluation of 'Biographical Availability' and 'Biographical Consequences'**

*Silke Roth, Clare Saunders  
(University of Southampton)*

Activists are undoubtedly the most important resource that social movements need to mobilize, whereas activism may have long lasting consequences for participants in social movements. We employ a life-course perspective to contextualise the recruitment into social movements and the outcomes of participation for activists. Our paper critically evaluates the influential concepts 'Biographical availability' (McAdam 1986) and 'biographical consequences' (McAdam 1989) and ask how useful these concepts are to understand involvement different forms of activism in different time periods and contexts? The analysis of longitudinal data from the British Household Panel Survey (1991-2008) allows us to identify patterns of participation over-time, as well as their consequences, among once or currently active members of trade unions, environmental groups, women's / feminist organisation, tenants/residents associations and voluntary services groups. Drawing on, but extending Corrigan-Brown's (2012) work on 'patterns of protest', we examine whether they a) stay members of one type of activist group (persisters), b) move from one type of activist group directly to another (boundary crossing persisters); c) dip in and out of participation of one activist group (they are in abeyance); d) dip in and out of participation of a variety of types of activist groups (boundary crossing abeyancers); e) engage only for a short while and then disengage (disengagers). How are these participation patterns related to predictors of biographical availability such as being married or in full-time work? And to what extent do they associate with biographical outcomes such as delayed or no marriage and not having children?

### **Men's Journeys of Hair Loss: Developing Modes of Coping, Adaption and Resistance**

*Paul Hodkinson  
(University of Surrey)*

The experience of going bald can be a turbulent and, sometimes, distressing life transition for men as they negotiate different stages of the life course, with implications for wellbeing, identity and everyday life ((Muscarella and Cunningham 1996); DeMuro-Mercon et al 2000; Ricciardelli 2011). Meanwhile, a multi-million global hair-loss industry attracts many to invest in treatments which themselves can have wellbeing implications

(Wurtman 2016). Yet detailed, contextualised knowledge of how different men respond, adapt to and cope with the process of such a significant change to their appearance is surprisingly scarce.

Against such a context, this paper presents findings from a British Academy funded qualitative project that explores the journeys of hair-loss of men under fifty who have experienced pattern baldness. Centred on qualitative interviews informed by photo elicitation, the research takes a temporal approach attentive to the development of understandings, identities and approaches to the experience of hair-loss over time. The paper focuses particularly on the evolution of different approaches to resisting, coping with or adapting to the process of going bald, identifying a spectrum of approaches apparent in our conversations with men, and exploring how these intersect with individual journeys and transitions. Dovetailing with broader questions about masculinities, adulthood and ageing, the paper identifies lessons on how balding men can be better supported through the process, as well as highlighting priorities for future research.

### **Couple Migration Strategies, Gender Power Relationships and Health in Later Life in China**

*Jingwen Zhang*  
(University of Manchester)

With increasing number of families being involved and influenced by migration, family migration strategies become more complex and diverse. Despite the importance of family in the decision and consequences of migration, the current literature has not fully addressed the interplay between family migration arrangements over the life course and the welfare of different family members. This study uses unique couple-level migration history data to answer three research questions: (1) what are the common couple life course migration strategies in China; (2) whether different strategies impact husbands and wives' health in later life differently; and (3) what is the role of gender power relationships in observed associations. Our study innovatively employed a dyadic analytical approach. We first used multichannel sequence analysis to identify seven typical couple migration strategies across the life course among Chinese middle-age and older adults. Then, the seemingly unrelated regression equations are employed to account for the interdependence between couples. The results show that wives of the "husband-led family reunification" group have better mental, cognitive and functional health, than those whose husbands engage in short-term migration and leave them left-behind. Couples migrating jointly have smaller within-couple gender gaps in cognitive abilities, while couples in the "husband-led family reunification" group have smaller gender gaps in depressive symptoms compared with other groups. Further analysis shows wives holding independent savings partly explains observed gender differences in these associations. Our findings imply that a "family-oriented" migration policy is vital to improving the wellbeing of both migrants and their family members left-behind.

### **Hearing Children's Voices? Young People Talk about Age and Ageing in Twenty-First Century Northampton**

*Laura Tisdall*  
(Newcastle University)

From November 2019 to February 2020, I conducted individual and group interviews with around 50 eleven- to eighteen-year-olds attending Northampton Academy. This mixed-sex Midlands school caters for predominantly economically disadvantaged students from a wide range of ethnic and religious backgrounds. In these interviews, I asked young people to reflect on how they understand their current life stage, and how this relates to both their remembered pasts and imagined futures. This study was part of a larger research project considering how children and young people's ideas about age and ageing have changed in Britain from c.1945 to the present day. The arrival of Covid-19 in March 2020 cut short my plans to conduct similar sociological and ethnographic work at other schools but allowed me time to reflect on the inherent power imbalances of doing research with students in schools, institutions that are hierarchically organised by chronological age (Alexander, 2020).

Since the 1950s, many British researchers have asked young people to imagine their future selves (for example: the National Child Development Study, 1969 sweep). As a historian of contemporary Britain, I will contextualise my Northampton study by considering how teenagers in earlier cohorts talked and wrote about age and ageing. I will also consider how the idea of 'listening to children's voices' has developed since 1945, arguing that this sociological historical perspective helps us understand why policymakers and researchers so often claim to want to hear 'the child's voice' but then lament that, once again, this voice remains unheard.

# Medicine, Health & Illness - Room 3.213

## **The Surface of Symptoms: Reading Racism and Family Trauma through Illness Narratives**

*Jesse Proudfoot*  
(Durham University)

A key tenet of critical medical sociology is that individual symptoms are connected to the social and political contexts that shape or, in some cases, produce them. The precise ways that oppressive social forces give rise to individual symptoms, however, are often given less attention by theories concerned with demystifying the socio-political causes of illness. This paper contributes to debates over the interpretation of socially-produced symptoms through a close reading of one person, Leon, an African American man struggling with an addiction to crack cocaine. Across a series of interviews, Leon presented a complex narrative of his addiction as being the product of both structural racism and of dysfunctional dynamics within his family. In this paper, I place Arthur Kleinman's (1989) 'illness narrative' framework in dialogue with critical re-evaluations of Freud's concept of the dreamwork, problematizing the ways we that conceptualise surface and depth, symptom and cause, in socially-produced illnesses. I propose that the task of understanding Leon's addiction depends less on the revelation of any particular hidden content than in elucidating the precise ways that his symptom ties different latent elements together. Reading his addiction for form rather than simply content, in other words, offers a productive way of approaching the questions of demystification and interpretation, one that holds in tension the registers of social causation with the singularities of individual symptoms.

## **Transnational Problem Construction: Racialized Medical Diagnoses, Policing, and the Case of Excited Delirium**

*Pyar Seth*  
(Johns Hopkins University)

Despite academic scholarship and the American Medical Association opposing the diagnosis known as Acute Behavior Disturbance (ABD) or "excited delirium," it has continued to be cited as a legitimate cause of death. First coined by Charles Wetli in 1985, the diagnosis has become somewhat foundational in the defense of police, especially when there is a concern of a racialized fatal outcome in their custody. Rather than suggest any form of wrongdoing on behalf of police, excited delirium is often used to say the following: George Floyd is responsible for his own death; it is attributable to his drug use and his own 'faulty biology.' Natasha McKenna, Elijah McClain, Daniel Prude, and more have all unfortunately seen their death reduced to heavily contested medical terminology. But most notably, the application of excited delirium cannot be limited to US context. For example, in the United Kingdom, excited delirium was cited in the inquest of Kevin Clarke and the families of both Olaseni Lewis and Sean Riggs also confirmed a strong attempt by police, the media, and the like to include the term in their reporting. And so, here, I broadly contend with the question, How and when do medical diagnoses enter policing? Through an examination of autopsies, death certificate information, and ontologies of medical examination, I show how a kind of 'medical archive' can be an important tool for understanding current processes of globalization as well as the geopolitical gravity of policing and medicalization.

## **Struggles for Gendered Leisure Spaces: Exploring the Perspectives of Young Nigerians who Use Alcohol**

*Emeka Dumbili*  
(Nnamdi Azikiwe University)

Alcohol consumption and using public spaces like bars have been gendered in Nigeria. In the traditional era, only adult men occupied leisure spaces where they consumed alcohol. Women and young people neither occupied such spaces nor drank alcohol in most Southern Nigerian communities. In contemporary Nigeria, young men and women consume alcohol and many engage in heavy drinking rituals in public spaces. This paper engages with space and leisure scripts to analyse how young men and women navigate gendered leisure spaces in contemporary Nigeria. Focus group discussions and interviews were conducted with 72 young men and women in a Southern Nigerian city, and data were analysed to generate themes. Most young men in the study reinscribed the norms that proscribed women from occupying 'masculinist' leisure/drinking spaces in the traditional era. These men argue that women who occupy public drinking spaces such as bars or nightclubs are 'irresponsible' and often mistaken as sex workers. Furthermore, they stressed that while drunkenness among men may be overlooked, women who become drunk attract public outcry and stigma that extends to their families. Drawing on gender equality and other subjective narratives, most young women opposed and resisted these proscriptions, arguing that public drinking should be gender-blind. In contrast, others opposed public

drinking due to fear of stigma and other alcohol-related risks like sexual violence.

The findings demonstrate how the local culture promotes constraints that suppress women's agency and how women resist such norms by occupying the so-called men's spaces for drinking purposes.

### **Clinician Resistance to Broaching the Topic of Weight in Primary Care: Digging Deeper into Weight Management and Weight Stigma Using Strong Structuration Theory**

*Laura Heath*  
(University of Oxford)

Clinical trials have shown that providing advice and support for people with excess weight can lead to clinically important weight loss. Despite this evidence, provision of such advice and support in real-world clinical settings remains low. We used Strong Structuration Theory (SST) to understand why people are often not offered weight management advice in primary care in England. Data from policy and practice was analysed using SST to consider how the interplay between structures of weight stigma and professional responsibilities influenced GPs to raise (or not) the issue of excess weight with patients. We found that GPs often accounted for their actions by referring to the biomedical paradigm of obesity as a health problem, consistent with policy documents and clinical guidelines. However, they were also aware of weight stigma, describing obesity in terms of cultural and social experiences of their patients. GPs identified addressing obesity as a priority in their work, but described wanting to care for their patients by avoiding unnecessary suffering, which they were concerned could be caused by talking about weight. We observed tensions between knowledge of clinical guidance and knowledge of the lived experience of patients. We interpreted that 'caring as a barrier to care' produced the outcome of an absence of (or superficial) weight management advice in consultations. There is a risk that this outcome reinforces the external structure of weight stigma as a delicate topic to be avoided, while at the same time denying patients the offer of support to manage their weight.

## **Methodological Innovations 1 - Room 3.210**

### **Measuring Public Attitudes Towards Immigration: A Critical Discourse Analysis**

*Josephine Biglin*  
(University of Salford)

'Immigration' is consistently ranked by the public as one of the key issues facing the UK and public attitudes towards immigration are often widely reported in the media and used to inform political decision-making. However, it is important to consider whether public attitudes are being accurately measured. Foucault's post-structuralist theory of discourse was used to carry out a critical discourse analysis on a sample of question items that aim to measure attitudes towards immigration, taken from some of the leading social surveys. Critical race, and post-colonial theory were also drawn on in the analysis to explore the active processes of racialisation within the questions. Social survey questions that aim to capture attitudes towards immigration have not been analysed this way prior to this study, and drawing on Foucault's post-structuralist framework of power/knowledge to think about social survey questions as a discourse allowed for two things. Firstly, to highlight that measuring public attitudes is part of a particular, dominant, way of thinking about and talking about migration in the West. Secondly, it allowed the language and statements used within the questions to be analysed. The findings suggest that even in many high-quality surveys a 'white' identity is often framed as the norm and negative narratives of identity, difference and Other are reinforced. The potential implications of capturing attitudes in this way, in terms of objectively and accurately measuring public attitudes, but also the broader ethical issues and potential for epistemic violence created by capture attitudes in this way, must be considered.

### **Measuring Sexism**

*Kaitlin Senk, Susan Banducci*  
(University of Exeter)

Recent backlash against women in the public sphere as well as stalled progress on policies aimed to improve gender equality highlight the importance in understanding mass attitudes on sexism and levels of misogyny among citizens. For instance, hostile sexism is related to support for President Trump (Ratliff et al. 2019) as well as to the acceptance of gender income inequality (Connor and Fisk 2019).

Understanding levels of sexism among citizens may allow us to explain the dynamics of anti-gender attitudes. However, the scale typically used to measure ambivalent sexism (Glick and Fisk 1996) is not without its critics (see for example Archer and Clifford 2021) and has rarely been tested in cross-national surveys. We draw on a number of sources: existing cross-national survey data and embedded experiments to investigate the properties of the ambivalent and modern sexism items in a cross-national setting. Using these data, we evaluate which item response scales produce reliable and valid measures of hostile, benevolent, and modern sexism attitudes across countries. Our results indicate that these items are reliable across cross-national settings but there are some differences between hostile and benevolent sexist items.

### **Towards A Multimethod Research Approach: Studying Violence in Social Media in Bangladesh**

*Iffat Jahan, Pragyna Mahpara*  
(BRAC Institute of Governance and Development)

Social media research has not been well explored in the context of Bangladesh. As social media platforms are becoming more accessible, and sharing of opinions became increasingly popular, they are also contributing to rising rates of online violence. This paper provides an overview of the research methods for studying online violence in Facebook and in Bangladesh, and the limitations faced in collecting and analysing copious amounts of data in this context. Social media qualitative research lacks standard guidelines and methodology, and thus an explorative, mixed-method approach was taken and modified as the study proceeded. For quantitative overviews, a software named CrowdTangle was used to gather different statistics around trends in interactions. However, this was not sufficient and was thus qualitatively explored by the research team using keywords around specific topics and types of content, and by conducting manual searches to analyze the comments and reactions in each post. It also involved navigating through the changing features and technologies to save the data for later use. Focusing on the innovative aspects of methods in this study, the paper will highlight the importance of a multi-method approach and contextualization of tools in doing qualitative social media research. The paper concludes with recommendations on factors that need to be considered while developing methods and tools for the qualitative approach to social media research.

## **Methodological Innovations 2 - Room 3.209**

### **Therapy Culture and the Qualitative Research Interview**

*James Hodgson*  
(The University of Manchester)

Many scholars now hold that therapeutic ideals, norms, and practices have importantly shaped key aspects of contemporary social life, a phenomenon often referred to as the rise and spread of 'therapy culture' (Rose, 1998; Furedi, 2013; Illouz, 2008; Wright, 2008). Although therapy culture has been explored in social and relational contexts (see Anderson et al., 2009; Eramian and Mallory, 2021; Nehring and Kerrigan, 2019), so far sociologists have been relatively hesitant to paint their own research practices clearly into this emerging picture. Recent methodological developments in research on sensitive subjects (Reed and Towers, 2021; Leahy, 2022), as well as oral historians' accounts of conversation with therapists (Yow, 2018; Kvale, 1999) have placed renewed emphasis on the complex emotional dimensions of the qualitative research interview. Taking my lead from this work, for this paper I draw on data from a project on same-sex divorce (42 interviews) to explore the ways in which a research interview may feel close to a therapeutic encounter. Attending to the ethical challenges raised by this question, I explore similarities and differences between the two forms of interaction. I seek to advance understandings of research interviewing by situating it within a cultural context where intimacy, confessional aspects, attentiveness to emotion and memory, and practices like 'active listening' and 'holding space,' might be understood and engaged with in a range of ways by research participants.

### **Can We Really "Give Voice"? Analysing Qualitative Interview Data from Immigrant Nigerian Women in the UK**

*Joy Ogbemudia*  
(Leeds Beckett University)

One of the key items on the feminists agenda is to carry out research not on women, but with, and for women. To this end, very commonly used is the phrase "Giving voice" to the voiceless, especially in respect to

marginalised and vulnerable women. In this paper, I interrogate the representation of voice in qualitative research and its application to research involving immigrant women. I question the act of giving voice, problematize the representation of voice(s) and address the power imbalance between the researcher and the researched. I conclude that the process of (re) presenting voices should be appreciated as complex and must never be oversimplified. The relationship between experience, voice and narrative should also be continually unpacked in qualitative research.

This paper is based on my PhD research, which has recently been written into a monograph, "The Migration of Professional Women from Nigeria to the UK: Narratives of Work, Family Life and Adaptation" (Ogbemudia 2022). I interviewed 32 highly skilled women who were professionals in Nigeria before migrating to the UK. Data was collected through semi-structured interviews and was thematically analysed. Although participants' voices are represented to the best of my ability, I do not claim to have achieved a full representation.

### **'It's good to hear (y)our voice': Using a Voice-Centred Approach to Engage with the Emotion, Complexity and Ambiguity of Interview Transcripts**

*Juliet Hall*  
(University of Plymouth)

My doctoral research uses Auto/Biography to explore how mothers describe their experience raising autistic children. Auto/Biography aims to increase understanding of the human experience via interwoven biographies of individuals; explicitly connecting the researcher (the self) to the knowledge produced (Brennan & Letherby, 2017; Letherby et al., 2013). Acknowledging the researcher as a 'resource for helping to make sense of the lives of others' (Letherby, 2003, p. 96) sharing 'what might otherwise remain invisible' (Mauthner & Doucet, 1998, p. 141).

I interviewed 30 mothers which provided a wealth of rich, deeply personal stories. It felt important to me that these stories were analysed in a way that would do justice to their words. I originally adopted Reflexive Thematic Analysis to analyse the data collected (Braun et al., 2018) resulting in an immense list of categories and themes; the sheer volume of which left me feeling confused, overwhelmed and dissatisfied with this process. I felt concerned that this approach in isolation failed to give authenticity to respondents' voices and left me needing to find more creative ways to engage productively with the data. The Voice-Centred Relational Method, developed by (Mauthner & Doucet, 1998; 2003) helped me to overcome this challenge. Listening for the 'I' through I-poems helped me to engage with the essence of respondents' voices; revealing the complexity and ambiguity of their stories, making their stories more accessible. I-poems made the data more accessible, helping to share the voices of the marginalised to a wider audience.

### **Mouth Wide Shut: Treatment-ive Interview as Salvation without Redemption**

*Cheng Zhong*  
(The Chinese University of Hong Kong)

The policy sociologists of education have long been infatuated with redeeming and promoting education by publicizing sociological voices. Less is recognized that the sociologists' voices, presented as policies, documents, and public speeches, produce new homogeneous fantasies that delude, manipulate, and dominate people (Clarke, 2015; Webb & Gulson, 2012). In this sense, no matter how we publicize voices and act as if our mouths are wide open, they are de facto firmly shut. This paper appeals to the policy sociologists of education to give up the redeemer role (Ball, 2020) and turn to facilitate people working out salvation by themselves. This paper stems from my ongoing doctoral study, which focuses on the Chinese middle-class parents' school choices and desire for education. The findings suggest that many parents face anxieties and contradictions in school choice. Drawing the terms of desire, fantasy, and treatment from Lacanian psychoanalytic work, I develop a treatment-ive interview method for helping the parents traverse their fantasies of education and work out salvation by articulating the truth of their unconscious desires for education. However, just as redemption is impossible, thorough salvation is unfeasible (Lacan, 1958). The reason is, fantasies constitute the base stone of real life and is inevitable (Zizek, 1997; Clarke, 2019). Thus, when parents face anxieties, chaos, and uncertainties in the school choice game, they usually cannot help seeking alternatives and caving into expert suggestions. Nonetheless, we could keep our mouths less shut and engage in assisting parents in recognizing and unravelling their conflicting fantasies.



# Race, Ethnicity & Migration - Lecture Theatre A

## **The Citizenship Industry: Commodified Mobility and Global Inequalities**

*Sarah Kunz*  
(University of Essex)

In this presentation, I discuss my ongoing research on the 'Citizenship Industry', the for-profit sector associated with Citizenship-by-Investment (CBI) programmes, aka 'Golden Passport schemes'. Discretionary wealth-based paths to residence have long existed. Yet, their formalisation into official programmes that turn citizenship into a product and its acquisition into a service are much more recent; and, I argue, CBI in its current form would not exist without corporate actors.

Firms effectively created, skilfully expanded and arguably control the global citizenship market. Yet, the for-profit sector associated with CBI, its emergence, shape, role, and relations with states, remain little understood and under-theorised. Existing scholarship on CBI is largely state-centric, legalistic and normative; or focused on the people who purchase citizenship. Less attention has been paid to the role that for-profit actors have played in its rise (although see Abrahamian 2015; Kalm 2022).

In this talk, I draw on over 100 in-depth interviews, observations of online industry events, and analysis of industry outputs and news coverage to sketch a social history of the Citizenship Industry: created by embodied racialised, gendered and classed actors in specific moments and contexts; actors that creatively exploited structural conditions to innovate new products and services with the aim of generating personal profits and influence, often against multi-facteted resistance, and with social consequences not necessarily foreseen by them. Understanding this social history is important, I argue, to understand the Citizenship Industry as much as the forms of migration and belonging it produces and contemporary global capitalism more generally.

## **Troubling Methodological Whiteness in Privileged Migration Studies: A Case for the Study of Racially Minoritised Privileged Migrants**

*Sayaka Mikoshiba*  
(Lancaster University)

Through a review of the literature, this paper makes visible the methodological whiteness of existing research on privilege in migration. It achieves this through a focus on three manifestations of methodological whiteness: a sole focus on white privilege; a racialised bifurcation between the privileged as white and the unprivileged as racially minoritised; and ignoring race altogether. Such methodological whiteness invisibilises those migrant subjects who are both racially minoritised and engage in privileged forms of migration. This paper makes a dual contribution by calling for a focus on the intersectional in the study of privilege in migration, and by situating racially minoritised privileged migrant experiences as a hitherto missed opportunity to interrogate the relative and intersectionally mediated nature of privilege in migration. In this way, the paper demonstrates that privilege is not uniformly experienced or embodied, but is situational, contextual and contingent.

Highlighting a small body of literature that does attend to the experiences of racially minoritised privileged migrants, this paper argues that expanding such study will facilitate what Lennon and Alsop (2020) call "a nuanced understanding of power and privilege which recognises that an individual may occupy positions of both oppression and privilege." (p.132) Finally, this paper draws on the works of Ong (1999) and Puwar (2003) in proposing a new theoretical framework for developing the field of research on privilege and migration.

## **Divergent Work Conditions and the Transnational Class Formation of Filipino Migrant Nurses**

*Arnie Trinidad, Daniel Faas*  
(Trinity College Dublin)

While migrant nurses unquestionably share class conditions as a group of highly skilled reproductive labourers, various factors create class inequities within their ranks. Using Filipino migrant nurses working in Ireland as a case study, we examine the similarities and divergences in their work conditions from their country of origin, an intermediate destination and Ireland to understand the nuances in how these have impacted their transnational class formation. Work conditions are used as the principal determinant of class.

Collecting data from 61 semi-structured interviews with Filipino nurses in Ireland to understand nuances in their

class conditions. We use Philip Kelly's class analysis framework on migrant labour to tease out the class positions the nurses occupy across different locations; the processes or practices in the distribution, reproduction, and appropriation of surplus labour; and their involvement or non-involvement in political organising.

We nuance our discussions by looking at how differences in wages, national policies, health demands and national economic situations, and institutional affiliations of nurses (public vs private) converge to create inequalities in their class conditions. Moreover, the self-valuation of their conditions and experiences are shaped by past employment experiences and future work trajectories, which either support or compromise their class formation. We argue that the lopsided work conditions, improvements in employment circumstances achieved through migration and the possibility of further remigration put a damper on any efforts at political organising among nurses to improve the global work conditions of nurses.

### **Splitting the Nation: Postcolonial Melancholia and the English North-South Divide**

*Saskia Papadakis*  
(University of Manchester)

Following the 2016 Brexit referendum, the English North-South divide has once again become a prominent feature of British media and political discourse. In this long-standing spatial dualism, London and the South East is figured as the seat of power – of finance, wealth, and government – whilst the North is homogenised as 'the Land of the Working Class', associated with industry and manufacturing, and, particularly since the 1980s, with deindustrialisation and decline. More recently, the North has been reimagined as home to a static white working class that has supposedly been 'left behind' by London's multicultural, liberal and mobile 'metropolitan elite'. Drawing on life story interviews that I recorded with people from the North of England who were living in London, I argue that such dichotomised representations of North and South elide the diversity of Northern identities, experiences and mobilities, as well as the role that British imperialism has played both in processes of (de)industrialisation and in London's status as a 'world city'. In particular, I build on Paul Gilroy's theorisation of postcolonial melancholia, positing that this binarised North-South imaginary constitutes a psycho-spatial split, an attempt to contain the incommensurable emotions produced by the loss of empire through the location of 'good' feelings in one part of the country, 'bad' feelings in the other. Reading my participant's life stories through Avtar Brah's conceptualisation of England as a 'diaspora space', I call for more creative, messy and democratic imaginaries of the English North-South divide.

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

### **"A much bigger and troubling picture": How Examining Wayne Couzens Can Shine a Spotlight on the Harms of the Criminal Justice System**

*Nic Aaron*  
(University of Bristol)

Wayne Couzens used his position as a serving Metropolitan Police Officer to kidnap, rape, and murder Sarah Everard in March 2021. His actions provoked a broad crisis of confidence in the police, spreading doubt amongst those who had previously trusted the police and legal system to act as protectors of the public from the threat of sexually violent figures. This paper critically examines the media coverage of Couzens, illustrating how he was ejected by the Metropolitan police and, no longer an anonymous proponent of hegemonic masculinity, emerged as an individually monstrous, sexually violent figure. Couzens was subsequently brought to 'justice' in being sentenced to die in prison, continuing a cycle of harm and legitimising existing mechanisms of punishment. Examining how the Metropolitan Police sought to rebuild trust in the aftermath of Couzens' imprisonment reveals who is included and who is excluded from the imaginary 'innocent' public in need of protection from sexually violent figures and other potential harms. In highlighting how such an understanding of the public is underpinned by overlapping systemic white supremacy, sexism, classism, and ableism, I argue that, far from being a bad apple, Couzens is symptomatic of the violence embedded within the police and legal systems, systems that must be dismantled if we are serious about addressing and ending sexual violence.

### **UK Public Libraries as Contested Spaces of Crime, Care and Culture**

*Brian Moss*

*(Department of Justice, Ireland)*

Public libraries outnumber police stations and hospitals across the UK. Yet, where violence against police and health workers was made subject to new legal penalties in 2022, anecdotal evidence of violence against librarians was not given equal attention or protections. The library sector did make submissions to Government on this matter, through the only available medium of “violence against shop staff”, but their concerns were largely overlooked in the resulting national policy response (2020). Furthermore, public libraries have taken on social work-type roles in dealing with greater volumes of social need among readers, including homelessness, poverty, and substance misuse; all against a backdrop of austerity cuts to local services and ongoing library closures. These three scenarios raise issues of crime, care, and culture for libraries, creating frisson between safeguarding them as learning spaces and their not necessarily complementary role as places of refuge. This paper outlines the findings of an original mixed methods project on this topic, one conducted with the assistance of national library bodies. Comprising a survey and interviews of UK public librarians, the project looked to establish the extent, nature, and variation in violence within public libraries, how they address care needs of some users, and the impacts these dynamics have on retaining readers, and staving off further library closures. The paper concludes by discussing the findings in relation to public librarians’ place in a hierarchy of worthy victims of violence, public libraries’ communitarian role, and the muted public discourse on their future.

### **The Community Engagement Potential of Custody Visiting**

*John Kendall  
(University of Birmingham)*

Detainees continue to die in police custody, at the rate of about 20 a year, with a disproportionate number of BAME deaths. Detainees’ right to life is not safeguarded. The community needs to have a way of engaging with the police about this death toll. Calls to defund the police and the Black Lives Matter campaign often look to community solutions for criminal justice issues. The community engagement solution to deaths in custody would be that the community should regulate police behaviour in custody suites. The only on-the-spot regulation of police behaviour in custody suites is provided by the police themselves, marking their own homework by writing up custody records: no protection for the detainees. The only outsiders to see detainees regularly in their cells are custody visitors working with the Independent Custody Visiting Scheme, and the visitors should be providing the necessary on-the-spot regulation. Random unexpected visits should deter police misconduct. However, the research found that, as the result of government policy, the visitors were not independent, they failed to engage the trust of the detainees, and they failed to challenge the police. The Scheme makes no impact on the behaviour of the police, it obscures the need for effective regulation, and urgently needs fundamental reform. A fully reformed Scheme would give the community the power to regulate police behaviour, and it would make the police accountable to the public for their actions in custody suites: and it would save lives.

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

### **Gender Budgeting and Quantification of Gender Inequality**

*Hanna Ylostalo  
(University of Turku)*

Gender budgeting, a strategy for integrating gender analysis into economic policy and budget, has become a popular gender equality policy strategy across the globe. Especially quantified gender-impact analyses have become an important tool for gender budgeting. The growing interest in quantified knowledge in evidence-based policy-making has resulted in eager adoption of strategies for gender equality based on calculative practices. Quantification is seductive: Numbers carry an implicit promise of concrete information, a solid basis for easy comparison between policy proposals. It gives scientific authority to political claims, despite the extensive interpretative work that goes into the construction of numbers. Paradoxically, its political efficacy results from the alleged neutrality and objectivity of numbers.

I analyze quantification of gender inequality by using gender budgeting as an example, drawing on research on gender budgeting in Finland and on interviews with gender budgeting activists in different countries. I draw on sociology of calculation and quantification, paying attention to what calculative practices do to gender equality policy. Numbers do not merely describe the budget or economic policy; they also intervene in social life by creating knowable and manageable subjects and realities. Quantification of gender inequality is a double-ended sword: it can depoliticize feminist knowledge, and narrow economic gender inequality to gender impacts that

are calculable, sidelining those that are not. It can also politicize budgetary processes and economic policies from a feminist perspective, making visible the effects of economic policies to women and minorities.

### **Technology, Equity and Trust: How Technological Neutrality Reinforces Digital Inequity**

*Sallyann Halliday, Rebecca O'higgins  
(Leeds Beckett University)*

OSPs (online service providers) must progress past performative ESG and CSR activities that fuel harmful feedback loops between a lack of diversity in communities building algorithmic technologies and the ways these technologies demonstrably harm women, transgender people, nonbinary people and people of colour (Bryson et al., 2020).

During turbulent times, societal reliance on technology provides an expanse of data which can be exploited by organisations who are aware that, "In times of crisis, digital is a necessary enabler for societies to function as it sustains social and economic activities." (Taddeo, 2020).

Biometrics, first and second generation are encroaching on already fragile relationships between government, private companies, and the public (Buolamwini and Gebru, 2018). The mass surveillance effect (Taddeo, 2013, 2014) is a catalyst for the level of technological adoption, adaption, and absorption in society.

Arguably, data analysis conducted by OSPs can reinforce and perpetuate algorithmic bias (Buolamwini and Gebru, 2018) for commercial gains, avoiding inclusive digital adoption and adaptation; makes a business case for human deskilling and mass surveillance and negatively exacerbates the risks for following the lack of control of AI systems (Taddeo, 2019).

This paper, in discussing the current state of research on this topic, offers a critical perspective on how the use of these new technologies results in discrimination based on gender, ethnic or religious backgrounds. The authors will present their research which proposes the implementation of a 'discrimination awareness' framework amongst OSP's.

### **Digital Visibility and Exposure during Graduate Career Transitions**

*Tom Staunton  
(iCeGS, University of Derby)*

This paper will focus on the roles of surveillance and visibility on digital platforms as an aspect of career development. It will draw on empirical data from a longitudinal study exploring how university graduates make use of digital platforms as part of their career transitions. Digital platforms have an increasingly prevalent place across a number of domains in society including in career development and work transition.

This paper will specifically draw on a study from a higher education context where platforms like LinkedIn, Twitter and Instagram are increasingly presented to students and graduates as part of a strategy for bringing about a positive career transition. The paper will make use of qualitative accounts to explore how graduates saw becoming visible on digital platforms as a necessary and positive step for their careers. In doing this platforms appeared to require graduates to develop online identities that were robust enough to exist under the levels of visibility and surveillance that occur on digital platforms and which could exist in the context of the precarity graduates experience in the labour market. This raises critical questions about the place of visibility and surveillance in graduate transition, the role and impact of digital platforms in 'enclosing' career-related spaces, the asynchronous relationship between users and digital platforms and how these processes contribute to existing forms of precarity.

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

### **'Divided Households': Exploring the Impact on CYP of Having a Household Family Member in Prison**

*Naomi Griffin, Steph Scott  
(Newcastle University)*

It is estimated that at least one child in every UK school is affected by parental imprisonment. Less is known about the proportion of children and young people (CYP) impacted by imprisonment of a wider family member

(such as siblings or grandparents). By taking a child-centred and rights-based approach to health, this paper reports on initial findings from year one of a two-year project aiming to: (1) understand the long-term impact of reductions and/or changes to prison social visits on CYP's mental health, emotional wellbeing and familial relations; and (2) explore how the lived experience of CYP can be applied to co-produce a child-centred rights-based framework for prison social visits. This analysis relates to Phase 1 of the project in which families in North East England and Scotland who have a family member in prison have been invited to take part in a series of interviews (up to three over the course of nine months). Within interviews, creative approaches (such as narrated drawing and mind-mapping) have been used to explore experiences of familial incarceration and its effects on the lives and wellbeing of CYP, which this paper explores. Initial analysis relates to the impact of having to conceal that they have a family member in prison and the associated stress associated with concealment, and the techniques employed to avoid and navigate stigma around their proximity to the criminal justice system. We conclude with next steps, including plans for a piece of artwork to be co-produced with the CYP from the study.

### **Learning to Navigate Social Space: The Early Development of Children's Perception and Judgment of Class Inequality**

*Maaïke Jappens, Dieter Vandebroeck*  
(Free University of Brussels (VUB))

Despite the fact that 'social inequality' and 'socialization' are two of sociology's most foundational concepts, we know remarkably little about when and how we first learn to view the world around us as inherently unequal. In this paper, we chart the early development of children's ability to identify and judge differences in 'social status' and we aim to uncover how this ability to orient oneself in social space is affected by children's own position within that space, most notably by their gender and parental social class. Are there clear developmental differences in the early status perception of boys and girls? Is "seeing" status a function of "having" status and is the development of class awareness shaped by children's own class background? Or is the early ability to situate someone in social space relatively independent of one's own position in that space? Using a specifically designed visual method, we interviewed more than 500 boys and girls, aged 4 to 12, from various class backgrounds. Centered around a game of 'class-ification', children were asked to combine various drawings of persons and objects, to link these drawings to different degrees of economic wealth, to attribute an occupational status to different persons and to deduce their character traits. Preliminary results suggest that preschoolers already develop an elementary sense of class differentiation, that girls do so earlier than boys and that children from upper class background are quicker to pick up cues of social status than working class kids.

### **How do Infants and Young Children Learn Gender in Early Childhood Education and Care?**

*Rochelle Mallet*  
(The Open University)

Issues of gender have been embedded in social, cultural, and political discourse in recent decades, filtering into mainstream, non-academic discourse as society challenges and polices notions of identity, voice, and visibility. As such, gender is something which we all experience and engage with, including the youngest in society. Gendering begins as soon as an infant is born through use of colours, clothing, language, interactions, and the expectations of how an infant may behave and react to their environment based on their assigned sex at birth and, therefore, their assumed gender. It can also be argued that advancements in foetal scanning have allowed for gendering to begin prior to birth through so-called 'gender reveal' parties.

The research described in the presentation explores how infants and young children learn gender through their experiences in Early Childhood Education and Care (ECEC) settings in England. The research adds to a growing body of work which explores gender and ECEC. However, infants are seldom included in social ECEC research, particularly that which is concerned with gender. This research recognises the value in the voice and contributions of infants in social research. The research, which is part of a PhD thesis, is a semi-longitudinal ethnography of three ECEC settings in the East of England over 13 months. The participants of the research are those who spend time within the ECEC environment. This includes the infants, young children, and the adults who work in the settings. Data is generated through field notes, children's drawings, and practitioner interviews.

# Sociology of Education - Room 1.219

## Utopian Pedagogy and Political Imagination

*Suvi Salmenniemi, Pilvi Porkola, Hanna Ylöstalo*  
(University of Turku)

This paper explores arts-based exercises in teaching sociology as a way of cultivating political imagination. We conceive political imagination as a transformative and emancipatory practice that is inherently intersubjective, affective, material and social. According to Cornelius Castoriadis, imagination involves the interrogation of the ontological, epistemological and moral commitments of a given social formation with the purpose of envisioning alternative social bases for it. We suggest that political imagination does not arise by itself, but is a skill that needs to be collectively trained and practiced. Drawing on Kathi Weeks, we argue that arts-based methods can function as 'dereifying techniques' that render unfamiliar the all-too-recognizable contours of the present configuration of social relations and the experiences and open the possibility of a different future.

The paper draws on research materials collected in the course "Exercises in Political Imagination" taught for sociology students in 2021 and 2022. The materials include arts-based exercises, recorded classroom discussions, students' group works and course assignments, and a field diary documenting the course and teachers' personal reflections. On the basis of these research materials, the paper poses the following questions: How can exercises developed in the field of arts be used in engaged pedagogy? How can arts-based exercises foster capacities to imagine alternative social formations and futures? Through addressing these questions and drawing on an interdisciplinary dialogue between sociological, pedagogical and artistic research, the paper develops the notion of utopian pedagogy and illustrates what it can mean in practice.

## Students' Resistance to Group-Work: Complaint or Critique?

*Kathryn Telling*  
(University of Manchester)

Higher education students are sometimes decried by teachers for their resistance to group-work within assessments. Such resistance comes to be associated with an increasingly individualist mentality (see Kidder and Lynn, 2012), related in turn to high tuition fees and apparent student consumerism (see Molesworth, Nixon and Scullion, 2009). This paper argues for a different take on their resistance.

The paper presents findings from a broader research project looking at new liberal arts degrees in English HEIs, that takes the striking growth of these courses as a lens to examine several issues for higher education today, including the ostensible problem of individualism amongst students. The project entailed discourse analysis of the promotional websites of all 23 HEIs advertising liberal arts degrees in 2019, and interviews with 26 undergraduate students and nine academics at nine HEIs in England.

Using the student interview data, and ideas from the pragmatic sociology of critique (Boltanski and Thévenot, 2006; Boltanski, 2011, 2012), the paper tries to pinpoint more accurately what students are saying when they criticise assessed group-work, arguing that this does not stem from a resistance to collectivism in general. Rather, students challenge the ways in which collectivist values are entangled with individualist values here (McArthur, 2011), especially the ranking of one student team against another, and how team-working skills are presented to students as what will give them a competitive edge on the job market. Rather than a complaint about collectivism, then, this might better be seen, paradoxically, as a critique of individualism.

# Theory - Room 4.206

## Legacy Habitus

*Lyndsey Kramer*  
(University of York)

In this paper I explore empirical findings from two tranches of interviews with twenty-two Latvian migrants who moved under the Freedom of Movement Provision and now live in West Yorkshire. The focus of this paper is the participants' 'legacy habitus' and how a lack of accumulated capital, due to Soviet then Russian colonialism, resulted in their inability to overcome the recession in Latvia, which in turn exacerbated personal crises. The

theoretical thrust of this paper employs Bourdieu's (1986) capital paradigm, habitus and the form and type of habitus (hereafter understood as a legacy habitus) that is acquired in a Soviet field (Bourdieu 1998). Moreover, Ardent's (2017) understanding of totalitarianism, which affected Latvia from 1942 – 1953 under Stalin, is used to establish the deficiency of capital accumulation available to both the colonised and those sent to colonise, as these people are the parents and grandparents of the participants and therefore instrumental in their primary socialisation and access to capital. The concept of legacy habitus is therefore explored to understand the continuation of the influence of colonialism upon the person, even after the colonial political economy is removed. It cannot replace habitus as a primary concept but highlights the continued importance of social history on the person.

### **The Stuff of Embryos: The Nascent Biopolitics of the State in Early Modern England**

*Ashli Mullen*  
(University of Glasgow)

Border controls are peculiarly contemporary yet are thoroughly naturalised in our geopolitical imaginaries, despite their relative novelty. It is a fiction, however, to assume that the world before border controls was one of unrestricted mobility; some were already formally deportable, as our earliest accounts of Roma demonstrate from their inception. The earliest statute referring to Roma in England, the Egyptians Act, enabled the expulsion of 'many owtlandissh people calling themselves Egiptions' (Parliament of England, 1531). It later introduced penalties for 'facilitators of Gypsy immigration, and death for any Gypsy lingering after a month', as well as their native 'vagrant' associates. The early modern state's attempts to rid the nation of Roma thus long predate formal border controls and passport and visa regimes. The biopolitical management of populations – that 'endeavour', which Foucault (1997: 73) claims 'begun in the eighteenth century' – has its roots in these earlier practices of expulsion of unwanted outsiders within. Discernible as emergent antecedents, not yet fully congealed, prior to their crystallisation within bio-politics proper, before institutionalised and enforced by modern state mechanisms. This is an emergent rationality in the absence of governmentality, prior to the specific techniques of power that, in its developed form, biopolitics is constituted through, and requires to work. Put otherwise, this is a nascent biopolitics in the absence of biopower. These historical entanglements must be fully excavated yet are suggestive of the formative origins of the historical racialisation of Roma vis-à-vis the state, which casts its shadow over half a millennium.

### **From the Jubilee to the Funeral: Semiotic Violence in Public Spaces**

*Idreas Khandy*  
(Lancaster University)

This paper critically evaluates two events of significance that occurred in 2022 — the jubilee celebration of the late monarch Elizabeth Windsor and, subsequently, her funeral. The paper theorises that these events were state-sponsored spectacles of semiotic violence meant to renew and reinforce the hierarchical structure of society in Britain. The paper argues that by practically commandeering public spaces such as billboards, town squares, bus stops, university screens and so on and saturating them with obsequious images of the late monarch, the British state (and society) fired the latest salvo to fan the flames of imperial nostalgia and hubris and reroute history in the direction of its preference. Consequently, dissident views and people that challenged the official discourse, especially from the places that the British Empire colonised, were either traumatised into silence and isolation or threatened with physical violence, causing social death on a mass scale.

In the final instance, these state-sponsored spectacles of semiotic violence aim to maintain the myth of a homogenous Britain where everyone is enamoured with the idea of the monarchy, proud of the legacy of the Empire, and so on. Having said that, this paper concludes that these events are in themselves a response to growing calls for decolonisation and a reckoning with the imperial legacy upon which Britain stands.

Therefore, the events are an exercise of power on the part of the monarchy and the British state to reassert themselves, which suggests a weakening of control triggered by a heterogenous rhizomatic resistance.

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

### **A New Establishment? The Use of Small Groups among Wealthy Executives and Owners**

*Katie Higgins*  
(University of Oxford)

There is a common narrative that business elites are increasingly fragmented and insecure. This study finds this statement to be only partly true. It examines the significance of a previously under-researched phenomenon - the executive small group - as a key institutional and social site of business class consciousness and social cohesion. Drawing on semi-structured interviews with wealthy business owners and executives in northern England, it asks two questions: first, what are the key self-representations and values for members of executive small groups? And, second, what is the appeal of executive small groups to their membership? It argues that the training in reflexive emotional competence and formal protocols around principles of equality and confidentiality support a particular kind of masculine, classed social distinction, help forge deep bonds of trust, and provide a more discrete, useful and morally legitimate way to be communal for wealthy executives and owners.

### **Signalling Status: Occupations and Competitive Spending**

*Karina Pavlisa*  
(University of Bristol)

Recent work in cultural class analysis emphasises the role of economic and non-economic capitals as a source of advantage in competitive games that individuals engage in in their social space. Strategic and competitive consumption for the sake of survival (Warde, 2014) is characteristic for professions, especially where signalling status and financial success is part of the game (Rivera, 2012). Prior research shows professions as social collectivities where status matters (Abbott, 1989) and elite business and management domains have distinctive pressures for signalling status (Friedman and Laurison, 2019; Rivera, 2012) which impact inequalities (Ridgeway, 2012). Granular analysis of consumption patterns across occupations is important for revealing differences in the accumulation of capitals (Bourdieu, 1984; Flemmen et al., 2018), and there is evidence of differences in capital-signalling between professional groups (Pavlisa & Scott, 2022). However, the pressures for status-signalling within professional groups remain under-explored.

The paper examines status-signalling expenditure across the professional/managerial groups, using the largest British expenditure survey - Living Costs and Food Survey (2009-2016). I explore the magnitudes of agents' 'co-movement', or conformity, in their status-signalling expenditure. In professional groups associated with higher rewards from status-signalling consumption, increases in status-signalling are more strongly associated with conformity to peers than with own income growth.

This study has implications for understanding inequalities between and within the occupational categories of social structures. It suggests that the social and cultural conditionings within the professional domains, including the 'push for status-signalling', propel inequalities based on social differences in esteem and respect, with potential for class reproduction.



# STREAM PLENARIES

## 17:00 - 18:00

### BSA Presidential Event - Room 4.205

#### **Sociology and the 'Taxpayer': Who pays, who benefits?**

*Laura Clancy, John Narayan, Karen Rowlingson, Mike Savage  
(University of Lancaster, Kings College London, University of York, London School of Economics)*

The figure of the 'taxpayer' and their rights is an important way in which institutions are held to account for their use of public funds. This includes universities and REF funding, for example, as well as the operation of the Office for Students. We see it also in calls for museums to listen to the silent majority of taxpayers over the apparently strident few calling for a reconsideration of the presentation of collections. This has recently been politicised through attacks on 'wokeness' but, in truth, accountability has always been political, not least in terms of who has paid tax to the British state and who has been recognized as doing so in terms of being entitled to its redistribution. Historically, for example, colonial subjects paid coerced taxation to the British state but were not included in its projects of redistribution; and contemporaneously, there are many additional issues of accountability between who pays (or doesn't) and what is received (or isn't). In this Presidential Panel, we address these broad themes through specific focus on contemporary issues of non-dom status, the racial wealth divide, elite accountability, the idea of a wealth tax, and the funding of the NHS and its immigrant surcharge.

#### **Speakers:**

Laura Clancy, Lecturer in Media, University of Lancaster

John Narayan, Senior Lecturer in European and International Studies, Kings College London

Karen Rowlingson, Dean of the Faculty of Social Sciences and Professor of Social Policy, University of York

Mike Savage, Martin White Professor of Sociology, London School of Economics

**Chair: Gurminder K Bhambra, BSA President and Professor of Postcolonial and Decolonial Studies, University of Sussex**

### BSA Special Activity - Room 2.220

#### **Provocations: A Cultural Sociological Journal Event**

*Mervyn Horgan, Christopher Thorpe, Maria Rovisco  
(University of Guelph, University of Exeter, University of Leeds)*

It is often said of Karl Marx's intellectual legacy that if nothing else (!), it should be read as a series of provocations which it falls to the lot of each generation to respond to. The use of provocative ideas and points of view as devices with which to think and think against is a time-honoured intellectual tradition. In this session, we employ just such a device for calling forth and reflecting critically on a range of issues, themes, and concerns, relevant for cultural sociology at this time of multiple, current, and ongoing global crises. The format of the session involves three panel members responding to the following three provocations.

Dr Mervyn Horgan (University of Guelph, Ontario, Canada): **"Beyond raising awareness of social crises and social consciousness raising, cultural sociology can do little else."**

Dr Christopher Thorpe, (University of Exeter, UK): **"The job of cultural sociology is to provide insight not hope."**

Dr Maria Rovisco (University of Leeds, UK): **"In times like these art and aesthetics matter little."**

Intended as an opportunity to stimulate collective (self)-interrogation and further provocation rooted in cultural

sociological ways of thinking and perspectives, the session will begin with speakers responding to their respective provocations. Thereafter, the discussion will be opened to the audience for further debate and (hopefully!) plenty of disputation.

**Chair: B. Nadya Jaworsky, The Center for the Cultural Sociology of Migration, Masaryk University**

## Cities, Mobilities, Place & Space - Lecture Theatre A

### Sociology of the City

*Emily Crompton*  
(Manchester School of Architecture)

This plenary session is a participatory walk around the city of Manchester which aims to turn our sociological attention to the built form. The 1 hour walking tour will tell the story of how Manchester became the first place to build an entirely publicly funded, purpose designed centre for the gay community, just as Thatcher's government were enacting Section 28. Please meet at the Cenotaph in St Peter's Square at 5:15pm. Alternatively, we will walk together from the conference venue – meeting at 5pm in front of the registration desk. If you arrive a little late, please follow this map to catch us up: [LGBT Centre History Walking Tour Map](#). Please note that the tour ends at The Proud Place, Manchester's newly built LGBT+ Centre - and where you can spend some time looking through the archive material which inspired the tour. Everyone attending will receive a copy of Documenting Demolition, a short booklet about recording the building's final few months.

Emily Crompton is a Senior Lecturer and Architect at Manchester School of Architecture. In collaboration with [The Proud Trust](#), Emily has been researching the [Manchester LGBT+ Centre's heritage](#) and design for the last nine years. She is passionate about getting as many people as possible involved in decision-making about the design of spaces, buildings, neighbourhoods, and cities and is interested in looking at the city in unexpected ways. She also curates a project known as the [Library of Engagements](#) which aims to create an individualised archive of methods of engagement concerning spaces, buildings, neighbourhoods and cities.

## Methodological Innovations - Room 1.218

### Research as Action for Social Transformation: Confronting the Interwoven Crises of the 21<sup>st</sup> Century

*David Byrne, Emma Uprichard*  
(Durham University, University of Warwick)

How do we make social research informed, participatory and involve stakeholders outside of academia? In this plenary, Professor David Byrne and Dr Emma Uprichard will speak about action research – an approach that recognises how human social actions are crucial to complex systems. Action research is not simply method, but also a way of active intervention and involving.

Planet Earth's socio-ecological order is in a state of overall crisis which is the product of a series of interwoven crises in different domains. Crisis describes the condition of a system when it is in a state which cannot continue but must be resolved by either a restoration of a previous state or transformation into a new state. This BSA conference is focusing exactly on how Sociology can speak to crisis. The contemporary global socio-ecological order – the interwoven social and natural order - is the capitalocene. For some 200 years this has been fuelled by energy extracted from fossil fuels with consequent transformational effects on the climate. The relationships of the social and the natural form a complex system. This can only be understood and engaged with by a scientific programme founded on the complexity frame of reference. That is to say, one which recognizes that the emergent, far from equilibric character of complex systems cannot be understood by the traditional modes of positivist reductionist inquiry. We have to recognize the significance of human social actions (and the meanings they give to those actions) for both maintaining systems and for transforming them. This requires a radically different research programme deploying methods that are compatible with the complex nature of what is being investigated and with research actively embedded in processes for social transformation involving both governance and civil society. The mode of research necessary is ACTION RESEARCH understood not as a technique but as a mode of intervention in the world in order to change it. This programme must be participatory

/ co-production with both governance and civil society. Most of the traditional tools of social research other than General Linear Model variable based approaches and experiments are compatible with complexity informed action research. The shift is not in technique but in the way we understand the role of research as active, engaged and informed by commitment to the best possible available future in the possibility space before us. We will comment particularly on the role of Scenario construction in this process.

## **Rights & Violence - Room 2.218**

### **Public Voices in Violence against Women and Girls**

*Nancy Lombard, Ilaria Michelis, Shruthi Venkatachalam*  
(Glasgow Caledonian University, University of Cambridge, University of Bristol)

This stream plenary will bring together diverse speakers to reflect on how violence against women and girls is talked about, who gets to talk, who gets listened to and who gets silenced. Bringing together key ideas, this plenary will be a conversation reflecting on research, practice and controversies. The issues of how violence against women and girls is talked about, and by whom, has always been important – never more so when more governments are engaging in state-sanctioned violence against women and girls (Russia in Ukraine, Iran, Colombia, Mexico etc.). As such this Plenary goes to the heart of Sociological Voices in Public Discourse and has a mixture of ECRs, established academics and practitioners speaking across a range of issues including (but not limited to) minoritized groups such as Black, Asian, Migrant and Trans women and girls, service delivery and public policy influences.

**Chair: Dr Louise Livesey, University of Gloucestershire**

### **Scottish Women's Experiences of the Criminal Justice System when Experiencing Domestic Abuse and Stalking**

*Nancy Lombard*  
(Glasgow Caledonian University)

For those women who have sought support from the criminal justice system it is critical that they are able to exercise some control when coming from a context of having none (Stark, 2007) and this research will explore whether our criminal justice system facilitates the empowerment of the victims who access its support. It is also important to recognise that despite victim-centred policy priorities and support; the abuse may persist beyond conviction, sentencing and punishment. As such, victims can continue to feel disempowered and controlled.

### **Young feminists, Gender Based Violence Organisations and Trans Inclusion**

*Ilaria Michelis*  
(University of Cambridge)

Abstract to be confirmed

### **Stopwatch - Experiences of women and girls who have been stopped and searched: Bringing the Experiences of Women and Girls into the Conversation around State Powers**

*Shruthi Venkatachalam*  
(University of Bristol)

A new project was devised in response to girls and young women reporting stop and search encounters to be frightening and humiliating experiences. They expressed frustration that despite being directly impacted by stop and search powers, they were excluded from community and policy discussions, and left feeling voiceless and ignored.

## **Work, Employment & Economic Life - Room 4.204**

### **Exploring the Boundaries, Place and Role of the Sociology of Work: Discussion Panel**

*Jonathan Preminger, Rachel Cohen, Jill Timms*  
(Cardiff University Business School; City, University of London; University of Surrey)

Recent events and looming crises, most prominently the Covid pandemic and growing climate emergency, have impacted the world of work. The sustainability and resilience of work in complex global supply chains and the value of the labour of key workers have in the last couple of years become common everyday topics. For many workers the recent period has exacerbated precarity; focused attention on health and safety as workplace concerns; or has seen a re-energised labour movement grow in new sectors. Meanwhile new light was shone on forms of work that had previously been marginal, such as digital nomadism, as practically overnight, more types of workers were pushed into home-working and discovered both its possibilities and shortcomings. There were technical issues to solve, such as navigating online meetings and digital whiteboards, or how to recreate digital versions of water-cooler conversations – and whether these were even needed. The changes have also compelled us to ask deeper questions about our work, about our relationship to our jobs, about the role of the workplace in our identities and understanding of self, and about communities of practice and belonging, which in some cases has resulted in the widely discussed ‘quiet quitting’. Employers, meanwhile, are scrambling to accommodate or reject hybrid work patterns or more flexible hours, for example – and in some cases introduced ominous developments, such as heightened digital surveillance of employees.

As the first face-to-face BSA conference since the pandemic, this is an opportunity to reassess what we do as sociologists of work and what our relationship is, could or should be to these changes. Some argue that the sociology of work is in a small crisis of its own. Since the 1990s, and the cultural turn in sociology, alongside the growth of stand-alone business schools, we have heard claims (most often coming from those based in business schools) that the sociology of work has ‘all but disappeared’ from sociology departments. These claims are often accompanied by worries about how these new institutional homes impact the discipline or about the relative (in)visibility of sociology in the study of work, as compared to other perspectives, whether these come from psychology, economics or elsewhere. For sociologists of work who remain in sociology departments the picture is perhaps different. Yet their institutional setting also raises questions, for instance, about the ways in which the study of work is included within other sociological fields (whether the sociology of race, gender, culture, crime or other areas).

If, however, there are many sociologists of work, to what extent are their voices and insights sought – or indeed should they be sought – by workers, employers and policymakers?

We aim to bring insights from our years as conveners of the WEEL study group together with the experiences and perspectives of those who undertake research in the sociology of work, to explore the sociology of work via three key issues: the questions we ask and the perspectives we adopt; the boundaries of the discipline; and its institutional home.

Questions and perspectives: Is our work by its nature critical? What can or should we offer to those seeking solutions to immediate problems? What insights can we offer into current events and practices? To what extent should we be future-oriented – and does this mean policy-oriented? Do recent changes to the world of work raise new questions, or do the key questions of the discipline remain the same – just applied to new topics?

Boundaries of the discipline: Where are the boundaries of our discipline, and does it matter? Where are the useful overlaps? What makes studies of working lives sociological? Where does the study of work overlap with other sociological objects of study (education, crime, health, gender etc)? Are instrumental understandings of management concerns (such as recruitment or diversity) sociology, and if not, why not?

The institutional home of the sociology of work: There are more and more scholars who identify as sociologists of work in business schools, but what kind of sociology of work is being done in these institutions? Is there a difference between this and the work done in sociology departments? How do differences in students and how we engage with our students across different institutional settings affect how we do our discipline? What is the impact of differences in institutional power and resources of business schools versus sociology departments? What about the research centres springing up, often disconnected from wider institutional settings and teaching? In short, what difference does institutional setting make to the questions asked, the approaches or perspectives adopted?

# 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/>