

**Tuesday, 21 April 2020, 09:00 – 10:30**

## **Paper Session 1**

### **Cities, Mobilities, Place and Space - Room 127**

Session Title: Displacement and Stigmatisation in the Deindustrialised Landscape

#### **Alienated bodies: working-class intersections in peripheral post-industrial towns**

*Jay Emery*

*(University of Sheffield)*

This paper reports on a project investigating working-class senses of alienation in three English post-industrial towns: Grimsby, Rotherham and Mansfield. An assumed alienated working-class based in post-industrial towns have been central to recent debates on urban fragmentation and rising populism. These people and places are said to have been marginalized, stigmatized and divested, resulting in personal and social bodies accumulating feelings of alienation over generations. However, post-industrial towns have received little analytic focus and class and alienation are often treated as axiomatic and ahistorical across the literature. Through a comparative urbanism approach, this project intervenes in these debates by examining: the temporal contingencies of alienation in post-industrial social bodies; the emotional and embodied dynamics of working-class alienation; and how senses of working-class alienation intersect with place, gender, race and other forms of (dis)identification (Nijman, 2007; Burrell, et al, 2019). I will first situate the paper in the theoretical literatures of the project, which synthesises the work of Wacquant (2014) with alienation (TenHouten, 2016) and affect/emotion theories (Burkitt, 2014). I will then outline the three case-study towns, drawing specific attention to their historical sociological distinctions. I will move on to document preliminary archival and ethnographic research, detailing the intergenerational and intersectional dynamics of working-class alienation in peripheral post-industrial urbanisms. Seeking to advance the work of Virdee (2014), the paper then makes the theoretical and political case for greater alignment between historical geographical specificities of social and human bodies and intersectional and processual approaches to class.

#### **Gentrifying the People's Home: Working Class Bodies in an Upgrading Public Housing Estate**

*Helena Holgersson*

*(Department of Cultural Sciences, University of Gothenburg)*

For whom is the city built? This is the main question in a new Swedish research project on goal conflicts in municipal urban planning. Focus is on how goals of increased attractiveness and goals of decreased segregation are dealt with in practice. This paper deals with interviews of low-income residents in a public housing estate in Frölunda, Gothenburg. The area was built in the 60s as part of "the people's home" project that aimed at providing the population with "healthy, spacious, well-planned and properly equipped housing of good quality for reasonable prices" (Proposition 1967), but the ongoing renovations, together with a more general process of state-led "urban renaissance", has resulted in rent increases of up to 80 percent.

In this paper, quantitative data of in- and out-migration patterns are put in relation to walking interviews with residents. How do they experience living in an area redeveloped for a more affluent group of people? How does this affect their sense of belonging and their everyday local spatial practices? Theoretically the paper elaborates on how this gentrification process can be conceptualized in terms of displacement. There has been direct displacement, but how do we understand the – sometimes even bodily – experiences of living with the worry of not being able to afford higher rents or of not feeling at home anymore? What are the advantages and disadvantages of conceptualizing these stories in terms of displacement pressure and/or indirect, symbolic and discursive displacement?

#### **Exploring Salford's working-class experiences of displacement through a temporal and life course approach**

*Niamh Kavanagh*

*(University of Manchester)*

This paper draws on empirical findings which explore long-term experiences of displacement that took place in the 1960-1990s. The focus is on Salford, a post-industrial city situated in the north-west of England. Once a traditional working-class area, the city has undergone repeated waves of urban regeneration and housing renewal schemes. These changes have greatly transformed the urban environment and have resulted in many residents being displaced and rehoused in surrounding areas. The analysis develops a conceptual framework that combines a focus on temporality and the life-course in order to explore residents' experiences of geographical displacement and urban change. The paper argues that using methods that are attuned to temporality, including life history interviews, adds nuance to existing understandings of displacement, revealing the longer term consequences that displacement and urban change have more broadly on individuals. In other words, looking at experiences of displacement through a life-course and temporal lens complicates the idea of displacement as a one off event, instead, revealing how displacement becomes entwined with other dimensions of a person's life. This approach highlights the heterogeneous nature of displacement, and the effects that urban change in the 1960-1990s has had on people's lives over time. Drawing on biographical interview data, this paper will unpack displacement as a temporal process, shedding light on the complexities that exist within displaced people's lived experiences.

**Territorial stigmatisation in non-urban, deindustrialised spaces – shifting interdependencies, habitus and affordances**

*Ryan Powell, Stephen Hincks*  
(University of Sheffield)

Loïc Wacquant's theoretical concept of territorial stigmatisation has resonated widely across the social sciences and is increasingly called upon in analyses and critique of contemporary modes of governing marginality. It is central to his ongoing project of 'disentangl[ing] the triangular nexus of class fragmentation, ethnic division and state-crafting in the polarizing city' (Wacquant, 2013). Wacquant's is indeed a theory of the neoliberal city and urban scholars have responded to his call for comparative analyses of neoliberal state-crafting in applying it to other urban contexts. This paper, however, focuses on non-urban deindustrialised and peripheral spaces that can be understood as "landscapes of industrial ruination" (Emery, 2018). The paper discusses the way in which the shifting interdependencies, differing historical trajectories, geographies (including topography) and social relations of such spaces mark them out as outliers within, but not incompatible with, Wacquant's schema. It focuses on the Welsh Valleys in the UK as one such example of a peripheral, deindustrialised "area of relegation" distinct from urban locales. We bring together a rich body of UK scholarship that articulates the coalfields as laboratories of deindustrialisation (Strangleman, 2018) with Wacquant's framework. In doing so we offer a critique of Wacquant's integration of social, physical and symbolic space. We argue that the physical/landscape is weakly integrated in Wacquant's spatial triad and discuss the potential of the theory of affordances as a useful complement in more fully integrating physical space.

## **Culture, Media, Sport and Food 1 - Room 161**

Fans and Fan Cultures

**Women's consumption of men's professional sport in Canada: Evidence of the 'feminisation' of sports fandom and women as omnivorous sports consumers?**

*Adam Gemar, Stacey Pope*  
(National Research University Higher School of Economics)

Sport has traditionally been a profoundly 'male preserve' (Dunning, 1994). This is reflected by how much of the existing research on sports fandom has typically focused exclusively upon male fans. This paper offers new insights by: engaging in an innovative testing of the 'feminisation' thesis (Pope, 2017) of sports fandom; examining styles of female professional sports consumption; redressing the dearth of quantitative research on women fans; and challenging gendered assumptions of sports fandom. Using large-scale survey data of women in Canada (n=1850), and quantitative methods of analysis, the results of this paper show that women are increasingly following sport more frequently than they were in previous decades, and are increasingly following more professional sports leagues in a type of omnivorous consumption profile (Peterson, 1992). However, the rate of women's omnivorism in professional sports has grown more slowly than men's, with the gender gap widest and most persistent for omnivorous fans. Our findings suggest continued gendered inequalities in the quantity and quality of free time and/or more blatant exclusionary barriers to women in the traditionally male-dominated domain of professional sport. Because of the typically high social position of female sports

**Tuesday 21 April 2020, 09:00 - 10:30**

**PAPER SESSION 1**

omnivores, we also argue that these results may be signalling a more instrumental omnivorous consumption by which a 'passing knowledge' (Peterson, 1992) of all professional sports leagues is part of a cultural repertoire (Erickson, 1996; Swidler, 2001) that helps women within professional environments that require high levels of education, many of which are still male-dominated.

**The Measure of a Fan: Social Patterns of Voracious Sports Consumption**

*Adam Gemar*

*(National Research University Higher School of Economics)*

Sociologists have long been concerned with the manifestation and reproduction of social inequalities through cultural consumption. However, this ever growing corpus has almost exclusively focused on only a few domains of culture and on dichotomous markers of consumption. This paper seeks to theoretically expand this previous work and apply it in an oft-ignored area of culture within mainstream sociological debates. Using large-scale survey data asking Canadians about their professional sports following, this study is theoretically focused on the stratifying power of voracity in consumption. Through the use of latent class and regression modelling techniques, the findings of this paper suggest that voracious levels of consumption in this area is not characteristic of the most privileged social groups. Rather, the results suggest that consumers deploy distinct styles of aversion and neutrality, in a type of deployment of Bourdieu's (1984) disinterested aesthetic, within the following of professional sport that structure patterns of distinction in this understudied area of culture.

## **Culture, Media, Sport and Food 2 - Room 139**

Representations and Experiences of Beauty

**"Hello my strong strong friends!": examining the role of social media influencers in the construction of health and fitness authorities**

*Louise Ryan*

*(University of Limerick)*

This research examines fitness influencers on Instagram, a photo-sharing platform with 1 billion monthly users (Constine 2018). Social Media influencers (SMIs) in the fitness industry publish content focused on the physical body. SMIs are individuals whose knowledge of social media platforms marries with a vocation to moderate their celebrity status to the scale of commercial and professional success (Abidin 2018).

I study Instagram following two lines of inquiry into a visual platform dominated by algorithms: how users believe the algorithm operates and how influencer marketing incorporates perceptions of an algorithmic value system (Bucher 2017: 31).

The research examines the relationship between Instagram influencers, the platform and their followers. Specifically, I examine how influencers construct themselves and their brand as authorities on health and fitness. This involves three stages: interviews with influencers concerning the various practices they use to construct their 'brand', investigation of Instagram as a platform through 'walk-throughs' of Instagram use among followers in order to identify how knowledgeable they are about their actions structure the Instagram content that they receive; and how their practices produce (variation in) the content that they receive.

This paper discusses preliminary research findings. Exploring emerging themes from interviews with Instagram users relating to how/why people choose to follow influencers, whether/why followers deem influencers to be authorities on issues of health and fitness, and the implications of influencer content for issues of affect, well-being and behaviour, including consumer behaviour.

**Successful Ageing and Women in Thailand**

*Kullanit Nitiwarangkul*

*(City University)*

Thailand is currently ranked the third most rapidly aging population in the world with 13 million people aged 60 and over in 2019, who account for 20% of the population and the majority of this population is also female (Helpage, 2019). This research aims to investigate what 'successful aging' means for Thai women (45 -69 years old) and their experiences

growing older in Thailand's aging society as they face several major transitions in their socioeconomic statuses; bodily conditions and health; relationships and family life among others (Van Mens-Verhulst and Ratke, 2013).

Contemporary cultural representations promote 'the liberation of "aging" from "old age", whereby women are expected to age with a healthy and attractive body, to live an active life and to be socially engaged (Marshall and Rahman, 2015). My research will also analyze the discourses of 'successful aging' represented through the media images of Third Age Thai female celebrities. It seeks to shed light upon the relationship between cultural and media representations and women's perceptions on ageing. Its main purpose is to produce knowledge and insights on this demographic of women, whose life experiences and perspectives have been seldom explored in previous scholastic works and recognized in a society, whereby old age is subjected to negativity, exclusion and inequality.

### **Globalisation, cosmopolitanism and the value of the surgical body**

*Ruth Holliday*

*(University of Leeds)*

Bourdieu famously states that "the sign wearing, sign bearing body is also a producer of signs which are physically marked by the relationship to the body" (1984:192). Cosmetic surgery is one practice of marking the body in relation to class, gender and nation. Commonly conceptualized in terms of media bodies this paper draws on significant empirical data to interrogate cosmetic surgery in terms of neoliberalism and cosmopolitan identities – both in the UK and in East Asia (China and South Korea). I will show that cosmetic surgery represents an attempt to invest in body capital and cosmopolitan identity that can be exchanged in the service economy. However, the value accrued by these investments is threatened by a critical 'anti-beauty' discourse that locates cosmetic surgery in the internalized westernization and patriarchy of media cultures. This paper complicates such positions by attending to the material body, social class, visibility and technology in a globalizing world.

### **Watching Beauty Vlogs: Consuming femininity on YouTube**

*Rachel Wood*

*(University of Chester)*

Beauty vlogs are a highly lucrative and popular field of cultural production. Research has understood beauty YouTube as an arena for the (re)production of disciplined feminine subjects (Benet-Weiser, 2017) produced through regimes of aesthetic labour (Elias et al., 2017). Beauty vlogs emphasise intensive consumption, with vloggers mobilising 'authentic' personas and intimate, trusting relationships with followers into various commercial arrangements (Khamis et al., 2017), from sponsored content to collaborations and brand launches. A sense of authenticity, trust and closeness is produced between influencer, follower and commodity (Berryman & Kavka, 2017), making influencers appealing for brands. To date however, researchers have not explored the experiences and perspectives of beauty vlog consumers empirically.

This paper will present preliminary findings from focus groups with beauty YouTube audiences, exploring themes of femininity, intimacy, and everyday life. The research is modelled on classic feminist cultural studies ethnographies with consumers of feminised media genres (Radway, Ang, Brunson), focusing on the embodied habits and practices of media consumption in intimate, domestic spaces. Like those projects, the paper seeks to take seriously consumer pleasures of an often denigrated media genre (Geraghty and Weissmann, 2016). By so doing, the project explores the often complex and contradictory negotiations that audiences undertake with values of entrepreneurship, authenticity, (micro)celebrity and femininity in mundane, everyday consumption contexts.

## **Families and Relationships 1 - Room 145**

### **Ordinary divorces and same sex partnership dissolution**

*James Hodgson, Brian Heaphy*

*(University of Manchester)*

Divorce is now well established as a relatively ordinary aspect of marriage. Over 3 million couples have married since 2005 and over 1.5 million couples have divorced in that time. While the notion of divorce being a personally cataclysmic

**Tuesday 21 April 2020, 09:00 - 10:30**

**PAPER SESSION 1**

event and a high stakes legal battle are key cultural tropes, we argue that divorce is a process involving ordinary emotions and can be a relatively ordinary administrative experience. In this paper we outline the basis and implications of argument by critically engaging with the sociological literature on divorce. The vast majority of research concerns heterosexual couples and tends to take a quantitative perspective. We examine a small number of studies that focus on same-sex divorces and civil partnership dissolutions, and explore the key questions this research opens up. In considering the ways in which same-sex divorce may be viewed as more or less ordinary we argue the case for exploring how practices and experiences of contemporary divorce are shaped by legal developments in interaction with gender, sexuality and generation.

**Gender differences in lesbian, gay and bisexual individuals' experiences of pressure to marry and negative treatment from the family in China**

*Miu Yin Wong, Chun Ho, Randolph Chan, Yiu Tung Suen*  
(London School of Economics and Political Science)

This paper contributes to understanding lesbian, gay and bisexual (LGB) people's experiences with their families of origin with rare empirical evidence from the Global South. Established scholarly literature documents family responses towards the coming out of LGB individuals, with a focus on the influence of parental acceptance/rejection on their children's physical and mental health. However, most of the studies have been conducted in Anglo-Western countries. While previous research has documented that Chinese LGB individuals face pressure to get married and fulfil the obligation to continue the family line, there is a lack of intersectional approach and yet to be a systematic comparison of gender differences in LGB individuals' experiences of pressure to marry and negative treatment from the family in China. This study breaks the ground by analyzing a quantitative survey with 11,048 LGB individuals in China, the largest dataset of its kind to date. It was found that less than 20% of the respondents came out to one or both of their parents. 70.4% of the LGB respondents reported facing intense pressure to get married and have children. It was found that while gay and bisexual men respondents reported greater familial pressure to live up with heteronormative family expectation than their female counterparts, female respondents were more likely to report experiencing negative treatment from their family members than the gay and bisexual male respondents. Gender differences in terms of demographic risk and protective factors associated with pressure to marry and negative treatment from the family were also analyzed.

## **Lifecourse 1 - Room 108**

**The Wellbeing of Child Caregivers under Austerity in the UK**

*Stefanie Doebler*  
(Lancaster University)

This paper explores the wellbeing and mental health of child informal caregivers under 16 years of age, who care for a sick or disabled household member.

Children are an under-researched, yet growing group of caregivers, who are often affected by poverty, stress and strain. The need to attend (and do well at) school and at the same time fulfil caregiving responsibilities for another household member pose a double strain on this very young group of caregivers, which can become unmanageable. Free-time, hobbies and contact with friends often suffer from the early burden placed on them. Childhood is a crucial stage of the life-course for wellbeing in later life, it is thus very important that young caregivers are not over-burdened and have the support they need.

Since 2008, austerity in the UK saw the most severe withdrawal of the state from social service provision since the post-war era, in particular a decrease in support and welfare for the sick and disabled and their families. Care provision is yet again increasingly becoming the responsibility of families. Austerity led to recent increases in the numbers of young caregivers. Caregiver burden and lack of state support directly impact on young people's wellbeing, educational attainment and later life outcomes. This paper explores data from Understanding Society and other UK data sources to examine young caregivers' general wellbeing and mental health over time. The paper also aims to trace the effects of austerity on this young group of caregivers. Policy implications are discussed.

**Youth Identities, Self-branding and the Aestheticised Body on Instagram**

*Konstantinos Theodoridis*

*(Manchester Metropolitan University)*

This paper investigates how young people negotiate their identities in the digital sphere and to what extent young social media users engage in self-branding practices on Instagram. While there is considerable research on Instagram and aestheticisation, what is less investigated is the role of young people's self-representations and the aestheticisation of the body as a form of self-promotion in an era of uncertainty.

In this study, I am interested in the role of the individualised self and in what way high levels of uncertainty in a rapidly changing online environment produce a need for young people to redefine their biographical strategies for dealing with insecurity. In particular, this paper seeks to advance the understanding of self-branding as a form of choice biography and its importance in youth identities. This paper investigates how young people use the aestheticised body as a means of choice biography in an attempt to moderate insecurity and attract attention of peers. It cannot be denied that aestheticisation practices lie at the heart of young people's Instagram experiences and in that sense, they affect the construction of young people's identities.

This qualitative research with young people in Manchester and Athens is based on focus groups, photo-elicitation interviews, and digital observation on Instagram in which I assess the relationship between choice biography, young people's identities, and the aestheticised body. The paper is thus concerned with youth self-branding and the ways in which young people's biographies are negotiated in a social media world.

## Lifecourse 2 - Room 206 - SE

**'Youthquake' v. Snowflake: Contradictions and Transitions in Youth Participation (The focus of this symposium is re-theorising contemporary understandings of youth identities, via the specific lens of using participatory research techniques to support young people, both in the UK and abroad, in exploring their multiple interwoven identities and to navigate and the intersecting societal influences that impact upon them. Acknowledging the current highly-contentious political times and the ever-widening generational social inequality faced by our young people (Shildrick, 2019), the papers presented are linked by their positioning of young people as knowledge-producers and their tacit acceptance of the social capital that young people possess.**

*Anna Pilson*

*(University of Durham, University of Manchester, Kings College London)*

This paper outlines the rationale behind my ESRC-funded PhD research project, which utilises a participatory action research (PAR) methodology with school-aged students who have a vision impairment. It aims to outline their educational experiences and consider the factors that have influenced this. Vision Impairment is a low-incidence disability and the visibility of this cohort of children within academic literature is extremely poor. At best, we may suggest this is a disenfranchised group within research, at worst, subjugated. The 2014 Children's and Families Act represented the most wholesale change of Special Educational Needs and Disability (SEND) policy in 30 years, legislating a commitment to explicitly person-centred support processes and enshrining in policy children's right to "have a real say in what help they get" (DfE, 2014, p. 26). Yet in 2017, Ofsted still found pupils with SEND to be having a poorer educational experience than their peers. This project hypothesises that a key reason for this is that the right to participation and voice for pupils with SEND is not translating at grass-roots educational level.

The paper will provide an overview of the project's theoretical underpinnings, which are rooted in the conception of PAR as an educative tool for social investigation (MacDonald, 2012). It will then explicate the creation of the project's participatory knowledge-building model (Torre et al, 2012, p. 179), which intends to support participants to collaboratively create a theory of change (Tuck and Yang, 2011) before the 'action' part of the research takes place. Acknowledging the time that needs to be invested in building relationships prior to commencing research, the participatory knowledge building approach developed herein is guided by Ecological Systems Theory (Bronfenbrenner, 1979), intersectionality (Crenshaw, 1989, 1990) and underpinned by PAR epistemology (Torre, 2014). The model is grounded in "critical bifocality" (Weis and Fine, 2012) in that it attempts to situate participants' lives and experiences within broader social, political and economic systems. The intended outcome is to support participants to develop their holistic understanding of the intersecting forces impacting upon their educational experience, in order to empower the individual to embody, resist or impact upon external influences.

## Tuesday 21 April 2020, 09:00 - 10:30

### PAPER SESSION 1

A foundational aim of this research is "one of preparing students to combat inequity by being highly competent and critically conscious" (Ladson-Billings, 2006, p. 30). While a fundamental function of PAR is to democratise the research process, the participatory knowledge-building approach enhances ethical soundness further by embracing the diverse lived experiences brought to the table and insuring that all participants may participate fully equipping them with the "shared skills, knowledge and language for full participation" (Fine and Torre, 2004, p. 19). It is hoped that the participatory knowledge-building model will allow participants to understand how their unique lived experiences have affected their view of education, by situating it within and across other groups and systems. By working together to build intra/interpersonal knowledge, it is hoped that theory will be built and trust and collegiality will be embedded in the research collective prior to undertaking the 'action' part of the project.

**'Youthquake' v. Snowflake: Contradictions and Transitions in Youth Participation (The focus of this symposium is re-theorising contemporary understandings of youth identities, via the specific lens of using participatory research techniques to support young people, both in the UK and abroad, in exploring their multiple interwoven identities and to navigate and the intersecting societal influences that impact upon them. Acknowledging the current highly-contentious political times and the ever-widening generational social inequality faced by our young people (Shildrick, 2019), the papers presented are linked by their positioning of young people as knowledge-producers and their tacit acceptance of the social capital that young people possess.**

*Clare Coultas*

*(University of Durham, University of Manchester, Kings College London)*

Despite decades of extensive international funding being funnelled into behaviour change and empowerment programmes aimed at supporting young peoples' wellbeing in sub-Saharan African contexts, outcomes have largely been disappointing. Interpretations of this range from identifying problems of 'poor implementation' to the pervasiveness of 'traditional' cultures, both of which are rationalised as requiring repeat delivery of interventions. This paper, grounded in a relational sociological understanding of cultured lived experiences, argues that the dynamics of this non-change after interacting with interventions needs further exploration.

An adapted version of the 'story completion method' was used in twelve single-gendered focus groups and three mixed-gendered follow-on workshops with university student and urban-poor young Tanzanian attendees of empowerment interventions, aimed at exploring how these different gendered and demographic groups of youth interpret and organise intervention knowledge into their lived realities. These negotiations of knowledge pluralities are recognised as agentic – "as expressive and transformative qualities of action that emerge out of, but are not reducible to, multiple conditions of possibility [and constraint]" (Hutchings 2013). The analyses highlight how young Tanzanians are othering intervention knowledge and the non-governmental organisations that promote it, seeing them as occupying a different sphere from the realities of the 'Swahili streets'. And the forms and strength of this othering are found to reflect the different social positionings of youth.

It is argued that the presumed universality – the coloniality – of 'international' knowledge on youth empowerment restricts potentials for youth participation, in that youth voices are only considered rational when they conform to international interpretations of change. Not only does this limit our understanding of change potentials in precarity, this violence of non-recognition risks causing further harm to the very people that internationally-funded interventions are trying to help. Creating space for such listening demands that the cultural and socio-economic location of 'international' knowledge be exposed and interrogated.

**'Youthquake' v. Snowflake: Contradictions and Transitions in Youth Participation (The focus of this symposium is re-theorising contemporary understandings of youth identities, via the specific lens of using participatory research techniques to support young people, both in the UK and abroad, in exploring their multiple interwoven identities and to navigate and the intersecting societal influences that impact upon them. Acknowledging the current highly-contentious political times and the ever-widening generational social inequality faced by our young people (Shildrick, 2019), the papers presented are linked by their positioning of young people as knowledge-producers and their tacit acceptance of the social capital that young people possess.**

*Temidayo Eseonu*

*(University of Durham, University of Manchester, Kings College London)*

Statistics for ethnic minority young people in Greater Manchester show that they are less likely to be employed than their white counterparts (Rubery et al., 2017). Reasons for this disparity can be attributed to reasons given in academic literature; the lack of social capital and human capital (for some minority ethnic groups), living in deprived areas with high unemployment rates and discrimination from employers (Berritella, 2012). Evidence shows that ethnic minorities

in the U.K. are more likely to have university qualifications than their white British counterparts, but they are still less likely to be unemployed (Algan et al. 2010; Modood 2005). This therefore calls into question the human capital explanation for the disparity in employment rates. Whilst there is equal opportunities legislation to protect against discrimination from employers, this has not completely eradicated the problem (Ashe, Borkowska and Nazroo, 2019). The lack of social capital (not having potentially useful contacts or being unable able to glean information about job opportunities) impacts on employment opportunities (Patacchini and Zenou 2011; Battu, Seaman, and Zenou 2011). Ethnic minority young people are also more likely to live in deprived areas also meaning that there might be less well-paid jobs making it harder to find work. (Feng, Flowerdew, and Feng 2015).

Increasingly, government policy is recognising and attempting to address these inequalities through the provision of employment support services (ESS). Taking the point of view that employment support services can provide the social capital needed by ethnic minority young people, there is an implicit assumption that well-designed ESS can support ethnic minority young people's transition into the labour market. Despite the existence of ESS, these disparities exist and race impacts on their likelihood of success in the labour market. Acknowledging that young people are knowledge producers, a key question this particular paper seeks to answer is whether young people themselves see race as a barrier to participation in the labour market. The data for this paper emerges as part of a doctoral research project from 2 deliberative fora using participatory techniques and 10 short interviews with ethnic minority young people mostly of south Asian heritage.

Race was not identified as a barrier until a statement on racial inequality was introduced to discussions by the researcher and then issues relating to their racial identities were discussed. This highlighted an ethical implication for the researcher given the lack of fully developed relationships with the young people in that the researcher questioned the appropriateness of their position to explore this. This gave rise to reflecting on who is best placed to support the exploration of racial identities with young people.

This research concludes that ethnic minority young people are knowledge producers who have the potential to explore their racial identities in relation to labour market participation especially when participatory techniques in a detached youth work model is employed.

## **Methodological Innovations 1 - Room 144**

### **Embodied and Narrated Identities: Exploring differences in stories told of academic identities using artefacts and interview questions**

*Susanne Schulz, Martha Caddell*  
(Queen Margaret University)

Using narrative analysis this paper looks at the framing of academic identities through stories told in relation to personal artefacts and in response to interview questions. Drawing on Scott's (1990) notion of 'public' and 'hidden transcripts' it looks at how participants frame their identities as academics by variously positing themselves within dominant public discourses of the measured university, and drawing on 'hidden transcripts'. The use of artefacts allowed participants to step outside the dominant discourse and facilitated the telling of 'hidden stories' of value and success in academia and the construction of personally meaningful academic identities.

This paper is based on narrative interviews with 23 academics based in Scottish universities. The sample included a largely even mix of mid- and early career academics, male and female, research-intensive and post-92 universities. Participants were invited to share three artefacts (photos, objects, or events) that were significant to their identity as academics and key/turning stages in their academic career. These artefacts – and associated narratives – provided the starting point for the discussion, which was followed up with a series of more focused themes around perception of excellence, creativity, engagement with higher education policy and the wider university environment.

It is argued that the narratives participants told in relation to their artefacts draw on more personal stories of 'becoming and being an academic' than stories elicited in response to traditional interview questions. It is argued that using artefacts allowed participants to tell 'hidden stories' which critique public discourses of excellence and academic value.

### **'I used to do a lot of walking... Now... my activities are a lot limited.' Exploring mobile interviews with ageing participants**



## **Tuesday 21 April 2020, 09:00 - 10:30**

### **PAPER SESSION 1**

*Magdolna Lorinc, Louise Ryan, Majella Kilkey, Obert Tawodzera*  
(University of Sheffield)

Mobile methods have become widely used in social sciences to explore, for instance, networks, neighbourhoods, communities and attachment to place (Anderson, 2004; Carpiano, 2009; Reed, 2002). Walking interviews generate rich data because participants are prompted by the environment, therefore elements of their everyday lived experiences, which otherwise may remain overlooked, can be explored (Emmel and Clark, 2009). Walking alongside participants exposes both to the multi-sensory stimuli of the specific place (Adams and Guy, 2007; Peyrefitte, 2009). Thus, this method provides a unique access to participants' attitudes, feelings and knowledge about place(s) (Evans and Jones, 2011; Hitchins and Jones, 2004), their spacial practices, perceptions of the environment, elements of their biographies and patterns of interactions in the neighbourhood (Kusenbach, 2003).

Despite the 'mobilities paradigm' in social research (Sheller and Urry, 2006), these methods have been rarely used with older people. The policy focus on ageing in place provides strong rationale for exploring how older people access, navigate and make sense of particular places through the ageing process.

In this paper, we present our experiences of conducting walking interviews with ageing migrants, as part of the large ESRC-funded Sustainable Care Programme. The longitudinal design of our study allowed us to evaluate the challenges and benefits of this method. We were able to capture the fast pace of change in the lives of very old people (average age 81), including diminishing mobility, illnesses, bereavement; use of resources and public transport; and their unequal access to place(s) differentiated along regional, class and ethnicity lines.

### **Walking, Thinking, Making: Ways of seeing, knowing in visual culture**

*Maggie O'Neil*  
(University of York)

This paper introduces, theorises and shares walking as an arts based, biographical method for conducting research that accesses the lived realities and cultures of individuals and groups, through time and in space, particularly in the context of the legacy of Chicago Sociology, Walter Benjamin and the practice of walking artists.

Discussing the inter-textuality of arts and ethnographic research, the transformative possibilities of visual, sensory and kinaesthetic methods and the desire by visual scholars to do research that matters, I focus upon examples of projects (funded by the AHRC, British Academy and ESRC/NCRM) that use walking and the visual arts to think, experience and do Sociology through visual, participatory and performative interventions. The paper reinforces the importance of the visual to sociology and social research, not only in relation to 'thinking and creating and sharing or distributing' (BSA Visual Sociology event) but crucially to making visual culture, not to reify or fetishize the work produced, but crucially to acknowledge and recognise we are all involved in making and re-making our worlds and visual culture.

### **'There's a feeling you get ...' Embodied methodologies for capturing connections to farmed landscapes**

*Helen Lomax*  
(University of Huddersfield)

This paper draws on research undertaken to identify the impacts of economic and climate change on food production, pollinator habitats and human wellbeing. It describes outcomes from the qualitative phase of the research in which farmers and non-farming publics (including children and families) articulated their social and emotional connections to agricultural landscapes as places of leisure and livelihood. The paper explores the development of an embodied methodological approach incorporating photo-walks and photo-elicitation activities which can support the articulation of rich affective narratives about place. Connections to agricultural landscapes (which make up 70% of UK landcover) were intensely described as places of emotional and spiritual wellbeing; spaces of restoration, wonder and beauty and places to connect with others through the continuity of family leisure and work practices over generations. The paper will highlight these values and how they are articulated through the embodied research methodology. Extracts from the data and fieldwork are presented to illustrate the ways in which the visual methods framed within an embodied methodological approach can support, and make visible felt experiences and how these are expressed through participants tacit bodily engagements.

# **Race, Ethnicity and Migration 1 - Room G63**

Labour market hierarchies, social capital and migration

### **The Work and Career Experiences of BAME doctors working in NHS England**

*Salma Baz*

*(University of Leicester)*

NHS England has shown increased concern about ethnic and racial inequalities in recent years and has commissioned its own major research and action plan, the Work Race Equality Standard (WRES, 2014). NHS England began implementing WRES in 2014 to ensure that employees from black and minority ethnic (BME) backgrounds have equal access to career opportunities and receive fair treatment in the workplace.

NHS England is relying only on the statistical data about the experiences of their medical staff in terms of bullying, harassment, abuse, or discrimination. It is important to gain an in-depth understanding of the experiences of the BME individuals behind the data and to examine the reasons behind the figures.

This study focuses on the work and career experiences of Black Asian Minority Ethnic (BAME) doctors in NHS England. This research aims to investigate the role of ethnicity and race on the work and career experiences of BAME doctors in NHS England.

The researcher is deploying in-depth qualitative interviews by using the Biographical Narrative Interpretive approach to elicit data. The researcher is aiming to conduct forty interviews, and there is sub-sampling; UK-national and non-UK nationals, junior doctors in specialty trainees, and consultants. This research also involves key-informant interviews, for example, contacting BMA, Health Education England, Royal Colleges of Physicians, and the NHS Employer. This research will be data-driven and using an interpretive thematic approach to analyse data.

### **Hierarchical Hiring Practices? The Coexistence of Ethnic Preference and Ethnic Discrimination in Hong Kong's Financial Job Market**

*Yao-Tai Li, John Chung-En Liu*

*(Hong Kong Baptist University)*

The Hong Kong Equal Opportunities Commission has implemented various anti-discrimination ordinances to protect workers, regardless of their race, gender, age, religion, or sexuality. Informal hiring preference or discrimination, however, is still a widespread phenomenon in everyday employment practice. With the background of ethnic diversity, colonial legacy, recent immigration from mainland China, and rising local identity, Hong Kong appears as a theoretically unique and practically significant case to study ethnic preference and discrimination in the job market. Moreover, most existing literature on ethnic preference/discrimination in the job market is conducted in predominantly-white societies, such as the United States, EU States, and Australia. As there is ample empirical evidence of white privilege in those locations, we do not know if, and how much, this privilege extends to a non-white society.

Drawing on the case of Hong Kong's finance-related industries, this paper examines whether Hong Kong employers/HRs manifest their hiring preference or discrimination based on job applicants' ethnic backgrounds. We took an audit approach and compared applicants of three distinct ethnic groups: Anglo-Saxons, local Hong Kongers, and Mainlanders. In contrast to other predominantly white societies, we found that in Hong Kong, local Hong Kongers applicants receive the highest callback rate, followed by Mainlanders, and then Anglo-Saxon applicants, regardless of their gender. The findings suggest white privilege and colonial legacy is not much a case in the entry-level positions of financial industries. Instead, language (Cantonese) fluency and business ties to China is of greater importance to HRs/employers in Hong Kong's finance-related industries.

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

*Liran Morav*

*(University of Cambridge)*

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

**Tuesday 21 April 2020, 09:00 - 10:30**

**PAPER SESSION 1**

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

Based on these data, the study identifies four categories of integration-facilitating social capital (SC): family SC, ethnic SC, Jewish-informal SC, and Jewish-institutional SC. The impact of each category on individual integration trajectories depended, in part, on the personal history and structural position of each refugee in the origin country. These findings highlight how migrants' pre-migration histories come to structure their subsequent integration process in destination countries. More generally, the study reiterates the importance of social and ethnic capital in refugee in

## **Race, Ethnicity and Migration 2 - Room 404a**

Civil society, social change and migrant-led activism

### **Emotions, burnout and sustainability in migrant-led activism**

*Ala Sirriyeh*

*(Lancaster University)*

There has been a rise in migrant-led activism over the last two decades as people attempt to survive and resist the increasingly violent and repressive immigration controls they are being subjected to. While research has explored why and how people become involved in these struggles and the ethical imperative of centring and foregrounding the voices and leadership of directly impacted people in migrant rights activism, less consideration has been given to some of the challenges that can be faced by migrant activists in sustaining their activism and how they engage with these. Drawing on findings from a qualitative study with undocumented migrant youth activists in California about their entry into and pathways through the undocumented youth movement, in this paper I examine the issues of burnout and retention in the movement. Drawing on research in social movement studies on burnout and retention and Black feminist work on the politics of care and survival I map out some of the distinct ways in which recruitment, burnout, withdrawal and transitions were experienced by young migrant activists and how they sought to sustain their own and each other's emotional-wellbeing and engagement.

### **Civil Society's Role for Employability in Diverse Areas in UK and Sweden: Challenges and Opportunities for Civil Society Research, Problematizing Concepts and Data**

*Gabriella Elgenius, Jenny Phillimore*

*(University of Gothenburg)*

This paper explores the role that civil society may play for integration with particular reference to employability in diverse areas in Sweden and Britain. We argue that previous research has neglected the study of informal initiatives 'below the radar' in favour of registered formal organisations and, thus, overlooked an important component of civil society. Moreover, the role of social capital has been simplified as a case of ethnic bonding or bridging, given the increasing diversification of diversity and thus often associated with particular ethnic groups. Instead, this project departs from a local neighbourhood approach and explores opportunities and challenges of researching civil society across different spheres, formal and informal and civil society systems in different localities and countries. In doing so we also address methodological limitations as well as opportunities for comparative mixed-methods designs to advance our understanding of the link between the civil society initiatives and labour market outcomes.

## **Race, Ethnicity and Migration 3 - Room 404b**

Gendered migration and women

### **Beyond Integration: Involvement of First Generation Algerian Women in the UK**

*Meryem Abdelhafid*

*(Coventry University)*

Recent academic research has focused on the intersections of race, ethnicity, and religion, and how they shape identity. The body, as an aspect of identity, is central to understanding the dynamics of self-understanding of individuals within society. Within migration studies, the body plays an important role to understand the relationship between migrants and their host communities. This paper focuses on the lived experiences of first generation Algerian women in the UK and explores their process of integration in the British society. This is achieved through investigating the relationship between Algerian women and the spaces they occupy as well as those they imagine in the UK through the movement of their bodies. I argue that the Algerian female body moves from one space to another in an attempt to achieve integration. Occupying these spaces intersects and composes three main levels of integration: Integration within the Algerian community, within the Muslim communities, and within the wider British society. Their integration within the Algerian community is achieved through joining Algerian civic society, creating online networks with Algerians, and participating in activities aimed at Algerians. Their integration within the Muslim community is achieved through attending mosques, bridging identities with other Muslim women, and getting involved in activities with other people in the community. Within the wider British society, it is achieved through working, learning the host country's language, and adopting aspects of the British life style. This paper also highlights different challenges women face including gender roles, language learning, isolation and discrimination.

**Mothers with insecure immigration status: the body in practices of social control, marginalisation, care and belonging**

*Rachel Bencheekroun*  
(UCL Institute of Education)

Mothers and their children with insecure immigration status and 'no recourse to public funds' (NRPF) are frequently marginalised and excluded from vital services and resources, facing intersecting barriers of immigration status, 'race'/ethnicity, healthcare needs and disability. In the context of the UK government's hostile environment and austerity policies, the role of national and local institutions in controlling access to legal status and social rights and entitlements is particularly salient, with frontline workers being 'tasked with enacting the brutal migration milieu' (Berg et al, 2019; Hall, 2017). Drawing on my ethnographic PhD research with/on 23 mothers with NRPF living in an inner London neighbourhood, this paper explores the role of the body in the development of social networks, gatekeeping practices and belonging work. I argue that bodies are implicated as subject and object in daily encounters in which relationships and networks are constructed and enacted, to negotiate, facilitate or withhold access to services and forms of care and support. Building on sociologies of the body, this paper contributes to understandings of embodiments and practices of social control, marginalisation, care and belonging of/by mothers with insecure immigration status in the UK.

**Linking Possible Selves to Imagined Futures: Professional Nigerian Women's Narratives of Migration Decision-Making**

*Joy Ogbemudia*  
(Leeds Beckett University)

Deciding to migrate is a life changing process and usually not an easy one to make. This is more so because international migration takes place under dynamic and complex processes which are the results of the intersection between agency, structure and consciousness (White 2016). I interviewed 32 Professional Nigerian women migrants in the UK, who gave retrospective accounts of how their envisioned future contributed to their migration decision making. Laying bare participants' self-conscious and reflexive accounts emphasises how the 'storied' self is situated in the cultural and the socio-political contexts within which multiple possible selves are imagined during migration decision making.

There exist multi-disciplinary reviews of literature on migration decision making in individual, household, state and national levels; however, the persistent gap in the empirical details on the dynamic and complex processes that underpin how migration is experienced and transacted is my main focus. Based on participants' retrospective narratives, a framework is developed through which the link between selfhood and identity is explained in relation to migration decision-making. By linking the concept of possible selves to imagined futures, I explain how the constructions of expected possible selves, feared possible selves and hoped-for possible selves (Markus and Nurius 1986) are symbolically embedded into narratives of expectations, anticipations and ambivalence in participants' accounts of how and why they made the decision to migrate.

**Tuesday 21 April 2020, 09:00 - 10:30**

**PAPER SESSION 1**

# **Science, Technology and Digital Studies 1 - Room 204**

## **Becoming Visible: Algorithms, Bodies and Moral Boundaries**

*Lauren Milor*

*(University of Leeds)*

This paper will address how young women use images of their bodies as a tool for visibility within #fitspo (fitness inspiration) communities on Instagram. Due to the shift from a chronologically ordered feed to algorithmic personalization, I will demonstrate that images of bodies are 'known' to be the most engaged with, leading to a proliferation of these images being circulated. However, images of women's bodies are a battleground fraught with concern, judgements and anxiety, shot through with gendered and classed values that demarcate the 'right' ways to be seen. Consequently, I will demonstrate that young women are not only attempting to navigate Instagram's largely unknowable metrics of value, but also a moralised hierarchy that designates some bodily display as more acceptable than others. Drawing on data produced through 30 interviews and a 'walk-through' of the women's Instagram accounts, I will demonstrate the contradictory ways images were mobilised to make claims about their own bodies and other women's bodies. I will show that images of bodies were discussed through moral narratives to justify sharing images of one's body, or in relation to the 'Other girl' who was deemed excessively sexual and gaining attention for the 'wrong' reasons. This paper, then, builds on the work of feminist scholars of visual culture and social media to ask what images can do in particular contexts. Here, images of bodies can be understood as productive, as they shape how women's bodies can become known through hierarchical norms regarding the (un)acceptable visibility of particular bodies.

## **Digital forensics: organisational dynamics and professional projects**

*Dana Wilson-Kovacs*

*(University of Exeter)*

To date, the increased use of digital evidence has had little attention from Science and Technology Studies scholars. This paper argues that as forensic applications expand to the digital domain, there is an urgent need to revisit the role of organizational settings, routine procedures and professional exchanges in on the ways in which evidence is produced and used in criminal justice contexts. Drawing on ongoing ethnographic work and interviews with digital forensic practitioners, police officers and digital media investigators in four police forces, the paper explores the complex landscape of digital evidence. The analysis focuses on the uptake and integration of digital forensics within existing knowledge structures and practices in order to illuminate the changing contexts of forensic expertise.

## **Monetising vulnerability: An exploration of Instagram's niche-memes and digital patronage**

*Idil Galip*

*(University of Edinburgh)*

There exists a specific category of meme art on "post-internet" (Connor 2017, Olson 2018) Instagram, which is inextricably referential, absurdist and vulnerable. I define this category as "the niche-meme". Niche-memes are a set of memes that seek to alienate Instagram's mainstream, viral-meme consuming audience through grotesque aesthetics and an uncompromising presentation of emotional vulnerability. There is an intentional, self-confessed 'ugliness' associated with niche memes and I suggest that this is in part a response to traditional, consumerist media.

While alienating said audience, these niche-memes foster a tight-knit and entangled community of creators and consumers on Instagram. Many of these niche-meme creators and consumers have also become meme-patrons. Both patrons and creators use the crowdfunding membership platform Patreon, on which creators provide content to their audience in exchange for a monthly subscription fee. The content that niche-meme creators provide on Patreon can take on many forms, but is always of an emotionally vulnerable nature. Some examples are: personal diary entries, poetry, access to a private Discord chatroom, access to the creator's "close friends" list on Instagram, a "shout-out" from the creator on an Instagram post and so on.

This monetisation of vulnerability and personal proximity on Patreon brings up various discussions which I will address in my presentation. I will firstly focus on the commercial potential of vulnerable "post-internet" art. After which I will examine how niche-memes occupy a politically tense position in relation to commercialised, consumerist media.

## **Configuring evidence in digital forensics**

*Dana Wilson-Kovacs*

*(University of Exeter)*

BSA Annual Conference 2020

Aston University, Birmingham

Data obtained from digital devices can map a suspect's movement, actions and intent and help determine sequences of events, patterns of behaviour and/or alibis. While in the beginning such data was regarded as 'fact-based evidence' (Casey 2019), the subsequent development of the digital forensics field has refined its understanding through standards, quality assurance processes and method testing. Building on ongoing ethnographic work on the application of DF in four police forces in England and Wales, this paper explores how the production of digital evidence is transforming in light of technological advances on one hand, and the pressures of operational speed, range and number of devices submitted for analysis as well as the volume of data examined, on the other hand.

The analysis concentrates mainly on 'dead box forensics' practices (rather than live-networks analysis), i.e. conventional computer investigations that collect, preserve and analyse media and devices where exact copies of the hard drives of the systems examined are obtained. In this context it discusses the uptake and integration of DF expertise within existing knowledge structures and practices. The paper draws on observations of everyday activities, interviews with DF practitioners, forensic managers and police officers to map how digital evidence is practically accomplished and to scrutinize the socio-epistemic configurations that enable its production.

## Social Divisions 1 - G11 Byng Kendrick

### **Narratives of life satisfaction leading to multidimensional experiences of social mobility and practical sense of inequalities**

*Andrea Lizama*

*(University of Nottingham)*

In a highly unequal country, such as Chile, social mobility is one of the main aspirations in people's ordinary lives. However, there is no coincidence between academic research on social mobility and subjective understanding of social mobility. Academic literature argues for inconsistent understanding of the subjective experience of social mobility since people tend to conflate changes in the social structure and changes within the social structure, resulting in a limited and inconsistent sense of social inequalities. This paper explores narratives of life satisfaction on lens of Chilean school teachers, when they offer evaluations of their trajectories. Life satisfaction in this paper captures respondents' sense of change in terms of well-being over time, but also captures their sense of movement within a wider social milieu in association with more focused accounts of social mobility. In particular, this paper addresses that subjective sense of social structure is often bound up with their subjective sense of social change and life course change. This also shows that a more concrete sense of inequalities, expressed as differential forms of social comparisons, reveal people as better practical analysts than have been suggested. I argue that lay sense of inequalities does not show inconsistencies between objective and subjective sense of social location; rather the lay sense of inequalities is consistent to people's immediate experiences of living in a hierarchical structure.

### **'Neoliberalism', governmentality and behaviour modification: The construction of psychological deficit within social mobility policy discourse in the UK**

*Louise Folkes*

*(University of Gloucestershire)*

Social mobility has been a key social policy concern over the last twenty years, spanning across political parties. Constructed as a 'problem' for the working-classes to overcome, this paper casts a critical eye over social mobility discourse within UK policy. It argues that rather than seeing social mobility as a panacea to society's fractured and divided nature, it may be more conducive to examine the productive powers inherent in such policy discourse. Drawing upon an array of policy documents, this paper will demonstrate how the individualising nature of the political discourse works to psychologise social mobility; linking it to a range of psychological, behavioural, cognitive and developmental problems. This 'neoliberalism' has implications for self-regulation and relationships to others, tying the body up within a matrix of political power that aims to ensure we become the right kind of selves. Calls for behaviour modification and measurement within the policy discourse demonstrate the governmentality of social mobility. Skills such as 'character', 'resilience' and 'perseverance' are to be inculcated across underperforming populations, whilst lacking such skills lends itself to an internalisation of blame and failure, further alienating and marginalising working-class experiences. The

**Tuesday 21 April 2020, 09:00 - 10:30**

**PAPER SESSION 1**

construction of the deficient subject in the political discourse is then arguably both a distraction from wider societal inequities and a justification for the implementation of stigmatising and moralising 'character'-improving policy.

**The unintended consequences of quantifying quality: Does ranking school performance shape the geographical concentration of advantage?**

*Aaron Reeves, Daniel McArthur*  
(University of Oxford)

In this paper we investigate whether quantifying school performance can have the perverse effect of increasing the spatial concentration of advantage and disadvantage. Combining research on neighbourhood effects and residential segregation with recent work in the sociology of quantification, we argue that rankings of school performance send a powerful signal to parents, which may induce affluent parents to sort into areas with higher ranked schools. In the early 1990s, the UK government began publishing school performance data in an official ranking, or league table. However, these league tables were only introduced in England and Wales, not Scotland, providing a natural experiment to investigate how publishing school rankings affects where people live and where they move to. Analysing British census data from 1981-2011 we find that the introduction of league tables was associated with an increase in the geographical concentration of social class. We also show that the share of managerial and professional occupations increased in areas with higher performing schools. Furthermore, we use a 1% sample of the English census to follow individual families over time, finding that more advantaged households containing children became more likely to move to areas with better performing schools after the introduction of league tables compared to less affluent households and those without children. Our results highlight the unintended consequences of revealing inequalities in school performance. Quantifying school quality increases the geographical concentration of advantage, potentially exacerbating the effects of neighbourhoods on individuals' life chances.

**Young school teachers looking at their parent's life trajectories as revealing a more entangled understanding of social mobility**

*Andrea Lizama*  
(University of Nottingham)

This paper is based on data that I have collected for a study whose purpose is to examine the subjective dimension of social mobility, and people's sense of class location and inequality. Methodologically, this research adopted the approach of exploring people's sense of life course and social movement in its broadest sense, examining how teachers talked about their trajectories in order to consider whether questions of social change, life-course change, social structure and social mobility featured. It is built on data collected through interviews with 41 teachers, who were asked to outline their personal timelines as a way to reflect on the main changes which they regarded as significant in their life stories.

This presentation discusses different ways in which narratives of social mobility emerge when young teachers compare their own trajectories to their parents' trajectories. Although narratives of life improvement and upward social mobility might be expected as result of the expansion of opportunities, narratives of young teachers are not always straightforward accounts of upward social mobility. Young teachers reflect about living in a society which offers more opportunities, but they also remark on multiple barriers to social mobility. For example, teachers counter-weigh their opportunity to achieve a bachelor degree against their more negative impressions of starting a career in a devaluated profession. I argue that linear narratives of social trajectories and therefore fixed categories such as upward/downward mobile seem make less sense to those people who have grown up in a society of sudden great transformations.

## **Social Divisions 2 - Room 404c**

**Negotiating the digital conceptions of gay sexualities: an analysis from perspectives of young guys into guys**

*Dan Baker*  
(METRO Charity)

As part of my completed PhD at University of Greenwich, I undertook online focus groups and face-to-face interviews with 10 older (26 to 29 year olds) and 9 younger (19 to 21 year olds) same-sex attracted young men or 'guys into guys

(GiG). Data were analysed using thematic analysis and this presentation will focus on the findings for this main research question: 'How do young guys into guys explore their sexuality online?'. Working within the wider school of symbolic interactionism (Mead, 1934; Blumer, 1969), the application of sexual scripts (Simon and Gagnon, 1973,1986) and impression management (Goffman, 1959) revealed a set of findings that show the different ways in which young guys attracted to other guys explored their sexuality, within an evolving online setting. In respect of sexual script theory, data showed how young GiG navigated an exclusive hierarchy of bodies and sex, with varying degrees of autonomy. They were seen to reject heterosexual scripts that some has initially adopted, with a reliance on the digital domain of sexual scripts in the absence of other sources of information. In respect of impression management, young GiG demonstrated skill in managing nuanced self-presentation, sustained in increasingly complex and interconnected online settings. There was also suggestion that more recent digital communities re-established segregation and resulted in possible alienation. Some reflections on differences across age-groups will also be presented. This work has informed a new online chatroom programme of support for young GiG, run by METRO Charity and funded by Public Health England.

### **Lesbian Activism in 1960s Britain: Cynthia's Story**

*Katherine Hubbard*

*(University of Surrey)*

In 1964 five women joined together to form the very first lesbian organisation and magazine in Britain. The Minorities Research Group, as it was to be called, became the only source of lesbian community for queer women across Britain. As the only surviving original committee member, Cynthia Reid's story of the group, the social world in which it emerged, and its impact, is compelling. In fore-fronting the activism of this lesbian group, this paper will provide an overview of the oral history of Cynthia. By providing a narrative which draws out how in her own life history, key sociological and historical themes emerge which correspond to broader queer literatures around masculinities, sex and friendship. Social divisions along lines of sexuality were confronted and tackled by people like Cynthia in the adoption and acceptance of their own identities. Such early lesbian liberatory activism is often rather quiet, but this paper amplifies Cynthia's story to demonstrate how a single person can contribute to substantial social change. For example, the second lesbian group which Cynthia also helped establish, Kenric, continues today as Britain's longest running lesbian organisation. Theoretically, this paper contributes to vast queer sociological scholarship but does so by paying attention to the microhistory of a single important individual.

## **Social Divisions 3 - Room 404d**

### **The body as a site of resistance: inhabiting the fat female body**

*Rachele Salvatelli*

*(University of York)*

The question of how individuals with stigmatised bodies negotiate their place in society has been widely discussed in sociology. Scholars such as Goffman (1963), Pausé (2012) and Tyler (2018), have articulated different positions on the implications that bearing stigmatising traits entails, but also, they have studied the strategies that such individuals can put in place in order to negotiate their identities in public and private spaces. However, these works have not fully addressed the implications that the new phenomenon of body positivity might have on the narratives of people with "unruly bodies", like fat body positive individuals.

In this paper, I propose an account of the fat body as a site of resistance, focusing on the negotiation of public and private spaces in the stories of fat body positive women. I discuss how these narratives are articulated around a trajectory of a past, insecure self and a present, confident self. Using themes such as clothes consumption and appearance, I illustrate how the respondents use their "subversive" femininity to challenge societal standards of beauty. Moreover, I also focus on the words these women use to refer to their bodies as an example of the negotiation between public and private spaces.

Aided by the preliminary findings of my doctoral project, I illustrate how fat body positive women negotiate their stigmatised identity in public and private places. This paper, by closely examining the implications of body positivity, sheds new light on the rarely acknowledged issue of fat embodiment as a site of resistance.



**Tuesday 21 April 2020, 09:00 - 10:30**

**PAPER SESSION 1**

**Does the vulvavagina maketh the woman?**

*Lauren Cowling*

*(University of York)*

The aim of this paper is to explore how a perceived 'shared vagina' interacts with one's own selfhood as a person with a vagina (PWV). I use the term 'shared vagina' to mean the ideas that PWVs have about what having a vagina means and how they relate those ideas to themselves as well as onto others. I draw on the preliminary findings of my PhD research, for which I interviewed 25 people that have vaginas to ask them about life with their genitalia; some identified as women, some did not. My research explores how vulvavagina means in a society where the cultural significance of gender is changing, challenging and often contradictory, and therefore the notion of 'woman' is in flux; arguably, westernised society is experiencing a 'cultural moment' where vulvavagina is being addressed more openly (by vagina-owners) than in previous decades: politically, socially, culturally. In this paper I will discuss selfhood in relation to vaginas, how this informs how people make sense of their body (for example in motherhood, womanhood, sexual identity and gender identity), and how this framework is then applied to others (for example in raising children, chatting amongst peers to compare and contrast, and discussing the validity of 'other' selfhoods).

**Abortion stigma, class and embodiment in neoliberal England**

*Gillian Love*

*(University of Sussex)*

Research on abortion stigma has given insight into how women experience abortion, tell stories about abortion, and make decisions about abortion. Stigma encompasses a range of feelings, experiences and discourses that can make having an abortion a negative experience or one that women might wish to conceal. This paper explores how abortion stigma is both classed and embodied, using the life stories of 15 middle-class women who have had abortions in England in 'neoliberal times'. It argues that the women's class positions gave them access to various discursive resources with which to articulate their abortion stories, shaping their experiences and narration of stigma. It also draws attention to the ways in which both class and stigma are 'made through marking' on the body, and thus to the under-theorised embodied aspects of abortion stigma. In doing so, it argues that abortion stigma acts as a regulatory 'technology of the self' that is enabled by middle-class practices of self-control.

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

**Europe as spatial imaginary? Narratives from higher education 'policy influencers' across the continent**

*Rachel Brooks*

*(University College London)*

Europe is, in many ways, of central importance to discussions about higher education. Various European initiatives, such as the Bologna Process and the Erasmus mobility programme, have had a direct and material impact on the shape and nature of higher education across the continent. They have also been linked to wider political objectives, such as the inculcation of a European political identity, and the strengthening of the European political and economic space relative to other parts of the world. Nevertheless, the relationship between Europe and education has tended to remain rather marginalised within research. We know relatively little, for example, about how policymakers think about Europe and the extent to which it constitutes an important frame of reference for them. To start to redress this gap, we draw on an analysis of policy documents and interviews with key policy stakeholders to argue that the idea of Europe constitutes an important 'spatial imaginary' for higher education within the continent, and helps to frame the ways in which students are conceptualised. However, we also suggest that this is not played out in uniform ways; there are significant differences between both countries and different groups of policy actors within them.

**'Home is a small place': Spatial stories of safety, risk, staying and going in access to higher education on small islands**

*Holly Henderson*

*(University of Nottingham)*

Working with both sociologies and geographies of post-compulsory education, this paper explores spatial educational inequalities through a focus on access to higher education on small island locations in and around the UK. The paper takes these islands as instances of local higher education provision, bringing a unique perspective to international discussions of student mobilities (Finn and Holton, 2019), rural and remote education (Corbett, 2007), and the

BSA Annual Conference 2020

Aston University, Birmingham

relationship between place and education. The paper presents findings from a multi-sited case study that included documentary analysis, ethnographic observation and interviews with staff and students at three island colleges. Using the concept of the spatial story (de Certeau, 1984) within a sociological geographies framework to theorise educational subjectivity, the paper also locates island higher education within island-specific and UK-wide policy contexts. Three key findings are presented. The first is drawn from documentary analysis, and highlights the policy conflict between local priorities and global relevance in developing HE provision on islands. The second focuses on student and staff interviews, demonstrating the considerable, largely unnoticed material constraints facing students on islands with complex relationships to the higher education finance systems of the UK mainland. Finally, a further narrative exploration of student interview data shows how the context of the island exaggerates the binary distinctions of staying and going, safety and risk that structure higher education. As a whole, the paper locates the individual and collective student body within material bodies of land and water, asking how place, inequality and education intersect.

## **Sociology of Education 2 - Conference Room 3**

### **Heterogeneous middle-class and disparate educational advantage: Bourdieusian analysis of parental investment in their children's schooling in Dehradun, India**

*Achala Gupta*

*(UCL Institute of Education)*

Drawing on Bourdieu's concepts of field and capital as 'thinking tools' (Wacquant 1989), this paper aims to capture the complexity underlying the relationship between class privilege and educational advantage in inherently heterogeneous contemporary Indian middle class. It explores three aspects of the home-school relationship—how socioeconomic transformations shape parents' aspirations for their children's future, educational decisions parents make to realise those aspirations, and mothers' engagement in their children's everyday schooling—in the narration of parents in 53 middle-class families. The tripartite analysis reveals that despite sharing common educational goals and strategies with the population in general, middle-class families in India use their class privilege to gain valuable educational resources. The paper argues that the discrepancy in the mobilisation of accumulated resources in the heterogeneous middle-class results in diverse educational advantages across families. Socio-economic capability may bring together valuable resources, but differential distribution and composition of other forms of capital—which are accumulated variously throughout the lives of the members of social groups—result in the disparate utilisation of accrued resources. By offering the empirical case of how social class is the construction of relative positions that agents occupy in a field, the paper emphasises that 'clear-cut boundaries' and 'absolute breaks' do not make sense in defining contemporary middle-class—where its members occupy fragmented positioning and possess differential volume and the composition of multi-dimensional capital (Bourdieu 1985). The paper problematises, and disrupts, the binary reification of social groups to explain the processes of social reproduction via education in contemporary Indian society.

### **Passing as an 'ideal' sixth former – how non-conforming students navigate the HE discourses of their school sixth forms**

*Nuala Burgess*

*(King's College London)*

The impact of marketisation on English secondary schools has been to intensify competition for high attaining students and socially unjust practices in the distribution of resources. In order to attract students, some schools invest disproportionately in sixth formers whose attainment and progression to 'elite' universities promise to boost performance in school league tables. An ESRC funded doctoral research project found systematic rationing of resources in two state school sixth forms. This was particularly evident in the advice and guidance provided for students' post-school choice-making. The study found levels of support were differentiated according to student attainment and their likely post-school destination. A disproportionate amount of resources, and particularly teacher time, was focused on students who showed the potential to progress to 'elite' universities (Reay et al, 2005). Moderately attaining students ('moderate attainers') who aspired to less selective institutions, struggled to access personalised advice and guidance for their university applications. With no independent careers service for young people in England and little incentive for school sixth forms to provide careers advice (Chadderton, 2015; Coiffait, 2013), students interested in alternatives to HE were most disadvantaged. Students uncertain about university, or who sought alternatives, were found to employ a range of strategies to 'pass' (Goffman, 1963) as 'ideal' school sixth formers, and maintain self-respect amongst their peers. While

**Tuesday 21 April 2020, 09:00 - 10:30**

**PAPER SESSION 1**

presenting as HE applicants, 'non-conformers' to the HE discourses of their schools discreetly mobilised family social capital to follow alternative post-school routes.

**Who's resilient now? The effect of austerity on educational attainment for disadvantaged young people**

*Neil Kaye*

*(UCL Institute of Education)*

Young people at the lower end of the socioeconomic scale are more likely to face significant barriers to educational attainment than their peers (Sacker et al., 2002), and this is likely to be the case whether in times of relative prosperity or downturn. Nevertheless, despite facing adverse circumstances, many achieve well at school, experiencing what have been called 'resilient outcomes' (Olsson et al., 2003; Kaye, 2019).

This paper draws on data collected through longitudinal studies conducted with two age cohorts – 'Next Steps' and the Millennium Cohort Study– and linked to administrative data from the National Pupil Dataset to provide a unique opportunity for examining cohort differences in educational attainment for disadvantaged young people.

Whilst separated in age by only 11 years, the macroeconomic and policy environments in which these two cohorts undertook their formal education has undergone significant changes in this time. The older cohort, entering the education system in the mid-1990s, undertook almost their entire schooling during the Labour governments of Blair and Brown against a backdrop of relative macroeconomic prosperity. In contrast, the younger cohort entered secondary school shortly after the 2007/08 financial crisis and have faced the effects of sustained reductions in public spending implemented since 2010.

This preliminary analysis identifies trends in the prevalence of socioeconomic disadvantage between students at school before the financial crisis and those facing the effects of government austerity. It examines differences in levels of educational attainment amongst disadvantaged students and identifies changes in the profile of those experiencing resilient outcomes.

## **Theory - Room 123**

**A live sociology of the seasons**

*Lynne Pettinger, Dawn Lyon*

*(Warwick and Kent)*

Via rhythm analysis, new materialism and environmental sociology, this paper proposes a framework for thinking through a sociology of the seasons and a research agenda for empirical study. We are writing this paper as an act of 'live sociology' (Lambert 2018) that synchronises thinking, researching and writing with what we are studying – the seasons.

Existing studies of tourism, sport and leisure, food, rural life, and urban studies (e.g. Edensor's focus on light and dark) have a seasonal sensibility. That said, it is rare that sociology fully considers what the cyclical rhythms of the seasons do in the constitution of social life, perhaps for fear of over-stating the causal effects of 'nature'.

The present moment marked by climate crisis in which seasonality is unpredictable makes a sociology of the seasons necessary and urgent, and implies a shift in the temporal reach and patterning of our thinking. For instance, rewilding in order to repair environmental damage implies a timespan of many cycles of seasons.

What can a sociology of seasons do? It brings the nature/culture relationship to the fore to understand socio-nature, it foregrounds new questions of political economy questions (e.g. seasonality in commodity production and consumption) and contributes new insights into social divisions (e.g. domestic heating poverty). It animates research in specific fields in novel ways including health and anticipation (e.g. timely seasonal flu-jabs) and mood, affect and seasonal change. More broadly, it draws attention to new fields of sociological study within and beyond urban settings (e.g. forests, mountains, and oceans).

**O'Neill's Ecological Body**

*Mark Featherstone*

*(Keele University)*

In this paper I want to (re)turn to the work of Canadian sociologist, John O'Neill, and particularly his theory of body in order to try to imagine a new ecological contract between humans and nature. I start with a discussion of O'Neill's theory, which evolved from his early 'Sociology as a Skin Trade' through his 'Communicative Body' and 'Five Bodies' up to one of his final books, 'Incorporating Cultural Theory', where he focuses upon embodiment and maternity. In the process of setting out this trajectory, I propose to explore O'Neill's early Marxism, before moving on to consider his use of Merleau-Ponty, Montaigne, and finally the Madonna (the image of Mary with the infant Christ). My purpose in tracking the development of O'Neill's thought and his use of key sources is to update his work, which starts by focusing upon (a) the metabolic working body, moves on to consider (b) the phenomenological body that feels, touches, and is in turn touched, and ends up emphasising (c) the humble body of the creature that is absolutely in the world. Although O'Neill never focuses upon ecology and the problem of the human relation to the earth in his work, I want to argue that it is possible to identify an ecological body in his reference to Marx, Merleau-Ponty, Montaigne and finally the maternity of the Madonna and use this figure to imagine a new social, political, and economic relationship between a humble humanity and finite planet.

**'We are in our Bodies': Using Institutional Ethnography as an approach to the study of embodied practices.**

*Jessica Langston*

*(University of Sheffield)*

There is increasing understanding of the role that embodiment plays in sociological inquiry. However, many of the traditional methods of research do not enable us to understand these embodied practices. Drawing on the work of Dorothy Smith, this paper considers the potential of Institutional Ethnography to explore and understand the embodied experiences of individuals at the nexus of enquiry. Smith argues:

"Individuals are there; they are in their bodies; they are active; and what they're doing is coordinated with the doings of others" (Smith, 2005; 59).

The paper draws on examples from Phd research which used Institutional Ethnography to consider social work practices with children and families. The central tenet of Institutional Ethnography is that enquiry is situated from the standpoint of the individual. Using observation and conversation, individual's engagement and understanding of social work practices were traced to offer an understanding as to how individual's navigate their space temporally, physically and emotionally. At the same time the researcher is embedded in these everyday practices, their activities 'coordinated with the doings of others', filtered through their own subjective experience into embodied interaction.

The paper concludes by arguing that Institutional Ethnography is an approach which offers both a methodological and theoretical framework for exploring and understanding the embodied practices of our daily lives.

**Disciplining the Defecating Body: Ambiguity of the Excretory Experience in Japan**

*Marta Szczygiel*

*(Tokyo University)*

From the view of material culture studies, water closet is the embodiment of modern excretory stigma: it is constructed so that we defecate in private, water conceals any foul smell, and the name is a euphemism diverting attention from what is happening inside. Japanese advanced toilets, then, are water closets with extra features that suggest even stricter discipline of the defecating body: water-spray function saves any physical contact with human waste, while sound masking device (otohime) hides any potentially embarrassing sounds. On the other hand, in Japan there are many symbolic manifestations of excrement, such as commentaries on bowel movement on TV, farting butt-headed anime characters, or poop-shaped merchandise. This ambiguity of the excretory experience in Japan will be analyzed in the paper.

Drawing on the theory of fecal habitus, a concept used to understand a shared evaluation of excreta and consequent excretory practices, I outline Japanese traditional approach to defecation. Then, I identify two events marking change in the country's excretory mores: the "opening" of Japan in 1853, and the postwar American Occupation. I argue that when two antithetical fecal habitus – Japanese and Western – met, it triggered distinction competition. Because of uneven power relations, Japan began to progressively adapt Western excretory practices to its cultural context, ultimately creating even more advanced privies. However, the original understanding of excreta remained the same. Thus, the ambiguity of excretory experience in Japan is a result of dichotomy between notion and practice of defecation that emerged from this power struggle.





**Tuesday 21 April 2020, 11:00 - 12:30**

## **Paper Session 2**

### **Cities, Mobilities, Place and Space - Room 127**

Session Title: Housing, Community and Identity

#### **Why can't I play in their garden? Are mixed tenure communities a success, or do they fragment the identity of social housing tenure's residents?**

*Natasha Kinloch*

*(University of Surrey)*

This paper/poster questions the extent to which the social housing 'bodies; that is their residents, self-identities are becoming fragmented through a regeneration initiative known as mixed tenure communities. The paper/poster examines issues of intersectionality connected to inequality in mixed tenure communities. The paper/poster identifies findings from prominent studies of mixed tenure communities including several factors affecting residents experiences of living in them. These include segregation, separate uses of physical spaces, points of access, the provision of design, management, and security-led crime prevention initiatives. The issue of segregation and polarization, and residents' 'Right to the City' in their access to space will be explored. While examples of design practices are included to represent the fragmentation of social-housing tenure through mixed tenure particles within and outside of the United Kingdom.

#### **Identity, belonging and spatial sensitivities in temporary urban spaces**

*Amy Holmes*

*(University of York)*

The question of identity is fundamental to contemporary urban research, and it is through our embodied engagements with identity that we understand the relationships between ourselves and the social world. Within these relationships are embedded complex notions of belonging, and it is these that I will explore in this paper; as urban cultures become more fragmented, and economic polarisation between groups of residents increases, the performance of 'belonging' becomes crucial to the emergence of "a more malleable, democratic and dynamic city" (Heim La Frombois, 2017; 432) as exemplified in pop-up spaces. I will interrogate the relationship between 'belonging' and emergent transitory cultures in the city, and this relationship's intersection with austerity, sustainability and precarity. These 'transitory cultures', or temporary urban forms, allow people to establish meaningful relationships despite their exclusion from mass consumption, through their interaction with "hybridized and ephemeral forms of authenticity" (Irvin, 2016; 52). Through a reflexive, embodied engagement with the ethos of 'craft' in these spaces, these people can perform belonging as an expression of alternative relations of production and consumption. Therefore, temporary forms of urbanism, such as not-for-profits and pop-up cafes serve as "generative nodes, heterotopias" (Parham, 2015; 115); they are spaces in which a diverse range of urban social connections can flourish, and networks can emerge. Finally, these spaces challenge the dissonance between fluid identities and stalled mobilities; through the creation of new informal networks, situational forms of belonging emerge that rely not on consumption, but on a more holistic notion of 'participation' or production.

#### **Reimagining the city and the legacy of mistrust**

*Camilla Lewis, Niamh Kavanagh*

*(Newcastle University)*

This paper draws on empirical findings which explore the everyday lives of residents living in Collyhurst, north Manchester which has been reshaped by deindustrialisation and housing demolition. Since the 1980s, there have been a succession of regeneration plans proposed for Collyhurst, which have never come to fruition. As a result, there is a legacy of mistrust among residents and a feeling that Collyhurst has become a 'forgotten place' amidst the rapidly gentrifying city. In 2018, Manchester announced a new regeneration project for Collyhurst and surrounding neighbourhoods, which is the largest and most ambitious residential-led development opportunity that the city has ever taken, delivering up to 15,000 homes over a 15-20 year period. As the regeneration plans are drawn up and put out to

consultation, the majority of the residents we interviewed were keen for redevelopment to take place in some form, describing change as inevitable and in the most part, welcome. However, there were concerns about whether the type of regeneration proposed would ever take place and whether redevelopment would result in the exclusion of the existing community. The paper develops a temporal analysis of urban change in order to understand how residents in Collyhurst reimagine their neighbourhood in view of the legacy of mistrust and competing visions for the future of the city. It suggests that the changing needs of residents in the past, present and in the future and the communities in which they live need to be understood, in order to analyse the impacts of urban regeneration.

**Growing up or growing bad? Vertical Mass Suburbanisation in times of a 'Housing Crisis' in London.**

*Magali Peyrefitte*

*(Brunel University, London)*

The paper problematises the verticalization of housing in London highlighting issues relating to private/public partnerships in new developments as well as in the redevelopment of council estates and the delivery of 'affordable' housing. In response to a 'housing crisis', the Mayor set out the London Housing Strategy to respond to a major housing shortage in the capital. The Implementation Plan of this Strategy requires the boroughs to deliver 649,350 net housing completion over ten years (Greater London Authority, May 2018). With a particular focus on the suburbs of the capital, the paper questions the visions of the future that are communicated to residents or prospective buyers and tenants in this context. To do so, it compares archives from the Museum of Domestic Architecture (MoDA) with visual data from fieldwork conducted in areas situated in two of London's outer boroughs. Evidences of what can be described as new forms of mass suburbanisation invites further attention to be paid to the shrinking of the public sphere and its impact on the delivery and accessibility of public services.

In this context, the voices of social housing residents tend to be lost in the complex assemblage that has become public housing turned para-public. As such, this paper will also dedicate some time to residents' voices on two council estates that are in the process of being regenerated, telling a story of resistance in an urban socio-economic context where social/council housing in the UK has seen a major restructuring under the strains of austerity measures.

## **Culture, Media, Sport and Food 1 - Room 161**

Sport, Diversity, Inclusion

**'It was my sport, it was my exercise, my social life, like, my thing. It was all of my life, it covered all of the bases, and now I'm a bit lost.'** Understanding the participatory experiences of trans and non-binary people in everyday sport and physical e

*Abby Barras*

*(University of Brighton)*

Bodies are rife with visible and invisible barriers to access and inclusion in everyday sport and physical exercise. Participating in physical activity is known to increase both our social and emotional capital and our physical and psychological well-being. Yet the spaces our physically active bodies wish to occupy are often full of gendered expectations, making them complex and hostile, particularly for trans and non-binary people. In many cases there is a genuine fear and hesitation in participating in sport because of concerns about being challenged, welcomed or accepted, a topic openly discussed in the media with no concern for lived experience. But what are these lived experiences?

This research is motivated by a lack of existing qualitative research in this area, which asks trans and non-binary people personally about their participatory experiences. Eighteen semi-structured interviews have been conducted, and the data thematically analysed. The research draws on feminist standpoint and queer theory, and is informed by sports studies, gender studies and sociological discussions about the body and embodiment.

Key themes identified are surprising, intriguing and unexpected, and include how gendered language, clothing, space and equipment impact on participation for trans and non-binary people. These themes intersect with the construction of sport, power, joy of sport and the importance of placing trans narratives centrally. This paper offers an original and powerful analysis of what it means to participate in sport for trans and non-binary people and highlights why current debates about reducing health inequalities need to be thoroughly and sympathetically addressed.



**Tuesday 21 April 2020, 11:00 - 12:30**

**PAPER SESSION 2**

**"More of a Non-Reaction:" The Acceptance, Transformation, and Activism of Out-of-the-Closet Athletes**

*Luis Morales, Rory Magrath, Adam White*  
(The University of Winchester)

Sixty autobiographical accounts of the personal pre- and post-coming-out experience of male (mostly student) athletes primarily from the United States were coded from OutSports.com, a resource and online support-system for LGBTQ athletes. Many of these athletes' experiences contributed to their understanding that an ideal athlete should conform to a role predicated on masculine stereotypes and heteronormativity. Before coming out, these athletes experienced significant psychological stressors as a result of being 'in the closet', and perceived homophobia and heterosexism which contributed to those psychological stressors. Furthermore, fear of coming out was often mitigated by exposure to others' coming out stories. While all coming-out experiences are valid reflections of heteronormativity and the marginalization of LGBTQ individuals, these data suggest that coming-out itself is often a transformative, positive experience; in these data, those positive coming-out experience directly contradict the athletes' negative expectations and fears before coming-out. The disconnect between the athletes' pre- and post-coming-out experiences and reality is discussed. As cultural knowledge about the nature of coming out is shaped in inclusive, albeit heteronormative contexts— particularly via resources like Outsports.com— closeted gay men might better navigate their own coming out-experiences and expectations, and engage in activism. Implications for sexual minorities in modernity are discussed and centralised along with considerations regarding the intersectionality of religious upbringings and conservative geographical locales. Further discussed is the impact of institutions, particularly: 1) the movement of gay bodies through shifting, yet heterosexist sporting spaces; and 2) the role of the sports media on the empowerment of gay bodies.

**Meanings of Activist Participation in Social Movements: The European LGBTI+ football fans' network in focus**

*Peter Millward*  
(Liverpool John Moores University)

This research explores the meanings activists ascribe to participation in identity politics-centred social movements, using the case example of the trans-European Lesbian, Gay, Bisexual, Transsexual, Intersex+ (LGBTI+) football supporters' network and, in doing so, critically engages with a cultural relational sociological theoretical framework (see Cleland et. al 2018; Crossley 2010). Struggles for cultural rights and recognition of LGBTI+ communities continue (Peterson et. al 2018), with football fandom providing an important site for understanding of these issues given its historically-embedded hegemonic masculine culture (King 1997; Magrath 2016) and the lack of openly gay professional players in the United Kingdom. In the LGBTI+ football fans' network, participants define themselves as both (football) 'supporters' and (LGBTI+ rights) 'activists'. The research, taking place throughout the 2019/20 academic session and facilitated by a British Academy Mid-Career Fellowship award, is based upon narrative interviews and offers sociological insights into new social movements, the consumption of sport and the experiences of people from a diversity of sexualities throughout contemporary Europe.

**Exploring barriers to accessing leisure services amongst disabled people and opportunities for healthcare professionals to facilitate access**

*Alifa Isaacs-Itua, Richard Francis*

Context: Disabled people may face additional barriers to accessing leisure activities. In order to explore this, 2 doctors undertaking specialty training in Rehabilitation Medicine in South London, undertook an independent survey of the experiences of disabled people when engaging with leisure services.

Design: Online survey sent to local third-sector organisations working with those with limb loss or neurological disease, requesting that the survey be sent to members

Results:

Only those who identified as having a disability were able to complete the survey.

- A total of 12 completed responses were received
- The majority of respondents were women and half were from the South-East
- More than 80% of respondents were not in employment
- 75% had carers, of whom the majority were formal, paid carers
- Attending the cinema/theatre/concerts was the most popular leisure activity

- 25% faced challenges in accessing their preferred leisure activity
- Over 40% enjoyed participating in sports, although over a third faced difficulties in accessing live sporting events
- Over 40% could recall healthcare professionals (HCP) discussing leisure activities with them.
- Over a third felt that HCPs should help them discover or suggest leisure activities, suggesting that this may make them more likely to attend healthcare related appointments

Conclusion:

There is a potential role for HCPs to participate in disabled people to explore and access leisure activities. This may also serve to improve engagement with healthcare services.

## **Culture, Media, Sport and Food 2 - Room 139**

Food and Drink

**"This is what a vegan looks like; or, is it?" A sociological exploration into the embodiment of vegan-becoming.**

*Sarah Burton*

*(Nottingham Trent University)*

Being vegan is not only on the rise in recent years but is almost becoming a fashion trend with more and more people moving towards a vegan lifestyle, or at least a healthier diet. In 2014 there were 150,000 vegans in the UK whereas in 2018 there were 600,000 (Vegan Society, 2019). This paper will explore some of the reasons for this marked increase as well as how the discourse of veganism has changed and evolved over the last couple of decades and, most importantly, how social bodies have been reimagined through the discourse of vegan-becoming (Burton, 2019). Focussing on the provocative question of "What does a vegan look like?", we will critically analyse and discuss extracts from sociological literature inside and outside of the academy that explore the lived experiences of vegans across the West and some of their reasoning for becoming vegan (see Larsson et al, 2003; Cole and Morgan, 2011). Independent scholars such as Carol Adams offer a critical analysis of the intrinsic linkages between food and gender, specifically the sexual politics of meat (Adams, 1990) and the pornography of meat (Adams, 2004). These works expose how the discourses of meat and dairy consumption contribute to patriarchal discourses and social structures that directly impact on social bodies. In this round-table discussion, we will discuss the contemporary relevance of this literature by analysing contemporary embodiments of veganism through visual prompts and social artefacts that suggest vegan practices (or vegan-becomings) are much more complex than the literature currently suggests.

**Pubs, Social Change and the Sociological Imagination**

*Thomas Thurnell-Read*

*(Loughborough University)*

Whilst the public house has a long history and is widely accepted as being woven into the cultural fabric of British society, recent and complex social upheavals mean that the position of the 'traditional' pub is increasingly precarious. Extensive pub closures are widely reported and although some pubs continue to thrive both economically and socially, many have done so by shifting away from a 'wet led' focus on mass-produced alcohol brands towards casual and 'gastro' dining or have embraced a focus on quality, provenance and innovation espoused by the craft beer movement. Taking Wright Mills' (1959) concept of the sociological imagination, which makes the locus of sociological inquiry the interplay of personal troubles ('biography') and public issues ('history'), the paper seeks to conceptualise the changing fortunes of the pub as a place of leisure, sociability and belonging by drawing on qualitative research, including focus groups, interviews with consumers and industry experts, and ethnographic fieldwork. In doing so, it allows past memories and recollections of pubs and pub going to be woven through an analysis of the changing social, cultural, economic and political context which has radically reshaped British society and led to a reimagining of the role of the pub within it.

**Hunger Bonds: Food Banks, Families and the Feeding of Poverty**

*Filippo Oncini*

*(University of Manchester)*

**Tuesday 21 April 2020, 11:00 - 12:30**

**PAPER SESSION 2**

The most striking feature to emerge in the aftermath of the 2007 crisis has been the substantial increase in the number of families suffering from food deprivation. Among European countries, the UK registered a dramatic rise: figures estimate that 10.1% of people aged 15 or over in the UK were food insecure in 2014.

While the renewed interest in the topic has produced an abundance of scientific literature, there remains a lack of research on food poverty, food bank use, and daily life in the urban context. Project HUNG, financed under the Marie Curie Program of the EU and based at the University of Manchester, aims to fill this gap by embracing a relational approach and using a mixed-method perspective to the study of food poverty. The overarching purpose is to describe the webs of influence, support, conflict and interdependence between families experiencing food poverty on the one hand and emergency food providers on the other. In other words, attention is not so much given to groups or communities, but much more to the “chains, paths, threads, conjunctions” that are deployed on a daily basis in the procurement of food by deprived families that frequently rely on aid. In this presentation, after outlining the main theoretical framework and the methodology adopted, I will summarise the provisional findings of the ethnographic fieldwork that will be likely conducted in Oldham between December 2019 and June 2020.

## **Families and Relationships - Room 145**

### **Exploring alternative paths to motherhood among female same-sex couples in urban China**

*Iris Po Yee Lo*

*(The University of Oxford, Department of Sociology)*

My research investigates the experiences of striving for motherhood among Chinese non-heterosexual women, who are commonly known as lalas, in Beijing, China. Homosexuality remains stigmatized in China, where the rights to marriage, adoption, and assisted reproductive technology (ART) for same-sex couples are yet to be legalized. Exploring lalas' decision-making processes concerning whether and how to become a mother in the face of social and structural constraints raises significant questions about the linkage between new reproductive practices, blood ties, female bodies, and shifting family norms amidst technological advances.

Drawing on semi-structured interviews with 33 Chinese lala-identified women, this study provides new empirical evidence of concerns and difficulties in lalas' paths to motherhood through different means, mainly through the pursuit of ART overseas. It shows the ways in which traditional and new beliefs about genetic and family ties, concerns about the stability of family lives, and worries about their older lives came into play in informants' decision-making processes regarding having children or not. Besides, given their socially marginalized status as sexual minority women and their different social locations, particularly their socio-economic status and residential status (local / non-local) in Beijing, informants demonstrated various responses to perceived and actual difficulties in having children in China.

This research serves as the first study for understanding Chinese non-heterosexual women's reproductive needs, concerns, and challenges. It is conducive to theoretically exploring different dimensions of social connectedness and new possibilities of resisting established norms and reshaping family ties in a context of global changes in family lives.

### **Sexual citizenship, same-sex marriage, and family membership in Taiwan**

*Weiyun Chung*

*(Asia Research Institute, National University of Singapore)*

Taiwan enacted its same-sex marriage law in 2019, which is seen as a big step for LGBT activism in Asia, where reproduction within legitimate opposite-sex marriage is highly valued. However, there are still major differences between same-sex and opposite-sex marriage. These differences are the legal relationships between the couple and their extended family members, eligibility for adoption and technology reproductive treatments, and legal recognition of transnational marriage. These differences show that the government restricts same-sex couples' right for reproduction and legally limits their kinship network expansion while acknowledging their rights to love. They further suggest the potential limitation of right-based sexual citizenship and the complicated relationships between citizenship, the state, and family. This presentation aims to explore the relationship between sexual citizenship, marriage, and family/kinship networks in the Taiwanese context by investigating the same-sex marriage law, its related legislative documents, and the Civil Code. It will begin with the brief introduction of Taiwan's LGBT activism and how it leads to same-sex marriage legalisation. It will then turn to explain how kinship networks of married heterosexual couples expand and how the

BSA Annual Conference 2020

Aston University, Birmingham

benefits and responsibilities attached to these networks are legally and socially defined. It then examines how the same-sex marriage law confines the package of responsibilities and rights to 'between the couple' rather than 'within the couple and between the couple and their extended families'. Finally, it will explore the potential social and legal impacts of this law and its implication for theories around sexual citizenship.

**“The Only Medicine for Regret”: Desire, denial and activism for egg freezing technologies by unmarried Chinese women**

*Alison Lamont, Kailing Xie*  
(University of Roehampton)

The People's Republic of China (PRC) has a long history of population control that aims to optimise the quantity, quality and distribution of the nation's population. Women have long borne the costs of this state-managed reproductive modernisation. Even privileged urban middle-class women face heightened tension from the cultural and legal imperative to reproduce within heterosexual marriage and restricted timeframes (Xie, 2019). The demand to reproduce within these tightly regulated conditions has created a growing market in artificial reproductive technologies (ARTs). While China legalised ARTs in 2003 (Wahlberg, 2016), unmarried women are excluded from accessing such technology. Recent campaigns and media headlines show a surge of activism among Chinese women seeking access to ARTs outside marriage.

This paper explores the reproductive tensions experienced by unmarried Chinese women in the PRC through surveys and policy analysis produced by Chinese feminist activists. We investigate the social and political context that gives rise to their activism against legal prohibition of egg freezing for unmarried women. By outlining the key debates surrounding uncoupled reproduction in mainland China, and exploring the PRC's internal and national borders that must be crossed to gain access, we reveal the multi-layered reproductive stratification in contemporary Chinese society. We illuminate the negotiations between the regulative social bodies and the biological bodies that shape women's reproductive desires and mobilise citizens as political actors in an oppressive political context. In doing so, we further debates about the ways ARTs offer opportunities for both feminist resistance against, and for conformity to, patriarchal family practices.

**The cultural politics of non-reproduction: changing intimacies and social relations of kinship in contexts of post-growth societies.**

*Ruth Holliday, Kim Allen, Kate Hardy*  
(University of Leeds)

This paper explores the cultural context and consequences of population degrowth in Europe and East Asia. South Korea has the lowest birth-rate in the world (0.98 in 2018) and in the UK (1.7 in 2018), though on the surface only slightly below the 2.1 needed for replacement population, migration masks a significant drop in non-migrant birthrates. Population patterns have been a significant concern for social and natural scientists who have 'been racked by fears of depopulation' on the one hand or 'excessive growth' on the other (Nesolme 1911). And there are clearly concerns over 'who' is reproducing and what constitute desirable populations. In context of population decline, many scholars have speculated on the causes of this population degrowth and the consequences for 'ageing societies' ranging from 'career women' who put off having families to economic precarity and austerity.

None of these analyses, however, have looked at the lived experiences and socio-cultural formations emerging from population degrowth. Our paper reframes the question away from a focus on ageing populations, to examine a different demographic: people of 'childbearing age' and their decisions and practices in relation to 'procreation'. We explore the experiences of living outside normative reproductive intimacies and the consequences for wellbeing, including loneliness, social isolation and anger, or, alternatively, new forms of adult-child relationships or 'families of choice', challenging the conceptual binary of voluntary/involuntary childlessness in relation to novel conceptions of futurity in the UK and South Korea.

## **Lifecourse - Room 108**

**Death Education and Bereavement Supports for Children in Primary School and Early Years Settings: What more can be done?**

*Aoife Gallagher*

**Tuesday 21 April 2020, 11:00 - 12:30**

**PAPER SESSION 2**

*(Institute of Technology, Sligo, Republic of Ireland)*

Death education is perceived as a vital element in many professional fields (Wass, 2004); however, a review of the literature demonstrates that reference to it is very much lacking within the early years and primary school environment in Ireland. Through engagement in research on the topic, early years and primary school professionals deem death education to be a fundamental aspect of their role in caring for children, yet believe they are academically ill-equipped to communicate the topic effectively (Smith & Hough, 2011; Sanders, 2004; Sullivan et al, 2003; Pratt et al, 2001).

This topic part informs the presenters overall PhD research on the needs of bereaved children upon their return to early years and primary school settings. A phenomenological approach will help identify the current knowledge base and practices of professionals, as linked to their perceptions and experiences of supporting bereaved children in their care. Thus, attempting to determine if there is a need for further provisions, services and/or training to assist them in adequately providing this support. Documenting these experiences will also aid in establishing a deeper understanding of a child's needs in the aftermath of their loss and how these needs can be provided for effectively.

This presentation will aim to create a discussion with the audience on the perceived needs and experiences of primary school and early years professionals in providing adequate information and support as both pro-active and reactive approaches to the topic of bereavement and grief within their child-centred environment.

### **The Social Nature of Sibling Bereavement**

*Laura Towers*

*(University of Sheffield)*

The sibling relationship is one of the longest and possibly most intimate relationships of a lifetime, and so it follows that the death of a sibling can have profound implications for the bereaved. Yet despite its potential significance, the sibling bereavement experience is largely under-studied in comparison to other familial relations. Current research is overwhelmed with medical and psychological conceptualisations of grief, which emphasise individual pathology and thereby largely fail to acknowledge the social aspects of bereavement. Consequently, it is important to acquire a far greater understanding of this than currently exists. This paper will therefore present the findings of a PhD which prioritised the individual lived experience of bereaved siblings, as articulated by the 36 participants interviewed. These rich narratives complement the, currently dominant, medicalised understanding of bereavement by recognising the long-term, relational complexities of life following a death. By acknowledging that people are embedded in time and networks of relationships, bereavement is conceptualised as a highly social experience, rather than a purely individual, psychological process.

### **'We do so much more than just clean': The emotional work of domestic workers in a hospice setting.**

*Natalie Richardson*

*(University of Sheffield)*

Existing literature has extensively explored the emotional work and emotional management practices of those working in healthcare contexts. However, this tends to be focused on certain groups of professionals, such as nurses (Reed and Ellis 2019). Moreover, domestic workers working in healthcare settings have often been overlooked. This research seeks to explore suffering from the perspectives and experiences of palliative care workers, by adopting an ethnographic approach in a hospice setting. In this paper, I draw on the ethnographic data to suggest that those working in domestic roles, as housekeeping assistants or cooks, regularly provided care as well as emotional support to patients in the hospice as part of their day-to-day work. Moreover, the nature of their work in the hospice meant that they were frequently entering rooms, developing relationships with patients and getting to know them as individual persons. I argue that those working in a domestic role in the hospice acquired skills through experience to carry out emotional work and provide care to hospice patients. This paper hopes to highlight the complexity and skill of domestic work in a hospice setting, by looking at the personal and intimate relationships these workers share with patients to argue that domestic hospice workers play a significant role in caring for hospice patients

## **Medicine, Health and Illness 1 - Room 204**

### **"I'm here but I'm not": The negotiated self and biographical disruption in the self-management of invisible illness**

BSA Annual Conference 2020

Aston University, Birmingham

*Susie Donnelly, Gerry Wilson, Thilo Kroll, Molly Manning, Hasheem Mannan*  
(University College Dublin)

The concept of biographical disruption has endured in medical sociology. Michael Bury (1982) first explored the idea among people living with the chronic illness, rheumatoid arthritis (RA), to explain how illness created a disruption to the individuals sense of self, who they are and how they interact with the world. In the face of radical advances in biologic treatments for the disease, this study revisits this population and explores how biographical disruption and the individual's sense of self manifest in a contemporary context. It is particularly concerned with understanding biographical disruption in relation to invisible illness.

The paper reports on a study of the lived experience of RA drawing from a meta synthesis of the literature, as well as semi-structured interviews with eleven people with rheumatoid arthritis. A technique known as "photovoice" (Burriss and Wang, 1997) was used in the study. This is a relatively recent method within participatory action research that involves a community taking photographs to reflect and share their needs and experiences. This research design was used to facilitate self-reflection among the group and raise public awareness of the experience of the illness through a photo exhibition. The authors examine how the self is identified by participants and considers the implications of these findings for the advancement of self-management beyond the medical model.

### **Creatively reimagining the body with chronic pain**

*Susanne Main*  
(The Open University)

Conveying the experience of a body in chronic pain is complex and frustrating when language is experienced as inadequate. Reimagining how we express our body's pain can lead to creative approaches being used. Such creative representations have been shown in online galleries, using social media, to explore how they are interpreted by audiences and the benefits of sharing them for those with pain and without. Creatively reimagining the body with pain helps to effectively communicate life with the condition through multimodal means. Creative representations facilitate greater empathy and validation of the experience. This work also explores the public/private dualism inherent to living with chronic pain and how to re-image the inherently personal experience to be conveyed publicly.

## **Medicine, Health and Illness 2 - Room 206**

### **What patients see and do in medical and genomics research and practice – making sense of medical knowledge through diversity in meaning and experiences**

*Mavis Machirori*  
(Newcastle University)

In Western society, technological advances in science and medicine, especially genetics and genomics, advance knowledge of a medical body which is not always compatible with social and personal experiences of those bodies. Consequently, there are challenges in connecting health and genetic/genomic data with personal experiences of health. There are therefore legitimate and epistemic concerns around both the ethical and transparent use of that data and what claims can be made from it. Importantly, concepts of personhood and diversity in health experiences and knowledge can transform (1) how patients and publics 'see' themselves in health and genetics/genomics data and (2) how useful they believe the data to be. Thus, given that most genetics/genomics data, and the knowledge it creates, is derived from White heterosexual bodies (broadly defined), how can the experiences of 'other' bodies affect the legitimacy of claims and information held within health and research databases by both researchers and patients/publics?

Using evidence from empirical research with women in the UK of Black African and Black Caribbean backgrounds, and anecdotal evidence from clinical practice, this paper explores the ways in which diverse experiences of personhood in everyday lives remain mis- and under-represented within medical research and practice. The paper will then highlight how diverse people orienting to different epistemologies challenge traditional medical practices and knowledge; how they use their experiences and identities to trouble the claims in health and genomics research and how they create a new way of thinking about the future of medical knowledge.

**Tuesday 21 April 2020, 11:00 - 12:30**

**PAPER SESSION 2**

**Self, body and gene: the interconnections of time and ethics in the emergence of a biological citizenship**

*Shane Doherty, Lisa Ballard, Angus Clarke, Mary Tamplin*

*(Cardiff University)*

In this paper, we explore sociological issues that come to light as the genetic constitution of the body is problematized. Our data is made up of a combination of clinic observations, diaries and interviews gathered as patients make a decision about the offer of a genetic test that predict whether a patient is likely to develop a particular condition (in particular, Huntington's Disease, cancers linked with BRCA 1/2, and Pick's Disease). Using this data, we follow the unfolding of the reflective phases patients undergo as (a) an instrumentalist or mechanistic view of the body breaks down during which time (b) the social and interpersonal implications of test results become clear, creating the basis for (c) a reconstitution of the self in light of a test result. As patients transition through these phases, a biological citizenship emerges as genetic counseling places the genetic composition of the self in suspension and allows issues about the values underlying bodily existence to become paramount. Moreover, this citizenship is constituted through communication as patients deliberate their values in light of the frames provided by clinicians. What emerges from our data, is the temporal compression of this ethical self over the course of genetic counseling, with reflection extending from family histories into the present, and incorporating personal and familial future into the present, and the future generations.

**Mainstreaming Genomics Medicine in the NHS: A view of Ethical Preparedness in Genomic Medicine from Primary Care in Kent, Surrey and Sussex.**

*Shadreck Mwale*

*(Brighton and Sussex Medical School)*

Following the successful completion of the 100,000 Genomes Project in November 2018, work to mainstream genomic medicine in the wider NHS is now taking shape. The 100,000 Genome Project and related research have also provided useful insights on some of the operational and ethical challenges of genomics medicine. Recent research and reports from national bodies (Genomics England Ethics Advisory Committee and the British Society of Genetic Medicine) monitoring the rolling out of genomic medicine suggest healthcare professionals require a level of ethical preparedness to deal with the challenge of defining and then acquiring what counts as ethically valid consent to genomic testing. The hybrid model of care/research adopted by the Genomics England model poses challenges for staff entrusted with acquiring consent from the individual who enters the clinic for diagnosis and emerges as a recruit to a complex and long-running research project, thereby becoming both patient and research participant as a condition of undergoing genome analysis.

It is against this backdrop that this research was developed to explore how healthcare professionals view the plan to roll out genomics medicine in the NHS and its implications for their practice. Drawing on qualitative research, from Work Package One of a Wellcome Trust Funded project on Ethical Preparedness in Genomics Medicine, the paper presents an overview of preliminary findings of in-depth interviews with 20 General Practitioners (GPs) from Kent, Surrey and Sussex on the genomic medicine agenda and how they see genomic medicine impacting their practice.

**The material effects of everyday violences: normalised pain and health care delay among people who inject drugs in London**

*Magdalena Harris*

*(London School of Hygiene & Tropical Medicine)*

In this paper, we consider health harms and access to care for a marginalised population of people who inject drugs (PWID) in London. Our reflections are both transferable and particular. They are situated at a time and place where yearly increases in drug related deaths and hospitalisations for injecting related injuries coincide with cuts to essential social services; both disproportionately impacting a growing population of people made homeless.

We draw on mixed method data generated for the Care and Prevent study with 455 PWID, many of whom report a lifetime history of rough sleeping (78%); injecting-related bacterial infections (65%) and related hospitalisation (30%). Qualitative accounts (n=32) emphasise engagement with the medical system as a 'last resort', with admission to hospital in a critical or a "near death" condition common.

The 'problem' of health care delay operates from the premise that, if seriously injured or ill, the rational response is to seek care. This care takes a specific form - to be sought from a medical professional, and without delay. We offer an alternative reading, in which pain is bodily incorporated, normalised in a context of everyday material violences. For

participants living on the streets, the violence and pain of exclusion are ever present. Present in hostile architectures; in rejections from 'helping services'; in the causal brutality of passers-by. Understanding care delay as a situated rationality, one that is potentially protective, opens room for alternative conversations and interventions that can speak to the embodied realities and resistances of the most marginalised.

## **Methodological Innovations - Room 144**

### **Ethnographic Encounters: Researching everyday family life in 'Brexit Britain'**

*Katherine Davies, Adam Carter*  
(The University of Sheffield)

Whilst it is difficult to undertake ethnographic research in 'private' domestic settings, an ethnographic orientation to research can be essential to understanding the ebbs and flows of everyday life. The 'Brexit, Relationships and Everyday Family Life' project, funded under the ESRCs Governance After Brexit programme focuses upon the ways Brexit is being experienced within personal relationships. However, researching everyday relational experiences of Brexit poses significant methodological challenges. The temporal landscape of Brexit is forever shifting and this is difficult to capture in a single qualitative interview. Furthermore, interactions about Brexit can be so mundane – an eye roll, a pat on the arm or a brief chat in response to a television programme – that they can be difficult to access without 'being there'. It is also necessary to attend to the webs of relationships in which people's experiences of Brexit are embedded, whilst remaining sensitive to the increasing emotional burden of life in 'Brexit Britain'.

This paper highlights the benefits of employing a toolkit of ethnographically inspired 'encounters' with families over time. This harnesses some benefits of ethnographic research in accessing the ways families are 'doing' Brexit in their everyday lives. These encounters include biographical interviewing, 'hanging out', diary keeping, television elicitation sessions in the style of Channel Four's 'Gogglebox', along with a networked approach to sampling. It is argued that ethnographic encounters such as these can enable researchers to achieve a deep and nuanced understanding of everyday life in Brexit Britain.

### **Inventive representations, irrelevant samples and practice theories: Strategies for approaching multidimensional moments of consumption and the prefiguration of social action**

*Allison Hui*  
(Lancaster University)

As practice theoretical research on contemporary consumption has grown, increasingly complex dynamics have been investigated. Authors have moved from studying singular practices to exploring how multiple practices intertwine as part of larger complexes, in relation to shared infrastructures, and as part of patterns of transport or energy demand. Yet this work, while theoretically and empirically generative, has often failed to enrich key methodological considerations related to selection and representation. When moments of consumption might be part of multiple practices, what are the consequences of leaving certain practices out of research designs? And how (well) do representations of practices create dimensionality in our understandings of consumption? Drawing upon a qualitative study of UK households and the diverse practices undertaken during early evening hours, this paper argues that starting from moments of consumption, and the intersecting temporalities of the practices performed in an evening, offers new openings for conceptualising and representing practices. By engaging with the inventive method of set-making to re-present interview data, it becomes possible to not only highlight the multidimensionality and intersection of practices in people's everyday lives, but also to consider anew how prefiguration operates. The sets highlight that even when practices may not seem initially to have close links, they can come to shape each other, an observation that suggests the value of irrelevance in sampling. Unexpected representations of the intersection of lives and practices also point to new openings in considerations of social change and sustainable futures.

### **Painting with Data: The Aesthetics of Qualitative Data Analysis**

*Andrew Balmer*  
(University of Manchester)



**Tuesday 21 April 2020, 11:00 - 12:30**

**PAPER SESSION 2**

Despite excellent developments in creative methods of data production, we have yet to develop creative methods of data analysis when working with textual data. In developing one such method, I examine the aesthetics of qualitative data analysis by developing an alternative aesthetic practice for the analysis and presentation of textual data inspired by processes of painting on and illustrating text used by the artist, Thomas Phillips, and in the historical uses of marginalia in book production. The key to the method I used was to return to participants whom I had already interviewed, taking with me transcripts of those initial encounters, and – in the simplest way of putting it – asking them to paint on the pages of data. The data under consideration in this paper come from a project in which I adopted a variety of methods to explore how people negotiate changes in everyday life in the context of living with dementia or when caring for someone who lives with dementia. In this piece I focus on my interactions with carers, to relate how my use of creative methods in the collaborative interpretation of these data has helped me to understand in greater depth carers' experiences of changes in everyday phenomena and relationships, as their caring responsibilities have emerged, transformed, intensified or passed.

**The Participatory Researcher: Anxiety, Joy, Happiness and Stress**

*Ruth Beresford*

*(Sheffield Hallam University)*

In this talk, I will reflect on the embodied, emotional and practical experiences of conducting participatory research. Participatory research methodologies offer exciting opportunities to conduct innovative sociological research and develop inclusive research relationships. For the novice researcher, designing and undertaking participatory research can be a daunting challenge. There is no one method for doing co-productive research and there are various methodological approaches associated with different disciplines and research traditions. For my doctoral research, I used a feminist participatory methodology to conduct research into women and pornography. Negotiating the participatory process within the academic confines of a PhD was challenging. During the course of my PhD, I noticed an absence of literature on the practicalities of doing participatory research, and guidance on how to negotiate the participatory endeavour. Through this talk, I hope to add to methodological discussions on the mundane and practical aspects of doing participatory research. I will reflect on the successes and challenges that I encountered during my PhD. The process of doing participatory research was a highly emotive experience, it sparked anxiety and stress, and happiness and joy. I will argue these emotional encounters enriched the data and encouraged strong reflexive practice. I will reflect that greater practical guidance could have mitigated some of the emotional difficulties I encountered. However, while there were challenges to doing participatory research, the co-productive method was supportive of overcoming them. I will conclude that the strong research relationships fostered through the participatory approach were instrumental in building reflexive and authoritative knowledge.

## **Race, Ethnicity and Migration 1 - G63**

Racism and anti-racism

**Southall: symbol of resistance**

*Jasbinder Nijjar*

*(Brunel University London)*

23 April 2019 marked forty years since the murder of Blair Peach, who was a teacher and anti-racist activist killed by police in Southall, West London while protesting against the far Right's attack on the town. In the spirit of what Howard Zinn called 'radical history', this paper recalls the violent events in Southall four decades ago, with a view to discussing their significance for anti-racist practice today and their roots in colonial occupation. In particular, the aim is to recall the radical grassroots anti-racist resistance that sprung out of Southall in the 1970s and 80s, whose defiant impulse should inspire, guide and galvanise the many, but related, fightbacks of today, not least in relation to the racialized and militarized policing of 'gang' crime and terrorism. The paper also looks to highlight the striking immediacy of the political, social and cultural conditions in which Blair Peach died. This should aid in sharpening our perceptions of a dangerous and dynamic present in which institutional racism continues to ensure that formal forms of racial violence endure, far-

**When the Borderline meets the Colourline: British Black Power and the 1971 Immigration Act**

*John Narayan*

*(King's College London)*

BSA Annual Conference 2020

Aston University, Birmingham

The history of anti-racism in Britain can be read as the confrontation of state racism by what Sivanandan called 'communities of resistance'. This confrontation is normally remembered through visceral encounters between the state and new commonwealth communities: protests, demonstrations and violent clashes. Within this paper I will try to add to this history by showing the often forgotten intellectual thought at the heart of such communities of resistance. To achieve this, this paper will examine British Black Power's reaction and campaigns against the British state's racist 1971 Immigration Act. I will reflect on how such opposition and the associated material generated (pamphlets, leaflets and newspapers) offered theoretical narrations of racial capitalism, re-expanded the idea of British-ness and examined the place of race and racism in Britain's entrance into Europe. Indeed, what I will try to show is that these communities of resistance were fundamentally also intellectual communities of resistance. The paper will conclude with some reflection on how such an intellectual inheritance can be utilised today in confronting our own era of state racism in the era of the Windrush scandal and the 'unmaking' of citizens.

### **What's neoliberal about racial neoliberalism?**

*Narzanin Massoumi, Tom Mills*

*(University of Exeter and Aston University)*

This paper develops a realist conception of racism through a critical engagement with scholarship on racial neoliberalism. Scholars have used the concept to (1) emphasise the salience of racism in societies increasingly characterised as post-racial, and (2) attempt to situate racism within contemporary social structures. While both aspects are welcome, we argue that there is a problematic lack of precision in uses of the concept. It can be read as referring to the political discourse of neoliberals, the privatisation of 'race' in the public sphere, and has also been used interchangeably with racial capitalism. The same imprecision has also characterised much scholarship on neoliberalism more broadly, with the term referring variously to the political project of a group of intellectuals, a policy framework, an ideology, an epoch of global political economy, a state form, and a set of techniques associated with certain political subjectivities. There is a risk that both concepts become so broad and/or the usages so diverse, that they will lose any empirical utility. To illustrate this, we discuss several analytical ambiguities in the literature on racial neoliberalism which, we argue, suggest that this work is not at present able to sufficiently articulate distinctly neoliberal forms of racism. We then propose an ontology of neoliberalism as a differentiated process of social change attentive to actors and structures, which, will allow researchers to better differentiate distinct actors and processes, avoiding collapsing a range of social processes under an all-encompassing concept, and better inform movements seeking to challenge contemporary racism.

## **Race, Ethnicity and Migration 2 - Room 404a**

Researching race, racism and embodiment: documents, archives and visual representation

### **It's All in the Hair: Untangling the Knots of Identity. The Birth of the Nappy Movement in Italy**

*Marta Mezzanzanica*

*(NatCen Social Research)*

Afro hair is political. Hair is not just a social episode, a consequence of a natural characteristic (being), but also a social act that produces an outcome (doing). Agency and structure retroact in a continuous process. Drawing on the birth of the "nappy movement" (natural afro-hair movement) in Italy, this study explores the narrative of location of young Afro-Italians, their role in re-shaping the meaning of afro hairdos and in learning/teaching how to love them. By illustrating how hair can go from being a "white mask" to be a symbol of black pride, we will reflect on how hair shapes ideas not only about images of beauty and sexuality, but also about race, gender, class and power. Afro-textured hair acts as a symbol of black resistance to oppression, and as a mean to practice one's agentivity in the world. The research also highlights how in Italy - where the 'Jus sanguinis' principle of nationality law is still in force, and incidents of everyday racism or blatant discrimination are ordinary - the hair issue is inextricably intertwined with issues of belonging and citizenship.

The empirical basis of the study is a set of 20 semi-structured in-depth biographical interviews with the founder of the nappy community in Italy, and other girls and boys who recognise in the movement; 4 focus groups with the girls playing a more active role in the community; observations of offline events like workshops, conferences, and flash-mobs; and analysis of online content (Facebook page, YouTube canal, website page).

**Tuesday 21 April 2020, 11:00 - 12:30**

**PAPER SESSION 2**

**The Lacerated Black Body Politic: The Spectacle of Black Death as Visual and Narrational Sociology**

*Clive James Nwonka*

*(London School of Economics and Political Science)*

In the late 2000s, a new form of British film and TV has emerged within a realist lexicon, exploring a strand of contemporary life that was particularly germane to inner city London's black communities, its continuing presence sustained by moral panics over gun and knife crime epidemics. However, filmic and televisual representations of its central constituent, the young black male, in this moment do not attempt to explore the heterogeneous identities that constitute the 'black'. Instead, the institutional structure of the UK media industry, its cultural and economic imperatives, and broader discourses of diversity actively advances images marked by an excess of black convention, in this description, the urban film and TV genre motivated in equal measure by media discourses around the pathological coupling of race and crime and the voyeuristic spectacle of the black, male, lacerated body as a method of sociological analysis. What epistemologies are located in the texts depictions of injured black bodies as particular narrational signposts that take audiences into an understanding of the London-centric black British male experience, and how have these representations been informed by broader political, cultural and mediated spheres?

This paper explores the presence of intra-race black death as an inevitable contribution to the narrativisation of the black criminalised youth, an analysis that will reveal how aesthetic strategies build up a neoliberal mode of representation in which the foregrounding of black convention and 'common sense' as an essential part in determining the particular neoliberal black 'reality' depicted and the texts representational power.

**The use of oral history in documenting collective memory of the displaced: challenges of archival representation**

*Paul Dudman*

*(University of East London)*

How the most recent "refugee crisis" is documented and persevered for posterity within our archival collections will reflect on how society responds to issues of nationalism; refugees; immigration and questions of belonging and collective memory. This paper will reflect upon the author's sixteen years' experience of working with archival collections focused on preservation of memories of displaced people and documentation of the refugee and migration experience.

It addresses questions such as can we preserve the collective memory of refugees, migrants and asylum seekers in way that enables their voices to be heard in a positive way and is documentation along the best methodology to achieve this? The paper will also explore the concept of preserving refugee rights in the records that we keep and will explore how we have undertaken civic engagement and outreach work with refugees and asylum seekers in East London. By way of illustrations, it goes beyond to explore ways of documenting and archiving stories with displacement. I demonstrate that memories and lived experiences of refugees can be documented and preserved using oral history methodologies, linking ethics and the role of archives in documenting under-represented communities. the use of objects and textiles as a means of preserving collective memories and as new modes of representation beyond the traditional written word is another scope of the paper.

The paper concludes by reflecting on the challenges of archival representation of displaced people.

**The Racial Politics of Hair: Negotiating Black Presence and Identity Erasure**

*Sweta Rajan-Rankin*

*(University of Kent)*

This paper explores the embodied ways in which Black bodies are racialized through hair practice. As Mercer (1994:105) notes, "hair, like skin is a sensitive surface on which competing definitions of 'the beautiful' are played out in struggle". Tensions within Black aestheticism are such that shade (skin) and texture (hair) are valued in relation to proximity to the white aesthetic (Tate, 2007). The internal contradictions within such gendered and racialized beauty norms are evident in the everyday hair practices of women of colour. Drawing on a two year sensory ethnography of European and Afro hair salons in the UK, this study presents biographical narratives of women about their 'hair stories' and how it has shaped their black identity. Hair emerges as both an ethnic signifier and a material surface with affective potential: open to transformation and in doing so, transforming the racialized body and affording agency as it moves through white spaces. Afro hair salons serve as affective communities of spatial-temporal belonging through which Black women can experience their blackness, through touch, stories and shared biographies, which connect them with collective histories.

While black hair diversity offers a multitude of ways to explore black presence, it can also serve as a material device to protect the body from the micro-aggressions of everyday racism(s). The embodied politics of racial hair offers another way to explore the lived experience of racialization through an affective and material lens.

## Race, Ethnicity and Migration 3 - Room 404b

Gender, racialisation and intersectionality

### **Reading racialized and gendered geographies of citizenship through women's bodies: the case of a French overseas department in the Indian Ocean**

*Nina Sahraoui*

*(Paris Centre for Sociological and Political Research, CRESPPA, CNRS.)*

The French immigration law adopted in September 2018 dealt a serious blow to the conditional *ius soli* prevailing to date, by restricting its application in the French overseas department of Mayotte. The new law added a requirement of legal residency of one of the parents at the time of the birth as pre-condition to future claims of the child to French citizenship. The debate that led to this amendment questioned who belonged to the French nation with women's bodies, and in particular the figure of the Comorian pregnant woman, at the heart of a polemic around migrants' deservingness to become part of the nation.

This paper explores how gendered geographies of citizenship play out in a French postcolonial periphery through the politics of reproduction. Within the moral economy of Mayotte's perinatal health sector, actors expressed polarized views as to undocumented women's entitlements to healthcare and residency. Such tensions entrenched latent and manifest bordering practices within maternity care provision. The legislative restrictions to French citizenship law tailored for Mayotte further reveal the stigmatization of racialized pregnant women as an undesired presence, with their children portrayed as a threat on the basis of their potential claim to formal inclusion. This paper argues that the politics of reproducing the nation rely on ethnic boundary making processes located in women's bodies, with racialized women's reproductive lives being particularly contested.

The paper is based on an ethnographic fieldwork, including 41 interviews with healthcare professionals, 40 interviews with Comorian women, as well as 15 stakeholders interviews.

### **Re-reading Postfeminism Intersectionally**

*Stefanie Boullila*

*(Lucerne University of Applied Sciences and Arts)*

Postfeminist discourses surrounding sexuality operate significantly through race and the post-racial agenda. Women of colour take on particular roles in postfeminist sexual cultures. They serve as an embodied 'prefeminist' projection. For example, in male supremacist discourses, women in non-Western contexts are considered desirable for (allegedly) being in touch with their natural (hetero-)femininity, as they are deemed unaffected by feminism. Moreover, racialized women are represented as providers of passion and excess. This paper speaks to the way bodies play into intersectional dynamics of inequality and marginalization by including the analytical category of race in examinations of postfeminist sexual cultures. It will do so by arguing that the postfeminist script of female sexual freedom entails unexamined racial underpinnings. Through a discourse analysis of media representations from the UK, Italy and Switzerland, I will illustrate how racialized femininity is valued as a particular commodity in European postfeminist discourse. I will examine how through exoticization and hypersexualization of racialized femininity, women of colour become liminal figures that signal the limits of desirability. The aim of the paper is to demonstrate the value of supplementing the analytical category of

### **The politics of intersectional practice**

*Ashlee Christoffersen*

*(University of Edinburgh)*

**Tuesday 21 April 2020, 11:00 - 12:30**

**PAPER SESSION 2**

This paper explores how equality third sector organisations, which have been predominantly focused around single issues/identities, are conceptualising and operationalising the politically transformative frame of 'intersectionality'. It responds to gaps in research on intersectionality's operationalisation in practice in the UK, and uniquely explores how policy makers and practitioners themselves understand intersectionality. The paper is based on fieldwork conducted with three networks of equality organisations (racial justice, feminist, disability rights, LGBTI rights, refugee organisations, etc.) in cities in England and Scotland, through case studies employing mixed qualitative methods, employing an antiracist, feminist and intersectional framework.

I develop a typology of five competing concepts of intersectionality circulating in UK third sector equality organising, each with different implications for intersectionally marginalised groups and intersectional justice. I argue that there is a need to dissociate three of these applied concepts from 'intersectionality', and that intersectionality's operationalisation necessitates a twin focus on common issues and intersectionally marginalised identities, including emergent ones. Equality organisations can build greater unity through ensuring shared understandings of intersectionality, and continue to balance acting in solidarity while prioritising the agency of those who are intersectionally marginalised.

**Cool Britannia and Multi-Ethnic Britain: Uncorking the Champagne Supernova**

*Jason Arday*

*(Durham University, Department of Sociology)*

This paper considers racism, identity, music and politics in the 1990s by attempting to move away from the melancholia of Cool Britannia and the discourse which often encases the period by repositioning this phenomenon through an ethnic minority perspective. The dawn of the 1990s placed Britannia at the forefront of 'cool' again resulting in a fleeting period which caricatured the kaleidoscopic 1960s spearheaded by a Thatcher-oppressed generation.

Although history proffers a period of utopia, inclusion, and cultural integration, the narrative alters considerably when exploring this euphoric period through a discriminatory and racialised lens. This paper aims to reposition the ethnic minority-lived experience during the 1990s from the societal and political margins to the centre. The lexicon explored attempts to provide an altogether different discourse that allows for a critical reflection on seminal and racially discriminatory episodes that transpired during the 1990s, resulting in the subsequent illumination of systemic racism sustained by the state. Considerations explored also attempt to examine the impact of New Labour on Race Relations towards the end of decade. Within this paper, the Cool Britannia years become a metaphoric reference point for presenting a Britain that was culturally splintered in many ways. This paper utilises storytelling and auto-ethnography as an instrument to unpack the historical amnesia that ensues when unpacking the racialised plights of the time.

## **Social Divisions 1 - G11 Byng Kendrick**

**Junkyard playgrounds, social class and caring masculinity**

*Helen Traill*

*(University of Glasgow)*

Junkyard playgrounds are oxymoronic places of safe risk-taking and controlled hazards. They can also be places that facilitate far more than children's play within the space of the city, as spaces which however patchily address spatial vulnerability, food insecurity and sustainability. Reflecting on the culture of the one such playground in the East End of Glasgow, I want to draw out the tensions between class, gender and care highlighted in the space, and the ways in which difference can be undone and redone (Deutsch 2007), and embodied in different ways within the space of the junkyard playground. As a place oriented towards transformation, it is intended as a platform for exposure to risk, and potential growth; but how far it is possible to do that, and what cultural narratives are embedded within that will be explored. Drawing on ethnographic and interview data from a collaborative project in 2019, this presentation explores the edges, oxymorons and embodiments of transformative exposure (cf the contact hypothesis from Allport (1954) onwards). In doing so, it remains reflexive about what kinds of critiques are fair in the context of a charity run playground, and what hopes and limitations might be placed in the potentials of mundane encounter to transform everyday life and aspirations in Glasgow's underprivileged East End.

**Race is (not) Class. The revival of the "natural order" and the extirpation of democracy**

*Francesca Coin*

*(Lancaster University)*

This paper analyses the emergence of a “language of punishment” in Southern European countries. It draws on Polanyi (1944) to argue that the devastating effects of the economic crisis in Europe brought the self-regulating market to a political deadlock, caused on the one hand by the dire need for reform imposed by the appalling consequences of austerity and on the other hand by the impossibility of reform caused by market pressures and capital flights (Polanyi, 1957:140). In this deadlock, the legitimacy of financial governance depended upon the ability to mobilise narratives of punishment in order to present austerity as a necessary evil and prevent the undeserving poor from becoming “a parasitical drain upon scarce resources” (Tyler, 2013, p. 211). Drawing on Imogen Tyler’s notion of stigma, this paper argues that the mobilisation of an imperial imaginary that portrayed the racial other as a threat against social cohesion did not succeed in eradicating evil but rather in generating consent among the white population thus softening the perception of illegitimacy and normalising a shift towards a “permanent state of austerity” (Jessop, 2014). It further argues that the language of punishment undermined class solidarity and facilitated the unleashing of a eugenicist discourse that advocated for the re-establishment of a “natural order” (WCF, 2019) based on sexual and racial hierarchies, in a process that is tragically reminiscent of what Polanyi defined as the fascist solution, “a possibility of transcending the deadlock... at the price of the extirpation of all democratic institutions” (Polanyi, 1957:140).

### **If in order to be heard I must speak like you then I have no voice: Considering the experiences of working class academics, just more social divisions?**

*Su Jones*

*(Aston University)*

George Orwell, writing in the 1930s, famously declared ‘the real secret of class distinctions in the West’ could be summed up in ‘four frightful words’: ‘the lower classes smell’ (cited in Lawler, 2005:429). What was at issue for Orwell was less literal smell (real or imagined) than what ‘smell signifies – the alterity, for the middle classes, of working-class existence... It is at the very core of their subjectivity: their very selves are produced in opposition to ‘the low’ and the low cannot do anything but repulse them’ (2005:429).

Taking the idea of alterity this paper explores the position of working class academics examining the move from class viewed almost entirely as a structural economic concept, to class as culture, experience and ‘the intimate forms of social classed life’ (Hey 2003. 322). Traditional economic theories of class maintained a separation, an otherness, a ‘they’ that working class academics writing challenges. But in writing the lived experience of class do we still live with a structured, restricted and monolithic voice for working class-ness that leaves our experiences mute and in so doing continues a separation of; if not a repulsive, a threatening group?

### **What do you mean ‘too much’? Re-reading white working class women’s bodies through sexuality and power.**

*Su Jones*

*(Aston University)*

Generally women’s bodies are read through the lenses of respectable femininity and sexuality. In *Class, Self, Culture* (2004), Skeggs argues though that the general consensus is that working class women never quite get it right. Skeggs describes the working class trappings of femininity as being in excess, hair too big or over-worked, too much makeup, heels too high, skirts too short, just ‘too’, while Germaine Greer’s controversial article; *Long live the Essex Girl*, (2001) confronts the idea of working class women and excess head on, acknowledging that for some working class women excess is the point.

Taken from ethnographic research this paper draws on conversations amongst white working class women concerning body and sex. I will emphasise how ‘excess’ is an image younger working class women in particular embrace and toy with, but is not the only costume used as women who are working class must learn to walk the tight rope of respectability and femininity. I argue the changing nature of women’s bodies, the costume on show is the sexuality illusion and excess here is power.

## **Social Divisions 2 - Room 404c**

**Tuesday 21 April 2020, 11:00 - 12:30**

**PAPER SESSION 2**

**Heroic, Damaged, Homeless? Negotiated Perceptions of the Veteran Bodymind in UK and US Society A Qualitative Cross-Cultural Study**

*Rita Phillips, Heather Albanesi*

*(Robert Gordon University; University of Colorado in Colorado Springs)*

Research indicates similarities between US and UK public perceptions of veterans. For example, polls and surveys suggest that the majority of the US and UK cohorts characterise veterans as valorous and well-skilled individuals but also as suffering from physical and mental disability, unemployment and homelessness. This study seeks to understand why individuals in US and UK society hold these potentially contradictory perceptions and how perceptions compare cross-culturally. Fifty-eight semi-structured interviews with 29 US and 29 UK participants (including both civilians and veterans) were conducted and analysed with Thematic Analysis. Essentially, the results indicate that:

(a) US and UK veterans and non-veterans hold victimized and heroizing sentiments of veterans.

(b) individuals from US and UK society justify their perceptions of veterans in comparable ways: war, deployment and violence are conceptualised as inhumane, barbarous and unhealthy. This justifies attributing damage to the veteran bodymind (Price, 2015). To understand the veteran's willingness to risk exposure to violence, a constellation of inherent bodymind dispositions prior to service are also associated with veterans (i.e. physically strong, morally-superior, cognitively-limited/naïve).

(c) cross-cultural differences are seen, however, in how US vs UK subjects work to negotiate coherent rationalities of potentially contradictory perceptions of the veteran bodymind.

In conclusion, the present results suggest that US and UK public perceptions

**Analysis of the sexuality explorations of young guys into guys (GiG) reported in the METRO Youth Chances survey 2013**

*Dan Baker*

*(METRO Charity)*

In 2012/13, METRO Charity led a national survey of 15 to 25 year old lesbian, gay, bisexual, transgender and questioning young people across England (n=7,126). An analysis of a subset of male respondents (n=2,790) showed how the internet played a major part in their experiences when first exploring their sexuality. Findings for the sample as a whole will show what young guys were looking for at this time, where they found it, how often they went online and their evaluation of the internet's usefulness for learning about relationships and sexual health. Further findings will present analyses across different sub-groups of the sample across three intersecting variables: age, self-identified social class and population density. Analysis will show where there were differences and consistencies between sub-groups. In respect of age, there was a noteworthy absence in any change between age-groups in respect of seeking out and receiving support, suggesting little improvement over the course of time. Age differences did come in respect of the regularity of internet use, the value of LGBTQ-specific spaces and the usefulness of the internet as a learning resource about relationships and sexual health. Across other variables, self-identifying working class respondents were less likely to receive support than their middle class counterparts and young guys in urban locations reported greater internet access, especially to LGBTQ- oriented websites. Descriptive statistics and statistical tests will be presented as part of the poster.

## **Social Divisions 3 - Room 404d**

**Examining the everyday lived experiences of young Muslim women about the hijab: reflections from the inside**

*Berenice Golding*

*(University of Huddersfield)*

The Islamic headscarf has received a large amount of attention in the United Kingdom (UK), Europe and the broader Anglosphere in recent years, resulting in an increase in research that consults Muslim women about their views. While Islamic veiling practices have long been problematised as potential indicators of radicalisation and positioned as challenging to multicultural British identity, contentious debates in the UK have focused on face and body coverings (the niqab and burka), while scarves that cover only the hair and neck (hijab), have been largely absorbed as acceptable

practice. Thus, the Office for Standards in Education, Children's Services and Skills (Ofsted) announcement in November 2017 that school inspectors would question young girls about why they wore the headscarf was somewhat surprising. Particularly as it was apparently based on an interpretation of the garment's potential sexualisation of children.

This paper reports on an exploratory study conducted at three universities in the North of England into the multiple meanings of the headscarf for young women and the Ofsted announcement. Using The Listening Guide, a narrative feminist approach to data analysis, and drawing upon interview data from 17 young women this paper aims to illustrate the role of the hijab in their lives. Consideration will be given to their reflections on their identity, thoughts and feelings about societal perceptions of the headscarf, their positions in wider society, and how these intersect in ways that appear to reinforce cultural, religious, race, gender and social inequalities.

### **The body as protest: political subjectivity and art activism in Cuba**

*Josephine Foucher*

*(University of Edinburgh)*

This research aims to theorise how embodied performance arts in an authoritarian context can serve to expose internalised and external structures of power and instantiate conscious collective action, taking the example of new aesthetic protest in Cuba. Critical performance arts took a subversive turn in the 1980s, where artists defied State repression through public interventions, in alignment with emerging transnational identity politics social movements. Last April 2018, Cuba's newly appointed President signed into law a decree which prohibits any form of artistic production that does not have the approval of the Ministry of Culture. The decree's implementation has propelled the formation of a cohesive protest movement, The San Isidro Movement, of interdisciplinary artists inside and outside of Cuba who overtly contest the decree's limitation on freedom of expression. The movement's leaders employ public performance and social media campaigns (despite limited Internet access) to expose State repression and seek dialogue with authorities. I theorise that artists use the body, as a space from which embodied memory, symbolic sacrifice and explicit individuality can emerge to explore personal and collective emancipation. This paper will analyse one performance: *La Bandera es de Todos*, in which the artist Luis Manuel Otero Alcantara wore the Cuban flag twenty-four hours a day for thirty days in defiance to a law that prohibits the ostentatious use of national symbols. This research aims to contribute to the field of protest studies by analysing how contentious artistic initiatives can form dissensus, in Ranciere's terms, and generate a reconfiguration of subjectivities.

### **Journalists who leave and journalists who stay: Mobility, ethnicity, and adaptation among local journalists after Russia's annexation of Crimea**

*Olga Zeveleva*

*(University of Cambridge)*

When rapid political change occurs through regime change, war, revolution, or even elections, social fields beyond politics that are dominated by state funding or state interests can also change drastically. In the case of media and journalism, both the means of production and the product can evolve to reflect broader transformations taking place at the level of the state. This paper examines how states exercise control over the bodies of journalists, their means of production, and their product during rapid political change, and answers the question of how journalists adapt to state actions. The case of change examined here is that of Russia's annexation of Crimea in 2014, and the adaptive strategies of local journalists in the three years that followed. Drawing on and extending Bourdieusian field theory, the paper proposes a hierarchical mapping of positions adopted by Crimean journalists in the new media field after the annexation. The four positions are: 1) 'internal governance actors', who are charged with overseeing compliance to new systems (for example, new chief editors who are successful post-2014); 2) 'non-governing conformists', who reproduce the new system without significant advancement or loss; 3) 'marginalized actors', which includes those who have lost capital and descended in the hierarchy of journalists, and 4) 'marginalized challengers', who have attempted to find alternative stocks of capital (i.e. sources of funding and other support for journalistic activity) outside the new media field. Ethnic dimensions of adaptation among Ukrainian, Russian, and Crimean Tatar journalists are also discussed.

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



**Tuesday 21 April 2020, 11:00 - 12:30**

**PAPER SESSION 2**

**Re-imagining the Intersex Body: The social structuring of sex variance, and the possibilities posed by intersex citizenship**

*Surya Monro, Daniela Crocetti, Tray Yeadon-Lee*

*(University of Huddersfield)*

Intersex people and those with variant sex characteristics face a range of human rights abuses, including non-consensual cosmetic genital surgeries and forced sterilisation. Widely condemned at the UN and European Commission levels, these practices continue, legitimised by normative notions of embodiment, gender, sex and sexuality. Sex variations are still heavily pathologized, despite broader social shifts towards challenging binary notions of gender, and the issues that intersex people experience are fundamentally different to those of transgender people despite some shared areas of concern such as bodily integrity. People with variations of sex characteristics number approximately 1% of the population, yet their issues remain largely hidden and there is a dearth of legal and policy provision to support them. Intersex people require social, intimate, children's and health citizenship. Citizenship studies is highly relevant to understanding intersex, variations of sex characteristics and Disorders of Sex Development (DSD), yet little scholarship exists to date about intersex citizenship. This paper outlines and develops the foundations for a distinctive intersex citizenship studies, addressing health citizenship, children's citizenship, legal rights, and breaches of human rights experienced by intersex people and those with DSD. The paper presents original qualitative data from research in the UK, Italy and Switzerland with intersex people and their advocates, medics, and policy stakeholders. It shows that asserting citizenship is crucial for intersex people and those with VSC or DSD. The research was funded by a European Commission Marie Skłodowska Curie grant.

**“Just a trend, some of these labels”: A qualitative exploration of how school nurses support and educate LGBTQIA+ pupils.**

*Michael Ward, Sally Star*

*(Swansea University)*

Historically studies within the sociology of education have tended to ignore those who work in school settings, but who are not professional teachers. As all children and young people have the right to equitable, non-discriminatory public health support and relationships education, an important area where this research gap is noticeable is the role of school nurses. Given the growing need to address the social determinants of health for lesbian, gay, bisexual, transgender, questioning, intersex and asexual (LGBTQIA+) pupils, school nurses are ideally positioned to advocate and educate, securing their status as safe adults helping to raise the profile of the service and improve accessibility. This paper draws on qualitative data on the lived experiences of one group of rural secondary school nurses [n=13] and how they supported and educated LGBTQIA+ pupils. We argue that the nurse's narratives show that they possessed an inadequate knowledge of LGBTQIA+ issues and that their own gender norms and beliefs, values and attitudes utilised a heteronormative discourse which impacted upon their care of LGBTQIA+ pupils. We suggest that a lack of up to date training and developmental opportunities produced an inequitable school nurse service. We further suggest that for professionals to safeguard and support LGBTQIA+ pupils short and long-term health, a deeper awareness is urgently needed.

**Investigating the positioning of transgender bodies in UK secondary schools**

*Sophie Atherton*

*(The University of Manchester)*

Although distinct from lesbian, gay and bisexual identities, transgender individuals' experiences are often discussed and represented as part of discussions around 'LGBT' identities. However, as Caudwell (2014) argues, this risks a “a hierarchy of (in)visibility”, with lesbian and gay identities remaining central whilst the particular experiences of bisexual and transgender individuals are seldom represented. In response, this presentation will grant a specific focus to transgender bodies. Informed by my ongoing work for my PhD, this presentation will discuss transgender bodies in relation to one particular institution in the UK; secondary school. Batholomeaus et al (2017) have noted that school is a particular focal point for young transgender individuals as it is often the time when they claim their gender identity. School is also a place where bodies are disciplined (Foucault, 1995; Paechter, 2011). Yet sociological scholarship has seldom paid attention to how transgender individuals in particular experience such discipline in secondary school. Drawing on the framework posed by Gordon (1996) and Gordon et al (2000), this presentation will argue that in order to understand how transgender bodies are positioned in secondary school, attention must be paid to all areas of school; the official, informal and physical. This presentation will discuss some ways I hope to achieve this during my PhD and the benefits this could yield for developing an understanding of transgender identities and furthering sociological enquires regarding young people who are transgender and in education.

**Class, Gender, and Youth's Sexuality Education Experience in Contemporary China**

*Chong Liu*

*(University of Leeds)*

Based on my 6-month fieldwork of social stratification and sexuality education among Chinese youth in 2019, this paper will discuss how social class and gender impact these young people's sexuality education experience. My research defines sexuality education to be both an input, as well as an output of social context and its social construction. Specifically it is a subject which has educational functions, tends to impact its audiences sexuality identity, practice and relationships. I did the empirical part in two high schools – one academic high school and one vocational high school - for approaching youth from different backgrounds. Although my fieldwork is school-based, in this paper, I will introduce not only schooling, but also other channels youth could obtain sexuality-related knowledge and information, including parenting, peer communication, and online and offline resources. Those aforementioned ways would be the first part I would present. Then, I will introduce young people's attitudes towards sexuality education, their explanation, and how their national identity matters in their experience. Lastly, I will conclude and argue that youth's experience though are various, the unequal distribution of societal and educational resources is still influential in such discussion.

## **Sociology of Education 2 - Conference Room 3**

**"I won't be a lawyer, I failed my 11+". Examining the relationship between an academically selective education system and the aspirations of "near miss" secondary school students.**

*Francesca McCarthy*

*(UCL Institute of Education)*

This session will provide an interactive opportunity to explore the methodological approach I am using in my PhD research on academically selective education. Based in an academically selective Local Education Authority, my focus is on "near miss" students; those who narrowly missed gaining entrance to a grammar school and who are regarded as "higher-attaining" pupils at the non-academically selective secondary school they attend.

Applying the thinking tools of Bourdieu, I am seeking to examine how these pupils perceive themselves as a social body and the complicity between their habitus and the field of academically selective education within which they operate. I am keen to explore how they relate their aspirations to the capitals they hold and the extent to which their aspirations are shaped by their position within an academically selective education system.

I am drawing upon the Mosaic approach of Alison Clark (Clark, 2005, 2017; Clark & Moss, 2001) and using a multi-method approach of interviews, observations and visual methods. Each method contributes a piece of the mosaic, which, like a mosaic, have to be viewed together to understand the whole. This not only recognises the complexity of the individual as a social body but also works iteratively, providing opportunities for participant reflexivity so that knowledge is created by the individual as opposed to extracted from them.

It is my hope that the centrality of the individual as a social body within this research will serve to enhance understanding of social inequalities linked to academically selective education systems.

**Rethinking merit: universities' engagement with the contextualised admissions agenda**

*Vikki Boliver, Mandy Powell*

*(Department of Sociology, Durham University)*

In 2019, the Office for Students (OfS) set challenging new widening access targets focused specifically on England's most academically selective universities, marking a break with the approach the Office for Fair Access (OFFA), which permitted institutions to set their own, much more modest, widening access targets. As a means of achieving these stretching new targets, OfS has been encouraging universities to engage in a process of "rethinking how merit is judged in admissions" (OfS 2019: 8). More specifically, universities are being asked to take a bolder approach to contextualised admissions, breaking with the traditional model of meritocracy in which university places go to the most highly qualified applicants regardless of socioeconomic background. In this paper, we explore the extent to which highly academically selective universities have begun to engage in this process of "rethinking merit". We do so by comparing the Access and Participation Plans submitted by universities to the OfS in 2019 by England's most academically selective

**Tuesday 21 April 2020, 11:00 - 12:30**

**PAPER SESSION 2**

universities to the Access Agreements submitted to OFFA the previous year, focusing on how universities define their identities as organisations, frame their admissions practices, and characterise prospective students from socio-economically disadvantaged backgrounds. We show that some highly selective universities have begun to rethink merit, although many still have a long way to go and some have not yet budged at all. Drawing on our findings, we discuss some of the remaining obstacles to fully realising this paradigm shift in thinking about who deserves to be offered a university place.

**Are Grammar School Pupils Overrepresented in Prestigious UK Universities?**

*Queralt Capsada-Munsech, Vikki Boliver*

*(University of Glasgow)*

Recent empirical research suggests that pupils from more advantaged social class backgrounds and certain ethnic minority groups continue to be overrepresented in state grammar schools in England (Cribb et al., 2013). Those educated in grammar schools are among the highest achievers at GCSEs. However, this appears to be due to the academic and social selectivity rather than to any 'school quality' effect (Gorard and Siddiqui, 2018). Similarly, the disproportionately high rates at which grammar school pupils attend prestigious UK universities is explained by prior attainment and social background characteristics, rather than being a direct effect of school type (Sullivan et al., 2014). Nevertheless, this latter evidence presenting a null effect of grammar school attendance on access to prestigious UK universities relies on data for those who came of university-age towards the end of the 1980s, immediately prior to the second-wave of higher education expansion and the subsequent proliferation of university league tables (Boliver, 2011, 2015). We draw on data for much more recent cohorts who came of university-age in a context of a 50% higher education rate and a highly prestige-stratified university system, in which the previous null grammar school effect might now be relevant. We use Next Steps and NPD data and employ multinomial regression models to analyse the contemporary impact of attending a grammar school on access and degree achievement, differentiating by university prestige. Preliminary results suggest that grammar school pupils have an advantage in getting into university, but not in accessing and graduating in a prestigious one.

**London Calling: Exploring inequalities in graduate transitions to the Capital**

*Jessica Abrahams*

*(University of Bristol)*

London is widely recognised as a hub for elite graduate recruiters, particularly in respect to high paid jobs in finance, law and IT. It is a city which requires- and arguably engenders the development of- elite forms of social, cultural and economic capital. Drawing on data from the 6 year, Leverhulme Trust- funded Paired Peers project, this paper explores the career and mobility trajectories of a group of Graduates from the two Universities in Bristol. It considers questions such as: Who can access careers in London? Who can capitalise from mobility in and out of London? And how does the push and pull of the graduate labour market in London impact upon graduates' search for a fulfilling and/or well-paid job? This paper initially presents some quantitative findings from the Destinations of Higher Education Leavers survey on the two institutions to consider patterns in graduates' geographical mobilities. Subsequently it focusses in on the stories of two pairs of graduates from the elite University of Bristol: Nathan and Zoe (Law graduates) and Luke and Freya (Biology graduates). Nathan and Luke are both white young men from middle-class backgrounds. Zoe and Freya are also white but from working-class backgrounds. For all four of these graduates, London features as an important part of their story through their ability or inability to access the city and the opportunities it affords. Thus, through engaging with their stories I will expose the micro ways in which London operates to reproduce inequalities in the graduate labour market.

## **Theory - Room 123 - SE**

**Assembling posthuman bodies**

*Nick Fox*

*(University of Huddersfield)*

Symposium Abstract: Assembling Posthuman Bodies.

Bodies and embodiment have been core areas of interest for new materialist, posthuman and feminist materialist scholars. This symposium takes the opportunity to explore this year's conference theme from the perspective of new materialist and posthuman theory.

These approaches argue that bodies must be studied not as entities but as assemblages (Bennett, 2005: 445) that incorporate biological, sociocultural and environmental elements (Braidotti, 2019: 45). Bodies do not possess fixed attributes, but rather manifest emergent and contingent capacities, deriving from their interactions from moment to moment with other matter (DeLanda, 2006: 10-11).

This emphasis alters the principal concern for a sociology of embodiment. Instead of asking 'what is a body?' the question becomes: 'what can a body do?' This question however is not about 'function', but about bodies' possibilities, their constraints, and what they may or may not become. Indeed, to quote Deleuze and Guattari (1988: 257), we have no idea what a body can do – because we have no idea what relationships it may form in an hour, a week or a millennium.

Rosi Braidotti's (2013) manifesto for posthuman bodies reveals the insistent (micro)politics of embodiment. Posthuman bodies are differentially sexualised, racialized, classed, trained and constrained as they assemble. The symposium will explore this micropolitics critically, to examine how posthuman and new materialist theory opens up new agendas for the sociology of bodies and embodiment. It comprises three linked papers on posthuman bodies, followed by an extended period for discussion and critical review.

### **Assembling posthuman bodies**

*Emma Bell*

*(University of Huddersfield)*

Paper 1: Relational encounters and vital materiality in studies of organization.

We use new materialist theory to explore the role of affect in embodied practices of craft making. It suggests that craft work relies on affective organizational relations and intensities that flow between bodies, objects and places of making. This perspective enables a more affective, materially inclusive understanding of organizational practice, as encounters between human and nonhuman entities and forces.

We draw on empirical data from a qualitative study of four UK organizations that make bicycles, shoes and hand decorated pottery. We track the embodied techniques that enable vital encounters with matter and the affective traces and spatial, aesthetic atmospheres that emerge from these encounters.

We suggest that a concern with the vitality of objects is central to the meaning that is attributed to craft work practices and the ethical sensibilities that arise from these encounters. We conclude by proposing an affective ethics of mattering that constructs agency in ways that are not confined to humans and acknowledges the importance of orientations towards matter in generating possibilities for ethical generosity towards others.

### **Assembling posthuman bodies**

*Carol Taylor*

*(University of Huddersfield)*

Paper 2: Walking as a posthuman/ new material feminist somatechnics of mattering.

This paper opens a line of thinking on the productive promise of walking as a posthuman/ new material feminist somatechnics of mattering. In doing so, it combines an invitation to 'stay with the trouble' (Haraway, 2016) of women's moving bodies in public and private spaces with a transmaterial account of walking (Springgay and Truman, 2017). From this, it explores ways in which walking as a materialist sociological approach might help prompt theoretical, methodological and activist feminist indiscipline.

Written in the speculative mode of embodied, diffractive musing (Taylor, 2016), the paper develops an affirmative critical response to Barad's (2007: 49) well-known statement that 'knowing does not come from standing at a distance and representing but rather from a direct material engagement with the world'. It does so by proposing walking as a posthuman/new material feminist somatechnics, that is, as a sensory, affective and political practice which enables us to attend in more nuanced, ethical and embodied ways to how humans, nature, and materialities are not separate but actively emerge through entanglement and in co-constitutive relation, in the recognition that matter is active and agency distributed. The paper illuminates its central propositions through two recent speculative experiments in posthuman/

**Tuesday 21 April 2020, 11:00 - 12:30**

**PAPER SESSION 2**

new materialist somatechnics – an investigation of walking in the post-industrial city and of walking with whiteness. It uses these to argue that embodiment, when conceptualised as a mode of 'bodying-forth' (Manning and Massumi, 2016), raises interesting questions of post-personal subjectivity and offers some important propositions for a radical rethinking of post-anthropocentric knowledge practices.

**Assembling posthuman bodies**

*Nick J Fox*

*(University of Huddersfield)*

Peper 3: Re-materialising 'classed' bodies.

New materialist and posthuman scholars have re-materialised our understanding of gender and race stratifications (Colebrook, 2013; Saldanha, 2006), but until now no attention has been paid to social class from this perspective. Marx's materialist analysis of social class explored two flows of matter: of human bodies and of economic capital. In this paper we explore the many other material flows that produce and reproduce 'classed' social divisions between bodies. We argue that in contemporary class approaches that focus upon cultural and symbolic forces, the key role that non-human matter plays in producing classed bodies has been sidelined. Furthermore, sociological models of social class are individualist and essentialist, based on assumptions that bodies possess inherent attributes that define a stable class position.

A new materialist perspective and posthuman perspective on sociomaterial advantage and inequality allows us to explore the wide range of vital materialities that produce and reproduce capacities associated with 'social class' in bodies and collectivities. Unlike notions of social, cultural and other capitals in recent class theories, these capacities are not essential attributes of individuals, but are relational and contextual. Some material forces have the same effects on multiple bodies, producing similar capacities. In this way, individuals are aggregated into social groups, at the same time generating social divisions and social inequality. However, many other affective interactions between human and non-human matter challenge these aggregations and open up body capacities. We consider the implications for theory, research and policy of this analysis of matter, class and bodies.

## **Work, Employment and Economic Life - Room 517**

Session title: Labour market

**Certifying Work: The Global Rise of Voluntary Sustainability Standards (VSS) and its Impact on Employment**

*Jill Timms, David Bek*

*(Coventry University)*

The second International Convention on Sustainable Trade and Standards was held in 2019, an initiative of the relatively new United Nations Forum on Sustainability Standards (UNFSS). This organisation exists to ensure the products we buy 'don't hurt the environment and the people that make them'. Its remit specifically includes social protections and workers' rights, as part of a broad understanding of sustainable business practice based on a corporate-led voluntaristic model of regulation. This paper questions the impact that certifying work can have on job design, worker experiences and employment relations. Empirical research into certification labelling practices in a range of industries will be drawn on to demonstrate the complexity, challenges and potential for private social standards to communicate information about labour to consumers and to promote sustainable and responsible employment in global networks of production and supply. It is argued that the development of the UNFSS contributes to and legitimises the growing global industry of private social standards, placing responsibility for 'not hurting' our environment and workers, squarely at the feet of companies rather than the state. This matters as a significant move for the dynamic power relations of a global economy facing climate emergency, and tells an interesting story about the contemporary role of labour movements.

**The Latent Structure of the Labour Market and the Type of Employment**

*Kyoko Suzuki*

*(University of Tokyo)*

This paper aims to present the picture of a 'latent structure' of the labour market in Japan and the impact of the 'type of employment' on wage disparities. Based on the Employment Status Survey, the research shows that 1) the Japanese

labor market is not a single entity nor composed of more than three segments, but consists of just two heterogeneous wage determining systems. 2) On the contrary to popular belief, the division line of these two segments does not exactly match the division line by regular/non-regular employees : the intersection of the latent structure and the observed type of employment also closely related with the inequalities between genders, as well as the enduring dualism between large and medium-sized enterprises. 3) This structure can be viewed as being continued from 1980s, in spite of the drastic changes of the composition of the labor force during the period. This finding suggests a reconsideration of the common view that the Japanese labor market is primarily divided into "regular" and "non-regular" employment, implying that "non-regular" employment has expanded in line with the existing division within the "regular" employment and has contributed to maintain it in turn.

**'Blind alley' to 'stepping stone'? Insecurity, youth transitions and policy responses in the early 20th century and post 2008**

*Matthew Cooper*  
(University of York)

Even before the crisis of 2008, the growing insecurity of young people's transitions from school into work concerned many observers. Policy makers, however, responded to this mainly through supply side interventions, insisting that only flexibility could prevent further rises in youth unemployment. Critics have justifiably contrasted this to the securities of the post-war full-employment era, attributing the difference to the rise of neoliberalism. This paper, while endorsing the relevance of this contrast, suggests that a comparison with late 19th and early 20th century policies can provide further critical insights.

Building on documentary analysis of original archive documents from national and local government, the paper explores how the problem of insecure transitions was understood and responded to in the two periods. In the first, policy makers considered how to rationalise the labour market and to eliminate the problem of 'casual' insecure and irregular work. In relation to young people, this problem was seen to be created by 'blind alley' jobs, labour market niches for young people which did not lead on to jobs as adults. Labour market regulation and interventions aimed to promote long term and secure employment as the solution to young people's poverty and unemployment.

It is argued that irregular employment was for a long time understood as a cause of broken transitions, not as a solution to them; and that while both regimes might be considered to be 'liberal' in a broad sense, each is underpinned by fundamentally different assumptions about what constitutes an ideal working life.

**Are Advertising Offices Still Places for Blokes? An Inquiry into Lived Experiences of Women Working in the UK's Advertising Industry**

*Martina Topic*  
(Leeds Beckett University)

While the media often portrays women's affairs through post-feminist lenses of all battles being won, empirical research tells a different story. The current research in advertising has already recognized that women face the problem of so-called '(homo)sociality and space' (Crewe & Wang, 2018, p. 12). There are men on top who are oriented towards other men "within a patriarchal gender order", and this practice includes "homo-sociality as formal and informal means of communication, including male networking, bonding, joking and dress codes" (ibid, p. 13), and this formal and informal communication can happen deliberately or spontaneously in offices, during lunchtime and even in toilets (Gregory, 2009). This issue has been recognized in media studies where some authors argued that newsrooms are places for blokes and that only blokish women can succeed in journalism (Mills, 2014; Topic, 2018).

This paper addresses the lived experiences of women in the UK's advertising industry. Qualitative interviews were conducted with 41 women, of which 38 were from England. The interviewed women work in south and north of England and answered a number of questions on their lived experiences of working in the advertising industry including questions on discrimination, organizational culture, leadership and role models. The paper looks at the issues women in the advertising industry face with the lenses of previous work of bloke-ification and organizational theory and thus asks whether advertising offices are still places for blokes.

**Tuesday 21 April 2020, 11:00 - 12:30**  
**PAPER SESSION 2**





**Tuesday 21 April 2020, 15:30 – 17:00**

## **Paper Session 3**

### **Cities, Mobilities, Place and Space 1 - Room 127 - SE**

Authors in Conversation: Multiculture, the intimacy of citizenship and cultural diversity in British cities: from the metropolis to the provincial city, to the home.

**Multiculture, the intimacy of citizenship and cultural diversity in British cities: from the metropolis to the provincial city, to the home. Four authors in conversation about their new books.**

*Tom Dark*

*(Manchester University Press, University of Sussex, SOAS, University of Manchester, QMUL)*

At the Special Session, Ben Rogaly, author of 'Stories from a migrant city' (Manchester University Press, 2020), will be in conversation with Caspar Melville, author of 'It's a London thing: how rare groove, acid house and jungle remapped the city' (Manchester University Press, 2019), Rachel Humphris, author of 'Home-land: Romanian Roma, domestic spaces and the state' (Bristol University Press, 2019) and Stephen Ashe, co-author with James Rhodes and Sivamohan Valluvan of 'Reframing the "left behind": race and class in post-Brexit Oldham' (University of Manchester/ Leverhulme Trust/ British Academy, 2019). In 'Stories from a migrant city', Rogaly argues for an urgent transformation in the terms of the immigration debate. The book shows how moving away from a racialized local/ migrant dichotomy can help to unite people on the basis of common humanity. It also takes to task the idea that cosmopolitanism is necessarily an elite worldview: on the contrary not only are axes of racialized difference often reinforced by the actions of elites, but, in certain spaces and at particular times, non-elite people of all backgrounds show themselves to be at ease with such difference, all be it that this is interwoven with ongoing racisms and the legacies of colonialism. Using a biographical approach and drawing on over one hundred stories and eight years of research in a provincial English city, Rogaly adapts two questions posed by the late Doreen Massey, asking what that city, and indeed England as a whole, stand for in the Brexit era, and to whom they belong. Taken as a whole, the book's tales from the city's homes, streets and warehouse and food factory workplaces, together with its engagement with the cultural productions of residents, challenge middle-class condescension towards working-class cultures. They also reveal how the often-ignored stories from provincial cities can be seen as gifts to richer, metropolitan places elsewhere.

**Multiculture, the intimacy of citizenship and cultural diversity in British cities: from the metropolis to the provincial city, to the home. Four authors in conversation about their new books.**

*Stephen Ashe*

*(Manchester University Press, University of Sussex, SOAS, University of Manchester, QMUL)*

Funded by a British Academy/ Leverhulme Small Research Grant, the Reframing the Left Behind Project provides a locally situated critique of the increasingly dominant political narrative of the 'left behind' that had gained ground in light of the initial rise of UKIP, but also in the general aftermath of the 2016 EU Referendum. This discourse generally invokes a 'White working class' constituency, which it is suggested has suffered uniquely from processes of deindustrialisation, globalisation, and rising inequality and insecurity more broadly. Within this narrative, the privileging of an imagined 'White working class' works to cast this group as the primary, if not the exclusive, victim of these deleterious processes. While undoubtedly many 'White working class' communities have been marginalised through these developments, our research problematises some of the racist and nationalist assumptions and silences that the 'left behind' framework rests upon and reinforces. Drawing on in-depth interviews with local residents in the North-West town of Oldham, we pay critical attention to the way in which wider economic struggles are adversely connected within the 'left behind' narrative.

In this presentation we will focus on longer local histories of racism and racial exclusion. It will be suggested that the invocation of a 'White working class', as being uniquely disadvantaged by dynamics of social and economic change, excludes groups racialised as outside the dominant White British group. We will consider the ways in which dominant narratives of the 'left behind' rest upon a particular form of racialised nostalgia that ignores the stake and claims that communities racialised as 'Other' also have in relation to the town, the nation and various changes that have taken

place. In doing so, we show these discourses elide historical and contemporary realities of racism and discrimination through a critical discussion of Oldham's reputation as a 'segregated' space. While such a reputation does reflect entrenched forms of inequality and division, it will be argued that simplistic notions of 'self-segregation' and culturally oriented explanations deny much more pressing social and economic factors, not to mention the role of institutional racism. What is more, we will present residents' views in relation to local economy and process of regeneration. Here the discussion will focus on the way in which the notion of the 'left behind' implies a lack of progress, devolving responsibility for this apparent 'lag' to localities and their residents. Not only will be suggest that this view ignores the role of wider economic restructuring and the uneven dynamics of the decline associated with the ascendant neoliberal economy, we will show how local residents' sense of place is intimately tied to the shadow which the city of Manchester casts over the town. In doing so, we will consider Oldham's position in relation to both the regional and national economy, suggesting that contemporary forms of urban regeneration and its attendant anxieties shape the views of a local multiethnic and multiracial working class worried about both the potential limits and inequalities that inhere within redevelopment projects.

**Multiculture, the intimacy of citizenship and cultural diversity in British cities: from the metropolis to the provincial city, to the home. Four authors in conversation about their new books.**

*Caspar Melville*

*(Manchester University Press, University of Sussex, SOAS, University of Manchester, QMUL)*

At the Special Session, Caspar Melville, author of *It's a London Thing: How rare groove, acid house and jungle remapped the city* (Manchester University Press, 2019) will be in conversation with Ben Rogaly, author of *Stories from a Migrant City* (Manchester University Press, 2020), Rachel Humphris, author of *Home-land: Romanian Roma, domestic spaces and the state* (Bristol University Press, 2019) and Stephen Ashe, co-author with James Rhodes and Sivamohan Valluvan of 'Reframing the "left behind": race and class in post-Brexit Oldham' (University of Manchester/ Leverhulme Trust/ British Academy, 2019). In *It's a London Thing* Melville examines the dance music multicultures of London which emerged in the wake of Caribbean migration and the development of the semi-autonomous reggae sound systems of the 1960s and 1970s. Employing a spatial frame Melville draws on the social geography of Henri Lefebvre and Doreen Massey to explore the production of the city as a certain kind of racialised space, bringing it in conversation with studies of the diasporic spatial imaginary and radical black geography, which is concerned with how race is made and sustained spatially. Focusing on three musical multicultures – rare groove, acid house and jungle - which are defined both by their relation to the aesthetics of the black Atlantic and by their particular use of city space, *It's a London Thing* maps the sonic and spatial impact of migration and diaspora on the city, from blues parties and shubeens, to warehouse parties, raves and the insubordinate space of pirate radio.

*Rachel Humphris*

*(Manchester University Press, University of Sussex, SOAS, University of Manchester, QMUL)*

At the Special Session, Rachel Humphris, author of 'Home-land: Romanian Roma, domestic spaces and the state' will be in conversation with Ben Rogaly, author of 'Stories from a migrant city' (Manchester University Press, 2020), Caspar Melville, author of 'It's a London thing: how rare groove, acid house and jungle remapped the city' (Manchester University Press, 2019) and Stephen Ashe, co-author with James Rhodes and Sivamohan Valluvan of 'Reframing the "left behind": race and class in post-Brexit Oldham'. In 'Home-land' Rachel Humphris argues that scholarly literature on urban intercultural encounters has primarily focused on public or semi-public spaces and has ignored private space. The book brings feminist perspectives on public/private space and home studies into dialogue with scholarship on urban encounters through the notion of 'intimate encounters'. Drawing on 14 months ethnographic fieldwork with more than 200 Romanian Roma migrants and street-level bureaucrats in a 'down-scaled' UK city the book traces how the (re)production of difference operates within home visits. The home can exacerbate perceived differences, becoming a painful site of exclusion but it can also allow migrant mothers to purchase a form of social belonging through hosting and care. Migration regulations and welfare changes are affecting and reconfiguring the most intimate spaces of migrant's lives. The home becomes a contested site for racialized, gendered and classed understandings of social and state reproduction. Intimate encounters demonstrate the significance of private space to understanding how diversity is governed and heightens the urgency of a gendered and spatialized lens to notions of intercultural encounters across difference.

**Tuesday 21 April 2020, 15:30 - 17:00**

**PAPER SESSION 3**

## **Culture, Media, Sport and Food - Room 161**

Politics of Representation

### **Spatial stigmatisation in Channel 5's 'On Benefits': findings from a visual grammar analysis**

*Jayne Raisborough, Katherine Harrison, Lisa Taylor*

*(LEEDS BECKETT)*

Spatial segregation is argued to be a key feature of new forms and experiences of urban poverty, yet how spaces are represented in reality documentary television associated with benefit/ welfare stigma remain under-researched. In this paper we extend Wacquant et al.'s (2014) notion of "territorial stigmatization" to the mise-en-scène of UK "Factual Welfare Television" (De Benedictis et al., 2017), to consider how welfare claimants are produced as stigmatised social bodies. We discuss the findings of a content analysis of five episodes of Channel 5 series On Benefits. Our research takes a 'visual grammar' approach to show how camera and editing techniques, including repeated sequences of cut-away and close-up shots, construct streetscapes, domestic spaces and mundane household scenery as signs of disreputability to naturalise the association between poverty and certain locations and domiciles. We argue that a persuasive spatial language is created to portray under-resourced people as feckless, immoral and incapable of managing domestic space. This powerful visual language of spatial stigmatisation is contrapuntal to and undermines participants' verbal testimonies of hardship and poverty. We conclude that representations of space and place are much more than mere backgrounds in 'poverty porn' TV and instead they mobilise dangerous visual literacies of stigmatisation that afford reimaginations of and justifications for slum-living conditions in twenty-first century Britain.

Politics of Representation

### **Contested events? Community voices, media templates and the reporting of the Grenfell Tower block tragedy**

*Julian Matthews*

*(University of Leicester)*

This paper discusses the media reporting of the Grenfell Tower block tragedy in 2017. Its specific interest is to explore the focus that reporting adopts when covering this localised disaster event. To analyse the media response, the paper examines the dominant themes, accessed voices and the representations of victims and blame observed within TV coverage (i.e. BBC, ITV, Channel 4 and Channel 5) broadcast in an aftermath period (June 2017). Much of the journalists' reporting, it finds, is dominated by an effort to reconstruct the local 'disaster event' and provide therein space for official reaction that commemorates victims and bestows praise on the emergency services and the actions of community volunteers (similar to the 'reporting templates' used following other tragedies – see Matthews 2016). Still, the presence of local community reaction in reporting is observed to interrupt this melding of media and elite discourse. Further, within this new discursive opening comes local community voices that criticise a lack of government and local council support for those affected and rehearse complaints about tower block safety and related living conditions. The paper shows, therefore, how the presence of local community actions when coinciding with the absence of elite commentary are important for this redirecting of the media spotlight in addition to a wrestling back, from elites, of some discursive control over the - mediated - tragedy.

### **British Feline Diplomacy: How Cats talk politics on Twitter**

*Giulia Carabelli*

*(Queen's University Belfast)*

The intensified presence of animals in media spaces calls for an investigation of "virtual menageries" to theorize the place of animals in network cultures and in relation to diverse agencies and sites (Jody Berland 2019). In this paper, I discuss the emergence of a Feline Diplomacy in the context of such virtual menageries. Drawing on a long-term 'net-ography' of cats discussing international political affairs on Twitter, I will focus on how Evie, Larry, Gladstone, and Palmerston (otherwise known as the 'British Diplomogs') have used their Twitter accounts to challenge views on Brexit and to support ongoing (human) conversations on British and European politics. Clearly, these four cats (who roam in real life British Government buildings) are not pawing their tweets. Rather, they become an interface for voicing critical discourses outside mainstream party politics. In this paper, I attend to the emergence of the more-than-human in world

politics to ask what cats bring in to the body politic, and explore how virtual animal voices become the means of political contestations in a digital world.

## **Environment and Society - Room 144**

### **Embodied resistance to 'rabbit food': guts, rejections and visions of good food**

*Helen Trail*

*(University of Glasgow)*

Dietary shifts are increasingly promoted as ecological solutions, given the global challenge of climate breakdown facing society. Academic work tends to suggest dietary change is a necessary path to sustainability and food system transformation (Vermeulen et al 2019), yet prompts to 'go vegan' and proselytising vegan enthusiasts often provoke backlash and resistance. Reflecting on collaborative research carried out in the east end of Glasgow at a community food hub, this paper explores food attitudes and embodied responses to suggestions of behavioural change. In working alongside a community food organisation to think through food growing, eating and surplus redistribution activities, resistances emerged in relation to healthier foods. This paper thus suggests there is a need to recognising the bodily aspects of food (Lupton 1996) as well as embedded cultural values that can prove resistant to change. It also reflects on visions of good food that in trying to marry sustainability, health and cultural appropriateness, may contain productive paradoxes that force us to ask what is valued in sustainable food discourses, and ask how they model 'just sustainabilities' (Agyeman 2003). Using the space of the community food hub as a resource for hope, however, this paper suggests that a community-led response that begins from where people actually are, and recognises their skills and knowledges, might offer a slower but more sustained shift in diets. Creating spaces for safe exploration of new foods also compounds the value of collective eating spaces, which also act to overcome social isolation and can reconnect fragmented neighbourhood.

## **Families and Relationships - Room 145**

### **Examining relational resources in couples' negotiations of parental leave take up**

*Katherine Twamley*

*(UCL)*

This paper draws on a mixed-methods longitudinal project which explores the intersections of intimacy, gender equality and parenting ideology through research with different-sex couples taking diverse leave patterns after the birth of a child. It undertakes an in-depth examination into how women and men negotiate decisions around parental leave to understand how 'relational resources' can be drawn upon in transforming gendered practices. I describe how the UK cultural and policy context shaped the women's and men's abilities to negotiate leave divisions, and how such negotiations ultimately strengthen or weaken the transformative potential of new opportunities in parental leave. The analysis demonstrates how women who engage with gendered heteronormative scripts in negotiations, may be successful in convincing their partner to take more parental leave, but fail to negotiate more equality overall in their relationships. To avoid such gendered negotiations and to ensure that the leave contributed to a more equal division of household labour, men's understandings of gender equality proved vital, in combination with women's relational resources.

### **Investigating trends and patterns in household marital power structure between couples across 4 generations (1980-2018): A study of marriage and gender power relations**

*Bamidele Ola*

*(Hong Kong Baptist University, Hong Kong)*

This study examined changes in marital power settings between couples over a space of 40 years. The central question is whether the traditional gender inequality gap is closing and women are experiencing increasing levels of power signalling shifts in marital power from the traditional male-dominated household power pattern to more egalitarian power structure in new and emerging families. To answer this question, we compared power structure in

## Tuesday 21 April 2020, 15:30 - 17:00

### PAPER SESSION 3

traditional marriages contracted across four decades: 1980s, 1990s, 2000s, and 2010s. Power was defined and measured as "who decides what, when and how" in key household decision-making domains. Relative power was also measured with respect to income gap, age difference, and educational difference among couples. Preliminary data involved the analysis of standardized national Demographic and Health surveys across 5 sub-Saharan African countries, and involving a total of 114,492 ever-in-union women. Our findings reveal that though men still dominate marital relationships in term of decision making, the pattern is gradually changing in newer marriages. While women in older marriages are more likely to be autonomous in decision-making domains, women in newer marriages are more likely to engage in joint family decision-making with husbands. There is evidence that seems to suggest gradual changes in household decision-making and power-sharing configurations across the years.

### **Bodies facing Social Vulnerability during the last Global Economic Crisis: The Spanish Case.**

*Marta Romero-Delgado, Concepción Castrillo-Bustamante, Daniel Calderón-Gómez*  
(Universidad Complutense de Madrid (Complutense University of Madrid))

In this communication we explore the embodied and subjective experience of crisis, precariousness and how disadvantaged people cope with them, on the basis of the notion of the lived body and the centrality of emotions for social experience. In order to do so, we analyse not only how poverty and crisis affect the bodies, but also how body strategies and adjustments are put in place to deal with vulnerability. These strategies have different ranges of presence and resistance.

This communication is based on the qualitative research of the European project RESCUE ("Patterns of Resilience during Socioeconomic Crisis among Households in Europe"). The aim of that project was to investigate the effects of the 2008 economic crisis in vulnerable households from nine European countries. The presentation focuses on the Spanish empirical case, comparing the data from an urban and a rural area. Biographical interviews were conducted in 24 households (12 urban and 12 rural), in addition to 9 interviews with experts who were in close contact with vulnerable families.

Results suggest that body strategies differ by gender. A common masculine strategy is the spatial hypermobility to achieve the labour market demands, whereas hyper-availability for caring and bodily deprivation in the household is a female strategy. The way to deal with the experienced emotions (shame, guilt and anger, among others) also depends on gender. Women tend to mobilise themselves in search of new resources, while men generally stand still and in many cases turn into social isolation.

## Lifecourse 1 - Room 108

### **Social media debut and use: crossing the boundary of adolescence**

*Mette Lovgren, Christer Hyggen*  
(NOVA, OsloMet)

While there is an abundance of studies into the potential consequences of social media use on adolescents, few studies explore what the timing of debuting on social media tell us about modern childhood, adolescence and the transition from the one to the other. In this paper, we posit that debuting on social media precedes other hallmarks of adolescence and seen as such can be explored as an early indicator of what is to come.

Applying a large-scale nationally representative survey in Norway, we explore the traditional hallmarks of adolescence among those on the threshold of entering into this life phase, namely 10-12 year olds. Transition into adolescence is traditionally marked by a range of changes: the time use of teens change; stepping down from sports or other – often organized – activities they increasingly spend more time at home, relationships to their parents change, as does their relationship to school and peers. (These are just some of the hallmarks of adolescence – others are e.g. intimate relations and sexuality, transitioning through puberty, and substance use.) We have asked more than 35000 kids aged 10-12 years about these topics. In this paper we explore when these changes first manifest and how they relate to debuting on and how they use social media. Our aim is to explore if 1) early debut on social media and 2) time spent on social media correlate with hallmarks of adolescence.

### **Snowflakes and Smashed Avocados: the discursive construction of millennials in UK news media**

*Nicola Ingram, Kirsty Finn, Kim Allen*  
(Sheffield Hallam University)

Amidst recent socio-economic and political turmoil – including the 2008 financial crisis, austerity, and the EU referendum - the concept of the ‘millennial’ has become ubiquitous as the UK looks to the young to locate the defining problems and solutions of this era. Millennials dominate news headlines about everything from housing and education to climate change and mental health. Yet they do so in contradictory ways: they are the ‘jilted’ generation, unfairly punished by austerity and Brexit and ‘burnt out’ by precarious work. Yet they are also spoken of as ‘snowflakes’: a ‘ME ME ME’ generation, too lazy, too fragile, or too busy spending money on avocados and lattes. A preoccupation with youth is not new: sociologists of youth have long demonstrated how, at times of social, cultural and political change, broader anxieties become directed at the young. Yet, whilst previous articulations of ‘youth in crisis’ were attached to groups of disadvantaged youth (‘chavs’; mods and rockers; or ladettes), the term millennial, encapsulates crisis for all - including ‘privileged’ - youth. By assuming a shared experience, the label obscures complex divisions and differences within generations that are well-documented by youth researchers. Deploying Tyler’s figurative methodology and Hall’s conjunctural analysis, this paper presents an analysis of representations of ‘millennials’ in British national newspapers. Unpicking the contradictory meanings attached to millennials, we consider how media representations generate and frame the issue of ‘generational crisis’ within the socio-political conjecture of late capitalism.

### **The Sociological Study of Contemporary Drug Use: Youth intersections, transitions and cultures**

*Karenza Moore*

*(University of Salford)*

A greater focus on youth intersections can contribute to sociological and youth studies scholarship on drug use amongst young people. The current dominance of criminological work is apparent in the recent (re)emergence of the concept of ‘deviant leisure’, which positions young people as the cultural dupes of a highly commodified and harmful night-time leisure industry. I make two interrelated cases for the (potential) contribution of youth intersectional research to this and other (interdisciplinary) ‘drug debates’.

Firstly, I argue that sociological understandings of British young people’s drug use have previously benefited from an ‘intersectional lens’, through ‘differentiated normalisation’ for example. Youth intersectionality recognises heterogeneity, differentiations and commonalities, and so can be used to explore how young people’s experiences and perceptions of drugs (including their normalisation) are profoundly shaped by positionality (including social class, BAME heritage, religion, sexuality, disability, and regionality).

My second case takes up this point through a concern with youthful bodies within so-called ‘deviant leisure’ spaces of youth cultures such as dance music festivals. Here I present data on the ‘security stories’ of British young people who frequent such spaces. Youthful intoxicated bodies are subject to disproportionate security (notably drug law enforcement activity), resulting in young people’s over-policing and under-protection. Young people who use drugs in recreational spaces are treated differently depending on ‘who they are’.

To conclude, the study of young people’s drug use in relation to youth transitions and youth cultures has in the past benefited from an ‘intersectional lens’ and will do so in the future.

### **Understanding ‘Austere’ Vibrancy in ‘Ordinary’ Youth Lifestyles in Transition**

*Isaac Hoff*

*(University of Leicester)*

Drawing upon ethnographic data from my PhD thesis, I shall analyse how everyday forms of vibrancy within youth lifestyles in transition can be understood, relating these to the wider socio-economic and cultural context of austerity. I argue that forms of ‘secure’ and ‘normative’ adulthood aligned to the cultural politics of austerity constitute leisure lives defined by restriction and a redirection of resources toward attaining material and moral markers of adulthood instead of more ‘spectacular’ or transgressive identity practices. However, this does not mean there are not vibrant leisure lives within this grouping. Rather, a form of sociality emerges that enables a creative, individual and collective transition to adulthood in a context in which a more mobile concept of ‘adulthood’ emerges, detached from the ageing body in a context where attaining the material and symbolic markers of adulthood is markedly different from past generations. Doing so can give a critical insight into ‘ordinary’ lifestyles and transitions to adulthood whilst enabling an understanding of how the relations between the two enable forms of leisure during austere times whilst also opening up space for potential resistances within mainstream youth lifestyles. This opposed to seeing these kind of groupings without agency, culture or issue, as well as being more than cultural ‘dupes’.

**Tuesday 21 April 2020, 15:30 - 17:00**

**PAPER SESSION 3**

## **Lifecourse 2 - Room 139**

### **Bodies in the making: gendered transgressions and the re-imagining of old-age sexuality within contemporary Hindi Cinema**

*Maria Zubair, Shirin Zubair*

*(Manchester Metropolitan University)*

This paper examines how some of the recent representations and counter-narratives surrounding 'old age' and later life sexuality within Hindi cinema actually challenge and unsettle the existing traditional narratives, whereby old age bodies (and particularly older women's bodies) have been implicitly perceived as being post-sexual and largely occupied spaces of invisibility and insignificance. Using *Lipstick Under My Burkha* [veil] (2017), *Cheeni Kum* [Less of Sugar] (2007) and *Badhaai Ho* [Congratulations] (2018) as illustrative examples, we highlight how, unlike for older men, the narrative around an older woman's sexuality unfolds as a temporal transgression undertaken for escape from her own gendered reality. Hence this gendered transgression, representing an otherwise silencing of women's (and particularly older women's) sexuality, is undertaken within a perceived bounded 'safe' space and time. We argue that while these films quite powerfully challenge the often taken-for-granted assumptions and norms around later life sexuality, the implied pathways to possible social change remain gendered, with issues of gender (rather than age per se) being foregrounded as particularly significant for the older women. We conclude the paper by further reflecting on, and highlighting, the tensions apparent in the expression of old-age sexuality within a post-colonial Indian context – a context which is heavily fraught with concerns around maintaining an indigenous national identity and cultural authenticity in the face of increased globalisation and, as resistance specifically to, the perceived cultural influences from the West.

### **A Female Pensioner and Her Phallus: Cultural Regulation of Women's post-Reproductive Sexuality in Contemporary Russia**

*Hanna Shadryna*

*(Birkbeck, University of London)*

The presentation offers an analysis of cultural regulation of women's post-reproductive sexuality in contemporary Russia. The presentation is based on a qualitative study that examines former Soviet women's experiences of ageing, and the production of social inequality in later life. The study argues that due to certain Russian demographic trends, social policies, and a distinct family structure, a social position of the 'babushka' a post-professional, post-sexual subject, who focuses on family care giving, was shaped as primary identity for women of pensionable age.

Based on thirty in-depth interviews with Russian female pensioners, and a feminist film analysis of cultural texts, the paper will argue that the position of a post-sexual subject, offered to older women by Russian society, is an important component of informal welfare in the country, which is maintained by extensive and unpaid grandmothers' family labour. The presentation will demonstrate that in popular Russian culture, the metaphor of male homosexuality is used to present women's post-reproductive (hetero)sexuality as 'excessive' and 'perverse.' This presentation is in tune with the expectation that women of pensionable age in Russia will prioritise their children's families' wellbeing over their own interests.

## **Medicine, Health and Illness 1 - Room 204**

### **"Be amazing! Be an egg donor": Facebook Targeted Advertising and Fertile Bodies**

*Elizabeth Reed, Tanya Kant*

*(University of Southampton)*

Using textual analysis of 28 adverts for egg donation, sharing, and freezing which were live on the Facebook Ad Library in May 2019, we show that essentialised, presumed-fertile bodies govern the ways in which women are addressed, and how they are invited to engage with assisted reproductive technologies (ART). These ads promise routes to new forms of kinship, sociality, and "reproductive hope"; but this hope is offered within a heavily structured corporate-clinical setting where postfeminist consumer choice rubs up against maternal imperatives. Within this setting algorithmic technologies

claim to deliver ever more personalised advertisements with little to no regulation of their content or transparency about how targeting is driven.

Women variously appear in these ads as empowered consumers, generous girlfriends, potential mothers, and posthuman bodies who provide free-floating eggs. We argue that the egg itself becomes the object which holds the discursive promise of a range of relationships and identities, displacing embodied narratives of maternity and kinship, and offering a restrictively narrow discourse of women's bodies. The possibility offered through the egg is one of banal ambiguity wherein potentially disruptive forms of biogenetic relatedness and malleable arrangements of kinship are derisked by an overarching narrative of simplicity and sameness which excludes men, non-cisgender bodies, messy genealogies, and explicitly queer forms of kinship. This rationalisation is supported by the simplicity and certainty of Facebook's targeted advertising algorithms which produce a coherent audience and interpellate users as fertile subjects whose choices are biologically determined and available only through clinical intervention.

### **Mothing and physical activity: A critical social marketing approach**

*Fiona Wilson*

*(University of Bristol)*

Social marketing tends to draw on healthist conceptualisations of physical activity as a responsibility for self-risk reduction, which has been critiqued as responsibilising the complex social problem of inactivity and over-emphasising the individual pursuit of healthy lifestyles (Shove, 2010). Social marketing presents citizens as sovereign consumers, with choices to make over their leisure time (Gurrieri et al., 2012), and those who fail to meet established guidelines are positioned as deficient and as suffering deficiencies (Brace Govan, 2010) which social marketing can help solve (Gordon, 2018). Drawing on the socially progressive purposes of the burgeoning critical social marketing paradigm (Gordon, 2011), and through 15 qualitative, diary-based interviews, this paper empirically explores physical activity amongst lower socio-economic status mothers from a practice theory perspective, which is beginning to gain traction as an approach to public health (Maller, 2015; Blue et al., 2016). Mothers are reimagined as navigating a complex nexus of mothering practices, routines and collective conventions, and findings illuminate the limitations of understanding physical activity participation as lifestyle choice. Rather, mothers engage in physical activity in ways that emerge from the synchronisation of an array of different social practices and social discourses relating to mothering, but also childhood practices, fathering, and institutional practices, routines and rhythms beyond mothers' command. In challenging the neoliberal project, this study reimagines the social marketing of physical activity in terms shaping socio-cultural formations which constrain physical activity, and challenges social marketers to take a rights-based approach rather than one based on individual deficiencies (Walker, 2015).

### **Mapping Violence in Maternal Care: An Examination of the Intersections of Systemic Violence for Aboriginal Communities**

*Alexus Davis*

*(University of Manchester)*

Public health practitioners, clinicians and researchers have increasingly emphasized that

many important determinants of poor birth outcomes are not medical, but rather social or

contextual in nature (see Ford 2005). Julia Kristeva (1982) noted that there is a societal anxiety in the liminal body; the pregnant body resides between nature and culture. Western feminist phenomenological scholarship frequently examines the gestating body as liminal. For many Aboriginal groups, the connection between birthing space and land rights is critical; unfortunately, colonial violence against Aboriginal Australians featured state-sanctioned forced removal from land. In the case of pregnant Aboriginal Australian women, the body seems to be analogous to history of land-status: societal anxiety over the pregnant Aboriginal Australian woman seems to reflect in compounded and heightened societal/land exclusions. This ultimately affects rights to cultural, access to culturally-competent care, and ultimately treatment by dominant, colonial powers.

The aim of my research is to examine links between geopolitics, cultures of birth phenomenology, and maternal care experiences for Aboriginal Australian women. Therein, I am interested in how a traditional biopsychosocial model neglects bio-geo-political hyperviolences in the erasure of Aboriginal Australian, land-based birthing practices. Systematic, racialized Othering, (such as through pervasive "post"-colonial marginalization), I posit, can be categorized as "hyperviolences"- or violence that has seeps from the personal into an enduring, collective, methodical experience,



**Tuesday 21 April 2020, 15:30 - 17:00**

**PAPER SESSION 3**

ultimately dehumanizing to non-humanness. Theoretically, I seek to contribute a new theorization of Derrida's conditional hospitality, based on multiple "marginalized Otherings"- or, a compounded, body-centric liminality that provokes societal anxiety, leading to mass disenfranchisement.

## **Medicine, Health and Illness 2 - Room 206**

### **Understanding 'Fat Shaming' in a Neoliberal Era: Exploring Reactions to CRUK's Anti-Obesity Campaign**

*Tanisha Spratt*

*(University of Oxford)*

In July 2019 Cancer Research UK (CRUK) launched a campaign to highlight the association between obesity and cancer. This campaign received a great deal of criticism from fat activists who perceived it as an attempt to "fat shame" individuals with obesity. The primary contention between these two groups centred around whether or not obesity should be deemed a medical issue. Whilst CRUK view it as such, fat activists often view excess weight as a bodily characteristic that distinguishes them from those with "normative" (i.e. slender) bodies. Viewing their excess weight as a form of natural diversity in a similar way to eye colour, hair colour, height etc., those who hold this view often reject the term "obesity" because they see it as an attempt to "medicalise" a "non-medical" issue. This paper will explore this contention by highlighting the need to address the concerns of those who adhere to the political model of obesity within medical narratives that consider obesity a "global epidemic." Engaging with neoliberal conceptualisations of the "ideal citizen," this paper will explore the relationship between "personal responsibility" and recent austerity cuts in order to show how low-income families and recipients of state benefits are often stigmatised for being obese despite having limited control over the social, economic and environmental factors that drive obesity. It will further show how this culture of blame is shaped by concerns about the financial stability of national programmes like the NHS that many believe should exclusively cater to the needs of "deserving" citizens.

### **"When you're sharing public space with people, you're very aware that you're taking up more than your allocated area": Negotiating public space as a 'fat' woman**

*Kimberly Jamie, Elizabeth Mohr*

*(Department of Sociology, Durham University)*

Research on 'fat' bodies has disproportionately relied on medical approaches, focusing on the causes and effects of obesity, and the potential of public health interventions. Social scientists have questioned this approach and given voice to experiences of 'fat' people. Drawing together sociology of everyday life approaches, particularly Lefebvre's work on everyday life and urban environments, and Williams and Annandale's (2017, 2019) work on obesity stigma, we contribute to this turn in social sciences by focusing on the embodied experiences of navigating everyday life as a 'fat' woman.

Drawing on semi-structured interviews with 21 'fat' British women, we show that inhabiting a 'fat' female body renders significant parts of everyday life, its mundane activities, and its seemingly humdrum spaces, as problematic. Borrowing from human geography, specifically urban studies, we draw attention to particularly 'exclusionary spaces' in which our participants' 'fat' bodies became especially ambiguous and problematic. In these exclusionary spaces, we show that 'fat' bodies are almost exclusively constructed relationally where the 'problem' of 'fat' is almost entirely grounded in its perceived impacts on other people, rather than its potential medical and physiological effects. We demonstrate that our participants negotiate these spaces by becoming hyper-vigilant, by physically making themselves as small as possible, and, in the extreme, avoiding these spaces altogether.

We suggest that this everyday manifestation of fatist discourses intersects with expectations of all women's bodies in public spaces – to be attractive, to be deferential, and to take up limited space – creating a double burden for 'fat' women.

### **Interrogating Obesity/Fatness and Stigma in the University: Exploring Critical Pedagogies with Undergraduates**

*Lee Monaghan*

*(University of Limerick)*

Concerns about a putative global obesity crisis persist, framing a potentially personal private trouble as a massive public health issue that has dire consequences for economies and societies. Sociological contributions to the study of weight/obesity/fatness, as well as recent efforts to re-think stigma beyond the micro-interactional level, demonstrate that our discipline has much to contribute to these debates. Added to this interesting mix is a growing interdisciplinary literature on fat pedagogy and critical health pedagogy, which seek to interrogate obesity discourse in educational contexts. This paper presents qualitative data generated during an elective final year undergraduate sociology module, which critically interrogated the so-called obesity epidemic. Data comprise ethnographic observations recorded during classroom interactions, essays and intranet blog entries generated by 21 students. Whilst the module explored many overlapping and interconnected themes, this paper focuses specifically on shared efforts to interrogate the stigma of obesity/fatness. In so doing, it underscores the relevance of classic and contemporary sociological thinking and the process of advancing critical pedagogies with undergraduates within and beyond the discipline.

## **Race, Ethnicity and Migration 1 - Room G63 - SE**

### **Islamophobia in Europe**

*Narzanin Massoumi, David Miller, Tom Mills*

*(University of Exeter, University of Bristol, Aston University and the Stop Islamophobia Collective)*

This special event presents findings and advocacy tools from the Stop Islamophobia Collective – a group of seven civil society partners across five European countries (France, Spain, Italy, the Netherlands and the United Kingdom) – who have come together in a holistic effort to understand and counter Islamophobia in Europe.

The project specifically focuses on understanding the drivers behind Islamophobia, with a focus on public figures, officials, policy makers and journalists whose actions have helped to undermine the space for Muslim participation in public life.

We present papers that detail the findings of four project reports:

The first report examines the role of the neoconservative movement in contemporary Islamophobia, with a particular focus on how their activities have influenced both the policy and practice of counter terrorism. Because of the key role of the counter terrorism apparatus in creating and reproducing Islamophobia, we examine, in other words, the extent to which the neoconservative movement has played a key role in the production of Islamophobia. In this report we examine the EU in general and a variety of member states including, in particular, the case study countries examined in this project (France, Italy, Netherlands, Spain and UK).

The second report examines how counter terrorism strategies across Europe have targeted Muslim civil society activities. The focus here is primarily on the UK government, but as we will show, these particular UK government civil society strategies have been transported across Europe and adopted at an international level (including the UN).

The third report details the role of European media groups in disseminating Islamophobic ideas. It offers an analysis of the role and significance of the news media, detailing the political networks of which these organisations are part and analysing their relationship with political elites and 'social movements from above'. It offers a critique of the media-centric analyses of Islamophobia, arguing that reporting is shaped by broader political institutions, networks and movements.

The fourth report examines the financial resources which sustain a wide range of Islamophobic activities in Europe, employing data sources from the US, the UK and the EU.

Finally, we present some of the Stop-Islamophobia Collective advocacy tools aimed at researchers, policy makers and civil society actors who are interested in challenging Islamophobia.

First we present interactive webtools that can help identify key actors and organisations driving Islamophobia in the five European countries. Second, we present some visual stories through photographs and posters provided by one project partner, the Noor Foundation, who specialise in visual journalism, ethnography and storytelling.

Funded by European Union's Horizon 2020. The full title of the project is Combating the Structural Drivers of Anti-Muslim Hatred and Islamophobia (COSDAMHI).

**Tuesday 21 April 2020, 15:30 - 17:00**

**PAPER SESSION 3**

The organisations that form part of the collective include:

Fundación Al Fanar para el Conocimiento Árabe – Spain

Comité Justice & Libertes Pour Tous – France

IZI Solutions BV – The Netherlands

The NOOR Foundation - The Netherlands

Spin Watch – Public Interest Investigations – United Kingdom

Transnational Institute – The Netherlands

Un Ponte Per Association – Italy

## **Race, Ethnicity and Migration 2 - Room 404a**

Gendered racialisation and masculinities

**"Young [black] man": 'race', voice and bodies in mobile phone footage of police encounters**

*Niamh Hayes*

*(LSE)*

Bodies, race and visual technology have long been intertwined with one another. New cultural practices of filming and sharing everyday life have meant we are, once again, seeing bodies and, indeed, seeing 'race', in new ways. This paper explores the question of the role of 'racialisation' in my own research around mobile phone videos of police encounters as sites of racial knowledge production. It focuses on one such video in which a self-identified "young man" films a white police officer who won't let him leave his home. I argue that in videos like this the voice of the filmmaker becomes central to the overall intelligibility of what is being shown on screen and also becomes integral to how bodies in the video are 'read'. Finally, as a black British woman doing research on race, I also reflect on the issue of identity and 'recognition' in my work.

**Colonial Masculinities Outside the Great Empires of European Modernity: Race, Gender and 'Civilisational Progress' in the Narratives of Russian Men**

*Marina Yusupova*

*(Newcastle University)*

The Russian and Soviet empires remain the 'dark other' of Western Europe (Tlostanova and Mignolo, 2012). Though governed by the rhetoric of Eurocentrism and among the largest empires in world history, they remain invisible or marginalised in debates concerning the living legacies of European colonialism. Over centuries and multiple stages of colonisation, Russians slaughtered, displaced and absorbed myriads of peoples inhabiting territories from the White sea to the Black sea, from the Baltic sea to the Pacific Ocean. Today Russians still do not use the word 'colonial' in a critical way and often openly admire the heroism of those who undertook the colonial expansion. Drawing on analysis of biographical interviews with 40 Russian men of different ages and highly different social backgrounds interviewed in Russia and the UK in 2013-2014, this paper discusses how the research participants combine Eurocentric notions of gender, race and 'civilisational progress' to establish their individual masculinities. The paper argues that the history of Russian/Soviet colonial expansion and violence is of crucial importance for understanding contemporary Russian masculinities. My emerging theoretical framework builds on the decolonial scholarship of Madina Tlostanova (2012, 2015) and, Raewyn Connell's (2014, 2016) reassessment of global masculinities' research in light of postcolonial critique. The paper shifts from portraying Russian masculinities as 'traditional' and 'conservative', instead arguing that at least some forms of the masculine entitlement in Russia should be understood as a lasting influence of 'mutant coloniality' of Russia, a country colonised by the Eurocentric discourses of modernity and a coloniser itself.

## **Social Divisions 1 - G11 - Byng Kendrick**

**The Creation and Deterioration of the Value of Human Capital in Poland**

BSA Annual Conference 2020

Aston University, Birmingham

*Gavin Rae*

*(Kozminski University)*

The transition to capitalism entails dramatic changes in the way economic systems accumulate and balance different types of capital. This does not occur spontaneously but is rather a normative process directed, for example, through state intervention. During a transition to capitalism the primitive accumulation of capital involves the destruction of certain forms of capital and the rapid accumulation of others. A major assumption of this paper is that this occurs not just at the level of material economic capital but also in other non-material capitals. We examine the transition to capitalism in Poland and the destruction and accumulation of human capital that accompanied this change in the regime of accumulation. Firstly, we look at non-commodified human capital that had been accumulated during the Communist period. Secondly, we then trace how part of this was destroyed and other types of human capital accumulated during the transition to capitalism. Then we examine the postulate that at least part of this human capital depreciates in value as the new capitalist system develops. This can partly be understood through examining economic and sociological theories of capital and capitalist crises and applying these perspectives to the notion of human capital. The paper considers to what extent the relative fall in the value of human capital helps to explain developments in the labour market and system of social stratification (e.g. precariatization, automation, creation of a dual labour market, insecurities and so forth). The paper draws on Polish quantitative data sources to describe and analyse this process.

### **A Feminist Intervention in Elite Studies**

*Laura Clancy, Katie Higgins*

*(Lancaster University and Sheffield University)*

We seek to make a feminist intervention in the field of elite studies. In a global context of intensifying concentrations of wealth and income amongst "the 1%" (Piketty, 2013), there is a growing body of research on elites (Atkinson et al, 2016; Dorling, 2014; Schimpfossel, 2018; Knowles, 2017; Sayer, 2014; Friedman and Laurison, 2019; Khan, 2010; Ho, 2009). In this presentation, we will review the field and explore the contributions that a feminist intervention could make, asking questions such as: what are the racial geographies of affluence? What is the role of gender in wealth accumulation and elite social reproduction? What are the colonial and imperial continuities in elite formations? Drawing on our experiences of researching underexplored factions of elites in Britain today (wealth elites in the North of England, and the aristocracy and British monarchy), we aim to complicate how the social sciences approach elites, and work towards a more detailed and intersectional engagement with power and its (re)production.

### **Public connection, politics and social class: A multiple factor analysis of Norway**

*Jan Fredrik Hovden*

*(University of Bergen)*

This paper draws on Pierre Bourdieu's sociology of political practices for a broad statistical investigation of the interrelationship between diverse forms of public connection to the realm of politics (via media, via organisations, emotionally, activities in the general election etc.) and social inequality in Norway, based on a representative survey of the population (N=2064, autumn 2017). Exploring the relatively little used method of Multiple Factor Analysis for this purpose, fourteen groups of questions' themes totaling 277 categories are subjected to a common geometrical space, identifying two main dimensions of difference. The first divides people according to their distance (real, felt, in terms of attention etc.) to elite publics, in particular political elites, which aligns with social class differences. The second divides citizens along generations, between "new" and "old" politics, and between the private and public sector. Following this, four groups are identified using hierarchical agglomerated cluster analysis on the factor (HCPC), identifying four main groups largely following the main dimensions in this space. The analysis brings to our attention not only that many of the expectations to citizens' knowledge and engagement in modern democracy are to a very different degree possible for the different classes, but also how the expectations of citizens in competing strains of democratic theories appear to be divided by the class of citizens they have in mind.

### **#AbolishEton – the sociology of elites as a form of praxis or class analysis for the many not the few**

*Sol Gamsu*

*(Durham University)*

The sociology of elites has returned to the fore over the last decade. In the policy sphere, research for the Social Mobility Commission and The Sutton Trust has largely taken the old approach of earlier 'positional studies of elites' whose limitations in their conceptualization of what power is and how it works have been noted previously (Pahl, 1990; Scott,

**Tuesday 21 April 2020, 15:30 - 17:00**

**PAPER SESSION 3**

2008). Rather than focus on who is in predefined elite positions, there has been a rich and varied work exploring the ways elites have changed and how power is being produced in new ways in the 21st century (Khan, 2012 ). However, this resurgence of elite research has taken place during a period of dramatic inequality and austerity and a period of realization of the scale of the climate crisis we face. In this context, this paper will explore the role of sociologists in calling power to account. Using the example of the #AbolishEton campaign to abolish and integrate private schools, this paper will explore the potential for sociologists to be involved in campaigns which seek to fundamentally challenge elite sources of power. This paper will also seek to question the limits of sociological research on elites. Fundamentally, we need to consider whether there is value in sociological knowledge about elites that is not potentially of use in the dismantling of elite and ruling class power. Is our ultimate goal to reproduce the sociology of elites, or is it do a sociology of elites which aims to dismantle their power?

## **Social Divisions 2 - Room 404c**

### **The neoliberal project of self-discipline in urban China: Chinese non-heterosexual women (Lalas) navigating same-sex intimacy and economic life**

*Emma Hongshuo Liu, Sam Wai Kam Yu, Iris Po Yee Lo*

*(Department of Applied Social Sciences, The Hong Kong Polytechnic University)*

By focusing on Chinese non-heterosexual women, who are commonly known as lalas in urban China, this study explores the roles of neoliberal ideologies reinforced by the state in shaping lalas' intimate and economic life. Little is known about how sexual minority people commodify their labour power and develop same-sex intimacy in China, where same-sex relationships remain stigmatized and lack welfare entitlements that are accorded to opposite-sex couples. By examining the economic and intimate spheres of lalas' everyday lives, this research reveals the interconnectedness between the two life spheres and the underlying injustices.

Using semi-structured interviews with 20 lala-identified women and social media analysis of online posts related to lala issues in China, our study shows that lalas tend to consider their active engagement in the labour market indispensable to their non-normative intimate relationships. They tend to feel compelled to conform to neoliberal ideologies of self-responsibility and self-discipline through paid work in order to navigate heteronormative expectations imposed by families of origin and society. Nevertheless, given their identities as women and sexual minority people, lalas are put into a precarious position in the workplace, where they are expected to enact bodily performance of femininity, hide their sexuality, and at times, perform heterosexuality.

This study demonstrates that the state's neoliberal ideologies go hand in hand with heteronormative family values to shape lalas' intimate and economic life. It provides new insights into the changing gendered and family relations and the blurred boundaries between intimacy and commodification of labour power in the neoliberal era.

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

*Sui-Ting Kong, Stevi Jackson, Petula Sik-ying Ho*

*(Department of Sociology, Durham University)*

The introduction of a bill allowing extradition from Hong Kong to mainland China sparked mass protests that quickly developed into a wider, pro-democracy anti-government movement. Unlike the static, peaceful street occupations of the 2014 Umbrella Movement, these protests are mobile, using guerrilla tactics which, in response to the provocations of government intransigence and police brutality, have become more confrontational and violent, met with increased use of force by the police. In this paper we explore the gendered dimensions of this escalating cycle of violence and seek to develop a feminist analysis of the situation that goes beyond the (very necessary) condemnation of police sexual harassment and assault to think through the wider effects of the culture of violence on marginalised individuals and communities. Drawing on interviews with activists taking a range of political stances and our own experience of the protest we want to raise some difficult questions and break through the silences imposed by the valorisation of violence within the movement. In a context where young people, in particular, are risking their health, lives and futures in facing the forces the police unleash against them, where one cannot but admire their courage and feel outrage at the injuries they are suffering, raising any doubts about movement tactics and their wider social effects is hard. Yet there are questions that need to be asked, especially in relation to those marginalised and silenced within and outside the movement and the harassment of women within a masculinised, militarised culture of violence.

**Inclusive citizenship and degenderisation: A comparison of state support in 22 European countries**

*Naomi Finch*

*(University of York)*

This paper argues that welfare state progress needs to be based upon support for 'inclusive citizenship' - the right to care, work and earn (Kremer, 2007). Comparative analyses of welfare have often focused on defamilization to capture these dimensions. But, inclusive citizenship requires challenging gender roles in both work (public sphere) and care (private sphere), and thus some argue the concept of degenderisation is a more suitable analytical tool. This paper adds to our understanding by operationalising the concept of degenderisation to compare how (far) 22 European countries degenderize. Indeed, it goes further to examine not just how much welfare states degenderise but how - whether they focus on de-gendering both work and care, crucial for 'inclusive citizenship'. To examine how states degenderise, it uses a new way of classifying welfare states by examining policy packages using radar charts. It examines how much they degenderise against a yardstick, using the Surface Measure of Overall Performance approach. Seven welfare types were identified, but none fully supported inclusive citizenship. Indeed, the country clusters identified in this study differ from those found by previous studies, challenging commonly held views about which countries ought to be seen as key exemplars. This reflects the paper's distinctive focus on inclusive citizenship – capturing support for degendering care and work – and that it compares countries on the basis of their policy packages. It also examines how approach to and generosity of degenderisation are related to gender equality outcomes.

## **Social Divisions 3 - Room 404d**

**Mutated Masculinities: A Critical Discourse Analysis of the New Lad and the New Man in Sons of Anarchy and Ray Donovan**

*Jaspreet Nijjar*

*(Brunel University London)*

There has been a recent influx of popular North American television dramas depicting heteronormative but emotionally conflicted male protagonists. This paper examines discursive constructions of hegemonic masculinity in two of these dramas, *Sons of Anarchy* (SOA) (2008-2014) and *Ray Donovan* (2013-), in terms of the socio-cultural concepts of the New Lad and the New Man. It questions whether these concepts need updating, as they were developed to describe older, more idealistic masculine portrayals than those currently pervading male-focalized U.S. television.

Using Critical Discourse Analysis, I argue that the protagonists of SOA and *Ray Donovan* embody mutated, destabilized and emotionally conflicted versions of the New Lad and the New Man that connect to a current, socio-cultural "crisis of masculinity" in North America. Offering timely conceptual updates of the New Lad and the New Man (the "Family-Oriented New Lad" and the "Emotionally Inarticulate New Man"), I show that these terms remain useful, but also need revision to capture the intricate struggle between inexpressiveness and emotionality characterizing present-day U.S. dramas. Hence, the paper modernizes two important concepts in the study of masculinity and culture, while also adding to a wealth of debate on the "crisis of masculinity."

**Masculine body-making in Japan: the production of embodied masculine identities through dieting and exercise among young Japanese men.**

*Aerin Lai*

*(University of Edinburgh)*

Among critical studies of masculinity and men in Japan, there has been a predominant focus on work and family as the main arenas for the production of masculinity. This tradition has greatly informed existing understanding of the normative gender order and system in Japan and at present, the "salaryman" is ubiquitous in discussions surrounding Japanese men and masculinity. However, the body and its role in producing masculine identities have been overlooked among these studies. Extant literature's attention towards the workplace and the family as a site for producing masculinity has also led to significantly less studies on younger Japanese men before they enter the workforce and their gendered experiences. Through the use of both body-mapping and interviews, this study investigates how embodied masculinity is constructed through bodily practices such as dieting and exercise. It analyses how men experience and identity with/against their changing bodies. Findings illustrate that through a continuous process of story-telling, men make sense of bodily changes while constructing a coherent masculine self-identity. This construction necessarily depends

**Tuesday 21 April 2020, 15:30 - 17:00**

**PAPER SESSION 3**

on the establishment of others – un-masculine (feminized and fat); feminine; non-Japanese and Western bodies – to delineate boundaries that define what masculine bodies and masculine men are. Situating these findings in an increasingly precarious society (Allison 2013) undergoing a process of “re-masculinization” (Koikari 2017), it reveals a need for a re-evaluation of contemporary Japanese masculinity and calls for greater focus given to how younger Japanese men understand and produce masculinity through their bodies.

**Trans-Masculinity in Japan: bodies and binary**

*Phoebe Gilmore*

*(University of Bristol)*

In recent years there has been a notable increase in discourse surrounding men who are transgender and their masculinity within the context of society. The relationship between several masculinities involves subordination, dominance, and cooperation. As Connell (2005: 37) highlights, the term hegemonic masculinity was purposefully deployed in response to the existence and theorising of multiple masculinities, which often compete. Therefore, hegemony within masculinities is not constant, nor stable; it is precariously balanced and hence either reaffirmed, legitimised, or challenged through several mechanisms. Masculinity as a site of competition, therefore, must incorporate trans-masculinity into its social hierarchy. Its very existence demands it take place within the gender framework, as every other masculinity and femininity does. The recent legislation in Japan upholding the requirement for sterilisation and other sex-change surgeries to legally change gender has wider ramifications upon bodies and society. The Japanese legislature and judiciary use heterosexist norms and beliefs to enact organisational coherence to the binary gender system of a plurality of bodies that deviate from it. This omits the lived realities of transmasculine people, and removes bodily autonomy in relation to gender performance. This paper will first discuss how gender is conceived and understood, then analyse how transmasculine people in Japan are perceived, how the state and current social constructs affect their position and rights, and consequently how they pose a threat to masculinity and the methods of subordination that are deployed.

**‘It’s like a role-play exercise as soon as I step onto campus’: Embodied (un)belonging, ideal masculinity, and performance of the ‘hegemonic academic’ in neoliberalised English higher education**

*Jessica Wren Butler*

*(Lancaster University)*

Contemporary higher education (HE) in the UK is observed to be increasingly toxic and precarious, and operating within this culture exerts particular tolls on those who work and study in higher education institutions (HEIs). The ability to meet the demands of this individualised culture remains contingent on various forms of ‘capital,’ leaving many, especially those who already (appear to) lack socioeconomic and/or cultural capital due to their marginality in relation to the white, middle class, male, able-bodied, heterosexual norm, feeling out of place: an imposter.

Using data from interviews with 29 current or recently ex- academic staff in English HEIs, this paper considers belonging/unbelonging and insiderness/outsiderness in relation to the ‘hegemonic academic.’ It contends that HE is dominated by competitiveness and that competitiveness is culturally associated with a highly-valued form of masculinity – termed ‘hegemonic masculinity’ by Connell and Messerschmidt (2005) – and demonstrates that in a neoliberalised HE environment defined by precarity and insecurity, the need to emulate the hegemonic ideal becomes increasingly urgent, not just to succeed but to survive and to create a sense of belonging. Thinking particularly about the embodied aspects of the ideal, the presentation reveals that the hegemonic academic is gendered, raced, and classed, and that compliance with traits associated with these qualities, and therefore degrees of belonging, are often signalled and read through proxy indicators such as dress and comportment, and communicated through curation and promotion of a certain persona.

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

**Does a degree lead to social mobility? A comparative analysis of students’ perception of the purpose of higher education in six European countries**

*Achala Gupta, Rachel Brooks, Sazana Jayadeva*

*(UCL Institute of Education)*

This paper examines undergraduate students' understandings about the extent to which higher education offers a route to social mobility in six European countries – Denmark, England, Germany, Ireland, Poland and Spain. Drawing on 54 focus groups, in which a total number of 295 students had participated during 2017-18, we analyse students' narratives of their rationale for pursuing higher education, their understanding of the purpose of university education and the value of their degree. We pay specific attention to the plasticine models students made within the focus groups, which helped to make tangible some of their more abstract ideas about their hopes and fears in the wider higher education landscape.

In our analysis, we explore both social and spatial differences – considering the extent to which students' responses were patterned by their social class positioning and geographical location. We contribute to debates about whether, in massified European higher education systems, a degree is seen as an effective method of changing one's social position or merely a means of avoiding low-skill, low-wage employment, and the extent to which it feeds in to non-economic aspirations around, for example, self-fulfilment, social contribution and active citizenship. The paper emphasises the continued importance of the role of family resources and the nature of state funding for higher education in shaping students' decision to enter higher education and students' construction of the promise of a university degree across and within the selected countries.

**What's the point? Motivations to study, graduate views of success and the wider value of higher education**

*William Hunt, Gaby Atfield*  
(University of Warwick)

The introduction of, and subsequent increase in, student contributions to fees arguably shifted the view of higher education (HE) from that of a public good (an educated and highly skilled population) to that of a private good (an individual investment in human capital). An intensification in research into the financial returns to individuals can be seen as a direct corollary of this shift. Recent research suggesting that a growing number of graduates may never repay their student loans and that some may have earned more if they had not gone to university has only fuelled the flames of debates about the funding and value of HE. Drawing upon current research using quantitative and qualitative data from the Futuretrack and other projects, the findings suggest that for graduates of some subjects maximising earnings is a secondary concern to personal definitions of value and success more closely associated with aspirations related to personal fulfilment and contribution to society. There is also evidence that long-term career values may account for some, but not all, of the variation in occupational outcomes. This challenges the view, implicit in the dominant discourse, that studying for a degree should be viewed as a personal investment in human capital to which individuals seek to maximise the financial return.

**Configurations of Citizenship in the Contemporary Spaces of Higher Education**

*Kirsty Finn, Nicola Ingram*  
(University of Glasgow)

This paper considers the ways the 'student citizen' emerges through the structures and practices of the higher education system in the UK. We consider the different configurations of citizenship available to students and, critically, the ways these are brought into being. To do this, we examine the non-fixed geographies of student citizenship and its moorings to local, national and global spaces, examining the tensions between discourses of individualisation and responsabilisation and the contradictory performances of the student citizen that ensue. We argue that these contradictions are a function of the HE system itself, which while once rooted in a social democratic model, has evolved into a marketised, competitive and employment-orientated system. Our paper contributes to academic framings of citizenship by offering a theoretical model of the 'carousel of citizenship'; a timely and productive framework which recognises the non-static complexities of different configurations of citizenship in higher education sites that are simultaneously framed as local, national and global. In doing so, we illuminate the both fragility of contemporary student citizenship and the associated need to reclaim the concept in order to promote a more democratic and liberating construction of the purpose of higher education.

**Supporting characters: family in the career narratives of working class graduates**

*Fiona Christie*  
(Manchester Metropolitan University)

How do young graduates view the role of immediate families in influencing/supporting them as they start their working lives? Social, political and economic changes have led to many young people being dependent on family for longer, but how do they reflect upon those relationships? This paper addresses these questions by reporting upon findings about those from working class backgrounds who were part of a wider study of recent graduates. Figured Worlds theory (Holland, Lachicotte, Skinner, & Cain, 1998) illuminates data, with a consideration of the role that family plays in 'self-



**Tuesday 21 April 2020, 15:30 - 17:00**

**PAPER SESSION 3**

authoring' and understanding of 'positionality'. Findings capture vivid stories of the enabling but also limiting role of family. Narrativised 'characters' of family emerge which can act as role models to follow and/or dissociate from. Graduates embrace aspects of gender and ethnic identity in telling their stories much more readily than social class. We argue for a greater appreciation of the differing family resources of working class graduates, which go beyond an emphasis on what they may lack, compared to their peers. There are implications with regard to how family backgrounds influence careers chosen as well as awareness of wider inequalities.

## **Sociology of Education 2 - Conference Room 3**

### **Choreographies of Institutional Childhoods. The Making of the Ordinary Schoolchild.**

*Jennifer Carnin*

*(University of Hildesheim)*

In my talk I will present key-findings of my ethnographic study "Choreographies of Institutional Childhoods". The study is oriented on Schatzki's practice theory and is also inspired by postcolonial and migration pedagogy theorists. The talk focusses on the question of what imaginations of childhood the school requires as an institution along the production of ordinary childhood as white and able bodied.

With the embodiment focus on the 'institutional choreographies', several interesting phenomena become visible. I can point out that the body is a matter of socio-cultural fitting that is coded generationally and ascribed ethnicity. I can show the connection between these processes of differentiation mediated through the perception of rational capability. The perception of not being able to participate in practices on a rational level then leads to the instrumentation of pedagogical practices, that are especially body oriented like pedagogical gestures or touch. That perception of ability is coded classed, raced and through dis/ability and is moderated through social-cultural fitting.

Furthermore I can show how social inequalities are not addressable directly by the school, so they are legitimized through institutional logics (being tidy or being quiet and behaving correctly). They are therefore no legit subject of discussion, because they are labeled under the coat of equal opportunity.

### **Caring for diversity: The possibilities and tensions of inclusion in an Indian school**

*Nomisha Kurian*

*(University of Cambridge)*

How do the auditory dimensions of our social bodies - the sound of a voice, a mother-tongue, or the cadence of an accent - connect to larger structures of inclusion and exclusion? In line with near-universal consensus on the right to education, private actors are increasingly considered, in state policies, potential enablers of equity. Yet, elite non-Western schools' engagement with marginalised children is under-researched. To help address this gap, this study utilises interviews at a wealthy private Indian school to examine the effects of India's 2009 Right to Education Act, which mandates that poor children be educated in the same schools as more affluent peers. Drawing on concepts of privileged benefaction and deficit framing, the study examines the school's efforts to fulfil its principle of 'caring for diversity'. Teachers commit to working towards empathy and equity and their care-work occasionally offers hope for positive change. Yet, they also risk reifying divisions between the privileged and the poor in their attitudes to marginalised children's accents and speech. Thereby, the study aims to contribute to educational sociology by exploring both the possibilities and tensions of inclusion and the complex relationship between elite schooling and social justice.

### **Those trousers are too tight: School uniform, subversion and identity politics in the context of shifting global gender discourses**

*Jodie Pennacchia, Pat Thomson*

*(The University of Birmingham)*

School uniforms offer a lens on the shifting moral frameworks through which young people are viewed and governed (Edwards & Marshall, 2018). They have also long existed as a site of contestation (Dussel, 2006). School uniforms are "both an instrument and an effect of power, but also a...point of resistance and a starting point for an opposing strategy" (Ball, 2010: 2).

This paper presents an analysis of over 100 recent English media reports of young people undermining uniform rules. In a context of shifting gender discourses, we draw on Foucault's conceptualisation of power as multi-directional and

potentially productive, to explore the mechanisms and relations of power/knowledge evident through contemporary instances of uniform subversion.

We argue that high variability can be observed in young people's contestations of uniform despite their normative use as a signifier of educational quality and self/social discipline. High profile instances of uniform contestation suggest a greater youthful willingness to challenge gender norms, speak back to school power and advocate wants and needs. In contrast, the continuation of traditional gender norms sees a trend towards ever more meticulous governance of girls' bodies. The disciplinary gaze has moved beyond garment type and length to include textures, fabrics and (lack of) fit. Working class girls in particular are singled out and excluded for trousers deemed 'too tight' or 'the wrong brand'. We suggest that, within overall school disciplinary regimes, some young people are better placed than others to contest uniform rules and the norms and moral positions that underpin them.

## **Theory 1 - Room 123**

### **From intersectionality to the 'imaginary reconstitution of society': On the utopian content of intersectionality theory**

*Charles Masquelier*  
(University of Exeter)

In her work entitled 'Utopia as Method' (2013) Ruth Levitas devised the conceptual foundations for employing utopias as a sociological method. Part of her argument consists in demonstrating the value of utopian thinking for the sociological endeavour, as well as in showing that sociology, particularly its critical form, contains 'silent' utopias. Drawing on Levitas' argument, Ernst Bloch's (1954, 1955 and 1959) characterisation of utopia as an impulse emanating from a longing and hope to fulfil what is currently missing, and Patricia Hill Collins' (2019) treatment of intersectionality as 'critical theory,' I set out to make explicit some of the key utopian components embodied in intersectionality theory. It will be shown that the latter is not limited to a critique of 'what is' but can, too, provide a basis for 'holistic thinking' (Levitas, 2013: 18) about 'what ought to be.' More specifically, it will be argued that a striking elective affinity exists between intersectionality theory and the libertarian socialist vision. But, while this vision could be regarded as intersectionality's 'preferred future,' it is 'necessarily provisional, reflexive and dialogic' (Levitas, 2013: 149). Rather than a blueprint, libertarian socialism will be presented as an image of a possible future playing a fundamental role in both cultivating the opportunity for change and guiding social transformation. This utopia is therefore best understood as a method or impulse for change and basis for transformative dialogue, thereby serving as an important reminder that beyond the cold darkness of intersectional oppression lies the warm glow of collective emancipation.

### **A Relational Sociology of Morality in Everyday Practice**

*Owen Abbott*  
(University of Manchester)

In this talk, I argue that relational sociology, specifically an interactionist relational sociology, provides sociologists of morality with a basis for a coherent theory of how morality is done in everyday practice. I argue firstly that applying a relational perspective of action points towards viewing morality as something that is principally engaged with and enacted in relationally-entangled and intersubjectively emergent practice. This resonates with claims made within contemporary sociologies of morality for centring morality as being primarily engaged with in everyday practice. The talk then moves to argue that how morality is engaged with in practice by individuals indicates the variety of relationalism that is best place to accurately account for such practice. Drawing upon recent empirical research, it will be argued that ordinary moral practice is carried out at varying levels consciousness, from habituated embodied comportment, to mundane reflexivity in interaction, and to the more occasional level of dialogic deliberation of perspectives and circumstances. This proves to be key to the brand of relationalism that I seek to extend, because, I argue, accurately accounting for how morality is done in practice requires a greater degree of mundane and deliberative reflexivity than Bourdieu's relationalism tends to allow. While Sayer (2005) seeks to add a greater degree of reflexivity to Bourdieu's model of habitus in order to account for this point, I seek to argue that a Meadian-based interactional relationalism is better equipped to this task.

### **Ruthless sensitivity: Emotionality, strain, and success in the era of neoliberal self-care/management**

**Tuesday 21 April 2020, 15:30 - 17:00**

**PAPER SESSION 3**

*Karel Musilek, Hester Hockin-Boyers*  
(Durham University)

Forgotten is the entrepreneur of him/herself engaged in the cold-blooded calculation of effort and economic returns. Emerging is a new type of approach to the self that reconciles striving for success and fulfilment with increasing awareness and acknowledgement of trauma, strain and hardship. In response, this paper seeks to reconstruct a narrative of subjectivity and framework for understanding the self that combines several key tenets: 1) Recognition of trauma/strain/structural injustice 2) emotionally charged accounts of individual struggle and resilience 3) an emphasis on self-care and self-management 4) privatised and individualised narratives of overcoming adversity and achieving success. We speculate that this new framework for understanding and narrating individual life has important implications for the politics of the self today. Firstly, it allows effective self-management and self-care that refers to, but does not engage with, collective struggles against structural injustice. Secondly, it individualises broader societal issues and concerns. Thirdly, through medicalisation and individualisation of social issues, it achieves a peculiar mix of empowerment and simultaneous responsabilisation of the subject. We illustrate our theoretical points with reference to a bricolage of evidence taken from our research on female bodybuilders, entrepreneurs, examples of discourse on social media and in popular culture, in addition to engagement with self-management in contemporary academia.

## **Theory 2 - Room 404b**

**Reading Through History: The United Nations, Sovereignty and Intervention**

*Katy Harsant*  
(University of Warwick)

This paper examines the concept of sovereignty within the context of acts of military intervention authorised by the United Nations Security Council. Drawing upon Third World Approaches to International Law, it explores the ways in which international institutions have used sovereignty as a grounding principle whilst disguising its origins as a concept born out of colonisation and the need to make sense of relationships between coloniser and colonised. Of particular interest here is the shift from sovereignty as a core principle in the League of Nations to the concept of sovereign equality in the United Nations, which I argue is inherently contradictory. In doing so, the paper claims that in order to understand military intervention in contemporary settings, we must read them through this historical context, paying attention to the institutional frameworks of power that enable a perpetuation of colonial power dynamics.

**Person-centred care with more-than-human thinking**

*Jamie Smith*  
(University of Edinburgh)

The concept of person-centered care is a figurative representation of what may be questionable in an (all too) humanistic lens of care. The explicit power relations of healthcare providers towards patients are now hidden by the concept of person-centred care. But power relations do not stop existing nor is the existence of such power relations necessarily nefarious.

I do not advocate the neglect of a patient's perspective, rather argue with a new materialist perspective that the structures themselves do not have a centre so imagining patients at the centre is futile.

The scarcity of research into care work shows that it is still unclear "what constitutes the discrete fundamentals of care" (Feo et al 2018: 2225). It is this invisibility of care (Allen, 2014; Feo and Kitson, 2016) in the times of the posthuman convergence (Braidotti, 2018) in which we find ourselves.

Practical experiences of nursing can help us understand world-making and knowledge production with new materialism. Critical posthuman theories point us to a more-than-human understanding of care work.

Posthumanism challenges commonplace and dominant assumptions of concepts in knowledge from which we frame our everyday. I show nurse work through a new materialist lens and begin to demonstrate opportunities to make posthumanism perceptible and create sustainable and affirmative futures.

**Styling the self after individualization: digital aesthetics, masculinity and craft**

Sam Han

(The University of Western Australia)

Recent social theorizing of identity has foregrounded the structural impact of the aspects of contemporary capitalism and neoliberalism on subjectivity. Whether it be about the rise of the “entrepreneurial spirit” or the fragmentation of the bourgeois individual to “dividuals”—to refer to but two discursive formations—the general focus, one could argue, has been what Ulrich Beck, Elisabeth-Beck-Gernsheim and Zygmunt Bauman among others have identified as part of “individualization” whereby individuals are left increasingly do their own devices without the ability to rely on social or cultural structures such as the welfare state or religious tradition. Drawing on a larger project on “styling the self,” this presentation seeks to put these developments in conversation with the work of Foucault on the “care of the self” and Richard Sennett on “craft,” in an attempt to tease out the aesthetic and DIY qualities of contemporary practices of selfhood, especially as they play out in digital culture. This will be done through analyzing YouTube channels, both in terms of content and discursive community, oriented toward shoe and boot maintenance and repair.

## Work, Employment and Economic Life - Room 517

Session title: Employment relations

### Re-assessing time thresholds of child labour in India

Jihye Kim, Arkadiusz Wiśniowski, Wendy Olsen

(Cathie Marsh Institute for Social Research)

This study critically examines the relationship between children's working hours and participation in education in India, aiming at revealing the roles of agents, norms and institutions in determining child labour. First, we predict critical working hours that sharply decrease children's school enrolment. Then, using time-thresholds as criteria of child labour, we develop a model to understand how socio-cultural factors affect girls' and boys' labour participation. The gender and development approach provides a theoretical foundation to understand the effects of gender and social structure on agents' decision making. Social norms, such as caste norm, and less value on girls' education and women's formal employment, increase the risk of child labour. Girl child labourers are more prevalent in the informal sector, so they are strongly affected by social norms. Formal regulations are less effective in the informal sector, but they can change agents' perceptions of working hours. Our analysis proves that approximately 35 hours of work makes many children be out of schools. We suggest that setting minimum working hours at the national level can help parents and employers to change perceptions of how many hours children can work. Also, this study found that socio-cultural barriers, such as girls' lower expectations for future employment in the formal sector, are significant factors increasing child labour risks. There should be more opportunities for girls to be educated, with strategic support for secondary education. To achieve a reduction of child labour by institutional changes, transforming people's norms and attitudes towards gender equality should be ensured.

### Moral economy, solidarity and labour process struggle in Irish public transport

Emma Hughes, Tony Dobbins

(University of Liverpool (co-author from University of Birmingham))

This article empirically applies Knut Laaser's integrated conceptual framework, combining Sayer's moral economy (ME) theory with labour process theory (LPT), to examine how two rival Irish unions engaged with an uneven moral economy and consciously sought to build collective worker solidarity during a dispute over competitive tendering and marketization. Using qualitative data from a case study of BusCo in Ireland's public transport sector, the article enriches sociological understanding of trade union solidarity, and how it is engendered, contested and experienced.

### Civic Action and Women's Work Solutions in North India: Using Charters to Challenge The Umbrella State

Wendy Olsen

(University of Manchester)

Women in north India face a series of challenges in their labour-relations situation. They respond with vigorous agency. In my new research funded by the Global Challenges Research Fund, I have explored grassroots voices using community research methods. Among the challenges facing women in Uttar Pradesh state, in particular, we find low

## Tuesday 21 April 2020, 15:30 - 17:00

### PAPER SESSION 3

wages, informality, job insecurity, poverty, and 15% of rural women being female heads of household and/or widows. By integrating data on gender norms with data on civic workshops, I found both men and women agree that patriarchal system-level features in North rural India are outdated and undesirable.

The theorisation of gendered labour relations covers labour market relationships (piecework, casual work, formal jobs with contracts, and enterprise helpers) and also the work relations of the home situation: childcare, cooking and other domestic work. Our rural time-use data shows rural women doing >10 hours a day of work, and men doing around 6 hours/day inclusive. The new mixed-methods study invoked 'civic charter meetings' with men and women. (Six held so far, all in Uttar Pradesh). In discussing women's work-related problems, people drew up charters using a consensus-building workshop method. All the charters promoted gender equality and men's involvement in household work. Reporting on both process and outcome, this paper concludes that the agency of urban and rural people can aim at changing the regulations found in the 'umbrella state' (ie the outlying quasi state apparatus) as well as the state to make improvements to help women in daily life.

### **The decline of collective IR and opportunities for citizenship**

*Jonathan Preminger, Assaf Bondy*

*(Cardiff University)*

Trade unions are often conceived as potential vehicles for democracy. However, little research investigates the ways citizenship and democracy are affected by unionism's decline. IR scholars of citizenship issues focus mostly on workers' "practicing citizenship" despite adverse conditions and regardless of their formal status, but overlook opportunities for expanded citizenship created by changes to IR systems.

This paper asks, therefore, can factors undermining unionism also open opportunities for increasing citizenship and democracy?

We trace three developments in a formerly corporatist IR system, asserting they had significant impact regarding "effective citizenship" and resultant economic democracy: (1) in one case, a legal and human-rights discourse, thought to undermine union collectivism, increased access to collective IR frameworks for those previously excluded at a national level; (2) in another, the challenge of non-union organisations and juridification of the employment relationship led to the expansion of the union constituency at the sectoral level; and (3) in a third, social movement activism over workplace safety opened the path to central bargaining, apparently expanding workers' political inclusion in labour market regulation.

We suggest that economic inclusion can increase political inclusion, not just at the micro level of creating space for citizenship practices but also at a macro level of concrete influence on the regulation of work and the employment relationship. In other words, we join Hyman (2016) and others in reviving the idea of economic democracy and explore the potential within emergent collective IR frameworks for increasing political and social inclusion even when formal citizenship is denied.



**Wednesday, 22 April 2020, 11:00 - 12:30**

## **Paper Session 4**

### **Culture, Media, Sport and Food - Room 161**

Sports and National Politics

#### **Race in Contemporary China: Understanding Badminton Sportsmen's Identities In Local And International Competitions**

*Ling Tung Tsang*

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

As reflected from past sociological bodies of work that focused on examining diasporic Asian athletes' sporting experiences (c.f. Burdsey 2007; Ismond 2003; Kilvington 2016), racial discourses surrounding Chinese athletes signify that they not only lack the physical tools to succeed, but also are socialized with cultural values that demonstrate their perceived negativity and resistance towards sport and physical culture. However, in today's society where increasing Chinese athletes are commended for their triumphs and excellence in international sporting arenas, such a racialized understanding, emerging from literature, demonstrates a mismatch to the Chinese athletes' holistic viewpoints on their own multi-faceted racial and ethnic attitudes demonstrated in competitions.

Based on interview data collected from n=40 Chinese male provincial professional and university badminton athletes located in North, Central and South China respectively, I articulate that Chinese sportsmen are seen to identify strictly with discourses surrounding Chinese collectivism and nationalism, which I term as "Chineseness", in constructing their racial identities in international competitions. Through portraying collective values of "Chineseness" to legitimize their sporting actions, the studied athletes are able to counter forms of racial stereotyping which arise within such sporting arenas. Differently, in local competitions, the athletes move beyond from the aforementioned Chinese-based understandings on race, and identify with individuality when competing with their national counterparts. Against the backdrop of the shifting discourses surrounding race and ethnicity which alters in accordance with changes in cultural contexts, the sportsmen's racial identities are argued to be conjoined and binary in nature.

#### **(Re)imaging and (Re)negotiating Hong Kongness and Chineseness: a case of Hong Kong's naturalised footballers**

*Andy Chiu*

*(University of Warwick)*

As the embodiment of the nation in international sport, bodies of national representatives play a crucial role to the discursive construction of national identities, especially on how a national identity is being imagined and re(negotiated). As the testing field of China's 'One Country, Two Systems' model, Hong Kong has independent membership in international sporting organisations. It is therefore possible for the presence of non-ethnic Chinese representing Hong Kong through naturalisation, giving rise to Hong Kong's intake of naturalised footballers from Africa, Europe and even mainland China. This paper looks at the strong presence of these naturalised players in Hong Kong's football representative team, which continuously challenge and redefine the meaning of Hong Kong identity and the boundary of race, ethnicity and citizenship. Dynamics of Hong Kong's identity politics is explored through perspectives of naturalised national representatives and fan group representatives in terms of how Hong Kong identity and Chineseness are being represented, imagined and negotiated. The empirical findings of in-depth interviews and media discourse analysis suggested that the generic notion of Hong Kong citizenship as civic nationalistic and deracialised is in fact more complex and contradictory as it is, especially through the personal reflections of black naturalised players.

Furthermore, with the latest introduction of naturalised players in China's football squad, the case of Hong Kong could draw new insights to the interrogation and understanding of Hong Kongness within the Chinese nation, and Chineseness within Hong Kong through the cases of non-ethnic Chinese players.

#### **Football Welcomes: Being positive whilst remaining critical**

BSA Annual Conference 2020

Aston University, Birmingham

**Wednesday 22 April 2020, 11:00 - 12:30**

**PAPER SESSION 4**

*Mark Doidge, Naomi Westland*  
(University of Brighton)

Football Welcomes is a campaign run by Amnesty International to celebrate the role refugees have had in football. In doing so, they also highlight that football is a potentially important space for refugees' lives. This paper critically assesses the success of the Football Welcomes campaign, not through theoretical or methodological advances but in relation to the discipline of sociology and the purpose of its analysis. Consequently, it seeks to contribute to the debates around public sociology. The institution of football is notoriously conservative and resistant to change. To circumvent this, Football Welcomes actively sought to be positive in how it engaged football clubs through highlighting the positive work that was already being done by clubs, as well as highlighting the life stories of refugees to a broader (and possibly hostile) audience. This approach takes on a broader public sociological imagination as it breaks down the 'public issue' of the 'refugee crisis' and elevates these human biographies out of the ideological rhetoric. Whilst this campaign exposes the absence of high-profile clubs, is it still critical? Through an assessment of Public Sociology, Critical Sociology and personal reflections, this paper explores how sociologists can engage publically; yet remain critical so that the structures of power can be challenged and dismantled.

## **Environment and Society - Room 144**

**But I want to talk about my recycling....**

*Thomas Roberts*  
(University of Surrey)

For more than ten years I have been carrying out qualitative research into public perceptions of a wide range of environmental issues, ranging from marine conservation initiatives to carbon capture and storage proposals. While none of this research has specifically focused on waste disposal, recycling or personal transport, the qualitative nature of the methods used has meant that these topics have regularly featured in the interviews / focus groups. It appears, when many people think about 'environmental issues', it is these which are often at the forefront of their minds. While on the one hand it may seem strange that a research participant wants to discuss their recycling or local traffic problems in an interview about a proposed carbon capture and storage development, on the other hand these issues are far more tangible to the average citizen than complex and largely invisible schemes and issues, environmental social scientists are consulting people about. In this paper I explore whether we can learn more about people's environmental values and what drives them by focusing on the issues which are most relevant to them. I have utilised references interviewees made to personal transport and waste disposal during interviews undertaken for unrelated research. The paper concludes that by giving participants the opportunity to discuss environmental issues which are important to them, in addition to the issues which are of interest to the researcher, participants are more likely to engage constructively with both the research and ultimately the issue of concern.

## **Families and Relationships 1 - Room 145**

**Marking motherhood on the body: the tattoos of mothers who live apart from their children following state ordered court removal**

*Lisa Morriss, Siobhan Beckwith*  
(Lancaster University)

The paper will present the findings of a pilot project funded by the Sociological Review. We used a narrative approach alongside arts-based visual methodologies to explore the inscription of tattoos with 8 mothers who have had their children removed by the state. These mothers carry images and the names of their children on their body in the form of tattoos. The tattoo is a way of embodying motherhood; keeping their child(ren) with them - etched in their skin - until reunification. Tattoos can be used as a form of indelible memorialisation: inscribing 'profoundly painful and intimate memories directly onto the flesh' (Caplan, 2010, p.138). The process of tattooing is a ritual: 'the piercing of the skin; the flow of blood and the infliction of pain; the healing of the wound; and the visible trace of this process of penetration and closure' (Benson, 2000, p.245). The pain of the tattoo cannot be appropriated by authorities (Phillips, 2000); it



belongs to the woman herself. The intimacy of tattooing your child(ren) on your body can be seen as a way of challenging the silencing that stigma brings; and enabling the telling of alternative stories about the relationship among power, knowledge, and experience (Gordon, 2008).

**“One body to take command of the situation”: the left hand of the state and child welfare inequalities in post-war Liverpool, 1945-74**

*Michael Lambert*

*(Lancaster University)*

Neoliberal retrenchment presents an inescapable concern to research on the current welfare state. Austerity, privatisation, contracting, conditionality and performance management underpin this process. This represents the forces of the right hand in Bourdieu's (1998) conceptualisation of state functions: technocrats, financiers, ministerial cabinets and high politics. This is complemented by the left hand comprising a myriad of social workers, welfare officials and teachers; encompassed by Lipsky's (1980) notion of street-level bureaucrats. The advance of the right at the expense of the professionalism and powers of the left are central to the neoliberal 'rolling back' of the welfare state frontiers. However, this analysis lacks a contingent and contextual historical grasp of the 'rolling forward' of the social democratic state, which exposes far more complexity than permitted in this tension. Using a case study of child welfare services in post-war based on statutory and voluntary agency minutes, social work case files and national government inspection papers, this paper develops a case study of Liverpool during the 'golden age' of the welfare state which repositions Bourdieu's frame. It argues that the professionalisation, expansion and consolidation of the left hand has been integral to empowering the right and providing 'one body to take command of the situation' (Stallybrass, 1946: 37). Moreover, a deeper understanding of social democratic consensus exposes significant continuities of limits to the social body through an analysis which rests on the power of state rather than material benefits of welfare.

**Young People in Care, Movement, and the Practices of Placement Change**

*Helen Woods*

*(Nottingham Trent University)*

This paper examines the physical movement of children and young people between care placements in England. It has been noted in research by the Children's Commissioner (2019) that three out of ten children experience two or more placement moves in England in a three-year period, highlighting the movement of children in care as both entrenched and problematic. This paper utilises data from an 8 month ethnographic study in two Local Authority children's homes. Research findings reveal drivers for this movement, in addition to experiences of placement change and the effects of such significant instability for children and young people. The physical movement and removal of children within the care system is ostensibly employed as a protective measure. However, this paper will illustrate that narratives regarding young people's wellbeing and 'choice' mask other motives, such as the challenges faced by staff in managing the emotional impact of working with children and young people in residential care settings. Frequent and often abrupt movement often results in a kind of 'hollowing' out of the young person, where they are abstracted from place, people and memory. The experiences of children in care are contrast to the normative model of the child who exists in domestic and family settings. In addition to participant observation, interview data from both young people and staff will be drawn from which reveals immense loss resulting from movement practices, which have lasting consequences for young people's physical and emotional wellbeing.

**Reimagining social bodies: re-examining the way we research mothers who use drugs and the development of their children**

*Louise Marryat*

*(University of Edinburgh)*

Children born to opioid-dependent mothers are at a developmental disadvantage from pre-birth. They are additionally affected by the mother's compromised ability to recognise and respond to the infant's cues. Development is often compounded by environmental factors. Research to date has primarily focused on early infancy and small, clinical samples. This group is difficult to follow-up using traditional methods due to chaotic home environments, housing instability and parent-child separation. Reimagining the way we conduct research with this group through the use of administrative data allows us to follow-up these children over longer periods, even when removed from the birth parent.

This paper will describe the novel creation of a cohort of children born to opioid-dependent women, using administrative data. It will describe early results about pregnancy and neonatal outcomes.

**Wednesday 22 April 2020, 11:00 - 12:30**

**PAPER SESSION 4**

Data were pooled from women in Scotland who gave birth between 2007 and 2017 using five datasets (c.5,000 women): women who were recorded as using heroin, street methadone or opioid substitution therapy (OST) on the Drugs Misuse Database, or on OST prescription records; women admitted to hospital, or psychiatric care, for an opioid related reason; and/or women whose children were recorded as having Neonatal Abstinence Syndrome. Data on children's neonatal outcomes will be described and models will be fitted to investigate the associations between different patterns of drug use and outcomes.

Reimagining the way we research families involved with substance misuse enhances our knowledge of the trajectories of these children, and the additional support that they, and their carers, may require.

## **Families and Relationships 2 - Room 404b**

### **Living with Brexit: Families, relationships and everyday life in 'Brexit Britain'**

*Katherine Davies, Adam Carter*

*(University of Sheffield)*

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

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

### **Muddied Living: sharing the space of home with dog companions**

*Erika Cudworth*

*(University of East London)*

Taking up Haraway's notion of companion species as embedded in particular spaces, this paper focuses on everyday lives and relationships within the household, suggesting that the quality of 'home' is altered by the presence of animal companions. Until recently little has been written of 'home' within sociology, despite the concept of 'home' capturing a broad range of social practice. The idea of home as a 'haven' is part of the tradition of humanistic geography, and the elision of power relations therein, especially those of gender, has been subject to feminist critique. Yet some black feminist work has situated home as a place of resistance in the face of an exploitative and exclusionary public world. Bearing complex relations of power in mind, the paper contends that home and home making is not exclusively human.

This paper deploys ethnographic material gained through observation and semi-structured interviews with dog 'owners' in urban and rural contexts in the UK. The presence of a dog is seen to transform a domestic space through muddying human lives. This process is twofold. First, life in posthumanist households entails the problematizing of boundaries between humans and other creatures in terms of relationships, behaviour and the use of space. Second, muddied living involves the breaching and maintaining of order within the home. Muddied living involves tension, power and compromise, taking place in homes that are posthuman not just because of the presence of non-human animals but through elements of animal agency in how home might be 'made'.

### **The burden of clutter? Liminal things in domestic spaces.**

*Sophie Woodward*

*(University of Manchester)*

The contemporary popularity of de-cluttering reinforces preexisting understandings of clutter as problematic: as disordered, messy, a burden and things that need to be sorted out. This paper draws upon research into dormant things in domestic spaces - things people keep but are not currently using (see Woodward, 2015) - to unpack 'clutter' as a temporally and spatially dynamic category of things. Drawing from ethnographically informed research in houses in Manchester (and a range of house/flat types and living arrangements), clutter is theorised as part of everyday consumption practices (see Gronow and Warde, 2001) and how domestic relationships are negotiated. It also draws from material culture perspectives which highlight how things have power (Bennet, 2010) over people, as people adopt strategies of containment as clutter starts to overflow. Clutter is here understood as part of the lives of things, and the trajectories through which things move towards disposal or storage (Gregson, 2006). Through the analysis of everyday examples of clutter, this paper explores it as a multifaceted category of objects that includes things people don't know what to do with and part of how people manage their domestic lives and relationships. By centring this neglected category of things, this paper points towards a need to focus not only on meaningful or symbolic objects but also the unnoticed, forgotten about and mundane as key sites through which everyday and personal life is negotiated.

### **Remembering the future**

*Dawn Lyon, Lars Johansson*

*(University of Kent)*

On a visit to the UK Data Archive (University of Essex, UK) ten years ago to explore Ray Pahl's Sheppey Studies, we (Graham Crow and Dawn Lyon) were curious to see an entry described as 'a collection of essays written by school children from the Isle of Sheppey in 1978'. They were written by school leavers imagining their futures as if they were already past, collected by Pahl in the late 1970s/early 1980s. We subsequently undertook secondary analysis of these essays and replicated the imagined futures essay-writing exercise with young people in 2010. Both sets of essays are powerful statements of the 'spirit of the times' in which these young people lived, documenting how their hopes and expectations were inflected by the class, gender and other social relations of the day. Their imagined futures are clearly shaped by the 'half-life of deindustrialisation' (Linkon 2018) as the closure of the Royal Dockyard on the Isle of Sheppey in 1960 resonated down the years. This is the background to the present project, *Remembering the Future*, in which we (Dawn Lyon and Lars Johansson) are in the process of making a social documentary film with the original 1978 essay writers. We invite them to reflect on their past imagined futures - as documented in the essays they wrote more than 40 years ago - on how their lives have taken shape in relation to their earlier hopes and expectations, and how they anticipate the future in the present.

## **Frontiers - Room 127 - SE**

### **Everyday Bordering and the Hostile Environment**

*Umut Erel, Kathryn Cassidy, Nira Yuval-Davis, Georgie Wemyss, Leah Bassel*

*(Open University)*

This session is based on the work of winners of the 2019 Sage Prize for Innovation and/or Excellence in the journal 'Sociology', Nira Yuval-Davis, Georgie Wemyss, Kathryn Cassidy for their article 'Everyday Bordering, Belonging and the Reorientation of British Immigration Legislation'. The session discusses the context of the hostile environment, a series of policies aimed at making life unbearable for undocumented migrants in the UK, yet affecting all migrants, regardless of legal status and also targeting racialized British citizens. The session draws on Yuval-Davis, Wemyss and Cassidy's argument that everyday bordering has become a major technology of control of both social diversity and discourses on diversity, threatening the convivial co-existence of pluralist societies, as well as reconstructing everyday citizenship. It outlines a theoretical framework for understanding bordering, the politics of belonging and a situated intersectional perspective for the study of the everyday to analyse the shift in focus of recent UK immigration legislation from the external, territorial border to the internal border. This incorporates technologies of everyday bordering in which ordinary citizens are demanded to become either border-guards and/or suspected illegitimate border crossers. Erel and Bassel discuss this argument through their work on citizenship and through Bassel's work as jury member of the fourth European Session of the Permanent Peoples' Tribunal on the violations with impunity of the human rights of migrant and refugee peoples.

**Wednesday 22 April 2020, 11:00 - 12:30**

**PAPER SESSION 4**

## **Lifecourse 1 - Room 108**

### **GENERATION EQUITY AND INEQUITY: GILDED AND JILTED GENERATIONS IN BRITAIN SINCE 1945**

*Ken Roberts*

*(University of Liverpool)*

This paper interrogates claims that millennial youth are being jilted by gilded baby boomers who are swelling the number of seniors who have been exempted from post-2010 government austerity policies, while some live amidst considerable housing wealth and enjoy final salary linked, inflation proof occupational pensions that will rarely be available for their successors. The interrogation is by comparing the education and early experiences in labour and housing markets, then the subsequent lives, of three post-1945 British cohorts: the immediate post-war cohort, their children who passed through the same youth life stage in the late-1970s and 1980s, and finally the post-war cohort's grandchildren who have completed their education since the late-2000s. The analysis searches for gilded and jilted sections within each cohort by comparing their lives with those of their parents. It shows that no cohort has been uniformly gilded or jilted, and that the label which appeared most appropriate when a cohort was making its education to work, and family and housing transitions, has often looked inappropriate by the latter part of their lives. The paper argues that it is too early to apply gilded or jilted labels to any millennial youth, and that current appearances that they are victims of generational inequity are due to a long-term failure to match increased investments in human capital within families and in education with investments in the economy and housing that would enable the millennials to convert their human capital into commensurate jobs and accommodation suitable for new family household formation.

### **Problematising the role engagement with technologies plays in transitions of young people identified as 'Not in Education, Employment or Training' (NEET) in Scotland**

*Dorota Szpakowicz*

*(University of Strathclyde)*

Current debates and key digital strategies in Scotland have been underpinned by the notions that engagement with technologies can transform young people's lives, raise their attainment and increase social mobility. Little attention has been paid to socially constructed nature of technologies or to the impact of the old social divisions on youth transitions. This paper seeks to problematise such debates by using young people's experiences and (technologically mediated) practices of looking for and accessing work and/or further education as an example.

It draws on qualitative fieldwork with 22 young people aged 16-24 identified as NEET and with service providers overseeing youth transitions in Scotland. It employs narrative inquiry methodology and adopts thinking tools from Bourdieu.

A number of significant findings emerged from the fieldwork. Specifically, young people's relationship with schooling was that of unease and struggle, resulting in the most cases in 'accelerated' transitions towards vocational pathways. Segregation processes underpinning not only education system but also the policy field were further found to strongly shape their trajectories. Concurrently, uncertainties about the rules and presuppositions of the realm of work, the 'proper' ways of conduct and of performance of the self, constituted a common feature of young people's labouring subjectivities. Resultantly, understandings of labour market as an alien environment became reflected in the ways young people engaged with technologies while looking for opportunities. Yet, even after acquiring (digital) employability skills, these have had little impact on young people's transitions as the old social divisions proved to be of much stronger influence.

### **Encountering the 'other': Comparing young people's experiences of 'difference' and 'interculturality' in the superdiverse city and the countryside.**

*Demelza Jones, Katherine Tonkiss*

*(University of Gloucestershire)*

I would like this abstract to be submitted to the YOUTH grouping within the LIFECOURSE stream

This paper presents findings from the Horizon 2020 project Cultural Identities of Europe's Future (CHIEF), which explores diverse young people's participation in the creation and reproduction of cultural knowledge in formal and informal settings across nine countries. The paper draws on UK fieldwork conducted within civil society organisations

working with young people aged 14-25, and compares two of these contexts: a small charity that promotes 'intercultural' friendships between young people in a superdiverse city in the West Midlands, and a local branch of a national organisation for young people in rural communities – in this case a rural West Midlands area where the population is overwhelmingly white British. Drawing on ethnography, and interviews with young people and adult staff/volunteers, the paper compares young people's understandings of encountering difference, and the opportunities they experience for intercultural dialogue and exchange across differences of ethnicity, religion, social class and the urban/rural. We examine on what basis these young people construct the 'other' as alike or different to themselves, what opportunities they feel they have to meet and interact meaningfully with 'others' in both organised and 'organic' contexts, and whether these encounters are desirable or experienced as constructive. The findings provide new insights into the contrasts and commonalities between urban and rural young people's understandings and experiences of diversity, and challenge assumptions around the frequency and nature of intercultural encounter in the superdiverse city and the 'monocultural' countryside.

### **Youth: Trajectories in a Space of Precarity**

*Jakob Hartl*

*(University of Bristol; University of Halle-Wittenberg)*

Drawing from Butler's conceptual differentiation between precariousness and precarity, this paper suggests an epistemological and methodological differentiation of experiences of youth and their underlying conditions: understanding precariousness as a universal condition of vulnerability, youth researchers are likely to encounter these experiences among young people of all different backgrounds. However, situating these experiences in a social space allows us to understand them as precarity.

This approach is tested for English youth using the longitudinal Next Steps data (LSYPE 2004-10; n=8,525). Applying Multiple Correspondence Analysis on experiences of precariousness among young people aged 13 to 20, a Space of Precarity was constructed, which can be described along three axes: social class, lifestyles, and mental health. Subsequently, four trajectories in this space were identified, which we understand as classes of social practice in Bourdieu's terms.

The separation of experience and the conditions of their production addresses problems stressed by MacDonald and Marsh, Roberts or Bessant, regarding the conceptual limitations of youth research lingering between normativity and plurality of transitions. Borrowing from the psychosocial approaches by Amnå, this sequential approach attempts to circumvent this by giving young people phenomenological authority over their assessment before embedding their experiences in the wider, societal context.

## **Medicine, Health and Illness 1 - Room 204**

### **Ageing and access to healthcare for girls and women with cerebral palsy (CP) across the life course**

*Sonali Shah*

*(University of Birmingham)*

Cerebral Palsy has traditionally been understood as a childhood impairment that remains static across the life course. In general, the prevalence of impairment (CP and other conditions) is higher for women than men - 19.2% and 12% respectively (World Report on Disability, 2011), suggesting that women with CP are a growing patient group, who are increasingly living into older adulthood. However as they grow older and move across the critical stages of the female life-cycle: from menarche (adolescence, age 14-17) through child bearing and rearing (adulthood, age 18-55) to menopause and beyond (older life, age 55-75), they will experience specific bodily changes and related health issues.

Disabled women and girls in general, and those with CP in particular, are likely to encounter physical, attitudinal and structural barriers to healthcare facilities, medical equipment and procedures, such as breast scanners and cervical smears, and a lack of appropriate information about areas of reproductive health including puberty, fertility, menopause, contraception. They are less likely to receive good quality sexual health education to learn about 'good' and 'bad' sex, which increases their susceptibility to sexual violence compared to non-disabled women. For decades, they have been perceived as asexual beings, denied and sometimes prevented from having children or a sexual life.

This study will contribute to healthcare education by informing the learning of nursing students and practitioners about how to make health care (including sexual and reproductive healthcare) accessible for girls and women with CP in

## **Wednesday 22 April 2020, 11:00 - 12:30**

### **PAPER SESSION 4**

particular, and disabled women in general. It will also be used to inform the development of health policies, interventions and clinical guidelines to improve access to sexual and reproductive healthcare for disabled girls and women across the female life cycle, from puberty to post menopause.

#### **Keeping busy and crafting (self)care**

*Clare Holdsworth*  
(Keele University)

Busyness appears to be the temporality of late modernity. This interpretation of busyness is dystopic; we are in too much of a rush due to the social processes of social acceleration. To mitigate busyness we are encouraged to seek out periods of flow and/or slow. The problem with this interpretation is that it essentialises activities, some practices are good for us, others less so. The nature of care, however, is that it cannot be restricted to a particular kind of activity or a particular temporality. In this paper I explore diverse temporalities of care (routine, anticipated, uncertain, disruptive) and how these are enacted through praxis. In particular I explore how the same activity can be experienced in different ways. To illustrate the diversity of caring activities I discuss my own auto-ethnographic account of self-care through a period of caring for family members with critical illness. During this time I used craft (mainly crochet) as a simultaneous activity of care for others and myself, but my engagement with the activity does not stay constant over time.

#### **The readaptation of the destructed female body within social conditions Case study of breast cancer after ablation**

*Ali Belaidi*  
(Ecole Nationale Supérieure de Management)

This article proposes a moment of reflexion on the sick female body experiment, which has breast cancer. In discursive reasoning, it exposes the journey of body, socially constructed, then its pace of deconstruction through a severe period of illness and its treatment. The reconstruction, as a reshaping process, using technology and science. The female body, sexed- gendered, has a specific position in the society. Besides, the breast symbolizes the beauty of the female and shape her body. The experience of cancer breast, which ends with its ablation, is generally substituted by a strange corps. In this sight of the sociology of the body, which is more subscribed to techno-science logic, we aim to understand the repair process regarding the esthetic aspect.

#### **Narratives of Hope: Overcoming the Limit of the National Health Insurance and Increasing the Role of Family, Support Groups, and Self-help Communities among Breast Cancer Patients/Survivors in Yogyakarta, Indonesia**

*Suzanna Eddyono, Felicia Zahida*  
(Department of Social Development and Welfare (PSdK), FISIPOL, Universitas Gadjah Mada)

The national health insurance in Indonesia has unprecedentedly increased access for health since 2014. Despite the significant role by the state to push the agenda for universal health care coverage, however, the national health insurance institution (BPJS) is recently challenged by its financial limitation to cover the costs of health services provided. Consequently, the government has recently approved the increase in health insurance premiums for selected segments of its health insurance members effective in January 2020. While the issues of the long waiting list and the gap in the quality of health care persist, there is no doubt that the new policy will cause bigger economic strain, particularly for households with family members suffered from chronic illnesses. This study explores how patients and survivors of breast cancer direct their efforts to be cancer free amidst changes in health-related policies. As the state is not the main provider for national health services as well as not the only actor shaping the practices of curing, this study argues that breast cancer patients/survivors will rely more than before on the roles of their families, support groups, and self-help communities. Analyzing three different data-sets generated from in-depth interviews with 20 patients and survivors, health policy-related documents, and social media content from twitter and face book, this study further highlights the importance of supports from families, Support Groups, and Self-help Communities in navigating the efforts to be cancer free among the patients and survivors of breast cancer amidst the shifting regulations in health care system.

## **Medicine, Health and Illness 2 - Room 206**

**Where the real work goes on' and 'splendid white middle-class isolation': how health practitioners' use body work to perform identities as in touch with 'vulnerability'**

*Natalie Forster*

*(Northumbria University)*

Disparities in access to healthcare entitlements continue to undermine health chances for socially excluded groups. While the concept of trust occupies a central place in the literature on improving access to care for marginalised communities, these discussions have remained largely disembodied, and existing research on the role of body work in creating trusting health interactions focuses predominantly on clinical settings and roles. Drawing on qualitative interview data, this paper examines the body work and emotional labour undertaken by health practitioners in diverse roles and sectors, when seeking to establish trust with Gypsies and Travellers; groups who frequently experience prejudice and discrimination and may therefore be cautious to engage with health services. Findings point to the significance of body and emotion management in enabling practitioners to 'cast-off' markers of 'professional' status and claim a working-class, down-to-earth identity, which they identified as important in establishing relationships with 'disadvantaged' communities. Analysis also identified differences in the 'feeling rules' (Hochschild 1983) that operate depending on the employment sector that practitioners belong to, and expectations that voluntary sector employees shoulder a greater amount of the emotional burden of working with people characterised as 'vulnerable' than those in statutory organisations. By examining the embodiment of trust in health interactions outside of clinical settings, with groups who are particularly marginalised, the presentation will share novel insights on the differential social requirements for the performance and management of emotions in health settings, and contribute to current debates on the place of compassion in health care.

**Who designs welfare policy?**

*Ewen Speed, Aaron Reeves*

*(University of Essex)*

Contemporary society and politics are constituted as being in a state of democratic deficit. Processes and practices of involvement are routinely mobilised to address this deficit. Witness research funders and the like who insist upon funding proposals including documented processes of engagement with people who have lived experience of the topic being researched. These approaches to engagement are now orthodox in the context of health and social care research. Whilst laudable, there are issues with the ways in which these processes of involvement play out. The particular problem we pick up is the disconnect between welfare policy and health and social care policy. In welfare policy there is none of the same perceived democratic deficit, and there is certainly no formal or institutionalised imperative to involve people with lived experience of welfare benefits in processes of welfare policy development. At best, government departments might focus-group new policies with members of the public. Recent changes to incapacity benefit, and the introduction of sanctions and conditionality in relation to the Work Related Activity Group were developed without any significant involvement of disabled peoples groups, in a way that would not be acceptable in health policy. In this paper we explore this difference, in an attempt to develop a theoretical understanding of the differences between the participative imperative in health policy as opposed to welfare policy. We conclude by asking a number of questions around what participative welfare policy might look like, and how it might be realised.

**Technologies of desire: The demand for medical interventions and moral judgements about public funding of healthcare**

*Robert Pralat*

*(University of Cambridge)*

This presentation will explore the notion of 'desire' as a potential driving force behind both the demand for medical interventions and the mobilisation of moral judgements about whether medical interventions should be publicly funded. Through a preliminary analysis of UK press coverage and using three case studies - pre-exposure prophylaxis (sexual desire), in vitro fertilisation (desire to have a child) and gender reassignment (desire for a different body) - we will examine how judgements about public funding rely on the distinction between what is perceived to be 'needed' and what is seen as merely 'wanted'. We will consider to what extent and in what ways this distinction demarcates medical interventions which are understood as deserving of state support from those which are regarded as 'low priority' in the context of financial pressure. We will discuss how this logic may contribute to the framing of patient motivations as needs

**Wednesday 22 April 2020, 11:00 - 12:30**

**PAPER SESSION 4**

and a de-centring, strategic or otherwise, of desire as an aspect of identity. Finally, we will ask: what are the advantages and disadvantages of paying more attention to desire in the context of public health?

## **Race, Ethnicity and Migration 1 - Room G63**

Theorising race and racism

**Where do Islamophobic ideas come from? Reconsidering primary and secondary definers.**

*David Miller, Tom Mills*

*(University of Bristol)*

There is now a substantive body of research showing that the media tend to disseminate negative ideas about Islam and Muslims, but what social processes give rise to these patterns of reporting? This paper argues for an analytical framework that gives due weight and prominence to 'media factors' such as political economy, production processes, the distinct politics of particular media organisations, popular opinion/pressure etc, but which asks more particularly about the origination of Islamophobic ideas in society. Revisiting the classic concept of 'primary definers', it argues that the media should be seen as 'secondary definers', disseminating ideas produced elsewhere. It focuses, in particular, on actors we consider the most important 'primary definers' when it comes to creating, processing and disseminating ideas (and indeed practices) that discriminate against Muslims: state officials and a number of overlapping 'social movements from above', as well as various experts on Islam and 'terrorism'. The 'primary definers' are in dominant positions in various institutional locations, and this gives them an inbuilt advantage in the struggle over public definitions in the mass media. While Hall et al exhibited a certain determinism, our approach, by contrast, emphasises that such ideas can be and sometimes are successfully contested (in this case by anti-racist movements and other actors), and that the media should be understood as a contingent set of institutions and a sphere of struggle between different social interests.

**The racist violence of "not racism" and the role of "contrarian" academics**

*Alana Lentin*

*(Western Sydney University)*

In a post-postracial age, public discourse on racism has gone beyond the four Ds of racism management: denial, debatability, distancing and deflection. Today, the defining struggle is over what racism is and who gets to define it, with those affected by racism cast as less capable of doing so. 'Not racism' - the search for justifications of acts of often extreme violence as other than racist - is a prominent act of discursive racist violence, with detrimental effects on antiracist politics in a time of mounting white supremacism. The role played by an increasingly powerful and mediated group of self-described 'contrarian' academics in legitimising 'not racism' should not be discounted. Such academics regularly defend the right of eugenicists, Islamophobes or anti-immigrationists to air what are described as mere ideas in a 'marketplace of viewpoint diversity'. This paper links this contemporary phenomenon to the early 20th century history of the conceptualisation of racism and argues that the potential for 'not racism' has always been found within the problematic relationship of racism to race as an assemblage of technologies for differentially assigning value to categories of the human. The narrow and foundationally Eurocentric origins of racism as a term that roots practices of domination in the history of (bad) ideas, rather than in the practices of Euro-modern colonialism undergirds 'not racism'. This paper adds to the conversation on the relationship between ideas and practices of race-making and asks whether, today, the language of racism is fit for purpose.

## **Race, Ethnicity and Migration 2 - Room 404a**

Disciplining migrant bodies

**The Un-Human Beings: The Denial of Migrants' Bodies in India and Poland**

*Kasia Narkowicz, Mithilesh Kumar*

*(University of Gloucestershire, UK and Tata Institute of Social Sciences, India)*



India and Poland have had waves of migrants' influx in their history as nation-states. In 2014 and 2015, respectively, India and Poland witnessed the entrance of right-wing ultra-nationalist governments (BJP and PiS) which decisively shifted the narrative on migrants and refugees.

What is evident in both contexts is that migrants across borders are now being typified with a discourse that deny their human-ness, calling them termites and monsters and portraying them as a threat to the nationalist anti-colonial project.

This paper is a dialogue between historical and contemporary experiences of the post-colonial and the post-socialist conditions of India and Poland respectively. It contributes to the emerging field in sociology and beyond that connects the postcolonial and the postsocialist, pointing to convergences between the two in relation to legacies of imperial power, dependence, and most recently: 'anti-colonial' resistance. With this, we seek to tease out how the internal terrors of each nation translates onto the exclusion of the Others through sexual-racial biopolitical management of migrants' lives and deaths.

### **Making deserving refugees - Governing, disciplining and politicizing the bodies of asylum seekers**

*Lena Nare, Elina Paju*  
(University of Helsinki)

In our paper we examine the practices through which bodies of asylum seekers are governed, disciplined and politicised. The body of an asylum seeker is multiple (Mol, 2002). The body provides data for the residence permits, especially in age-determination processes, often overriding asylum seekers' own knowledge. The deservingness in asylum seeking is inscribed on the bodies of asylum seekers in a hierarchical, intersecting fashion. Thus, the bodies of women and refugee children convey an image of desperation and crisis more powerfully than the bodies of asexual ageing asylum seekers. The bodies of asylum seekers are governed and disciplined in refugee camps and reception centres. In these settings, asylum seekers' bodies are disciplined and educated in order to stick to the norms of the surrounding society, for instance, in relation to waste and hygiene, the proximity to other (non-migrant) bodies and food catered in reception centres. The body of the asylum seeker can also be politicised to perform ultimate political acts in cases of hunger strike, self-harm or even suicide. The refugee bodies are, thus, sites of tension. By investigating the practices through which bodies of asylum seekers are governed, disciplined and politicised we can examine how deservingness is constructed, how the moral economies of asylum are inscribed in hierarchies of deserving and non-deserving bodies and where knowledge on asylum is located. Our paper draws on multi-sited ethnographic research with Afghan asylum seekers in Finland, Athens and Istanbul conducted within a 4-year research project.

### **Post-genomic technologies and the Roma in Europe**

*Martin Myers*  
(University of Nottingham)

The Roma are the largest ethnic minority in Europe (FRA/UNDP, 2014) but their status as European citizens remains contentious. This has been particularly apparent within post-millennial European political environments shaped by the accession of Eastern European states to the EU; changing practices of border control; and the broad emergence of populist/nationalist political discourses in response to domestic austerity policies (Izsák, 2015; van Baar, 2018). The EU expansion also brought into sharper focus how Roma adopt different political strategies in response to domestic policies and citizenship regimes (e.g. advocating citizenship status or defending minority rights). In this fractured context, broader European measures to address social inequalities faced by the Roma, have reignited debates about nomenclature, identity and belonging (Surdu and Kovats, 2015; Surdu, 2015; Mirga, 2018). Drawing on my previous work exploring the ambivalence of terms such as 'mobility' and the non-territorial framing of Roma identity within educational policy-making (Myers, 2018, 2019) this paper explores the impact on academic work and policy-making of post-genomic technologies. Often cited to confirm disputed migratory accounts of the Roma and their relationship to geographical territory; the same technologies when deployed within border control practices re-configure state borders within individual bodies. One consequence being that the borders navigated by Roma in Europe are increasingly defined by their identity rather than geography. Roma bodies have often belonged outside of the citizen body; but without any obvious identification of where that 'outside' materialises. The non-territoriality of Roma bodies increasingly signals their lack of a 'home' within Europe.

### **The molding of irregular citizens: bureaucratic quagmire, welfare shaming and internalised inferiority**

*Polina Manolova*  
(University of Giessen, International Graduate Centre for the Study of Culture)

**Wednesday 22 April 2020, 11:00 - 12:30**

**PAPER SESSION 4**

In 2014 the last remaining restrictions to intra-EU labour mobility for Bulgarians and Romanians have been dropped, an act that has been perceived as marking the full incorporation of new member states' citizens as legal and moral equals in an integrated union. The stark discrepancy between the formal economic, social and political rights granted by EU citizenship and their enactment in everyday practices has signalled the existence of more and less tangible barriers to welfare and labour market incorporation affecting these particular groups of EU migrants. This paper explores the range of institutionalised and informal mechanisms of exclusion deployed by the UK state in the molding of a group of Bulgarian 'free-movers' with permanent settlement plans into a precarious and super-mobile labour force. I demonstrate how upon their arrival Bulgarian would-be 'settlers' are implicated in a socio-political and legal process of irregularisation that precludes their access to welfare protection and service provision by directing them into 'illegal' forms of employment and housing arrangements, as well as to an encapsulation in the 'migrant economy'. The adoption of an 'ethnographic regime approach' (Hess and Tsianos 2010) to irregularisation allows me to recognize such multiscale 'tactics' of governing (De Genova 2004) not just as deliberate state control mechanisms but as also stemming from migrants' practices, perceptions and positionings within discursive frameworks, such as welfare shaming and ideas of entrepreneurial citizenship.

## **Science, Technology and Digital Studies - Room 404d**

### **Envisioning patients, populations and health service bodies as collaborative storytelling in healthcare technology project meetings**

*Madeleine Murtagh, K. Neil Jenkins*  
(Newcastle University)

International, national, regional and local bodies (aka organisations, e.g. NHS and its derivatives) concern themselves with healthcare in various forms, from the bodies of individual patients (e.g. medicine), to the multiple bodies of citizens as communities and populations of various sorts (e.g. epidemiology). Healthcare is an intensely sociotechnical practice. Patients' physical bodies, as sites of intervention (e.g. pharmaceuticals or surgery) or their digital representation as accumulations of accounts of interventions (e.g. medical and other digital records), are produced through the numerous routine practices of research and healthcare development. Chief amongst these is the project meeting. So how do such meetings' members envisage, discuss and produce the bodies of these patients, populations and organisations?

This paper focuses on the verbal interactions of expert intersectoral and interdisciplinary sociotechnical team meetings in a project developing technical and governance technologies for sharing patient data. Here 'talk as work' includes narrative practices, the production of 'stories', which envision and re-envision patients, populations and healthcare organisations and the future activities and outcomes deemed desirable for them. These stories are locally situated in contextually relevant dialogic and collaborative practices which are embedded in the work-at-hand (Goodwin 2018). Our study demonstrates how and to what effect patient, population and healthcare bodies are collaboratively produced via storytelling. Specifically, we situate the resultant subject-formation as part of an ongoing datafication of health (Ruckenstein & Schull, 2017; Dourish & Gomez Cruz, 2018).

### **Doing 'mundane knowledge work' in the digitalised biosciences**

*Barbara Ribeiro*  
(University of Manchester)

Scientific work has historically sought a special status in the occupational world. It has done so by hiding behind ideals of objectivity granted by the scientific method - which have long been challenged by science studies - and by enjoying a privileged place in politics and society. Supported by a rhetoric of 'freeing up' precious labour time, routine work in science has become increasingly automated and digitised. This paper builds on a practices approach to analyse everyday scientific work in the biosciences in the context of automation and digitisation. We focus on the interdisciplinary field of synthetic biology to address the question of how automation and digitisation influence the way scientific work is organised and conducted. The study draws on ethnographic, interview and survey data from research conducted in the UK. Based on our results, we introduce the concept of 'mundane knowledge work' and show its role in organising everyday scientific practices in relation to three dimensions that are particularly salient in the digitalised biosciences: 'data work', 'housework' and 'PR work'. We argue that mundane knowledge work is kept invisible in sociotechnical imaginaries and narratives around synthetic biology and discuss the implications of such invisibility to knowledge workers and scientific identities.

**Situating health-data change: Listening to stories of risk and hope about digital progress in the NHS**

*Stephanie Mulrine, Mwenza Blell, Madeleine Murtagh*  
(Newcastle University)

NHS funding has been progressively reduced and funding-structures changed in ways that negatively impact people living in the most deprived areas. Digitizing services and making personal health data flow for care, planning and research has been lauded as providing solutions to many of the challenges faced by NHS leaders and government ministers. Public engagement research in this area aims to establish consensus on acceptability of the digital revolution in the NHS. However, there has been a failure to consider the perspectives of those who may be most at risk from increasingly mobile data flows. Use of an often-narrow range of social research methods and insights in public engagement exacerbates the limited range of perspectives applied to these issues.

This paper presents research based on ethnographic fieldwork which actively and deliberately reached out to marginalised people and communities. Through collaboration with third sector organisations working with varied marginalised communities, conversations about interactions with and uses of mobile health-data (interviews, focus groups) were established. The Great North Care Record, a new way of sharing medical information with authorised health and social care practitioners and researchers, provided the exemplar case. The key finding was the importance of appreciating the wider social context in which people found themselves. Vignettes provide narrative insight into peoples' lives and situate how and why their hopes and concerns about data-sharing have real-world consequences. The outputs will be developed in social justice-related educational materials aimed at influencing those leading the development of health data-related technologies.

## **Social Divisions 1 - Room G11 - Byng Kendrick**

**Corporeal Continuity in Communities: observing changes in social division**

*Geoff Payne*  
(Newcastle University)

This paper addresses some taken-for-granted aspects of ethnographic research and – in the context of studies of small, rural place communities – elaborates ethical and practical fieldwork challenges discussed earlier in Payne, 1996 ('Imaging the Community' in Lyon and Busfield (eds.) *Methodological Imaginations*. London: Macmillan). Starting with an illustration from the new edition of *Social Divisions* (Payne and Harrison, 2020, Bristol, Policy Press), the lens of the body and physicality helps demonstrate the importance of the researcher's 'presence' in a small-scale social environment, and in the research processes of translating observable human bodies (the residents) into carriers and manifestations of sociological principles (the research report). This includes how localism is inscribed or expressed in biological characteristics, the extent to which an individual may play a disproportionate part in shaping events in small-scale social settings, and how this sustains and reproduces identities and social divisions.

Recent re-studies of communities (Crow, 2018: 64-68) raise fresh issues of change in personnel resulting from residents' ageing bodies, the 'using up' of individuals' energy and motivation over time, and different researchers. The final section concerns what has become summarised as the 'Why are community studies so full of nice people?' question: are researchers' dislikes of certain local actors an intellectual or physiological response? Or both – and what are the consequences of self-censorship for research outcomes?

Although examples are drawn from the author's long-term fieldwork in the Scottish Highlands, the discussion generalises to other setting and 'insider' ethnographic practices (e.g. Giazizoglu and Payne (2018, <https://nsuworks.nova.edu/tqr/vol23/iss5/9>).

**Academics as Merchants of Morality: Embodied Practices, Impressions Management and Self-Promotion Strategies of Early and Mid-Career Academics in the Measured University**

*Susanne Schulz, Martha Caddell*  
(Queen Margaret University)

In his seminal work 'The Presentation of Self in Everyday Life' Goffman (1959) noted that as 'performers, individuals will be concerned with maintaining the impression that they are living up to the many standards by which they and their products are judged. Because these standards are so numerous and so pervasive... individuals are concerned not with

## Wednesday 22 April 2020, 11:00 - 12:30

### PAPER SESSION 4

the moral issue of realizing these standards, but with the amoral issue of engineering a convincing impression that these standards are realized. ...as performers we are merchants of morality' (Goffman 1959:251). This paper looks at narratives of 'career management' and 'presentation of the academic self' of early and mid-career academics.

The paper is based on narrative interviews with 23 academics based in Scottish universities, which included a largely even mix of mid- and early career academics, male and female, research-intensive and post-92 universities.

It is argued that through the use of embodied practices around clothing, make-up and self-presentation, as well as the use of social media, participants construct an 'academic persona' which meets the many standards by which academics and their 'products' are judged within the context of the Measured University and its pervasive discourse of 'excellence'. Participants experienced performativity and the management of their academic self as integral to their sense of becoming and being a 'successful academic'. While these activities can be seen as expression of agency and exertion of control within a precarious context, participants' narratives also reveal the moral dilemma of Goffman's 'merchant of morality' through stories of self-doubt.

### **Understanding the upsurge of the Welsh independence movement: 'Cofiwch Dryweryn' (Remember Tryweryn) and the rearticulation of nation**

*Bethan Harries*

*(Newcastle University)*

Wales and Welshness is at an interesting juncture. A number of interrelated social and political processes are presenting clear challenges to long-standing and embedded understandings of what Wales and Welshness is and what it represents, including who belongs and who does not. This is currently reflected most prominently through the rapidly expanding grassroots-led movement for independence. This paper draws on ethnographies across Wales that centre on a particular phenomenon that stimulated this recent resurgence, that is the spread of the 'Cofiwch Dryweryn' (Remember Tryweryn) mural. It reflects on how an old slogan of the nationalist movement in the 1960s has been taken up by young people and given new meaning. The slogan has been used both to reaffirm what and who is given prominence in the memorialisation of a nation, but also as a reminder that the idea that nationhood can be carried by a broad range of social actors, including voices that have been traditionally marginalised. The paper also examines the extent to which the movement is operating outside traditional social, political and geographical formations to open up everyday spaces through which the nation may be rearticulated and represent something new.

## Social Divisions 2 - Room 139

### **Embodying Sociology: histories, theories, practices and tensions**

*Sue Scott, David Morgan,*

*(Newcastle University)*

When one of us first taught the sociology of the body in the late 1980s and early 1990s there were only a small handful of other such courses in the UK, and very few books. 'Body Matters' (1993), which we edited, being one of the first. Now, as this conference indicates, it is difficult to imagine sociology without attention to bodies. But does this mean that sociology is fully embodied? In this presentation we will explore how the body got into sociology, and the importance of feminism in this regard, and conversely how sociology has had less success in getting into wider thinking about the body and the current implications of this. We will go on to explore the tensions between a fully embodied sociology and overly cognate sociological theorising using the example of Symbolic Interactionism. We will then discuss the implications of the rise of Practice Theory, and to a lesser extent the New Materialism, for embodying sociology. Finally we will assess the implications and tensions in the current debates about gender as a case study in thinking about the potential future for a fully embodied sociology.

### **Capitalism on the Skin: Gendered Contradictions and Politics in Therapeutic Culture**

*Suvi Salmenniemi, Laura Kemppainen*

*(University of Turku, Finland)*

The paper addresses the interconnections between therapeutic culture, gender and politics in contemporary capitalism. Drawing on longstanding ethnographic research among women engaging with popular psychology self-help, new

spirituality and alternative health practices in Finland, it explores what it is that the women find meaningful and appealing in these practices, and how gender relations and identities are made sense of and negotiated in them. The paper advances two arguments. First, it argues that therapeutic engagements take issue with what we call a 'deep story of strong femininity' by mobilising two intertwined interpretative repertoires: a repertoire of vulnerability and a repertoire of self-care. Both repertoires critique gender as a pivotal source of power and domination, and articulate gendered contradictions of contemporary capitalism as they are experienced at the level of subjectivity. Second, it argues that the politics of gender in therapeutic engagements take many forms that both reproduce and decentre prevailing gender norms. The paper concludes that while therapeutic engagements largely focus on individualised strategies of self-change, they may also open up a space to collectively make sense of and contest gendered power, forge solidarity among women and gesture towards alternative forms of life that are not entirely conducive to or subsumed to the capitalist logic.

**Engaging scientists in interviewing disabled people: opportunities and challenges of interdisciplinary research**

*Sarah Woodin*

*(University of Leeds)*

Artificial intelligence, machine learning and the Internet of Things (IoT) are examples of new technological developments that hold considerable promise for disabled and non-disabled people alike. At the same time the technology is also viewed as a potential threat to privacy and the potential gateway to exploitation and harm.

However, disabled people's access to information and control of new technologies is not yet well established and user involvement often remains an afterthought. Consequently, all too often, disabled people are cast as the passive recipients of technologies intended by others to be of benefit to them. Low uptake of technology by disabled people often results from this and design can be irrelevant to requirements.

In 2018, researchers from five countries interviewed people who are deafblind with the aim of finding out how they might use technology, their views on its usefulness and to develop scenarios to guide product design. Most had very little previous experience of engaging with disabled people but were experts in ICT and related fields. This paper will discuss the opportunities and limitations of this approach in terms of enhancing scientists' understanding of the needs of potential users.

**The Body in Death: Perceptions of bodies used in teaching Anatomy**

*Faye Bennett*

*(University of Leeds)*

For centuries, the subject of human anatomy in medical school has been taught through full body dissection. Historically, bodies for this purpose were acquired from the robbing of graves or even murder, however in more modern times the use of human tissue for educational purposes is governed by strict laws and legislation. The changing source of bodies used in medical education appears to have resulted in an apparent shift in student perception of the body and the way students behave towards the body in anatomy classes. The focus of this study was on the attitudes of modern-day medical students at the University of Leeds, towards a donor's body. Another aspect of this study explored how body donors themselves view their own bodies and how they would like to be treated by medical students, following their passing away. To gather data in this study, one-to-one interviews were conducted with medical students actively engaged in dissection classes, as well as individuals registering to donate their body. The overriding theme generated following thematic analysis of all interview transcripts was 'Respect for the body', although some individuals did have a slightly different attitude than this. It has been speculated that medical student attitudes towards body donors may shape the way students will behave towards patients in future practice. Therefore, this research is particularly relevant at a time when there are concerns about a decline in the level of caring shown towards patients by medical professionals.

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

**Challenging classifications of 'mature age' university students**

*Mark Mallman, Johanna Wyn*

*(University of Melbourne)*

## Wednesday 22 April 2020, 11:00 - 12:30

### PAPER SESSION 4

'Mature-age' – understood as those older than early 20s – is a widely accepted categorisation of university equity student. Critical scholarship questions the utility of the term given it glosses over great heterogeneity within non-school-leavers, including distinctions in experiences of class, gender, sexuality, ethnicity, location, and ability, among others. Yet the notion of 'mature age' continues as a discourse and equity framework in higher education policy, practice, and scholarship, becoming increasingly prevalent as older learners increase in numbers globally. We suggest the continued use of 'mature age' reflects a static understanding of a) the realities of different life-stages post schooling and b) the changing nature of generational conditions in which people study. Based on a nearly three-decade, longitudinal mixed-methods study of two Australian generational cohorts, we demonstrate that adult learners' experiences of higher education are significantly shaped by generationally specific social and cultural conditions. We argue that employing a 'social generations' approach – using generational socio-cultural contexts – offers a rich and relevant framework for understanding experiences and equity needs of older learners, ending the need for a largely hollow 'mature age' category, and we propose a framework for distinguishing generational higher education cohorts of older learners.

### **'Can I still be working class? [...] can you be working class and have a degree?': First-generation students' trajectories to Master's programmes in England**

*Rosa Marvell*

*(The University of Sussex)*

'When a friend pointed it out, I got really self-conscious about my accent'

'[Another student said] that it was weird how I was so poor and yet could afford to go to uni'

'I'll say something about, like, where I grew up, and people will be genuinely surprised, like, "What?!", and like... am I a bit of a fraud now?'

With undergraduate massification, increasing credential inflation and an ever-more precarious (graduate) labour market, entry to Master's degrees has accelerated over the past few years (Waller et al., 2014, Wakeling and Laurison, 2017, Ingram et al., 2018). However, although we have a rich body of literature commenting on social inequities into, within and beyond undergraduate education (Reay et al., 2001, Read et al., 2003, Crozier and Reay, 2011, Waller et al., 2011, Bathmaker et al., 2013, Ward, 2019), postgraduate taught (PGT) study has often been ignored, particularly from a widening participation perspective.

Drawing on ESRC-funded doctoral research, this paper presents analysis of 41 biographical-narrative interviews with first-generation students from four English universities. It considers, inter alia, emotional discomfort and ambivalence in navigating a changing sense of class distinction in the journey to PGT, affective experiences of classed epistemic violence and embodied connections in and to place. Situated within a feminist Bourdieusian perspective (Reay, 2004, Skeggs and Loveday, 2012, Webb et al., 2017), the paper's conclusions highlights the fallacy of assuming that PGT students are all 'HE experts' comfortable with performing 'middle-class-ness', and the continuities of exclusions from undergraduate to PGT study.

### **The Coffee Club: An initiative to support mature and non-traditional higher education students in Wales**

*Michael Ward, Dawn Mannay*

*(Swansea University and Cardiff University)*

The number of young people from the highest socio-economic groups entering university in the United Kingdom has effectively been at saturation point for several decades since the Robbins Report in the 1960s. The subsequent growth of higher education from the late 1960s onwards created an expansion in youth participation rates from around 15 per cent in the mid-1980s to figures approximately three times higher by 2015. However, entrance to the academy and success within its institutions, particularly elite universities, is highly differentiated. Mature and non-traditional students, face a number of complex psychological and structural barriers to entering higher education and their journeys are often characterised by initial aspirations and later disappointments, when classed, gendered and relational positionings conflict with students' identities and contribute to their withdrawal from university. This paper reports on a social intervention in two universities in Wales (United Kingdom), the Coffee Club, which was initiated as a safe space where students could build a supportive peer network. The paper outlines the underlying research that drew on creative methods to actively engage with mature students' subjective perspectives of their undergraduate experience. Drawing on case examples, we then evaluate the Coffee Club in terms of its potential to ameliorate some of the barriers faced by mature and non-traditional students, and improve their experiences of university.

**Exploring the impact of social class and physical capital upon undergraduate Physical Education (PE) students experience of university**

*Michael Hobson*

*(Loughborough University)*

Since the massification of Higher Education (HE), the presence of sports and PE related degrees in HEI's have expanded significantly. While the field of sport has often been celebrated as a domain for social mobility and working-class success through instrumental use of the body, research focusing upon social class and studying sport related degrees is relatively limited (See Aldous, 2014: 2016; Travers, 2017). Despite considerable research in the sociology of HE suggesting social class impacts students' sense of belonging, engagement with other students, and ability to achieve aspirations (Bathmaker, et al., 2013; Crozier et al., 2008; Crozier & Reay, 2011; Loveday, 2015). A relative lack of consideration has been paid to the extent that social norms and pedagogic action present in sports degree programs reproduce or challenge forms of symbolic violence and power relations associated with HE, more generally (Bourdieu & Passeron, 1977).

This paper addresses the extent that Physical Capital (Shilling, 1991) intersected classed habitus and shaped students' trajectories studying PE at university. In particular addressing how this has developed tastes and behaviours that were perceived to either compliment or conflict with valued dispositions for the academic study of PE and the broader institutional habitus. Findings suggest that increased physical capital enhanced the social networks and symbolic value of knowledge participants could access in relation to the dominant institutional culture of both PE and the university. Nonetheless, while these practises improved trajectories within classes, clear stratifications were present between social classes privileging students from middle-class backgrounds.

## **Sociology of Education 2 - Conference Room 3**

**The impact of the student mental health crisis on professional boundaries within the University**

*Anwesa Chatterjee, Sarah Cant, Jennie Bristow*

*(Canterbury Christ Church University)*

This paper draws on findings from our BA-funded qualitative study of generational encounters with higher education in England and Wales. This project was based on interviews and focus groups with a range of participants from pre- and post-1992 universities, including academics, student support staff, current undergraduates, and sixth form students. Here, we analyse the lived experience of the apparent 'epidemic' of student mental ill health. Academic staff wrestled to maintain expectations of students and their institutions that they should be acting in loco parentis, while also maintaining strict professional boundaries. Student support staff grappled with providing adequate resources in the face of untenable demand; and many students felt neglected and unsupported in the face of crisis. We explore the question of blurred professional boundaries and who is/should be primarily responsible for the safeguarding of mental wellbeing of students at university? While the burden of mental health care is being channelled from the health services towards schools and universities, personnel within these institutions are struggling to make sense of their professional identities. Significantly, academic staff are under pressure to assume a more therapeutic role, along with that of subject specialist and educator. We use a sociological lens to appraise the situation and identify some perilous trends, including the emergence of 'automated pastoral care', the possible medicalisation of problems of living, an increase in stress levels amongst academic staff, the growing involvement of parents in the affairs of their adult children, and tensions around the deconstruction and reconstruction of professional boundaries.

**Bridging the Gap: a Qualitative Insight into the Responsibility for Personal Social Health Education**

*Rosie Macpherson*

*(University of Surrey)*

From September 2020, Personal Social Health Education will be compulsory in all UK schools. In 2018, I conducted research with the aim to discover where the responsibility for PSHE lies through a series of qualitative interviews with a combination of teachers and parents. The sample consisted of a mixture of twenty-five respondents, with interviews taking place face-to-face, over the phone and via email. Thematic analysis was used after a series of codes had been identified. Common themes included lack of training and the need for outsider assistance in delivering PSHE. The results highlighted a gap in the delivery of PSHE, with each party feeling it to be inadequate, but neither quite able nor willing

## Wednesday 22 April 2020, 11:00 - 12:30

### PAPER SESSION 4

to deliver it comprehensively to children themselves. The results showed that the quality of PSHE is not only unique to each school, but to each pupil, as a great deal of PSHE actually takes part in the home. The responsibility for PSHE is often left to unqualified and unequipped members of teaching staff. Any gaps in knowledge are left to be filled by parents at home. This research could aid in the development of a stable PSHE curriculum and the creation of quality resources to aid in delivering PSHE both by Education institutions and in the home.

### **Ethnographies of eating: Food and Learning – Are there any links?**

*Gurpinder Lalli*

*(University of Wolverhampton)*

I would like this abstract to be submitted to the SOCIOLOGY OF EDUCATION stream.

Policy discourse and the media in the UK are focused on the benefits of eating well in schools. This tends to centre on teaching children to eat healthily through nutritionally balanced school lunches that lead to increased academic performance. This article examines the daily life in schools of these two focus points of media and policy. It draws on evidence generated as part of two research projects on school meals based in the East Midlands, UK. The article shows the complex nature of enacting policy and the ways schools incorporate these two ideas into everyday life. It then goes on to discuss that which the policy/media does not focus on – the goings-on of the spaces in-between. This includes learning social rules and interactions in the dining hall and culture and traditions. It questions whether our collocation between healthy eating and learning should be the focus of school food reform and whether we should not be determined to educate the whole child. School meals are increasingly becoming a key educational issue and it is often said that, 'better eating equates to better learning' (National Archives, 2014; Baltazar, 2012). To take a global view, it is said that school meals are not just meals consumed at school; they are part of the culture, education and life experiences (Kwon et al, 2018). Further, school meal policy is said to enhance students' happiness and well-being.

## Theory - Room 123

### **Economic Crisis, Social Malaise and Authoritarian Politics**

*Helge Petersen*

*(University of Glasgow)*

One decade after the last major crisis of the capitalist world-economy, the rise of reactionary political movements has become a defining feature of the current conjuncture. The sociological conceptualisation of the relation between crisis tendencies and authoritarian politics, however, still seems to be in its infancy. Most notably, as current debates about the rise of right-wing populism and neo-fascism show, this relation is oftentimes observed on a descriptive level while lacking a deeper reflection on its socio-historical origins. This paper seeks to make a contribution to developing such a theoretical framework. Drawing on the social-psychological work of Theodor W. Adorno, Leo Löwenthal and Michael Billig, it analyses nationalism, racism and antisemitism as crisis ideologies that live off the socio-psychological disposition of 'malaise', that is, the primarily unconscious and affective perception of the contradictions of contemporary societies that provides the fertile ground for collective aggressions against imagined 'others'. Combining this approach with the state and crisis theory of Nicos Poulantzas and Claus Offe, it further argues that social malaise, while being a constitutive expression of social precarity and political isolation in late modern societies, tends to intensify under conditions of economic depression and austerity types of crisis management. The analytical potential of such a theoretical framework will be illustrated by providing a reinterpretation of the politics of Powellism and Thatcherism as particular attempts to politically mobilise the aggressive manifestations of social malaise, while perpetuating its socio-economic conditions of existence and repressing alternative political visions.

### **A hierarchy of value**

*Christopher Steed*

*(Winchester University)*

### A HIERARCHY OF VALUE

I have argued elsewhere for a different way of reading contemporary society, shaped around human value and worth.



I have sought to re-locate human value, away from it being solely a moral ideal to a dynamic concept, crucial to how people function in the 21st century.

A hierarchy of value is performed constantly across social life and is the essence of inequalities of all kinds. Devaluation is a major player in social processes and inter-personal life alike and the reactions to it demonstrate how much the pursuit of a high value for ourselves is a crucial component of social life.

Can we give a convincing sociological account though of the role that a sense of human worth plays?

A hierarchy of value places social actors at different levels. Regard or disregard is being given by those who wield power. In the conceptualisation headlined here, hierarchies of value are experienced in three main ways – indifference (not being seen or heard), inferiority (being diminished or disrespected) or indignity (having dignity eroded).

The effects that a hierarchy of value performs will vary. Responses can be those of resignation, collusion or the spring-loaded response of ‘the Protest’. Arguably, violence can be designated as another effect though subsumed within the others.

These responses describe much social life. The conceptualisation has explanatory power. Where, however, does the valence of the body fit into this? Do hierarchies of value apply to embodiment of social actors or is it personhood being disregarded?

### **Does Bruno Latour Offer a New Understanding of Power?**

*Stephen Kemp*

*(University of Edinburgh)*

Although Latour hasn't devoted much of his writing to the analysis of power, he does offer explicit considerations regarding it in his article 'The Powers of Association' and he addresses the concept implicitly and/or briefly elsewhere in his work (such as in *The Pasteurization of France*). In this paper I try to pull together Latour's understanding of power and place it in the specific context of his other theoretical commitments and the wider context of other competing theories. Latour does present his ideas as breaking away from other approaches, but (following the slightly unfortunate lead of some other writers) he does not clearly identify which theories or thinkers he is challenging. In this paper I consider the extent to which his approach is similar or different to other accounts of power such as those offered by Lukes and Foucault. I argue that Latour's approach has stronger parallels with that of Foucault, although, unlike the latter, he is not concerned with dynamics of power and resistance. Ultimately I argue that Latour has a distinctively bottom-up account of power which contrasts both with more top-down theories and with approaches that analyse power to promote forms of social critique. Whether Latour's account is what sociology needs is another question.

### **Imaginaries, Identities and the Social**

*Angelos Mouzakitīs*

*(University of Crete, Greece)*

Drawing on a wide range of theoretical perspectives this paper explores the complex and often indeterminate links between collective representations, symbolic systems and institutions on the one hand, and the processes of emergence, coagulation and change of collective and personal identities on the other hand. It also focuses on the effects of the symbolic/conceptual field on social action and on the emergence, maintenance and change of social systems. At the center of this investigation abides an interest in the elucidation of the relationship between “social imaginaries” and forms of “narrative”, especially in conditions of modernity. This aspect of the problem is explored through the critical assessment mainly of the works of Ricoeur, Castoriadis, Charles Taylor and Suzi Adams that (with the exception of Castoriadis) are broadly related with phenomenology and hermeneutics. The paper also subjects the insights developed within the aforementioned theoretical perspectives to the critique of systems theory. Crucial in this respect is Luhmann's conception of the couplet system/environment primarily in terms of difference, which allows us to also consider the problem of identity and (radical) alterity both from a sociological and philosophical point of view. Luhmann's views are also important in allowing me to juxtapose his positions with the role Habermas attributes to symbolic elements in the development of societies, as expressed in his rationalization/secularization of the lifeworld thesis. Finally, the paper explores Giddens's and Archer's positions concerning the importance of the body for the construction of self-identity and social action.

**Wednesday 22 April 2020, 11:00 - 12:30**

**PAPER SESSION 4**

# **Work, Employment and Economic Life - Room 517**

Session title: Gender at work

## **Typing: Analysis of socially invisible embodied skill**

*Rachel Cohen, Jessica Simpson, Gabriella Caminotto*  
(City, University of London)

Keyboard use is integral to occupations as diverse as medicine and sales. Yet the embodied skill involved in typing is socially invisible. Perhaps more curiously, many workers, who daily interact with a keyboard cannot type at speed.

Typing is an under-researched area, with few academic contributions beyond practitioner papers in education journals from the early years of mass computing (McKinnon and Nolan, 1990; Rogers, 1997); or analyses of keyboard-related RSI as occupational health or 'pain epidemic' (MacEachen, 2005). Similarly, the invisibility of typing as an 'embodied' skill (Harris, 2011; Wolkowitz, 2006) is evident in academic surveys of workplace activity. For instance, the Skills Survey (Felstead et al., 2007, 2013), includes questions on computing, but nothing about keyboard use.

We analyse job advertisements, asking when work is seen to require typing (embodied skill), as opposed to computing (knowledge set). We suggest that the history of typing, especially its associations with the feminized and classed mid-twentieth century 'secretarial pool' (England and Boyer, 2009; Strom, 1994), continue to mark social expectations about keyboard skill in the digital age.

Findings speak to debates about the gendered valuation of work and what counts as skill (England et al., 1994; Grugulis and Vincent, 2009; Horrell et al., 1990; Wajcman, 1991). We suggest that to understand the ways in which different social groups become proficient with computing technologies (Ross, 2005; Tatnall and Lepa, 2003) or are excluded (Hicks, 2017) we must also account for barriers produced by the remarkably 'sticky' ways that embodied skills are socially encoded.

## **Gender's Effects on Emotional Labour in Call Centres**

*Aysegul Akdemir*  
(None)

This paper examines the role of gender on emotional labour in call centres. This highly feminised sector recruits the urban poor and unemployed youth. In Turkey, although the overall female labour force participation is very low, women are overrepresented in the call centres. This makes call centre work a 'female job' and giving good service on the phone and managing emotions throughout the process, become associated with qualities which are deemed feminine. Emotional labour, defined as the regulation of bodily and psychological state in order to create the appropriate response in social interactions, is a big requirement in this sector. Women are considered as 'naturally' better at care-giving, consequently service sector jobs that require emotional labour become labeled as feminine jobs. Since emotional labour skills are taken as inherent qualities, the labour that people put into their work becomes invisible and their social skills become non-skill, and eventually not appreciated. This research examines the gendered aspects of work processes and gender roles held by employees, focusing on emotional labour. Although previous studies acknowledged the gendered patterns in emotional labour, few studies investigated the specific role of gender using comparative research design. By gathering qualitative interview data from male and female employees, this study sets out to answer the following questions: How do gender role expectations and gender identities reflect to the jobs? How does gender interact with the expectations about providing emotional labour for male and female workers? To what extent does the experience of emotional labour reproduce gender inequality?

## **How brown x young x female do I need to be to make the tea? 'Office housework' as intersectional identity work in the workplace.**

*Aylin Kunter, Uracha Chatrakul na Ayudhya*  
(University of Essex and Birkbeck University)

the paper focuses on how social bodies matter in understanding the intersectional dynamics of inequality and marginalization in the workplace. Specifically, we consider which bodies get asked to do the "office housework" among highly qualified professionals in the organization – work that needs to be done and is sometimes important, but invisible and undervalued. For example, which bodies are expected to organize gifts, set up meetings, and order refreshments

and food? Office housework differs from “glamour work” (Williams and Multhaup, 2018), work that is visible, recognized, valued and rewarded, often linked to progression and promotion within the organization.

Building on research that shows gender as a key dynamic in the allocation of office housework, we propose a framework that draws on intersectionality, identity work, and the body to explore the lived experience of multiple-identified individuals who are asked to do the office housework. We consider how multiple social identities and the body are linked, in the form of identity work and in turn the symbolic perception in organizations of the ‘ideal worker’ and the ideal working body (Acker, 1991).

As non-white women working in British universities, we investigate the politics of space and self through autoethnographic accounts of our experiences of office housework. By combining our collective and individual experiences of being brown x women x post-maternal bodies in the workplace, we construct a narrative theme around our lived experiences to understand how embodied intersectionality performs its role in the domestication of some and not others in the organization.

### **How Male Sign Language interpreters undo gender.**

*Paul Michaels*

*(Durham University)*

West and Zimmerman (1987) stated that ‘doing gender is unavoidable’ and Butlers work encourages us to question the formation of gender identity (1990; reissued 1999) but latterly, Deutsch (2007) requested we consider ‘undoing gender’. It is from this perspective that I present initial findings from my current PhD research examining the motivations for men to become Sign Language interpreters (SLIs) and their experience in the profession.

There is a growing body of research on men in predominantly female professions such as care workers, nurses and teachers. The split of male and female interpreters who took part in surveys conducted by the Association of Sign Language Interpreters and the National Union for British Sign Language Interpreters was 82% female and 17.9% male. 2017 was the first year that a figure was recorded for transgender interpreters representing 0.1% of the workforce. Therefore, SL interpreting in the UK is a predominantly female profession. However, to date there has been very little research on what it is like to be a man working within the field, hence my current study.

I conducted 25 interviews and 12 men took part in a group on Facebook and it is from this data that I speak to the general theme of the conference by presenting some of the ways in which male SLIs physically and verbally adapt when working with female co-interpreters or female Deaf clients, to attempt to undo the male gender stereotype in the workplace.



**Wednesday, 22 April 2020, 13:30 - 15:00**

## **Paper Session 5**

### **Cities, Mobilities, Place and Space - Room 127**

Session Title: Bodies, Technologies, Infrastructures

#### **Social Mobilisation, Economisation and Securitisation in post-Socialist Eurasia: Community Resilience as Substitute for State Provision?**

*Dr Philipp Lottholz*

*(Justus Liebig University Giessen)*

Since the advent of neoliberal decentralisation and managerialism, questions of social ordering and provision have become ever more entwined with the application of technologies, and the outsourcing and responsabilisation of 'citizens'. This can also be observed in post-Socialist Eurasia, where state apparatuses have readily outsourced multiple functions to domestic and international NGOs. Thus, especially in urban (and rural) areas of under-/non-development, it appears that community resilience – created and capacitated by donor money and civil society – has filled the gap left by insufficient state budgets and municipal administrations. This paper investigates this nexus by presenting first results of a research project on the socialization of state functions in the areas of security and crime prevention, urban infrastructure, health care and social services. Three insights emerge from the data collected in the cities of Plovdiv (Bulgaria) and Bishkek (Kyrgyzstan): First, the introduction of technologies such as CCTV surveillance or mobile phone apps for crime reporting has positively affected crime indicators; however, they are presenting the concerned authorities with new challenges of handling the raised cases and do not substantially address factors of crime and insecurity. Second, new innovative models like start-up financing or public-private partnerships aim at (but ultimately fail in) compensating the fundamental discrepancy between state/municipal budgets and the essential needs for maintenance/renewal of infrastructure. Third, such budgetary and capacity shortages are further aggravated by negligence service of obligations and legal frameworks in health and social case, which in turn limits initiatives for improvement in these areas.

#### **Working under the (Digitally Mediated) Harry Potter 'Tourist Gaze'**

*Kath Bassett*

*(University of Edinburgh)*

The ways in which we imagine, orientate, and inhabit physical, material space have become increasingly digitally-mediated. In this way, I conceptualise tourism as a digitally-mediated event. While it is well documented how various aspects of this event for tourists -- from daydreaming and planning, to navigating and being present, as well as reflecting on these encounters -- are digitally entangled, less is known about what the implications of these digital practices are for practitioners of tourist services, experiences, and venues. Using the Harry Potter (HP) tourist economy of Edinburgh as my case study, this presentation will shed light on such issues. Drawing upon ethnographic and interview data collected over the past year, I will identify and discuss the digital services and platforms that my participants (the creators, owners, managers, and/or tourist-facing workers of the 15 HP-related field sites in my sample) draw upon and utilise in an effort to make a place for themselves in the city and a space for themselves in the increasingly popular and competitive HP tourist economy. Given the 'spatial-fix' of this economic scene, I will demonstrate how both of these processes are integral to maintaining the integrity of their organisations' reputation and has implications for both their 'back-end' digital management efforts and their 'front-end' labour and delivery of services and experiences. In this way, I hope to make evident the ways in which the colonisation of the geospatial internet by big tech companies such as Google, reorder and reorganise cultural-economic encounters with space and place.

#### **Reimagining the Automobile Body**

BSA Annual Conference 2020

Aston University, Birmingham

**Wednesday 22 April 2020, 13:30 - 15:00**

**PAPER SESSION 5**

*Richard Randell, Robert Braun*

*(Webster University Geneva)*

Within the automobility studies literature the hybrid combination of car and driver has been conceptualized as a cyborg entity. Materially, the driver and the car are physically connected (and in increasingly complex ways with the development of semi-autonomous vehicles); phenomenologically, the car is experienced as merged with the driver; interactionally, through the act of driving a cyborg self is produced within the space of the road. The body of that cyborg entity is none other than the automobile. It is no less a social body than is a human body. Like human bodies, it is a social body precisely because it is inseparable from its self, in this case a cyborg self, and like the human body is saturated with social meanings. It is defined through a legal apparatus, medical, social scientific and engineering discourses, and everyday understandings of what “a car” is. What distinguishes the automobile body from human bodies is the ways in which it inflicts death and injury to human bodies, both those outside and those within the automobile body. When confronted with the violence of the road, human bodies—pedestrians, cyclists and other exposed road users, as well as others enclosed within automobile bodies—are reduced to what Giorgio Agamben referred to as “bare life.” Carl Schmitt’s concept of a nomos is employed to conceptualize how the spatiality of the road, and the “bracketing” of road violence, has been constructed. That automobility nomos, in turn, is located within what we call “the automobility imaginary.”

### **Embodied Mobility Struggles in the Platform Economy: the case of private hire drivers in England**

*Tom Vickers*

*(Nottingham Trent University)*

This paper theorises the interrelated fields of everyday contested mobilities and collective action among private hire drivers working via digital platforms. This draws on a qualitative empirical study, which involved drivers working for Uber and a variety of local operators, conducted in partnership with the Nottingham branch of the United Private Hire Drivers union (UPHD) in England during 2018-19. The paper integrates a Marxist analysis of the labour process with a framing of mobility as a contested terrain, to argue that drivers’ conditions of work require them to use their relative autonomy largely reactively, to navigate between competing demands of customers, platform operators, and licencing authorities. These demands are conceptualised as embodying different and sometimes contradictory logics of mobility, which shape both the everyday labour process and the demands, alliances and organising strategies that are adopted by UPHD. The paper concludes that while digital platforms are implicitly dislocated from physical places, they nevertheless produce employment relations for private hire drivers that are shaped by local factors and centre on struggles over embodied material mobility. Understanding these mobility struggles can help to explain both the forms of collective organisation that emerge, and through this understanding can potentially inform further improvements in organising strategies.

## **Culture, Media, Sport and Food - Room 161**

Sports Participation

### **Personal Training and ‘Doing Gender’ in ‘The Gym’**

*Luke Turnock*

*(University of Winchester)*

Gym training is an increasingly popular activity, whether for image-oriented, health and wellness, or social purposes. With the increasing focus on the body in our culture, and the reflexive construction of self in modernity, gym-related activities are an ‘everyday practice’ for many in contemporary society. Along with this has come a change in demographics accessing the traditionally ‘masculine space’ of ‘the gym’, with previous research (Turnock 2019) documenting the experiences of women now entering these spaces, and the strategies they employ in navigating this world.

Whilst an understanding of women’s experiences navigating this traditionally ‘masculine space’ is important, however, there is a further need to understand the actual changes to gym environments being made by the women who are increasingly working in these spaces, and the ways in which women ‘doing gender’ in ‘the gym’ are making it not only more inclusive and accessible, but transforming gym ‘norms’.

This paper draws on a series of qualitative interviews with female personal trainers, who explore the ways in which their femininity has enhanced both their ability to train clients, and contributed to the gym experience as a whole. These aspects of 'doing gender' include the use of empathy and understanding in ways these trainers suggest distinguish them from male colleagues, who often cling to more 'orthodox' conceptions of 'masculine' encouragement. These women actively challenge preconceived notions around norms of physical training, and point to the ways in which a more 'feminine' approach benefits clients of all backgrounds, whilst simultaneously promoting inclusion.

**A track-cycling auto-ethnography: Serving an apprenticeship for the development of a sensory ethnography**

*Catherine Themen*

*(Manchester Metropolitan University)*

I examine auto-ethnography as a method that can encourage sociological engagement through participation in the environments that the sociologist shares with others, paying particular attention to the sensory and emplaced aspects of the researcher's own experiences. Using an auto-ethnographic diarised account taken from several track sessions at The National Cycling Centre, collected over a period of 3 months, the most challenging aspect of this research has been how to articulate sensory data in a meaningful way, and to understand how auto-ethnography can capture the experience and acquisition of physical capital in track cycling. In this way, Pink (2005) suggests the ethnographer can be a 'sensory apprentice', learning about another culture by engaging through first-hand experience, practices and routines. It is a way to learn a skill from which embodied knowledge emerges (Pink, 2005: 104). The apprenticeship is a path to knowledge that involves work, experience and time in which one acquires understanding. What might we learn about the technical skills of track cycling, from the novice in which one serves the apprenticeship, embedded within the progression of skill, agility and speed on the pathway to becoming an accomplished track cyclist? In piloting this research, two main ideas emerged. Firstly, how can sensory ethnography capture a sociological understanding of the experience of track cycling not scrutinized via metrics and the quantified self (Lupton, 2016)? Secondly, can this method become a basis for understanding the gendered body, and women's participation in physical exercise more broadly?

**A socio-ecological perspective of mass participation sports events culture in Pembrokeshire**

*Kate Piper, Louise Emanuel, Andy Williams, Nalda Wainwright*

*(University of Wales Trinity Saint David)*

Over the past ten years there has been unprecedented growth in mass participation sport events (MPSE) such as marathon running, mile-swims, cycle events and triathlons. British Triathlon (2018) have seen continued increase of membership, endorsed events and participation across the UK with a 76% increase of race starts since 2009. Specifically in Pembrokeshire, Wales, Ironman (2014) reported 191 Pembrokeshire based athletes took part in the event that year with the county boasting 180 Ironman athletes per hundred thousand population, this is in comparison to the UK average of eleven Ironman athletes. Anecdotal evidence from newspaper articles, athlete blogs and county council reports speaks of a unique phenomenon and how MPSEs have changed the rural county of Pembrokeshire and its population. Our work uses a socio-ecological perspective of exercise behaviours in MPSE culture to explore this in Pembrokeshire, West Wales.

This study adopts a three-phase mixed-methods approach. Phase 1 uses documentary analysis to demonstrate the growth and popularity of MPSEs in Pembrokeshire. Phase two utilises ethnographic fieldwork and interviews carried out in the 2019 MPSE season to explore the multilevel environments and key determinants of exercise behaviour in a MPSE culture. Phase three uses in-depth interviews informed by findings of the previous two phases. This paper will share findings from phase one and discuss the initial findings of phase two and three.

## **Families and Relationships 1 - Room 145 - SE**

**Comparing Intersectional Life Course Inequalities amongst LGBTQI+ citizens in Four European Countries (CILIA-LGBTQI+)**

*Andrew King, Yener Bayramoğlu, Matson Lawrence*

*(University of Surrey)*

Families of choice has been a central concept in understanding ways that LGBTQI+ people build relationships across their lives. It suggests that non-biological family connections are important sources of friendship, care and support, especially in a social world that remains, despite equality legislation, largely cisheteronormative. This presentation, which draws on interviews conducted with LGBTQI+ people in different parts of England, considers if the notion of

**Wednesday 22 April 2020, 13:30 - 15:00**

**PAPER SESSION 5**

families of choice captures the complex (re)negotiations that take place across a range of relationships as LGBTQI+ people reach middle-age, reflecting on their past and tentatively thinking about the future.

**Comparing Intersectional Life Course Inequalities amongst LGBTQI+ citizens in Four European Countries (CILIA-LGBTQI+)**

*Yvette Taylor*

*(University of Strathclyde)*

In this paper, we argue that debates surrounding LGBTQI+-inclusive education demonstrate persistent 'sticking points' (Lawrence and Taylor, 2019) returned to, remembered and realised in and throughout LGBTQI+ lifecourses. While many schools engage voluntarily in new programmes and initiatives for LGBTQI+ inclusion, current controversies and media rhetoric demonstrate uneven progress, with implications for educational policy and practice. Focusing on Scotland, this paper identifies two contemporary case studies: the Time for Inclusive Education (TIE) Campaign and Working Group and Supporting Transgender Young People: Guidance for Schools in Scotland developed by LGBT Youth Scotland. Drawing upon archival materials relating to Section 28/2A – legislation enacted between 1988 and 2001/2003 prohibiting the 'promotion of homosexuality' in schools – we will critically compare these contemporary case studies, and ensuing controversies, with past rhetoric on LGBTQI+ inclusions in education. We historicise 'new' Equalities statements and initiatives, bringing these into conversation with key milestone anniversaries such as #50YearsAfterStonewall. In doing so, we explore the legacies, tensions and trajectories in looking back and forward across different generational cohorts' educational experiences.

**Comparing Intersectional Life Course Inequalities amongst LGBTQI+ citizens in Four European Countries (CILIA-LGBTQI+)**

*María do Mar Castro Varela*

*(Alice Salomon University, Berlin)*

Unparalleled in modern European history, LGBTIQ citizens are presently enjoying rights that were until recently unimaginable. For instance, in Germany, the law that criminalized consensual sex between males and justified the persecution of thousands of men under Nazi regime existed with several amendments until 1994. Surprisingly in a span of twenty years, discrimination against LGBTIQ people has been declared unlawful, same sex couples can get married and German laws now allow a third gender option for intersex people. Further legal developments that would possibly improve LGBTIQ lives are under way.

How do LGBTIQ citizens imagine the future in light of current legal developments? What are their prospective thoughts on growing old? This paper traces these questions by focusing on the biographies of LGBTIQ people in different age groups from different parts of Germany. Drawing on comprehensive data gathered from interviews carried out as part of the research project CILIA-LGBTIQ+, this paper argues that although rapid legal developments assure rights that were previously unthinkable, these nonetheless fail to ensure a climate in which LGBTIQ citizens perceive themselves as full members of German society. As this paper will illustrate, in contrast to the certainty that current legal protections claim to offer, imagination about old age is marked by uncertainty. Furthermore, this paper will show that citizenship for queer bodies growing old in Germany is a fragile concept that is characterized by the fear of rising right populism and haunting memories of the past.

## **Families and Relationships 2 - Room 404b**

**'Names can never hurt me'? (Re)Naming children who are adopted**

*Jane Pilcher*

*(Department of Sociology, Nottingham Trent University)*

Bodies, identities and names are inextricably linked components within civil-legal and social identities: we have 'embodied-named identities' (Pilcher 2016). In the UK, white men have the strongest, most consistent, embodied-named identities; that is, their privileged social position means that their names tend not to change over their life course. Amongst less privileged groups more likely to experience inconsistent embodied-named identities over the life course are women, people in some minority ethnic groups, and – the focus of this paper - children who are adopted. Drawing on international research literature on adoption, I examine what changes are made to the names of adoptees, by whom, why, and with what consequence. Decisions taken about names of children who are adopted are shown to derive from



**Wednesday 22 April 2020, 13:30 - 15:00**

**PAPER SESSION 5**

safeguarding concerns, and/or reflect the approach taken by adopters to their child's birth family identity and cultural identity, and/or be strategies of 'family-making'. In conclusion, I argue that the names of children who are adopted sit prominently at the juncture of two key challenges within adoption processes: (1) an adoptee's understanding of their 'adoptive identity'; and (2) adoptive 'family making'. Decisions taken about adoptees' names can both help to alleviate those challenges or contribute to making an already often difficult experience even more complicated.

### **Growing Up Nonreligious in Contemporary Britain**

*Rachael Shillitoe, Anna Strhan*

*(University of Birmingham)*

This paper draws on findings from an ethnographic study of nonreligious childhood, examining what it means to grow up nonreligious in contemporary Britain. While there has been a small but growing body of social research exploring forms of nonreligion and belief amongst teenagers and young people in recent years, very little is known about the nature, varieties and diversity of nonreligion in childhood. In response, this research focuses on the everyday lived realities of nonreligious identity, exploring how, when, where, and with whom children encounter religious and/or nonreligious beliefs, and considers the different factors that are implicated in the formation of nonreligious identities.

While research on religious transmission has demonstrated the importance of family context, this study reveals the important role also played by both the school and children's own reflections in shaping their formation as nonreligious, suggesting a complex pattern of how nonreligious socialization is occurring in Britain today. Coupled with this, this paper also explores the complexities and configurations of children's belief and how they are constructed in childhood. Attentive to parenting cultures, this project will examine the hopes, practices and desires of parents in their childrearing experiences and in what ways parenting, and family life more broadly, seeks to form and shape particular beliefs and what this can tell us about the nature and diversity of belief, religion and nonreligion across the life course.

## **Lifecourse - Room 108**

### **Youth as sites of Intervention: Troubling care for uncertain public health futures**

*Benjamin Hanckel, Judith Green, Emma Garnett*

*(King's College London)*

This paper explores how environmental health challenges are effecting a shift in public health research wherein young people are increasingly framed as sites of intervention. Drawing on two case studies - one on obesity and one on air pollution - we examine how young people are imagined as sites for engaging with complex challenges and addressing uncertain public health futures. Following a normative model of behavioural change these interventions locate solutions in embodied practice, and anticipate that parental 'care' will translate to action and improved population health. Through our empirical case studies we attempt to vex this form of care in public health. We show how demonstrations or failures to enact 'change' in obesity and air pollution research interventions often manifested in articulations of blame, agency, and care that were unevenly felt and experienced by participants. For instance, intervening in obesity and air pollution generated new social differences and subjectivities, including the ir/responsible young person and/or parent/carer. Implicitly, the interventions were considered 'successful' if they were able to shift uncertainty in public health to the individual. Locating the problem and solution of public health 'in' youth, actively discounts the structural, cultural and historical factors that shape experiences of obesity and air pollution exposure. We suggest that in attempting to address and control uncertain futures through young people's bodies public health also demonstrates the limits of its care.

### **"An active, productive life": Embodied Knowledges and Narratives of Participation in PPI**

*Ruth Beresford, Joanna Reynolds*

*(Sheffield Hallam University)*

Public Patient Involvement (PPI) - consulting the public on the design and delivery of research - has become an expected feature of health research. There is growing recognition of the value of embodied knowledge and expertise that comes from having a lived experience of a health condition. However, while the status and role of the PPI contributor in health research has developed, there is little understanding of how experiences of PPI contribution over time intersect other areas of life, knowledge and identity. We conducted repeated narrative interviews with five experienced PPI contributors to explore how identities and meaning are constructed through narratives of involvement in health research. Contributors constructed varied trajectories in making sense of their PPI experiences and other aspects of their lives, for example viewing PPI as a second career, as a substitute for 'real work', or as a means of challenging injustices faced

## Wednesday 22 April 2020, 13:30 - 15:00

### PAPER SESSION 5

personally and by others. Value was placed on multiple types of knowledge mobilised around PPI, not only relating to personal health conditions but also to family, caring and professional experiences, and expertise developed through navigating the PPI process over time. Findings highlight the multiplicity of experiences and meanings constructed around PPI contribution, and the different sets of identities and knowledges that shape public inputs to health research. We emphasise the need for PPI structures to acknowledge contributors more broadly than their 'patient' status, and for embodied knowledge to be valued for health research alongside other forms of expertise established throughout the life-course.

#### **M/otherhood: Narratives and embodied experiences of women who are not mothers.**

*Sheila Quaid*

*(University of Sunderland)*

In this paper I present early and interim themed narratives from a recent pilot study. I conducted interviews with a range of women, lesbian, heterosexual, disabled and from across UK. All participants are not mothers. This study emerged during research on M/otherhood as I became aware that the voices of women who are not mothers, for whatever reason, are often missing in analyses of maternal ideology. This pilot data collection with sampling of women who are NOT mothers forms stage one of research which will be used to capture a 'snapshot' of experiences to support a chapter on women who are child-free. I critique pro natalist ideologies which suggest that all women's bodies should be reproductive bodies. These ideologies affect all of us as women. Mothers and non-mothers both live with assumptions and ideas about our bodies and reproductive autonomy remains contested in most societies. The pilot reveals narratives of loss and grief emerged for those those who yearned for a child or children but could be mothers. Motherhood for lesbians was seen as dangerous and transgressive but also the choice not to have children for single heterosexual women creates "Otherhood" and for women in relationships with men produces ambiguities, assumptions and judgements about how women without children are positioned in cultural narratives of the 'maternal'. History tells us that when women take control of reproductive bodies either by organising their own motherhood or deciding against motherhood the punishments are severe as she is constructed as 'other'.

#### **The Embodiment of pregnancy: Using Affect theory as a praxis to better understand the 'being' of pregnancy.**

*Efua Prah*

*(Stellenbosch University)*

This paper explores the changing female body and the subsequent reconfigurations of embodiment, self, identity and personhood in South Africa, using the affective birthing journey as an analytical framework. Bodies are understood as producers and products of space, time and materiality, weaving and assembling daily practices that create and perpetuate meanings that are multiple and varied. I draw on Thomas Csordas' idea of embodiment whose work is influenced by the theoreticians Maurice Merleau-Ponty and Pierre Bourdieu and signalled a move away from understanding the body as a subject on which things happen, to a focus on the essentiality of "being in the world" - the art of sensibility. This sensibility as I understand it, is the launch-point of affect theory. The affective turning point collapses the intersect between experience and meaning, giving rise to a fluid sense of 'being', where subjectivity and objectivity are one and the same. I imagine the journey of pregnancy operates somewhere amongst these vast socioscapes of affect and action, affect and habit, and affect and memory. Much of what has been covered about pregnancy and birthing has used a feminist theoretical analysis. This focus has insisted on the marginalization and oppression of women from their own body's experiences and the undermining of the epistemic validity of what women know about pregnancy and birthing. Keeping within this framework, this paper considers the study of embodiment and the body in the South African context, using pregnancy and birthing as a springboard to explore personhood, identity and belonging.

## Medicine, Health and Illness 1 - Room 206

#### **Legacy and Longevity: The shifting structure of health inequalities in UK life expectancy, 1500-2016**

*Aaron Reeves, Charles Rahal, Darryl Lundy, Felix Tropf, Sam Friedman*

*(University of Oxford)*

The 'fundamental causes' framework for understanding health inequalities suggests difference in life expectancy between advantaged and disadvantaged groups should be both pervasive and durable. Indeed in every contemporary country for which we have data, those groups who have less education and who earn lower incomes live shorter lives and have fewer years in good health. However, economic historians have offered a surprising challenge to this

explanation of health inequalities, arguing that before 1750 the life expectancies of British peers were no higher than the rest of population, the so-called 'Peerage Paradox'. We revisit this debate by examining an unrivalled dataset of 127,523 ancestors of British Aristocrats allowing us to compare the life expectancies of the privileged compared to the general population between 1500 and 2016. Three key findings emerge from our analysis. First, we find no evidence of the peerage paradox. Before 1750, the children of British aristocrats live, on average, almost 20 years longer than everyone else in the population. Second, we do see inequalities in life expectancy decline substantially between 1850 and 1950. Third, this decline is only temporary, however, as inequalities in life expectancy have started to widen again since the mid-1970s. The unprecedented temporal scope of our data provides a unique window in the shape and structure of health inequalities over time, but they also allow us to challenge the dominant economic and sociological explanations of health inequalities. Such disparities in health are not inevitable and can be mitigated through collectivized responses to public health risks.

**Can theoretical explanations used to understand health inequalities be applied to explain paradoxical disparities in alcohol-related harm?**

*Jennifer Boyd, John Holmes, Robin Purshouse*  
(University of Sheffield)

Background: Disparities between the health of the rich and the poor are on the rise in developed countries. Therefore, tackling health inequalities is a public health priority. Various explanations of health differences have been developed but are rarely applied by researchers aiming to understand differential risk of alcohol-related harm. Despite reporting similar or lower levels of consumption, the rate of alcohol attributable deaths or liver deaths is disproportionately higher for lower income groups compared with high income groups. This phenomenon has been termed the 'alcohol-harm paradox'. This paper aims to explore whether the application of five possible explanations of health inequality could provide insight into the existence of the alcohol-harm paradox.

Argument: Materialist, Cultural/Behavioural, Psychosocial, Political economy (Structural) and Life Course perspectives offer new ways of understanding alcohol-related harm which removes the focus from individual-level behaviour to social determinants. Each perspective will be discussed in the context of the existing literature on the alcohol-harm paradox and alcohol epidemiology generally. The ability of these theories to explain findings from the alcohol literature will be examined and the key issues surrounding the alcohol-harm paradox explored.

Conclusion: Full argument and conclusions will be prepared ahead of the conference. This will include discussion of how theories of health inequalities could provide a framework to understand the mechanisms which create and sustain the alcohol-harm paradox. Future directions for research will also be discussed including the use of mechanistic models which could aid the implementation of appropriate public health interventions and policy decisions.

**A Public Health Crisis in the Present: food insecurity, food bank use and diet quality**

*Katie Pybus, Maddy Power*  
(University of York)

Rising food insecurity and a sharp increase in foodbank use appears to be a defining feature of the preceding decade of austerity policy. However, knowledge about the impact of food insecurity and food bank use on diet quality, alongside management strategies for maintaining a healthy diet amid income constraints is limited. This research explored the food experiences of families with young children.

A mixed methods study comprising a survey and focus groups was co-produced to reflect the concerns of people with lived experiences of food insecurity and service providers. Using community networks, the survey was distributed to primary schools in a city in the north of England; there were 612 respondents, with 140 free text responses. This was supplemented by four focus groups (n=22).

Participants who reported experiencing food insecurity or having ever used a foodbank had lower fruit and vegetable consumption than those who were food secure. There was no association between being food insecure and consumption of processed foods, aside from among foodbank users. Respondents used various management strategies to eat as healthily as possible with limited financial resources, such as reducing meat and fish consumption, but making these trade-offs undermined self-esteem.

Awareness about healthy diets is widespread and access is limited by income, not by knowledge. Foodbanks form a small part of the management strategies used to maintain food security. More common are experiences of compromised

**Wednesday 22 April 2020, 13:30 - 15:00**

**PAPER SESSION 5**

diets with time-consuming and stigmatising food access strategies, and parents sacrificing their own food consumption and well-being for their children.

## **Methodological Innovations - Room 404c**

### **Embodiment-as-method: a live sociological approach to understanding trauma**

*Catherine Lambert*

*(University of Warwick)*

This paper attends to the potential of bodies and embodied ways of knowing in the context of live sociology (Back 2007; Back and Puwar 2012; Lambert 2018). Live sociology implicates bodies, movements, senses and feelings, the articulations between them, and their role in producing, mediating and conveying subjectivities and social relations. A shift to thinking and knowing with bodies, rather than just about them, challenges sociology's reliance on representational frames for understanding the social world. This paper draws on empirical examples from embodied live arts-based events and performances that explicitly serve a research and knowledge-producing function. Specifically, examples are given from a project where embodied movement is used to enable participants to explore their own experiences of trauma and to enable others to encounter and witness the labours of experiencing, enacting and seeking recovery from trauma. The paper argues we should understand embodiment-as-method in sociology akin to practice-as-research based approaches in other (often more applied) disciplines such as theatre and health studies.

Back, L (2007) *The Art of Listening*, Oxford: Berg.

Back, L and Puwar, N (2012) (eds) *Live Methods*, Oxford: Wiley-Blackwell.

Lambert, C (2018) *The Live Art of Sociology*, Abingdon: Routledge.

### **Free and Open Source QDAS: You have nothing to lose but your license fees!**

*Alasdair Stewart*

*(University of Glasgow)*

Qualitative data analysis software (QDAS) has the potential to revolutionise the array of analysis techniques and the scale of qualitative research. Yet, QDAS has largely failed to facilitate methodological innovation and its status and acceptance within qualitative research remains uneven. Historically, the QDAS literature was critical of software, essentialising design problems as inherent limitations. More recent contributions have challenged this, but shifted blame to poor training and user resistance. This paper makes an alternative critique by bringing together Marx's theory of alienation and the case for free software. It sees significant limitations in extant QDAS, but views these as a product of the proprietary model they are based on. A model that centralises the means of analysis in the hands of a few private companies, locks data behind proprietary file formats, and forces researchers to adapt their analysis to the limited tools provided. By undermining community and frustrating analysis, it alienates researchers from their data, each other, and themselves. Free software restores power to communities through enshrining the freedom to use, study, share, and modify the software for any purpose. The design philosophy of PythiaQDA, a free and open source QDAS in (very) early development, will be used to illustrate the revolutionary potential of these freedoms. PythiaQDA's vision of the future of qualitative analysis is one where everyone can access the means of analysis, modify the software to create new methodologies, work seamlessly with existing open source quantitative software, and share their analysis and findings in new creative ways.

### **The shift from an insider to an outsider perspective in negotiating access to undertake research with schools and the value of networks**

*Julia Everitt*

*(Birmingham City University)*

Schools, as social institutions, are often selected as sites where researchers intend to undertake fieldwork, during their post-graduate research degree or as part of a funded grant. In addition, researchers are commissioned by the government, local authorities, charities or private businesses to evaluate programmes or determine 'what works'.

The plan to undertake research in schools may appear straightforward, perhaps as the true complexities are not always captured in articles and reports. There might be an indication that the researcher was an insider or used gatekeepers but often only the final sample is given. A report may reveal that a school could not be accessed or participants were unwilling to be involved, but the issues are not fully explored. Research methods textbooks discuss the importance of negotiating access and include case studies but these are drawn from educational phases, across disciplines or different types of social institutions.

This paper discusses the attempts made to locate and access four schools to undertake research which firstly started from an insider standpoint. A high level of communication was received from the schools, but planned and unplanned aspects (e.g. Ofsted, retirement) restricted access. Secondly an outsider perspective was taken in the approach to further schools which resulted in a lower level of communication and access was blocked by gatekeepers (e.g. school receptionist). Finally, networks were successful in locating the four schools. The paper adds to the discussion on the difficulties in negotiating access to schools as an insider or outsider and the value of networks.

## Race, Ethnicity and Migration 1 - G63

Populism and the far right

### **The Future of Nostalgia: Temporality in Far-Right Discourse**

*Meghan Tinsley*

*(The University of Manchester)*

The recent surge in far-right populism across Europe has been characterised as regressively nostalgic, such that it seeks to restore an imagined, whitewashed, homogeneous past. In this paper, I critically examine notions of temporality in far-right political discourse in Britain and France. I contest the claim that the far right seeks to recreate the past in the present, arguing instead that far-right discourse exemplifies future-nostalgia: it grieves an imagined gulf between past and present, and draws from the experience of loss to call for the creation of a new society. I develop the concept of future-nostalgia by drawing from Adorno's longing for a past in which another future seemed possible; Benjamin's claim that the creation of a new society would do justice to the past; and Fanon's invocation of loss as the impetus for anticolonial revolution. Future-nostalgia is neither an unsentimental celebration of progress nor a paralysed longing for the past, but an instrumental longing for the past that inspires a utopian future. Yet whereas Adorno, Benjamin, and Fanon appealed to loss in support of a socialist, anti-fascist agenda, the far right draws from the loss of an imagined homogeneous white Christendom to mobilise support for a white supremacy that is nationally bounded, informed by transnational ideologies, and disseminated via social media. Reading the discourse of the far right as future-nostalgia provides insight into its relationship to history, its distinctions from earlier far-right movements, and its vision of the future.

### **Fear of Invisible Others: Psychosocial Analysis of a Japanese Far-right Activist**

*Yutaka Yoshida*

*(The University of Manchester)*

The far-right movement in Japan rose in the mid-2000s. Their primary targets include zainichi (resident Koreans) who they believe are illegitimately enjoying various 'privileges'. They have sometimes directly harassed zainichi by conducting their activities in places where zainichi live, and their street activities have occasionally resulted in the arrests of their members due to violent collisions with counter-activists.

The goal of the current study is to investigate why people participate in the far-right movement, and what social factors influence their participation. So far few studies have focused upon the role of emotion behind their participation and activities. The current study attempts to fill in this research gap by conducting psychosocial analysis on the life-stories of members of the Japanese far-right groups. By considering the function of the unconscious, psychosocial analysis makes it possible to understand their accounts, which sometimes sound unreasonable, just like their obsession with the threat of zainichi criminals.

The presentation will conduct a case study on a female activist, who participated in a far-right group out of fear of crimes by zainichi. Analysis of her life-story will reveal how the increased pressure on parents to manage the risk of crimes against their children, and the invisibility of zainichi in Japanese society have intertwined with her unacknowledged shame as a failed mother. It will be suggested that she might have been trying to regain the perceived border between

## Wednesday 22 April 2020, 13:30 - 15:00

### PAPER SESSION 5

the 'crimeless world' and the 'world of criminals,' which was once clear in Japanese society by attributing crimes to *zainichi*.

#### **Vote Leave and Leave.EU: a false distinction?**

*Katy Brown*

*(University of Bath)*

Reflecting on the Brexit referendum, Matthew Elliott (2016), former CEO of the official Vote Leave campaign, argued that 'it was essential that Vote Leave was a non-UKIP based campaign', declaring that its approach was distinct from that of the party. Equally, Michael Gove (2016), a prominent figure in Vote Leave, claimed that he 'shuddered' upon seeing UKIP's now-infamous 'Breaking Point' poster. These examples reflect an attempt to distance the official campaign from the one pursued by UKIP through Leave.EU, but the shared discourses of these campaigns indicates that such a distinction is misleading.

This paper explores the mainstreaming of far-right ideas by comparing the discourses of key figures from both campaign groups: Boris Johnson and Michael Gove on the one hand, and Nigel Farage on the other. It uses a combined methodological approach, drawing on Discourse Theory, Critical Discourse Studies and Corpus Linguistics to explore shared or diverging themes, discursive strategies and textual features within the corpora. Results from an initial pilot study uncover a number of major similarities between the two campaign groups, as well as some subtle differences. Such crossover has wider significance, demonstrating the critical role of mainstream actors in the normalisation of far-right discourse and ideas.

#### **The Guardian and Populist Hype: on liberalism and the mainstreaming of racism and the far right**

*Aaron Winter, Katy Brown, Aurelien Mondon*

*(University of East London)*

On 20 November 2018, The Guardian posed the question on its front page 'Why is populism suddenly all the rage?', followed by two stats that seemed intended to shock: 'In 1998, about 300 Guardian articles mentioned populism. In 2016, 2,000 did. What happened?'. This was followed by a promise that the inside of the paper would reveal 'how populists tripled their vote over 20 years'. At no point did it occur to the paper that the rise in articles was an editorial decision that they were in control of, nor that this 'populist hype' might have played a role in the increased vote and its implications. This presentation will examine the ways in which The Guardian both bought into and contributed to the populist hype in diverse ways, including by using it as a euphemism for the far right, demonising its allegedly working-class supporters and representing both them and the 'populists' as a threat to liberal democracy. In so doing, it ignores the responsibility of both the elite and its own liberal readership in the amplification and legitimisation of 'populist' far right ideas, as well as the current political crises

## Race, Ethnicity and Migration 2 - Room 404a

Race, inequality and education

#### **Black British bodies perceived as 'space invaders' in their universities: Techniques used to succeed in the midst of adversity**

*Constantino Dumangane Jr*

*(University of York)*

It is uncontested that there are minimal numbers on Black British students attending most Russell Group universities. The journey for the few who are admitted and decide to attend can be precarious and problematic – as admission does not necessarily equate to acceptance and welcomeness by students and faculty. Black male students are often the mark of subtle verbal and racially influenced slights and offenses. They routinely confront negative bodily stereotypes about their intelligence, physical prowess, comportment and clothing. How whites in society perceive Black men's bodies and blackness has a routine effect on academic and social power dynamics and consequently the types of discrimination these men experience and often choose to ignore, deny or moderate. Despite everyday occurrences that come from racially biased and racially insensitive students and sometimes educators, most of these young men excel academically. This presentation uses Critical Race Theory juxtaposed with Bourdieu's concept of bodily hexis as tools for examining

techniques Black men use in order to manage their verbal and physical experiences with stigma and discriminatory offences. Performative approaches used to reduce being 'othered' and stereotyped as angry Black men so that they could 'get on' and 'get through' elite universities to pursue their goals are als

**Geographies of (dis)advantage: International education and the maintenance of middle-class advantage in Nigeria**

*Pere Ayling*

*(University of Suffolk)*

Studies have shown that the middle-classes rely on the qualifications bestowed by the educational institutions for the retention and maintenance of their class position. However, the democratisation of education has meant that nation-specific educational credentials are increasingly becoming insufficient to neither ward off competition from below nor secure one's class position. This paper engages with and contribute to this debate (spatial mobility as a middle-class reproduction strategy) by examining the consumption of international schooling by Nigerian middle-class parents. The paper aims to explore how Nigerian middle-class families are attempting to defend and maintain their class advantage by sending their children to Canada for their university degree. Drawing from a qualitative study which explored Nigerian parents' engagement with the international education marketplace, the paper explains how -for multiple reasons - academic credentials received from Nigerian universities are increasingly deemed incapable of securing middle-class class advantage in contemporary Nigeria. Instead, Nigerian middle-class parents are relying on 'Western education' (academic credentials and skill sets gained from attending Western-based schools and/or universities) for maintaining their class position. The paper explains how Nigerian middle-class parents considered the West and Canada more specifically as a geographical location from which their children can acquired both institutional and embodied cultural capital. I concluded that class struggle for advantage has rendered certain geographical locations such as Nigeria as risky and disadvantaging while other geographical locations particularly the West have become geographies of privilege and advantage. Put simply, certain geographical locations have become a type of cultural capital in themselves.

**Learning from the 'homeland': Exploring the uses of history and culture in the educational projects of Black and Asian families in Britain**

*Emma Abotsi*

*(British Sociological Association/ The British Library)*

Schooling has long been associated with the (re)production of citizens and has been among the key sites for the 'assimilation' and 'integration' of children of immigrants and racialised minorities. Research on the educational experiences of young people from minority communities reveals that parents use 'complementary' and 'supplementary' schools for academic support, religious, language, and cultural education which they felt was missing from mainstream schooling (Andrews 2013; Hall et al. 2002). A growing body of literature documents how some parents from Britain's minority communities are sending their children to their countries of origin for education (Kea & Maier 2017; Qureshi 2014). These works challenge mono-cultural understandings of educational success by revealing that parents have multiple frames of reference from their minority communities as well as their 'homelands', with regards to what is valued by society. However, these works have not thoroughly examined how visions of the homeland are employed and adapted in the educational projects of people in the diaspora.

Drawing on Levitt and Glick Schiller's (2004) concept of 'transnational social fields', this paper explores how ideas about history and culture from the 'homeland' inform representations of 'being educated' among Asian, African and Caribbean people in Britain. The paper is based on a study that employs qualitative archival research methods to examine accounts from the British Library's collections, including personal testimonies from oral histories, independent publications, theatrical productions, and news media.

**Racialised Surveillance and Control in UK Primary School**

*Belinda John-Baptiste*

*(London School of Economics)*

Research shows that racially minoritised people are subject to more intense surveillance and control than are majority white people. The UK criminal justice system is just one example, with ethnicity a salient factor in apprehension rates, conviction rates, and more punitive sentencing (Kalra, 2003; Mason, 2000; Norris et al, 1992). This increased surveillance and control of racially minoritised people is facilitated by ubiquitous racialised conceptions of wrongdoing and morality.

**Wednesday 22 April 2020, 13:30 - 15:00**

**PAPER SESSION 5**

Ethnographic research has demonstrated that disproportionate surveillance and control of racially minoritised bodies do not begin in adulthood. Although there is a paucity of research on similar processes children are subject to, research has evidenced the increased surveillance and control of racially minoritised young children in primary school (e.g. Connolly, 1998; Wright, 1992; Troyna & Hatcher, 1992). These studies also documented underlying racialised discourses of bad “foreign” children and good white children.

Over two decades later, in what is often claimed to be post-race Britain, the findings from my primary school ethnography demonstrate that unequal surveillance and control continues to be found in children’s earliest institutional experiences in formal education.

In this presentation, I will discuss the differential surveillance and control of racially minoritised young children and majority white young children in two UK primary schools and the underlying racialised discourses at play. I will also discuss the impact on young children’s perceptions: the production and reproduction of racialised discourses of wrongdoing and morality.

## **Rights, Violence and Crime - Room 134 - SE**

### **Embodied violence: On the continuum of violence against women in Latin America**

*Tatiana Sanchez Parra*

*(Pontificia Universidad Javeriana (Colombia); University of Birmingham (UK))*

People born as a consequence of war-related sexual violence are part of the realities of the armed conflict in Colombia. Their presence was made visible outside their communities through naming practices, “little paramilitaries”, that assumed a reproduction of the perpetrators through the bodies of these people born of war. Based on ethnographic fieldwork conducted with an Afro-Colombian community where paramilitaries established their training centre between 2000 and 2004, as well as in various scenarios of the implementation of transitional justice in Colombia, I explore how the label of “little paramilitaries” has vanished to disclose the less evident gendered politics of reproduction. In contexts like Rwanda or Northern Uganda people born of war are discriminated against because they are believed to embody otherness and to reproduce their biological father’s evil. In the contexts of my research, people born of war are understood as problematic not because of who their biological fathers are, but because according to local social and moral values their mothers have failed to raise them properly. In this presentation I discuss how the normalisation and naturalisation of wartime sexual violence has combined with patriarchal notions of motherhood to deny women’s experiences of war and render invisible the particular plight and positionality of people born of war. Conversations about motherhood imposed on women through the repertoires of war, I suggest in this paper, provide insights regarding the several disruptions and forms of violence linked to the reproduction of women’s roles as nurturers within peacebuilding projects.

### **Embodied violence: On the continuum of violence against women in Latin America**

*Alejandra Díaz de León*

*(Pontificia Universidad Javeriana (Colombia); University of Birmingham (UK))*

How are the dynamics of Central American heterosexual families affected during the long and dangerous transit through Mexico? In this presentation, I suggest that traditional gender roles in families become more defined and repressive towards women in the migrant trail. These findings are based on six months of participant observation and 10 in-depth interviews with men and women who were migrating as a heterosexual family (with and without children) in the southern and the northern borders of Mexico. I argue that the generalised and gendered violence in the migrant trail often leads the family to retreat into a sort of “glass house” in the public arena of transit migration. Here, they attempt to (re)produce a domestic sphere with strict gender roles. Male migrants exercise more control over their partners than before they migrated. They forbid them from talking to others and they force decisions about the route and the family’s migration strategy on them. Women perform domestic roles such as managing the food for the family and taking care of the children. This research shows that, in addition to the violence specific to undocumented migration, women still experience gendered violence inside their domestic sphere.

### **Embodied violence: On the continuum of violence against women in Latin America**



*Sanne Weber*

*(Pontificia Universidad Javeriana (Colombia); University of Birmingham (UK))*

Women's role in conflict is often understood and represented in narrow ways. They are often merely regarded as victims, particularly of sexual violence. Women who perpetrate violence, for example as members of armed groups, are often not included at all in gendered analyses of conflict; and even when these women are recognised as actors in conflict, they tend to be seen in stereotypical ways. They are often regarded as victims of forced recruitment or (sexual) violence within armed groups, or as wives, camp followers or sex slaves, having been instrumentalised by violent actors and therefore less guilty. At the other extreme, female combatants are seen as even more violent and bad than men, because their transgression of gender norms is considered to be more shocking. As a result, they are often portrayed as deviant or as monsters, and therefore no longer women. These representations risk misrepresenting the complexity of women's experiences as combatants. They reconfirm patriarchal binaries of women as victims or monsters, thus neglecting their complex experiences as members of such groups, and their diverse motivations for becoming involved in them. Based on in-depth interviews with former ex-combatants in Guatemala and ethnographic research with FARC ex-combatants who are currently reincorporating into civilian life, this paper analyses female ex-combatants' own representations and interpretations of their traumatic but also emancipatory experiences, offering a more complex understanding of women's role as victims and perpetrators of conflict.

### **Embodied violence: On the continuum of violence against women in Latin America**

*Megan Daigle*

*(Pontificia Universidad Javeriana (Colombia); University of Birmingham (UK))*

Colombians gained access to abortion in 2006 thanks to a constitutional court ruling that established broad-based exceptions to criminalisation of the procedure. Nonetheless, both the Colombian government and sexual and reproductive health (SRH) organisations have pointed to significant problems translating legal provisions into practice, especially against the fraught political environment and competing notions of gender, sexuality, and peace. This paper—based on interviews with practitioners and clinic workers, staff at relevant NGOs, and activists—will explore the intersection between access and attitudes to SRH on one hand, and post-conflict ideas about gender, pregnancy, family, the body, and peace on the other. Colombia's wider political and sexual context, which has seen significant backlash against efforts at gender justice, will be explored with special attention to notions of displacement (both internal and with regard to transborder migrants from Venezuela) and demobilisation of armed actors. The paper will highlight social and political attitudes, differential levels of access and acceptance, and links between SRH issues and national, transnational, and international politics.

## **Science, Technology and Digital Studies 1 - Room 204**

### **Facial 'tweakments': The rise of injectable dermal fillers and the shifting boundaries between health and beauty**

*Anna Dowrick*

*(Queen Mary University of London)*

It has never been cheaper, quicker, or easier to undertake alterations of the face. Hyaluronic acid-based dermal fillers are growing in popularity among consumers, particularly women. As new technologies they are entangled in beauty discourses which encourage the dual practices of enhancement (of features such as lips) and correction (of signs of ageing or 'unusual' features). Fillers enable temporary 'fixes' or 'tweaks' to appearance, and carry less of the stigma, or side effects, of more invasive surgical treatments. Sitting at a boundary between aesthetic and medical practices, this technology has led to debates between healthcare professionals, beauty professionals, and 'DIY' consumers self-delivering procedures about who should 'own' fillers. Who should be responsible for the associated risks of injury is also a matter of contention.

There has been limited research examining the actual practices and environments of dermal filler procedures. This paper presents an outline of a larger project which aims to explore what facial injectables, as emerging practices of body, reflect about the shifting boundaries between health and beauty. Drawing on pilot ethnographic research of the multiple settings in which fillers are performed and pilot interviews with users and providers of filler treatments, it examines the consequences of medicalising beauty for what constitutes both legitimate healthcare and legitimate

## **Wednesday 22 April 2020, 13:30 - 15:00**

### **PAPER SESSION 5**

female bodies. Developing this research will provide an opportunity for a feminist critique re-politicising the intersections between aesthetic medical practices and the construction of gender.

#### **Smart textiles, prostheses and the body**

*Tomoko Tamari*

*(Goldsmiths, University of London)*

This paper examines the social implications of prosthetic smart textile for the contemporary body. 'Wearable technology' (Quinn, 2002) along with ubiquitous computing, digital sensor technology, microfibers, biomimetics are becoming increasingly integrated into fabrics and clothing design. In this sense, 'Fabric is our second skin' (Pailles-Friedman, 2016), which implies fabric is 'something added' to our own skin as a prosthetic device. Prosthesis can also refer to both a material entity acting as a functional device and an aesthetic entity as an affective interface in interactions between the body and technology. The paper takes up the application of smart textiles as functional devices for medical and healthcare in order to discuss the merits and potential problems arising from its algorithmic personalization data management and the uncertain calculability of medical practitioners' 'tacit' knowledge (embodied skill and experiences). The paper also focuses on the use of biosensor textiles as affective interfaces in contemporary fashion to examine the qualities and difficulties of bridging the gap between computational cognition and human emotions. By examining these cases, the paper considers smart textiles as 'pharmakon' (Stiegler, 2010). On the one hand, these wearable technologies enable smart textiles to become highly complex interactive biomechanical and computational devices which 'add something new' to improve human life. On the other hand, smart textiles as algorithmic 'prosthetic memory' devices, could not only reduce people's bodies into quantified data subjects, but also govern the emotional life of individuals. In these circumstances, there could be potential threats towards the autonomous agency of individuals.

#### **Localising pain: dualism, neuroimaging and pain science**

*Jen Tarr*

*(Newcastle University/LSE)*

Recent developments in pain science have enabled a comprehensive shift from 'issues in the tissues' to 'pain in the brain' (Moseley and Butler, 2015); that is, from understanding pain as localised in the body parts that hurt, to recognising it as an interpretation made by the brain based on complex factors including nociceptive input, context, and past experience. These developments are supported by neuroimaging apparently showing how different parts of the brain such as attention, threat, fear and expectation networks are engaged in painful experiences (Tracey, 2016). While fMRI and other neuroimaging techniques have ended the notion of a 'psychogenic pain' that is 'unreal', mind/body dualism remains, via a neuroreductionism that reduces complex experience to brain activity.

I argue that looking within the boundaries of the body for pain's location is doomed to failure, because bodies are never isolated from the social environment they inhabit. Building on recent theories of 'extended mind' (Clark, 2010) read through the lens of feminist science studies cautioning that bodies are never neutral (Pitts-Taylor, 2016; Barad, 2007), I suggest we consider neuroimaging as a device that refigures bodies in pain even as it images them. What versions of pain does it make visible? And it is possible to use this technology to do greater justice to the experience of living with pain?

#### **Skin reimagined, skin remade: the politics, practices and ontology of growing skin in laboratories**

*Neil Stephens*

*(Brunel University London)*

Skin studies is an emergent social science subfield that analyses how the body's surfaces are made liveable, intelligible and meaningful. Much skin studies research focuses on skin upon the body. In this presentation, in contrast, I will analyse human skin as grown in laboratories as a site of what LaFrance and Carey (2018) call 'skin work'. Such projects involve taking donor skin cells into the laboratory environment and culturing them under controlled conditions into larger sheets of skin, which can then be used for multiple purposes including wound healing (after burns or chronic ulcers) or drug testing. This skin 'tissue engineering' was the first and most significant commercially successful application of cell cultured body-parts for clinical use, and has been commercially available in the UK since 2004. The most recent innovations in this field include spray-on skin, 3D printed skin, and skin grown exclusively by automated robots. In this presentation I report interviews with scientists in universities and companies actively involved in making human skin. I explore the skin work that intersects biology, economics, and a temporal-spatial organisation that renders tissue engineered skin knowable and useable. Such practices reimagine skin as something produced outside the body, and

**Wednesday 22 April 2020, 13:30 - 15:00**

**PAPER SESSION 5**

sometimes used outside the body, through the circuits of the 'tissue economy' (Waldby and Mitchell 2006). In doing so, this presentation considers the material production of skin - the body's boundary – as a site of multiple enactments of value.

## **Science, Technology and Digital Studies 2 - Room 404d**

### **Digital Femininities: the Gendered Construction of Cultural and Political Identities Online**

*Frankie Rogan*

*(University of Birmingham)*

The position of (post-)millennial girls and young women within the digital landscape of social media has proven to be a topic of much interest to a number of feminist academics, journalists and cultural commentators. On the one hand, girls' (social) media practices are presented as a key site of concern, wherein new digital technologies are said to have produced an intensification of individualized, neoliberal and postfeminist identities. At the same time, others have championed access to social media for young people as a potentially revolutionary political tool, wherein previously marginalized political subjects (such as girls) can access and participate within new and exciting political cultures. This raises a lot of difficult, seemingly unanswerable questions. How can we unpack young women's use of social media when it is simultaneously positioned as a tool for the promotion of intensified individualism and as a site of collective political resistance? Where are girls' own voices and experience in these discussions? This paper grapples with these questions by presenting findings from a three-year long study into the relationship that girls in England have with digital media. The research, soon to be published in the BSA's Sociological Futures series, is based around findings from focus groups and open-ended questionnaires. The paper will discuss how girls and young women utilize and understand digital space in their day-to-day lives, focusing primarily on the overriding themes of spatial politics, (self-)surveillance and visibility.

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

*Sheena MacRae*

*(University of Hull)*

This presentation outlines the findings of a PhD study to explore the role of online life in construction of sexual identity. The research identified three core categories within the findings and contextualised them within a Bourdieuan frame with reference to a model of agency suggested by Decoteau (2016). This has offered a unique insight into the nature of agentic sexual behaviour in women and the structural mechanisms within a patriarchal society which can, and do, serve to inhibit this agency. The study revealed both the social heteronormative elements which can inhibit or obstruct women's capacity to find their sexual identities, and also demonstrated, through a reflexive sexual habitus, the capacity for online means to contribute structurally against these negative forces; particularly for LGBT women and heterosexual women with specific issues to address.

19 women took part in interviews within the study and they described the experiences in their relationships, their sexual choices, concerns about their lives and some disclosed traumatic events that caused lasting emotional pain. That these women were prepared to share such important intimate aspects of their life, in most cases in only one meeting, was a testament to the ways in which women continue to support women in their endeavours. Together with the theoretical findings the input from the women in study offer the hope that we do not live in atomised culture devoid of feeling for others, that our communities are complex and shifting but still capable of helping other's efforts without need of reward.

## **Social Divisions 1 - G11 - Byng Kendrick**

### **Perceptions of Beauty and Fairness among Young Indian Girls: Fifty Shades of White**

*Shoba Arun*

*(MANCHESTER METROPOLITAN UNIVERSITY)*

The global logic of the 'girl effect' has become a transnational rationality within contemporary cultures, politics and international development (Croll 2006; Cobbett 2014; Bent and Switer 2016). For instance, the image of the girl child is projected as potentially untapped social agent (e.g Bent and Switer, 2016), whilst exercising the full extent of their individual agency, choice and independence (Koffman and Gill, 2013). Such attention has accelerated the field of

BSA Annual Conference 2020

Aston University, Birmingham

## Wednesday 22 April 2020, 13:30 - 15:00

### PAPER SESSION 5

girlhood studies, where diverse and multiple experiences of girlhood is created and reproduced within and through specific places and spaces (See Holloway and Valentine 2000; Mazzarella, 2008; Mitchell and Rentschler 2016). This paper focusses on the construction of girlhood through cultural perceptions on bodily capital among young Indian girls (17-24). The research is located within gendered, racialised and classed terms that is constantly shaped within a simultaneity of global and nationalist discourse on femininity in contemporary India. Social and gendered markers of colonial and caste superiority – is accelerated by neo-liberal markets and nationalist discourses, and cultural notions of purity and pollution dictate symbolic notions of social practices. Such practices can be located from imperial discourses to current neo-liberal practices through media and consumer cultures, thus linking it current scholarship on gender capital, bodily practices and femininity/ female capital.

### **Criminality, Colonialism and Social Identity**

**SURBHI DAYAL**

*(Indian Institute of Management)*

This paper focuses on the social construction of reality among the Kanjar community of India. The traditional occupation of Kanjars is dancing and singing and the entire family economy is dependent on the labor and earnings of sex work. Kanjars were notified as criminal during the colonial period under Criminal Tribes Act 1871 by the British and labelled were labelled 'Criminal' by British administration. People born under the tribes notified as criminal tribes are born with a tag of criminal, meaning that people born in particular communities are hereditary criminal and their means of livelihood totally depends on 'crime'.

This paper aims to explore the way in which Kanjars perceives themselves and the way they interact with the larger society in their daily interactions. The way in which Kanjars survive in a social context where they are labelled as "criminal once" or as "sex workers". The way they deal with labelling associated with unmarried sex worker women and their fatherless children in larger societal context. How Kanjar community stands in solidarity when they encounter with police, administration and common people. The paper further discusses the manner in which Kanjars develop in-group identity and makes a place of their own in larger culture where they are seen as deviant people who abrupt the social order and need to be 'controlled' through the 'law and order'.

My central research method is reflexive ethnography. Due to the peripatetic nature of Kanjars work, it becomes multi-sited ethnography. The research employed a combination of methods, specifically, observation of participation and in-depth interviews.

### **Gandhian body-politics and Hindutva nationalism**

**Idreas Khandy**

*(Lancaster University)*

In Partha Chatterjee's work on Indian nationalism, Gandhi played a pivotal role in asserting nationalist sovereignty over the spiritual domain whilst conceding the superiority of the West in the material world. However, Joseph Alter's work on somatic nationalism in the context of India centered Gandhi's body as opposed to his philosophy and pragmatic politics in the project of Indian nationalism. Alter's work highlights how Gandhi rejected West even in the material realm, especially in areas of health, sexuality, and diet. Gandhi's appropriation of Western thinkers such as Paul Bureau and William Hare allowed him to promote his ideological views on vegetarianism and celibacy through a scientific veneer. Lacking state power, Gandhi made his own body the site of the Foucauldian 'practices of the self' and an example for other fellow nationals to replicate. Gandhi made his body a site of experimentation to embody the Indian nation as spiritually superior to the decadent West due to the latter's obsession with the material world, and hence violent colonialism.

Building on the Gandhian body-political model, this paper challenges the conventional view which categories Indian nationalism into two neat opposing categories of liberal Gandhian nationalism and extremist Hindutva nationalism. The paper argues that the Gandhian projects of vegetarianism, policing of people's sexuality, and the rejection of Western allopathic medicine are central to the ideology of Hindutva in its pursuit of a strong and healthy Indian nation. As such, many policies that the current Government is pursuing in India are geared towards such end goals.

## Social Divisions 2 - Room 139

**Men on #MeToo: Between knowing and non-knowing**

*Rachel O'Neill*

*(University of Warwick)*

#MeToo has generated a huge amount of discussion and debate over the last two years, not least among feminist scholars. Within existing literature, the novelty of this movement is often taken for granted, such that #MeToo is routinely described as a cultural watershed. This paper raises questions about just how revolutionary #MeToo really is, and what kind of transformations it may or may not be producing. Taking up the contention that #MeToo be regarded as “an act of summoning rather than a summation per se” (Lee and Webster, 2018, 249), I consider how the hashtag functions as an address to men, who are called upon to do “the work of learning” (Jaffe, 2018, 84). Drawing on twenty in-depth interviews alongside a larger body of survey data from a project inviting men to talk about #MeToo, I chart responses ranging from basically indifferent to fiercely supportive, generally ambivalent to openly hostile. I demonstrate that these responses are strongly shaped by participants’ pre-existing investments in gender politics, tending to reinforce existing polarities rather than open out new horizons of empathy and understanding. Moreover, participants generally had little exposure to personal stories (as opposed to celebrity narratives), suggesting that the hashtag’s visibility was more limited – at least to some – than its virality might lead us to assume. Thus while #MeToo promised to undo the generalised non-knowing that surrounds sexual harassment in public life by giving voice to subjugated knowledges, the radical potential of this moment has been heavily circumscribed and re-contained.

### **Me too? Re-encountering historic experiences of sexual harassment from the vantage point of later life**

*Laura Fenton, Tinkler Penny*

*(University of Manchester)*

The 1960s and '70s were a time of rapid social and cultural change in British society. Young women were very much in the vanguard of changes in sexuality, gender relations, family life, popular culture, the labour market, and much more. Against the backdrop of the overt sexualisation of young women’s bodies and what is often described as a ‘sexual revolution’ young women attempted to forge a place for themselves in education and the workplace, and to create new spaces and possibilities for leisure, pleasure and intimacy. Drawing on a subsample of interviews with 80 women born 1939-52 conducted for the Economic and Social Research Council funded Girlhood and Later Life project, this paper explores women’s memories of past experiences of unwanted sexual advances in public and private life including the workplace and in the ‘brave new world’ of post-war dating. We argue that women are re-evaluating their experiences in the light of the ‘Me too’ movement. Their narratives offer productive insights into not only the period itself and its gender and sexual politics, but also the politics of remembering, and the rich possibilities of hindsight in furthering understanding of how experiences in youth resonate in later life.

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

*Huawen Cui*

*(University of York)*

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

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

*Selena Gray*

*(London School of Economics and Political Science)*

**Wednesday 22 April 2020, 13:30 - 15:00**

**PAPER SESSION 5**

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

## **Sociology of Education 1 - Conference Room 1 - SE**

### **Moving on up? Mobility Narratives of the Degree Generation**

*Tony Hoare*

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

The Paired Peers project has primarily been a 'micro-scale' investigation of the rich experiences of a limited number of UoB and UWE students at and after university, but this inevitably raises a concern over how representative these are of their wider undergraduate cohorts. It is problematic to 'scale up' our respondents' experiences like this, and highly improbable that our volunteers were a perfect microcosm of their peers on initial recruitment, let alone in their continued loyalty to the project over the following seven years. Yet this 'macro' perspective of what happens in the post-graduation phase two matters in setting the campus cultures of successive cohorts of students, within which they chart their own individual pathways. The most effective way to reconstruct such all-cohort post-graduation experiences of the 2010 entry UoB and UWE cohorts is by linking their undergraduate records with their subsequent returns to the national Destination of Leavers from Higher Education (DLHE) survey. We did this against a review of research literature on what happens to Britain's students after graduation. Our analysis here looks at three questions. First, how similar or different overall are the DLHE experiences of the two 2010 intake cohorts? Second, how far can we decompose these into those reflecting the 'internal' social composition of the two cohorts rather than 'contextual', place-based differences between them? Thirdly, what specifically can be learnt of the geography of these DLHE experiences, looking at the interplay between pre-university homes and post-university places of work or study?

### **Moving on up? Mobility Narratives of the Degree Generation**

*Richard Waller*

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

This is the first of two special event symposia on findings from the Paired Peers project, a longitudinal study of an initial cohort of 90 undergraduate students which looked at the impact of the students' class backgrounds on their transition into, journey through and transition out of university and into the graduate employment market. The students were studying one of eleven undergraduate programmes at either the University of Bristol or the University of the West of England (also in Bristol), and were selected on the basis of their social class identity.

The project, which was funded by the Leverhulme Trust, was in two phases, 2010-2013 and 2014-2017, and covered all aspects of the student lifecycle and early foray into working life beyond graduation. Findings from phase 1 have been reported extensively at the BSA and other conferences, and in a number of academic publications including an award winning book. The two symposia here focus on findings from phase 2, which followed 72 of the initial cohort for an additional three year period, and are showcasing findings due to appear in our forthcoming second book.

Whilst social class remained the key lens of analysis in phase two, gender also came to the fore to a greater extent than in the earlier stages of the project, and both are used as analytical tools in the presentations within the symposia here. Variations in the outcomes between students studying different subjects are also emphasised here, as are the impact of career choices and opportunities in terms of which sector the graduates chose to seek employment.

The project continues to use a Bourdieusian theoretical framework to understand the empirical findings, especially his notion of capitals, and in particular how they are acquired, developed and mobilised both within and outside university

to help secure competitive graduate outcomes. Phase 2 of the project also draws upon geographical theories, including that of student im(mobilities), and how these are differentially distributed along class-based lines.

**Moving on up? Mobility Narratives of the Degree Generation**

*Vanda Papafilippou*

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

The engineering profession has long been populated by men, and despite recent 'STEM' policy initiatives by government to encourage the recruitment of women into engineering, the numbers of them studying it at university remain low. Many of those who do graduate as engineers enter a 'leaky pipeline' resulting in a significant proportion of female engineering talent joining alternative employment sectors. This paper considers these issues through an exploration of the post-graduation trajectories of a pair of UoB Engineering graduates. The first is a middle-class woman, Jenifer, who achieved a first class degree, the other a working-class man Marcus who graduated with a 2:1. We explore how, despite Jenifer having the benefits of having studied a year abroad, graduating with a higher grade and drawing on various forms of capitals unavailable to Marcus, she graduated to a zero-hour contract, minimum wage paying, waitressing job while Marcus immediately started a prestigious graduate engineering scheme. These students offer an interesting case study of intersections of class, gender and industry, since their stories seem to contradict the typical tale of class inequalities. This is interesting in light of recent research findings on the 'class ceiling' suggesting that engineering is a highly meritocratic industry in class terms, particularly in comparison to sectors such as law or finance, with class background not appearing to mediate income level at the top. This paper takes the discussion of mobilities to the social realm, complicating notions of class mobility by considering female immobility in a seemingly meritocratic profession.

**Moving on up? Mobility Narratives of the Degree Generation**

*Nicola Ingram*

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

This paper considers graduate pathways for those in the Paired Peers cohort who had no clear and definite employment plan during their time at university. In doing so it explores perceptions of luck and serendipity in directing career trajectories, focussing on the ways in which the young adults framed their own successes and opportunities. The paper presents the narratives of two middle-class, white, young, male, Politics graduates, Oscar and Liam, and two History graduates – one white male and one 'mixed race' (white Welsh and African-Caribbean heritage) female. It considers the development of their career ideas and motivations from their first year of university through to four years post-graduation and trace the solidifying of abstract notions of employment into tangible material jobs through a process of 'minimally planned serendipity'. In doing so it presents the graduates' own perceptions of good and bad luck in the development of their early careers. The paper then unpacks the notions of 'luck' and 'serendipity' in their pathways to graduate employment success and argues that what passes for luck is actually a form of misrecognised capital, which enables the privileged to construct themselves as having made it without mobilising their stocks of capitals. Conversely, what is presented as bad luck, is in reality misrecognised symbolic violence, that also denies the important role of structure in generating unequal opportunities.

## **Sociology of Education 2 - Conference Room 3**

**White working class young men's engagement with higher education: Accessing voices of the 'hard to reach' and (frequently) 'left behind'**

*Richard Waller*

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

In the UK there have been numerous research studies into working-class male educational underachievement at school, with notable examples including Jackson and Marsden (1962), Willis (1977), Mac an Ghaill (1994), Evans (2006) and Ingram (2018). However, despite this ongoing concern, their 'underachievement' in higher education remains relatively under-researched, despite its central importance to social inclusion, especially social mobility (Milburn, 2016; Waller et al., 2014).

The project reported here involved a sample of eight young (under-25) white male working-class third year undergraduates from a range of programmes at one English post-1992 university. Third years were recruited to best

## Wednesday 22 April 2020, 13:30 - 15:00

### PAPER SESSION 5

'surface' and explore key themes and ideas by reflecting on their and their peers' educational experiences. The eight undergraduates recruited a friend with the same demographic characteristics who did not go to university. This is necessary to employ the innovative research approaches adopted.

#### Research Questions:

##### Methodological

1. How useful are the innovative research methods in accessing the voices of the participants; is there something about the cohort in question that makes them more appropriate than more traditional research approaches?
2. How might the research approaches be further adapted to better access the voices and narrative accounts of young white working class men?

##### Theoretical

3. Why did the undergraduate participants choose to go to university when the majority of those in their situation do not?
4. How do both the HE attending and non-attending participants feel their lives will differ from their peers as a consequence of either going or not going to university?

### **“You can tell which ones are the laddy lads”: Young women’s encounters with laddism in engineering in higher education**

*Lauren Stentiford*

*(University of Exeter)*

Drawing on data collected in a longitudinal qualitative case study conducted at one elite university in England, this paper explores young women’s experiences of laddism whilst studying a male-dominated STEM discipline. This paper traces young female engineers’ narrated accounts of their interactions with their male peers in the lecture theatre, seminar room and workshop. Drawing on Butler’s (1990, 2004) concepts of gender intelligibility and the heterosexual matrix, this paper outlines two different constructions of laddish masculinity seemingly evident in the engineering classroom; a hostile laddish masculinity, and a ‘friendly’ or ‘genial’ upper/middle-class laddish masculinity. It is noted that whilst the hostile lads were disliked and socially excluded by the young women, the ‘friendly’ or ‘genial’ upper/middle-class lads appeared largely liked and tolerated. This paper suggests that laddism is not monolithic; rather, it draws attention to the existence of subtle or nuanced degrees of laddism in engineering at the university under study, and highlights a possible relationship between ‘lad’ discourses and gendered disciplinary discourses. This paper adds to our current understanding of women’s experiences in engineering education, and works to extend research in the area of laddism in formalized learning contexts in higher education.

### **Institutional cultures and the experiences of first generation students at a high-tariff UK university**

*Madeleine Winnard*

*(Durham University)*

This paper reports on an institutional case study that explores the dominant culture of a high-tariff UK university and the consequences this has in inscribing certain student bodies with (il)legitimacy across campus. Previous research has noted that first generation and working class candidates perceive “elite” universities as spaces that exclusively serve middle class students and often opt to go elsewhere in order to “mitigate their position as “other”” (Read, Archer and Leathwood, 2003:265). Research has also pointed to the existence of elitist and exclusionary student cultures at these institutions (e.g. Cheeseman, 2018; King and Smith, 2018). Using institutional document analysis and repeat interviews with first generation students at the University of Durham - an institution with distinct institutional practices originating from its collegiate structure and foundation in the 19th century – this research critically examines the processes and “invented traditions” (Hobsbawm and Ranger, 1973) that underpin the dominant culture and how it affects under-represented students’ feelings of belonging. Theoretically, the paper draws on the Bourdieusian concept of habitus, and its recent application to organisations in the form of institutional habitus (McDonough, 1996; Reay, 1998) to examine how this culture is embodied and re-enacted by institutional actors. In so doing, it draws attention to how the university as a collective reproduces, rather than just reflects, wider inequalities in the higher education field. It points to the need to move away from problematizing the individual student, as is the case in “aspiration-raising” widening participation interventions, to focus on changing the institution itself.

### **Student perceptions and attitudes on race, racism, and racial inclusiveness within Russell Group Institutions**



*Christopher Jones*  
(Durham University)

In UK higher education, racial inequality is a predominant issue amongst students and staff. Analysing scholars' work, the educational system synonymously creates and ignores the disadvantages faced by individuals of colour. Studies suggest overt and subtle forms of racism/bias contribute to these inequalities (Arday, 2018; Boliver, 2016; Gillborn et al., 2012). Thus, this research enhances literature on race, racism and racial inclusiveness within the education system. Using critical race analysis and a mixed-methods approach, I explore (a) perceptions of Black and White students and (b) attitudes of BME and White students at two Russell Group Universities that have different levels of racial diversity. The study will utilise focus groups, 1-1 interviews, seeking to firstly explore students' perceptions of race, racism, and racial inclusiveness within their institutions and its subsequent influence on their wider student experience. The study then moves on to employ quantitative likert scales to analyse students' attitudes towards racism at each respective university. The analysis aims to illuminate racial disparities, providing the opportunity to suggest methods to achieve a more inclusive university environment. Initial qualitative findings will be presented at the BSA conference.

## **Theory - Room 123 - SE**

### **Theory's absent bodies? Re/constructing the canon**

*Jana Bacevic*  
(University of Cambridge)

Social theory in the 'West' has, to a great degree, been written through the exclusion of contributions of women, people of colour, ethnic minorities, and all those perceived as 'Others'. In the past decades, feminist, queer, and decolonial scholars have brought attention not only to the emotional and domestic labour of spouses, family members, slaves, and servants involved in creating 'classics' of social and political theory (e.g. Marcal 2017, Hewamanne, forthcoming), but also to the erasure of their intellectual labour, contributing to the construction of the 'canon' in social theory as primarily written by White Western men (Connell 2007, Bhambra 2007, de Sousa Santos 2014, McGoey 2019). Initiatives such as decolonizing the curriculum and Rhodes Must Fall have been successful in challenging the teaching of social theory, at least in some institutions of higher education. Yet, the way theory is framed and practiced in journal publications, conferences, grant applications, and other forms of knowledge production and exchange remains somewhat impervious to such perspectives, at best bracketing them in sessions dedicated to 'feminist theory' or 'theories of race', and at worst ignoring them altogether.

This session engages in a dialogical exercise of interrogating forms of 'boundary work' (e.g. Pereira 2017) in the construction of social theory, both history and present. It covers perspectives ranging from the recognition of theoretical contributions of women, scholars of colour, or other 'unruly bodies' to social and political theory, to the analysis of contemporary practices of valuation and recognition in the context of global academic knowledge production that allow such contributions to be erased or ignored. Bringing together approaches from the history of social and political thought to global political economy, it asks: what kind of bodies – both physical, in the sense of organic, and configurational, in the sense of groups of scholars, texts and ideas – are recognized as 'theoretical'? What kind of bodies are excluded from this framing? How do contemporary practices of knowledge production sustain these forms of exclusion? Last, does the idea of (a) 'canon' inevitably reinforce such practices?

### **Theory's absent bodies? Re/constructing the canon**

*Jana Bacevic*  
(University of Cambridge)

The production of both knowledge and ignorance happens through the positioning of certain actors – individuals, organizations, networks – as more or less knowledgeable in certain contexts. This talk offers an account of how these processes operate in 'mundane' or 'trivial' sites and practices of academic knowledge production, ranging from book reviews and conference presentations to appearances in the media. It introduces the concept of 'epistemic positioning' (Bacevic 2019) to show how judgment of knowledge claims – including deeming them 'theoretical' (or not) – intersect with social inequalities, including those of gender, race/ethnicity, and class. Integrating perspectives from the sociology of valuation and evaluation (e.g. Lamont, 2012), epistemic injustice (Fricker 2007, Dotson 2014, McKinnon 2016), and sociology of ignorance and absence (e.g. McGoey 2019, Scott 2019), the contribution connects trends such as

## **Wednesday 22 April 2020, 13:30 - 15:00**

### **PAPER SESSION 5**

'academia's leaky pipeline' and the 'gendered publication/citation gap' with social and cultural practices of valuation in social sciences and humanities, showing how certain kinds of knowledge get 'lost', sidelined or erased.

#### **Theory's absent bodies? Re/constructing the canon**

*Linsey McGoey*

*(University of Cambridge)*

Drawing on a range of 18th century and 19th century political theorists, this talk suggests that an important but neglected problem within political and social theory is the question of whether education increases or diminishes knowledge. In popular culture and mainstream sociological scholarship, the presumption that education leads to more knowledge has long displaced attention to counter-arguments. But a number of thinkers, including Paine, Mill and Wollstonecraft, each suggested in distinctive ways that education can unwittingly enhance ignorance rather than diminish it. The talk explores Paine and Wollstonecraft's early discussion of phenomena later termed 'confirmation bias' and 'elite ignorance.' Then, drawing on both Mill's work and his own life story, including his insistence that his wife Harriet Taylor co-wrote 'On Liberty' with him, I explore a number of methodological challenges to measuring the functions and utility of ignorance. In conclusion, I suggest that the imperviousness of ignorance to measurement may be its greatest utility, and that this observation has radical implications for the social sciences and political decision-making.

#### **Theory's absent bodies? Re/constructing the canon**

*Kumud Ranjan*

*(University of Cambridge)*

The paper offers a Pragmatist-inspired reading of the history of the 'canon' in social theory, focusing on the writings of W.E.B. Du Bois and B.R. Ambedkar. Both were contemporaries and influenced by Boasian anthropology and philosophical school of pragmatism, primarily by the writings of John Dewey. Their reading of race and caste context along with different intersectionalities in the early decades of the twentieth century in the light of these two significant influences did not only shape the framework of the area of the study, but also the disciplinary concerns and boundaries. Therefore, the objective of this paper is to understand the history of social theory through the writings and lives of Du Bois and Ambedkar, with an emphasis on how present social theory attempts to reflect upon its historical constructions.

#### **Theory's absent bodies? Re/constructing the canon**

*Jo-Anne Dillabough*

*(University of Cambridge)*

Whilst Hannah Arendt's work has resurfaced dramatically in the wake of populist imaginaries, the salience of her accounts of bureaucratic state making still remain understudied in many fields of knowledge production. Drawing upon intellectual texts and documentary and archival sources from the Hannah Arendt Archives (Bard College) and the Arendt Project/Projekt (Freie, Berlin Universitat), I identify the networks, intellectual and political figures and nodes of knowledge and power that Hannah Arendt navigated in the making of knowledge about state theory, and in particular, the concepts of authoritarianism, state violence and bureaucracy. I begin my argument from two inter-related premises: (1) the well established premise within Gender Studies and Decolonial thought that knowledge production – in particular 'big systems' theory concepts such as the state and bureaucracy – represent a struggle over power and identity in the Academy; and (2) this struggle can be historically traced to theoretical, technical and rationalist innovations emerging from the modern state itself and the theorists who sought to define it. I focus on the ways in which Arendt sought to challenge such 'innovations' through her critique of the embodied ideals of state thinkers extending from Western canonical traditions, demonstrating how her thinking pointed to early radical historiographies of imperialist state logics, which placed particular emphases on highly gendered and racialised concepts of bureaucratic functionalism. I also identify how Arendt's own conceptual tools and forms of cultural embodiment pointed to a general failure to identify these traditions as theoretical expressions of political, symbolic and epistemic violence. I therefore close with ways forward in identifying how cultural historiographies of Arendtian thought might direct us towards the 'here and now' of contemporary social thought, with a focus on contemporary populist accounts of the state.

## **Work, Employment and Economic Life 1 - Room 517**

Session title: Regulating equality

**Bodies at Work: Lactation-at-Work Law and Breastfeeding Employees**

*Elizabeth Hoffmann*  
(Purdue University)

This paper draws on recent data on the implementation of U.S. Lactation-at-Work Law, the first federal law in the US to mandate accommodation for breast-feeding employees. It explores how reactions and implementations of this law evolved for supervising managers and human resource personnel. For a subset of supervising managers, the importance of the law became extended beyond workers' rights or managerial goals to a focus on overall health and community well being--norms external to the organization. This group of supervising managers moved away from initially conceptualizing the law through managerial goals and, over time, began to see the law's goals through the lens of the health and wellness of the greater community outside the organization. As lactating employees discussed the effects of lactation on their bodies and their reasons for expressing breast milk at work, some managers changed to become strong allies of these workers. This even included supervising managers who had been ignorant or squeamish regarding issues of milk expression; yet, they became convinced, intellectually and emotionally, of the importance for pumping milk at work, adopting these women's beliefs and values. This is in contrast to the human resource personnel who had less contact with rank-and-file workers and more contact with attorneys and who did not expand their normative understanding of the law into the wellness of the extra-organizational community.

**Performativity, norms and fathers' use of parental leave**

*Juliet Allen*  
(University of Cambridge)

A pathway to addressing gender inequality at work and the gendered division of labour is men's greater sharing of parenting responsibility, starting with parental leave. However, institutional constellations of social norms, workplace cultures and government policy shape which fathers are able to use leave, when they use it and the types of leave they take. Existing literature exploring fathers' use of leave tends to focus on the consequences of policy design and workplace constraints and is yet to examine the relative impact of policy norms, workplace cultures and social norms as three contributing domains. My doctoral research addresses this gap by interviewing fathers working at the same audit firm in the UK, Sweden and Portugal to understand the operation and interrelation of these three spheres of norms in shaping fathers' leave usage. Theoretically, my contribution lies in arguing for an understanding of parenting as performative (Butler, 1990).

For many of the fathers I interviewed, workplace cultures were the most salient factor. Explicit and tacit judgements from senior peers were faced in the UK and Portugal, whereas fathers experienced direct encouragement in Sweden. The cultural mediation of fathers' parenting is clear. Yet, in all countries, tensions between some respondents' desires to be engaged 'good fathers' and their ambitions towards success enables conceptualisation of the 'performative breadwinner'. Additionally, national discourse and policy interpellates fathers in particular ways.

Discussing these and further findings, this paper argues that performativity offers insights into work, parenting and the constraints men face in using leave entitlements.

**Menstrual leave; good intention, bad solution.**

*Sally King*  
(Menstrual Matters/ King's College London)

Menstrual leave is an employment policy that allows women to take additional paid or unpaid leave from work during menstruation, and it has been attracting increasing global media and public attention. The motivation behind the promotion of the policy is typically benign, and menstrual leave is often positioned as being a progressive development in women's health and rights in the workplace. I argue that the rationale behind this policy makes several exaggerated and incorrect assumptions about the nature, and prevalence, of menstrual cycle-related symptoms in the working population. In turn, menstrual leave policies could actually be a reflection of, and contribute to, unhealthy and discriminatory practices against women in the workforce. Indeed, sex-specific protectionist employment policies, such as menstrual leave, can easily (albeit unintentionally) reinforce unhelpful and inaccurate societal myths that position 'all women' (due to their reproductive bodies) as weaker, less reliable, or more expensive employees than men. Therefore, in order to improve menstrual health and gender equality in the workplace, it is better to focus on the working conditions and rights of all employees, plus access to good quality menstrual health information and medical treatment, if required.

**Wednesday 22 April 2020, 13:30 - 15:00**

**PAPER SESSION 5**

**Crowding-out or “one-size fits all” occupation? A regional exploration of the causes of youth’s overeducation by educational level in Spain**

*Queralt Capsada-Munsech, Luis Ortiz Gervasi*

*(University of Glasgow)*

In several countries, educational expansion has recently grown faster than its demand, leading to overeducation, especially among youth. Overeducation challenges both education systems and economic sectors, as a potential underuse of skills might have negative results for workers’ earnings/satisfaction and economic productivity. Spain is one of the labour markets with a higher rate of overeducation among youth and clear cross-regional disparities (Ramos & Sanromá, 2008; Jimeno & Bentolila, 1998). While previous research has referred to regional differences as the size of the labour market and distance to metropolitan areas (Jauhiainen, 2011; Büchel & van Ham, 2003), we explore the role of supply and demand side factors to explain cross-regional variation in youth’s overeducation and changes over time. We also consider the possibility of a crowding-out effect, according to which an oversupply of tertiary graduates would displace those with upper secondary education towards overeducation and/or unemployment. We apply a time-series cross-sectional (TSCS) analysis using the Spanish Labour Force Survey data from 1977-2016, in combination with regional data from official statistical sources. Results show differences in overeducation rates across Spanish regions and over time, suggesting that both supply and demand side factors contribute to explain it. Results support a crowding-out effect, as an increase of overeducation rate among tertiary educated increases overeducation rate among upper secondary educated, but not their unemployment rate. Employers’ preference for the most educated candidates regardless of their educational match, rather than as a sign of scarcity of jobs, might partly explain this crowding-out effect.

**Wednesday, 22 April 2020, 15:30 – 17:00**

## **Paper Session 6**

### **Cities, Mobilities, Place and Space - Room 127**

Session Title: Migrant Urbanism: Contests and Negotiations

#### **Negotiating diasporic leisure among Zimbabwean migrants in Britain**

*Dominic Pasura*

*(University of Glasgow)*

In the field of diaspora and transnational studies, there has been an analytical tendency to privilege the role of diasporas as agents of economic, social and political transformation of their countries of origin overlooking diasporic leisure. Within the African context, diaspora networks are expected to fill the gaps left by the retreating African states in reversing the colonial-induced uneven development. The migrant/diasporan is constructed as a neoliberal and disposable subject who is supposed to work in countries in the Global North and remit money to the country of origin. The paper contests this assumption by bringing together the diverse literature on leisure studies, diaspora studies and post-colonial literature into dialogue with each other in order to advance the debate on the nature and significance of diasporic leisure for contemporary African diasporas. I draw on interviews and ethnographic material gathered among Zimbabweans in the UK and I adopt an analytical methodology that is historically grounded but also attentive to how diasporic leisure is changing and re-imagined from the perspective of people seeking pleasure and relaxation. How diasporic leisure is enacted, performed and consumed by whom and why is equally important as well as the material and social conditions which give rise to it.

#### **'There's just too many of them': Symbolic power and the construction of migration as a social problem**

*James Pattison*

*(University of Nottingham)*

Based on a 15-month multi-method ethnographic study of Shirebrook in Derbyshire – a post-industrial colliery town – this paper will illustrate the role of the state in the construction of migration as a social problem. After the colliery's closure in 1993, Sports Direct relocated their headquarters and main distribution warehouse to Shirebrook. Shirebrook's biggest employer, Sports Direct are arguably emblematic of contemporary precarious work, and a large majority of the 3,000 agency workers employed in the Sports Direct warehouse are Eastern European migrants. This paper will draw on Bourdieu's argument that the state 'claims the monopoly of the legitimate use of...symbolic violence over a definite territory and...the corresponding population' (1994: 3). Such state-instigated symbolic violence is illustrated in Shirebrook by the local authority's response to deprivation, which is to construct migration as a strain on the town's resources. This construction is framed by the Department for Communities and Local Government Controlling Migration funding stream. In order to win this much-needed funding, the local authority must position migration as a social problem. This process obscures the impact of other structural causes of deprivation including labour precariousness, austerity and stigma which affect both migrant and British-born working-class residents of Shirebrook, intensifying already existing divisions over who has the 'legitimate' right to access declining resources. This contribution is particularly timely with post-industrial peripheral towns at the centre of debates associated with Brexit, race and migration (Burrell et al 2019; Nayak 2019).

#### **Workers' embodied dispositions and everyday resistance in industrial urban spaces**

*Alexandrina Vanke*

*(University of Manchester)*

The paper considers workers' embodied dispositions and multiple practices of everyday resistance found in two industrial neighbourhoods located in the Russian cities of Moscow and Yekaterinburg. By everyday resistance, I mean a complex of practices and discourses aiming at challenging dominant orders, creating contemporary loci of counter-

power and changing the everyday reality on the micro-level (Foucault 1977; Scott 1990; Bottero 2019). Workers' everyday resistance is embedded into a wider trend of gentrification and displacement of working-class communities around the globe. The examination of everyday resistance in deindustrializing urban spaces opens up an opportunity for the critique of the Bourdieusian concept of working-class habitus (Bourdieu 1984) and reconsideration of workers as active citizens (Goldstein 2017) capable to make their life habitable and constitute alternative subjectivities in spite of neoliberal challenges (Morris 2016). Drawing on empirical data, I suggest a typology of workers' everyday resistance in post-Soviet contexts, including practices of maintaining the material infrastructure, e.g. grassroots initiatives on cleaning the neighbourhood territory, planting flowers in front of the houses; cultural resistance, e.g. non-participation in cultural events organized by contemporary art communities, workers' preferences for visiting exhibitions of popular arts and crafts; economic resistance, e.g. creating grassroots local small businesses and counter-spaces, such as self-run hairdressing salons and independent auto-services. The exercise of habituated resistance allows workers to constitute multiple subjectivities and form habitus of resistance (Crossley 2003). The research is based on the approach of multi-sited ethnography. The database consists of 53 interviews, 150 pages of field notes and visual data.

## **Culture, Media, Sport and Food - Room 161**

Sport and Wellbeing

### **Sport, Migration and Social Cohesion: Engendering migrant belonging through football**

*Ciaran Acton, Teresa Willis*

*(Ulster University)*

Northern Ireland is a deeply divided society and historically sport has played a key role in both reflecting and reinforcing those divisions. While the nature of the relationship between sport and ethno-religious differences has received considerable academic attention, there has been relatively little research on the implications of this for the growing migrant community in Northern Ireland. This is surprising given the growing interest in the use of sport as a mechanism to support the integration of migrants and asylum seekers in various European countries and the fact that social inclusion is one of the EU's key priorities for the role of sport in society. While there has been considerable interest internationally in the use of sport as a mechanism to support the integration of migrants, little empirical research has been carried out in the specific context of post-conflict societies. This paper aims to address this gap and, drawing upon ethnographic research of three different sport-related integration initiatives, it will consider the extent to which football might help to facilitate cohesion and integration among the migrant and refugee community in Northern Ireland. The paper will increase our understanding of the impact of specific sport-related interventions and inform current debates concerning the complex relationship between sport, migration and social cohesion. The evidence-based data will provide lessons for other societies, both within the UK and internationally, and contribute to the growing academic literature on this topic.

### **Character Strengths and Participation in Sport/Physical Activity to Promote Positive Ageing**

*Urszula Wolski*

*(University of Northampton)*

The aim of forthcoming research is to investigate whether an intervention programme encourages 'non-active' adults to participate in regular sport and/or physical activity in relation to their character strengths. Character strengths are what are unique and authentic to everyone, such as courage and gratitude, and as a result, it is these that will encourage participation in activities that are found to be enjoyable and can therefore help to lead to greater health and well-being.

Over the course of 8 weeks 10 'non-active' participants (aged 40+), i.e. those participating in little to no physical activity, will be asked to participate in a range of self-selected sport and/or physical activities, recording their experiences in a journal. At the start of the programme each participant will take the VIA Character Strengths Survey to determine their top strengths and enable them to choose 'suitable' activities. Also, at the start of the programme, half way through and at the end, participants will be asked to complete a well-being and satisfaction with life scale survey. At the end of the programme, each participant will be interviewed using a semi-structured interview in order to discuss their experience on the programme and whether this has encouraged them to continue with their chosen activity(ies).

## **Wednesday 22 April 2020, 15:30 - 17:00**

### **PAPER SESSION 6**

Whilst much research has been done on the elderly population and positive ageing, little has been done on the 'middle ages', and to date, no research exists that looks specifically at the relationship between character strengths, sport and physical activity and positive ageing.

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

*John Fry*

*(University Centre Myerscough)*

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

## **Families and Relationships 1 - Room 145**

#### **A threat to social continuity? The stigmatization of the leftover women in China**

*Siyuan Dong*

*(University of York)*

China is experiencing a decline in fertility and marriage rates, although compared with Western countries, and even East Asian countries affected by Confucian culture, the fertility rate and marriage rate in Chinese society are still very high. However, this downward trend still causes public panic. The one-child policy in China has led to a demographic imbalance. Statistically, there are more single men than women in the cities but it is women who experience pressure to marry. This paper focuses on the reasons why single women are stigmatized in the public sphere as 'leftover women' or 'Sheng Nü'. (A government report defines 'leftover women' as women who are over 27 years old, single and well-educated with a high-income). The reasons for the stigmatization of 'leftover women' are very complicated. One factor, I argue, is that the bodies of women are more directly linked to fertility than those of men, which has perceived social consequences in terms of producing healthy offspring for the future good of society. Besides, in China the family is considered as the basic cell of society, so that the existence of 'leftover women' threatens the body of society as a whole.

#### **On Progress and reason: stories of gods, animals and humans**

*Alexander Thomas*

*(University of East London)*

This paper explores the Enlightenment lineage of transhumanist ideas. It seeks to show that Enlightenment thought provides a justification for conceptualising humanity's separation from other animals through their tools of rational thought. Whilst transhumanists and posthumanists understand the human condition as mutable, for transhumanists this represents the possibility for enhancement – opening up a teleological narrative of evolution towards an upgraded posthuman entity. For posthumanists, it represents a fracturing of the liberal human subject, undermining its hegemonic principles. The former advocates the potentiality of instrumental rationality, the latter engages with values, demanding ethical consideration of the implications of the unmooring.

The paper argues that the rational critique of reason must play a role in a fully realized Enlightenment philosophy. It recognizes Theodor Adorno's conception that the central contradiction inherent to Enlightenment thinking is the entanglement of knowledge and power. Hence the metanarrative of progress as historical fact is fundamentally imbued with an imperial, colonizing force. For reason to achieve its promise as the organ of progress it must become self-aware

of its own limitations and its own potential destructiveness. Humility is thus vital in the task of preventing instrumental reason leading to inhuman ends.

I endeavour instead to consider whether transhumanism and posthumanism are antithetical and in particular whether posthumanism can provide an effective critique of transhumanism's excesses. Drawing on Adorno and Feenberg, I attempt to partially justify posthumanist theory but also to employ a partly reconstructed Enlightenment humanism to bolster its fruitfulness as a critique of transhumanism.

**The social animal: animals and social media**

*Delia Langstone*

*(University of East London)*

Social animal: human and nonhuman animals as part of the surveillant assemblage.

Social media sites have billions of users that log their everyday lives, where they go out, who they see, what their latest purchases, achievements or feelings are. Users can publicise events including parties and protests, they upload pictures from holidays, families, pets and footage from 'Kitty Cams' all with the common goal of visibility. It is a 'space where people author their biography and identity' (Trottier, 2015). Social media is used to network and curate content about lives. It is a 'stage for digital flaneurs.....a stage to see and be seen' (Boyd, 2007). The use of social media has gone beyond a simple communication tool as it connects to contacts in a multi-layered way and operates a reward system where positive reinforcement in the form of 'likes' are sought.

Part of this phenomenon is the rise of 'Social Networking' where an increasing number of people have created a feed or page for their pets; Jiff, a dog, has millions of followers and Grumpy Cat's popularity has resulted in a film and range of merchandise. Sites have become frequented by advertisers who have used animals to popularise campaigns and mined social networks for data. It is part of what Haggerty and Ericson term the 'Surveillant Assemblage' (2000). This paper will examine the repercussions of our overwhelming desire, as social animals ourselves, to share and use animals as a means to express our identities online.

## **Families and Relationships 2 - Room 404b**

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

*Anu Lainio,*

*(University of Surrey)*

This paper explores the extent to which higher education students are positioned, either explicitly or implicitly, as family members within newspaper articles (N=1159) and interviews with 'policy influencers' (N=26) across six European countries. It articulates with scholarship that has argued that, over recent years, we have witnessed a process of 'southern Europeanisation' of policies across the continent – i.e. that as many governments have come to adopt funding policies that assume a significant contribution from families, young people have become increasingly reliant on their parents to support their time in higher education. The extent to which young adults are dependent on the financial support of their families can have a significant influence on their experience of being a student. Indeed, empirical work has shown how those most dependent on their family often feel considerable pressure to succeed, as well as a sense of guilt.

The paper firstly outlines some of the key patterns in our data, contrasting, for example, the ways in which students are positioned as integral family members in the Spanish and Irish newspaper articles, policy documents and interviews with their construction as independent actors in the Danish and German texts, and the ambivalence with which their family relations are discussed in England. It then goes on to explore some of the likely reasons for these national differences, considering both structural and cultural influences. It concludes by suggesting that while some trends towards 'southern Europeanisation' are evident, these are played out in different ways in the various nations.



**Wednesday 22 April 2020, 15:30 - 17:00**

**PAPER SESSION 6**

**Relating to the home child and the school child: mothers' experiences of parenting primary school-aged children**

*Emma Head*

*(Keele University)*

This paper is concerned with the changing nature of schooling, parental involvement in education and, how everyday family life is shaped by the demands of formal education. Drawing on a recent qualitative research project with mothers of primary school-aged children living in the West Midlands, England, this paper explores how education plays a role in reproducing norms of intensive parenting and how mothers respond to this in diverse ways. I consider how mothers' understandings of their children's wellbeing at home are shaped in the context of an increasingly target-driven and datafied system of primary schooling. Other findings explored in this paper are the emphasis mothers placed on putting boundaries around school time and home time and the construction of out of school leisure activities as opportunities for a fuller life for children than formal education provides. These findings are analysed alongside scholarship on parenting culture studies (Lee et al 2014); the role of emotions in parental involvement in education (see Reay 2004, 2005) and research on social class and parenting practices (Lareau 2003, Irwin and Elley 2011, Perrier 2013). In conclusion, I assert the importance of schooling for studies of parenting culture and argue that the contemporary configuration of primary schooling and parental involvement increases the labours of mothers in terms of the involvement with schooling and in terms of the emotion work they do in managing the wellbeing of their child at home.

**Family violence in Armenia and Haitian Households: The Interactive Effects of Husband's Alcohol Consumption Behaviour and Attitudes Towards Intimate Partner Violence**

*Bamidele Ola*

*(Hong Kong Baptist University)*

Domestic and family violence against women is a global public health challenge affecting at least one-third of ever-partnered women. While occurrences of family violence are usually less or not reported, it is important to continue to stir discussions on its prevalence and patterns from across the globe, with a view to extending our understanding of the phenomenon and stimulating necessary preventive policy interventions. To this end, the current study employed Demographic and Health Survey (DHS) data from Armenia (2015-16 DHS) and Haiti (2016-17 DHS), involving a total of 1,174 couples and 2,517 couples, respectively, to examine the prevalence of family violence and its relationship with key socio-cultural and economic factors, in each and comparatively across both countries. Data analysis involved bivariate (with Pearson chi-square test) and multivariate logistic regressions models, with special emphasis on the roles of husband's alcohol consumption behavior and his attitude towards violence on his likelihood of perpetrating violence against his wife. Result shows that many men still abuse their wives in these countries. While thirty-three (33%) percent of Haitian women reported ever suffering from physical, sexual or emotional violence from husband, with twenty-five reporting its occurrence within the last 12 months, about eleven (11%) and seven (7%) percent of Armenian women reported same, respectively. Alcohol remains a strong predictor of violence despite men's attitudes towards violence. Men who often get drunk were at least 8 times more likely to perpetrate violence against women in both countries. Implications for public health interventions are discussed.

**The Social Construction of Animal Borderlands**

*Catherine Price*

*(University of East Anglia)*

This paper describes how the social construction of reality has created and maintains the borders between humans and non-human animals. Additionally, it illustrates how social construction can disrupt the borderlands between humans and non-human animals.

A qualitative study was undertaken and a visual methods approach was adopted to gather data for this research. The collection of data took place in July 2019 and involved a visit to the FOOD: Bigger than the Plate exhibition which was taking place in the V & A Museum, London, UK. A smartphone camera was used to take digital images of the exhibits on display and 136 digital images were taken. When attending the exhibition, the visit was mediated through visual experience and understanding, and visual spectacle. Using a visual approach enables a much richer representation, analysis, and description of the exhibition, and enables more comprehensive findings.

The findings presented in this paper illustrate how an analytic order is imposed on the natural world by splitting fauna into particular types of beings. These splits create borders between species. The term animal encompasses all other species of animals except humans, and has inspired the use of phrases such as 'other animals', 'non-human animals', and 'other than human animals'. To be human affords a uniqueness over other animals. Ideologies, rooted and

disseminated through visual experience and understanding, serve to influence the animal products people buy, how the farming industry treats animals, and whether people will campaign against animal oppression.

## **Lifecourse 1 - Room 108**

### **'Just because I'm not 18 doesn't mean I'm not a citizen': How youth conceptualise their own citizenship in contemporary society**

*Julianne Viola*

*(Imperial College London)*

Contemporary society is characterized by digitally mediated interactions and activities, especially through social media. Of the many different agents that socialise young people's values and behaviours (school, parents, peers, voluntary organisations, societal events, mass media), social media is ever present and an increasingly influential part of daily life, especially for young people.

It is widely accepted that social and educational factors influence the development of political identity (Gillman & Sofer, 1978), and today, these factors are mediated digitally. Social circles are widened through the connections made through social media and opinions that are as Tweets and news alerts on smartphones. The pervasive use of social media among young people has influenced factors that contribute to one's political socialization, including how one develops their own beliefs and shares them with others. In the time of Brexit and an ongoing immigration debate that pervades public discourse in the United States, citizenship is a concept that is widely discussed, but not universally understood. How are young people socialised to understand their own citizenship today?

Drawing on the lived civic experiences of 46 young people of diverse backgrounds, this paper will explore how young people (aged 14 to 17) in the United States understand themselves as citizens in contemporary society. The findings from this study reveal how young people are socialised by the media and those close to them to believe they are not old enough, wise enough, or capable enough to enact change as citizens.

### **Co-producing hope/lessness: the challenges of addressing stigma through participatory action research with young people from asylum-seeking backgrounds**

*Caitlin Nunn, Hope PAR Project Youth co-researchers*

*(Manchester Metropolitan University)*

Young people who arrive in the UK as unaccompanied/separated asylum seekers must navigate multiple legal, practical and symbolic barriers to national and sub-national belonging. A key aspect of this is the circulation of stigmatising discourses and practices that constitute asylum seeking young people as simultaneously risky and at-risk and that obscure the complexities of young people's identities, experiences and aspirations beyond their legal status. This paper reports on a Youth Participatory Action Research (YPAR) project that sought to investigate and challenge this stigma through the co-production of a zine. Responding to Tyler and Slater's call to attend to the social causes and political functions of stigma, the project engaged a group of former and current asylum-seeking young people in critical explorations of and responses to stigmatising discourses and practices. The zine – itself a critique of mainstream media – is a productive medium for this work, facilitating alternative representations that have the potential to contribute to the withdrawal of public consent for dehumanising asylum policies. At the same time, however, in surfacing the political economy of stigma, the project rendered visible to youth co-researchers the powerful forces that impede their belonging in the UK, and the concomitant limits on their capacity to make meaningful change through the research project. As a result, youth co-researchers' experiences of the project were in constant flux between hope and hopelessness. This ambivalence, and its affective consequences, raises important ethical and epistemological questions about the complexities of implementing YPAR projects with stigmatised young people.

## **Medicine, Health and Illness 1 - Room 206 - SE**

### **Bodies in donation: Institutions, ethics and the everyday**

*Catherine Coveney*

*(Lancaster University, City University London, DeMontfort University, University of Manchester)*

## Wednesday 22 April 2020, 15:30 - 17:00

### PAPER SESSION 6

Title: Bodily gifts, reproductive 'cures' and sisterhood: the framing of egg donation within a changing fertility landscape

The expansion of the use of donor eggs in fertility treatment has been exponential. Whilst the majority of egg donation historically took place in the US, donor eggs are used in over 56, 000 cycles of fertility treatment per year in Europe and a number of European egg donation 'hubs', such as those in Spain and Cyprus, now exist. Growth in the use of donor eggs in part reflects a changing profile amongst users of assisted reproductive technologies, including growing numbers of older women, male same sex couples, and those at risk from genetic conditions. To service this growing demand, clinics and a growing number of intermediaries, are finding new ways to recruit egg donors and to create efficiency in their clinical processes.

This paper examines how egg donation is framed in fertility clinic marketing and recruitment materials against the backdrop of this changing and increasingly commercialised landscape. It draws on data from an ESRC-funded study of the economic, political, cultural and moral configuration of egg donation in the UK, Spain and Belgium (EDNA project, ref ES/N010604/1) to consider how clinics present a particular version of egg donation, what it involves and about the 'ideal' egg donor. We illustrate how the promissory potential of donor eggs and associated 'cure narratives' are drawn from a distinctly biomedicalised and individualised imaginary which renders egg provision as a morally and culturally valued practice that is distinct from the changing logics of the fertility marketplace. We suggest that changes in the social, political and intercorporeal character of egg donation are informing the exchange of reproductive tissue in novel and complex ways, with particular implications for policy and regulation in the European context.

#### **Bodies in donation: Institutions, ethics and the everyday**

*Petra Nordqvist*

*(Lancaster University, City University London, DeMontfort University, University of Manchester)*

Title: Tangled: Egg, sperm, donation and everyday living

This paper explores the theme of social bodies through the lens of bodily donation, and how that process of sharing bodily material is understood, managed and navigated by people, institutions and societies. Focusing specifically on reproductive donation, research in this area has predominantly focused on recipient parents of donor conceived children; very little is to date known about the providers of donor gametes. Within the small body of research that does exist, only a small portion explores donors as people in their own right and the tendency here has been to approach donors as 'free-floating' individuals. This means that very little is known about what significance being an egg or sperm donor may have in men and women's own personal and relational lives. Rectifying this issue, this paper draws on original research from the ongoing ESRC funded study 'Curious Connections' (2017-2020, PI Petra Nordqvist; ES/N014154/1); which for the first time explores being an egg or sperm donor from a relational perspective. This paper discusses a salient theme emerging from the data, namely that the decision to donate egg or sperm, and the act of doing so, may impact on donors' own existing world of connectedness with partners, parents and family members in salient ways. Whereas it is often assumed that reproductive donation might give rise to important questions of connectedness between the donor and the recipient, and the donor conceived child, this paper sheds light on the important discovery that being and becoming a donor might also in turn shape that person's already existing everyday connections in salient ways, for example their couple relationships, friendships or relationships with their own children. We use a case study approach to show that the act of donation can take on 'a life of its own' in donors' lives, shaping and altering their relational worlds. We thus show that bodily donation can impact on the social life and personal connectedness of donors, but not necessarily in ways that travel with the body part that given.

#### **Bodies in donation: Institutions, ethics and the everyday**

*Jessie Cooper*

*(Lancaster University, City University London, DeMontfort University, University of Manchester)*

Title: Re-making boundaries between patient and organ donor: Understanding the ethics-in-practice of organ donation after circulatory death in the UK

Over the last 50 years, the global demand for transplantable organs has led to diverse measures to increase supplies of these resources. One such effort has involved reviving controlled organ Donation after Circulatory Death (DCD). In the UK, DCD was re-introduced in 2008 and now makes up 39% of all deceased organ donation. Yet, despite contributing to increased donor rates, the resurgence of DCD has become the focus of bioethical controversy, since it necessitates intervening in the care of dying patients to obtain quality donor organs, leading to questions about the role of medicine at the end of life. Transplant policy responses to these concerns have generated ethical guidelines to address uncertainties around DCD, producing claims that the UK has 'overcome' its ethical challenge. In contrast, using data from an ethnographic study on health professionals' experiences of DCD in two NHS Trusts in England, and BSA Annual Conference 2020

Aston University, Birmingham

drawing on David Lynch's call to 'respecify' ethics, this presentation argues that ethics in DCD go beyond abstract directives for practice and, instead, are composed and dealt with as a practical-organisational problem. Specifically, I examine the ways in which potential DCD donors trouble the boundaries between 'normal' end-of-life care and the facilitation of organ donation, in terms of the role of Intensive Care clinicians and the clinical spaces in which potential DCD donors are taken to die. In light of these tensions, I show how health professionals adopt particular tactics to re-assert the boundaries between patient and donor and dying and death. I argue that, in doing so, health professionals enable the preservation of the biographical life of the potential donor, ensuring that their status is not reduced to that of a (biological) organ donor before death (Svendsen, 2014). I then use these findings to argue for the expansion of the notion of ethics in DCD, and for acknowledgement of the hard work done by health professionals to ensure the process is acceptable, not only for potential donors and their families, but also for their own role in caring for patients at the end of life.

**Bodies in donation: Institutions, ethics and the everyday**

*Laura Machin*

*(Lancaster University, City University London, DeMontfort University, University of Manchester)*

Title: Troubling Bodies, Policies, Practices and Processes: Organ Donation in the Intensive Care Unit

In recent years, the UK government and NHS Blood and Transplant have introduced a number of policies, practices and processes all with the aim to increase the number of organs available for donation. Those working within Intensive Care Units (ICUs) have seen the arrival of Special Nurses for Organ Donation, and the shift in understanding surrounding death donation criteria through (non)heart beating donors. In August 2018, the UK government announced a future change in the law surrounding consent for organ donation. After trialing an opt-out system for organ donation in Wales, it has been rolled out to England in Spring 2020. The shift in policy means that people are presumed to consent to donating their organs unless they register their decision to opt-out on the NHS organ donation register. The driver for the shift in policy are such claims that more organ donations will take place as a result of the opt-out policy, resulting in approximately 700 lives saved (Wise, 2018). However, what is not known is how these changes in policy, practices and processes might influence hospital practices, in particular how healthcare professionals working on the frontline might experience delivering end of life care, and how the working relationships within and across professional boundaries might be shaped. In this presentation, we will present findings based on 24 in-depth, semi-structured interviews conducted in 2013 with clinicians and nurses across three wards (intensive care, theatre, and emergency) in one NHS Trust in the North West of England. Thematic coding of the interview transcripts has highlighted a reticence when interviewees discussed referring a patient to the SNOD, and the interventions required for organ donation to go ahead prior to and at a patient's end of life. Patients' bodies were depicted as troubling due to the unpredictability of the dying process. Interviewees also queried how ethical such an opt-out policy might be when engaging with the relatives of the dying person. In this presentation, we will explore how we might understand and interpret this 'troubling' created by healthcare professionals when contemplating the bodies, policies, practices and processes surrounding organ donation in the ICU through applying the concept 'conscience'. We hope our presentation will generate discussion around whether a conscientious objection around organ donation should exist, and what it might mean in light of the recent introduction of the opt-out policy in England.

## **Medicine, Health and Illness 2 - Room 134**

**Shattered illusions: The realities of caring for the 'Other'**

*Josephine Sirotkin*

*(University of Leeds)*

Drawing on findings from the ESRC-funded doctoral research project 'Understanding how particular care practices can enable or prevent the development of mistreatment of disabled adults in residential care,' this paper demonstrates the complicated ways in which care practices are shaped by normative notions of the body and self. The idealised 'normal' human body is one that is independent and autonomous, contained and containable (Goodley, 2014). Yet, through an examination of Safeguarding Adult Reviews and interviews with support workers, this paper shows the dangers of this illusion. In attempting to maintain this illusion, institutions may allow for particular forms of mistreatment to occur, such as, the mismanagement of health risks (related to constipation, for example). At the same time, the shattered illusion exposes care workers to the vulnerable and leaky realities of the body, which can induce negative emotional responses

## **Wednesday 22 April 2020, 15:30 - 17:00**

### **PAPER SESSION 6**

and may increase the risk of mistreatment (Shildrick, 2008). Thus, this paper calls for a reimagining of the body and self through an ethics of care lens (Featherstone, 2018), so to recognise the vulnerable, leaky and interdependent nature of all bodies.

#### **The inter-professional diagnostic work of bacterial infection identification in UK care homes: an ethnographic study**

*Jane Dickson, Suzanne Grant, Charis Marwick*  
(University of Dundee)

Care home residents are vulnerable to infections and antimicrobial use in these settings is high, which can lead to adverse effects including antimicrobial resistance. Drawing on recent research on the sociology of diagnosis (Jutel and Nettleton 2011), this paper examines the diagnostic work (Buscher et al. 2010) carried out by care home staff and clinicians (e.g. carers, advanced nurse practitioners (ANPs), general practitioners (GPs)) in the identification of bacterial infections among care home residents across different care home contexts. Multi-site ethnographic fieldwork (including non-participant observation, interviews with 30 staff members (including carers, nurses, managers and GPs) and documentary analysis) was conducted across five UK care homes. Three modes of diagnostic work were found to inform bacterial infection diagnosis and antimicrobial decision-making. Embodied diagnostic work was carried out by carers and was based on their awareness of physical changes in a resident (e.g. shortness of breath). Relational diagnostic work was carried out by carers and senior carers and involved tacit knowledge of when a resident's behaviour deviated from the norm (e.g. becoming more vocal). Mediated diagnostic work was the next stage in the process and involved the use of formal tests (e.g. urine dip tests, urine culture) as diagnostic tools by nurses and doctors. This presentation examines the formal and tacit knowledge held by clinical and non-clinical care home and general practice staff when diagnosing bacterial infections, the role of frailty and perceived resident vulnerability when making diagnostic decisions, and wider implications for antimicrobial prescribing safety in care homes.

#### **To Donate or Not to Donate: Using Q-Methodology to Guide Behavioural Interventions on Organ Donation**

*Reem Muaid*  
(University of Nottingham)

**Introduction:** Organ donation is a success story in the field of medicine. There is a chronic and severe shortage in the supply of donated organs. Even with the introduction of opt-out systems, opting out and family rejection rates are especially high in BAME group (Black, Asians and Minority Ethnic).

**Aims:** To explore and examine subjective views on organ donation to guide future behavioral interventions by understanding the decision-making process, the values and perspectives that influence the decision-making process, whether to be a donor or not.

**Methods/Approach:**

A structured literature review is used to identify the literature gap. Q methodology is used to group people with similar views and position groups across different stages of decision making, using factor analysis and semi-structured interviews.

**Results/Findings:** data will be analyzed by January 2020

**Implications:** It is the first research to examine human subjectivity without a priori theory influencing outcomes, Q methodology offers an innovative way to understand human subjectivity and enhance communications of personal views. When we understand the views and perspectives around this controversial topic, we can inform interventions design as well as websites and mobile application related to organ donation. Theoretically, it is the first research to build a decision-making model for organ donation for potential donors and place different decision making groups onto different decision-making steps. Methodologically, it is the first research to use Q methodology in the organ donation area. Empirically, insights from the research will inform policymakers to strategically plan future interventions to increase donation and consent rates.

## **Methodological Innovations - Room 404c**

#### **Challenging the central dogma of quantitative methods: a single case, subjective model of gender**

*Andi Fugard*

BSA Annual Conference 2020  
Aston University, Birmingham

*(Birkbeck, University of London)*

Sociology has been preoccupied with debates between metaphysical positions developed in philosophy such as constructionism versus positivism. Quantitative methods are typically seen as positivist, objective, and big-sample, and qualitative methods are seen as constructionist, subjective, and small-sample. This talk will explore how critical realism can be applied to understand subjective quantitative models of individual people, challenging this central dogma.

The approach draws upon the norm-relevancy account of gender by Katharine Jenkins which takes trans rights as a starting point and accommodates non-binary genders such as genderqueer. The core of the approach is that we each have an embodied and tacit map of the gender norms which apply to us in particular situations. We do not have to agree with those norms; rather Jenkins' idea is that we perceive which norms of a particular gender are relevant to us.

This account of gender comes from analytical philosophy. I will show how Bayesian networks, a type of quantitative model, can be used to develop empirical sociological models of individual people's gender based on their lived experience and the norms they feel apply to them, including any uncertainty about which norms apply. The result, I will argue, is a framework which can be used to help sociological investigations of gender experience.

**I-poems, photographs, timelines, and film making, a methodological toolkit for giving voice to stigmatised storytellers.**

*Julie Parsons*

*(University of Plymouth)*

This paper draws on data from an externally funded 'Finishing Time' project, that makes use of timelines and images with graduates from a prisoner resettlement scheme, in research encounters that aim to map/chart their journeys beyond prison or community punishment. Moreover, following the Voice Centred Relational (VCRM) method (Mauthner and Doucet 1998, Parsons 2017), the resulting interview transcripts have become 'i-poems', which are powerful and personal statements of intent that prioritise the voice of the narrator (Parsons 2017). Indeed, in an attempt to give voice to one of the most vilified and marginalised social groups, the research has become a process of making and unmaking, organising and arranging a kind of temporal bricolage that reveals alternative rehabilitative conceptualisations of wellbeing and meaning beyond the notion of released subjects as risky and potentially transgressive. To date I have worked with people at various stages of their resettlement journeys, from those recently released into the community, to others whose licences have ended, as well as a lifer, who is still 'on licence', but four years out of prison. The i-poems created from the interview transcripts have been given back to the men, audio recorded and then used alongside timelines and photographs to produce an audio/visual montage. These films provide both individually focussed accounts and more general commentary on the stigma of criminalisation. They reveal common vocabularies and private troubles; they challenge the notion of a typical 'offender' and raise issues to do with negotiating relationships and reimagining a positive sense of self.

**The lifetime gender pay gap in the UK: A multilevel accelerated cohort-sequential growth curve approach**

*Sook Kim*

*(University of Manchester)*

Studying the evolution of the men and women's earnings over life time is an area of important policy interest. So far, however, there has been little research about determining the extent of the gender earnings gap that individuals experience, mainly in part to limited data and methodological challenges. The challenges in understanding cohort separately from age in panel data make this task not easily achievable.

By applying multilevel growth curve modelling in the accelerated cohort sequential design sample, this study investigates lifetime earnings trajectories between men and women in the UK during the 2010-2016 period, and aims to quantify the long-term gender pay gap by age. This study design allows us to understand the age effects disentangled from potentially confounding cohort effects operating in earnings growth trajectories across working age range and by gender in a systematic manner.

The findings suggest that wage profiles differ by gender significantly throughout working age; from just 1% at 20 years of age to 21% by the age of 40. Although the earnings rate slows down in their 60s, the gap between the two genders continued to grow to 25%. The detailed estimates highlight the accumulative impact of widening earnings gap, and institutional inertia manifested in the form of persistent separation of gender by occupations, and the accompanying

**Wednesday 22 April 2020, 15:30 - 17:00**

**PAPER SESSION 6**

status, which is immune to the pursuit of occupational prestige via educational advancement among women over the last decades.

**Telling network stories: researching migrants' changing social relations in places over time**

*Louise Ryan*

*(University of Sheffield)*

This paper is situated at the nexus of migration research and qualitative social network analysis (SNA). Based on in-depth interviews, repeated over time to capture longitudinal data, and visual methods, in the form of a hand-drawn sociogram, this paper presents methodological innovations. In this way, building on the pioneering work of network scholars such as Mische and White, this paper aims to make a methodological contribution by analysing how social networks are co-constructed as stories and pictures in the research encounter.

Furthermore, while migration scholars often engage with networks simply as metaphors, I go further by examining how a thorough engagement with qualitative SNA can contribute to migration research in at least two key ways.

Firstly, exploring changing relational ties over time and across different places, including transnationally, I demonstrate that qualitative SNA offers new insights into how migrants make sense of these dynamic relationships.

Secondly, following Dahinden (2016), I examine how using networks, as a data collection method, may enable going beyond an a priori ethnic lens in researching migration.

Thus, this paper builds upon and takes forward my corpus of work on social networks and migration (Ryan, 2004; 2011; 2016) and in so doing aims to develop new methodological and conceptual insights.

## **Race, Ethnicity and Migration 1 - Room G63**

Whiteness, Brexit and class

**The construction of the working class as essentially white and the legitimisation of the far right as a democratic actor**

*Aaron Winter, Aurelien Mondon, Neema Begum*

*(University of East London)*

The election of Donald Trump and the Brexit victory in the UK in 2016 have widely been attributed, both positively and negatively, to the 'white working class' as representative of 'the people' or demos, and their revolt against being 'left behind' (politically, economically

and culturally), the status quo and liberal elites, in favour of racist far right politics. This has been commonly argued and accepted in elite discourse (media, politicians and academia), as if they speak for the working class and despite a wealth of literature examining the discourse,

polls and media representation pointing to the contrary. Such skewed reading has not only exaggerated the rise of the far right, but also provided it and wider racism with a veneer of democratic legitimacy by making whiteness a legitimate political interest and portraying it falsely as the voice of the left-behind. This chapter will examine the construction of these votes as working class, and the working class as white,

demonstrating not only that such assessments are wrong, but they are also deeply damaging to immigrants and racialized communities, the wider diverse working class, and democracy itself as they shift the responsibility for inequalities and the rise of far right politics away from

the elites, institutions and structures. The effect of this is to stifle the potential for solidarity, resistance and emancipatory politics against racism and classism.

**Migrations without Migrants: Corporate "Persons" without Nationality and Border-Bounded Bodies**

*David Witzling*

*(University of Wisconsin - Milwaukee)*

Abstract for DIASPORA, MIGRATION, AND TRANSNATIONALISM group in RACE, ETHNICITY, AND MIGRATION stream.

This paper compares ideologies related to international migrations of individual bodies versus migrations of "corporate persons." Throughout Western nations, government policies increasingly restrict the ability of individuals to travel and work across national boundaries. In North America, new visa rules and militarized borders between close trading partners exemplify this trend. Conversely, international trade and intellectual property agreements synchronize corporate policies across jurisdictions, eliminating barriers restricting international corporate "persons." In the United States, this policy trend began in 1866 with the 14th Amendment to the US Constitution, which guaranteed freed slaves citizenship, but in court also extended Bill of Rights protections to include corporations as "persons." Just over 100 years later, banker and diplomat George W. Ball delivered a confidential paper to prominent business leaders and policy makers, arguing in the words of freedmen that "this emancipated corporate person" must address "the continued existence of an archaic political structure of nation states," to materialize "visions of commerce that vault beyond confining national boundaries." Since international business leaders began designing the sociopolitical successor to nation-states, the twin developments of unfettered migration for corporate "persons" and new barriers to individual migration are redefining citizenship itself. This represents a paradoxical consequence of classical liberal democracy, as the citizenship status of individuals increasingly binds them to place of birth, a Medieval form of second-class citizenship. This reveals overt inconsistencies in political attitudes towards migration patterns evidenced in debates about "nationalism" versus "globalism."

### **Whiteness, (Un)fairness, Brexit**

*Hannah May Fletcher-Poole*  
(University of Sheffield)

Sociological work has revealed that whiteness has traditionally been a discourse of power and a position of structural advantage and privilege, embedded in routine interactions and processes of identification. This paper will draw on theories from critical whiteness studies to explore the role that whiteness plays in perceptions of the unequal treatment of different and racialised bodies. The data comes from a PhD project based on semi-structured interviews and ethnography in a predominantly working class urban locale in the aftermath of the Brexit vote. Notions of unfairness emerged as important in creating 'us' and 'them' dichotomies - for example through a belief that 'people like us' are not being treated fairly in comparison with other groups. The paper will focus on the example of housing as this emerged as an important lens through which racialised concerns surrounding fairness and immigration are articulated. It will be argued that the sense of entitlement and privilege which white bodies have traditionally carried is felt by some to be increasingly threatened due to rising levels of ethnic diversity and a perceived culture of political correctness. The final part of the presentation will make an important contribution to emerging analyses of Brexit by exploring the role that these concerns played in producing the vote for Leave. It will consider the salience of discourses of white disadvantage and marginalisation to people's actions surrounding the EU referendum, thereby exploring the link between national debates and issues experienced at the local level.

### **Brexit and the classed politics of bordering: the British in France and European belongings**

*Michaela Benson*  
(Goldsmiths)

This paper considers what Brexit means for British citizens living in France. Drawing on empirical research I examine the emotional and material impacts that uncertainties about their futures have had on their lives. The paper documents the measures they take (or anticipate) in their bids to secure their future rights to stay put in France. However, not everyone is well-placed to secure their own future. Foregrounding Brexit as bordering—the social and political process through which judgements are made about who is 'deserving' and 'undeserving' of the privilege of (European) belonging—I question who among these Britons is newly bordered through Brexit and with what impacts? As I argue, Brexit is unevenly experienced, exacerbating existing vulnerabilities and generating new fault lines of belonging among the British in France as they are repositioned in relation to hierarchies of European belonging.

## **Race, Ethnicity and Migration 2 - Room 404a**



**Wednesday 22 April 2020, 15:30 - 17:00**

**PAPER SESSION 6**

Islamophobia, Muslim identity and public spaces

**The Gothic Technology of the Monstrous Muslim: Racial Profiling and Surveillance of the Muslim-(looking) Body**

*Madeline-Sophie Abbas*

*(University of Manchester)*

This paper examines the uses of racial profiling and surveillance in the governance of Muslim(-looking) bodies. These strategies are underpinned by racialised power asymmetries of in/visibility and mis/recognition between seer/seen through which the Muslim body is produced as the target of discipline and control. Attention to these visual technologies are important for understanding the differential ways in which Muslims are branded as terrorists depending on how far they (are perceived to) correspond to the profile of the terror suspect. I adopt a networked approach which examines how these strategies of governance traverse state and non-state levels performed by ordinary citizens by which Muslims are criminalised. I develop how the profile of the Muslim as terror suspect or extremist is produced through a 'technology of monstrosity' (Halberstam 1995) that supports examination of how processes of gothicisation and racialisation interact through a number of identity categories that include race, religion, gender, nation and age. By refusing to be contained by the normative grammar of race based on a black/white binary, the 'Muslim' troubles attempts to classify and order bodies and secure national borders and exposes the limits of scientific technologies of surveillance and biometrics for locating the terror suspect. Such attempts nonetheless persist as mechanisms of racial terror through which the power to get it wrong is precisely how the culture of fear operates since it is only by looking Muslim that individuals are put at risk, whether Muslim or not, terrorist or not.

**Relegation beyond the urban: Territorial stigmatization of Muslims in UK society**

*Joanne Britton*

*(University of Sheffield)*

In the UK, Muslim minorities as post-colonial migrants settled in areas beyond the urban, such as post-industrial towns across the north of England. These places have become synonymous with problematic, self-segregating Muslim communities and positioned as failing spaces of multiculturalism. One result is a mutual pollution of people and places. Loic Wacquant argues that urban relegation is rooted in class inequality inflected by ethnicity (Wacquant, 2014). This paper argues that it is important to look beyond the urban in order to understand how the relegation of Muslims in UK society is rooted in class inequality inflected by ethnicity. It explores how the example of Muslims demonstrates the usefulness of extending analysis of territorial stigmatization beyond urban sites. It provides some examples of the connections between social, symbolic and physical space in producing inequality and marginality in these non-urban places. The examples are explored to draw attention to detrimental consequences for mobilising Muslim as a strategic identity and political category. Also, to how territorial stigmatization can be manipulated to serve wider local and national political agendas. The paper concludes by considering how the example of Muslims in UK society complicates the proposition that, in Europe, minority ethnic groups tend towards desegregation.

**Islamophobia and the left: the Muslim activist as 'racialised outsider'**

*Scarlet Harris*

*(University of Glasgow)*

Against a backdrop of racialised nationalism and intensifying securitisation of Muslim communities, how are those on the left responding? This paper is based on a series of qualitative interviews carried out in 2017-2018 as part of my doctoral research, which explores how activists and community workers in the two cities of Glasgow and Manchester understand and mobilise around the issue of Islamophobia. The paper draws on Satnam Virdee's (2014) concept of the 'racialised outsider' to interrogate the relationship between a particular cohort of Muslim activists, the 'white left', and approaches to structural Islamophobia in the UK today. It begins with an account of Muslim activists' (particularly Muslim women's) experiences of exclusion, characterised by a lack of serious engagement with the issue of Islamophobia by the 'white left' (a term used by a number of participants). The paper then goes on to address the ways in which – despite these trends – Muslim activists have organised around issues of structural Islamophobia in particular, drawing on traditions and models of Black self-organisation to develop analyses and approaches which centre the role of the state. As such, I argue that Muslim leftists might be usefully understood as an example of 'racialised outsiders' (Virdee 2014), both in terms of their marginalisation on the left and their capacity for 'stretching' understandings of, and responses to, present-day Islamophobia. The paper concludes with a reflection on the question of solidarity: what might these dynamics mean for organising effectively against Islamophobia in the current political moment?

**Engendering the hostile environment through FGM-safeguarding**

*Saffron Karlsen*

*(University of Bristol)*

Female genital mutilation (FGM) is considered by the UN to be a 'global concern'. International organisations routinely claim a 98% prevalence rate among the Somali population. As a consequence, Somalis living in the UK have attracted particular attention from FGM-safeguarding policy. However, there is limited research investigating the experiences of this population in this regard.

Six age- and gender-specific focus groups were conducted with people with Somali-heritage living in Bristol, UK, during June and July 2018. Participants described the ways in which they found their experiences of FGM-safeguarding in different social institutions stigmatizing and criminalizing. In combination, these experiences reinforced a sense of being a member of a group which was considered inherently suspicious. People described how they felt strongly British, and that FGM was a historical cultural tradition long forgotten amongst those living in the UK. While they appreciated a need for FGM-safeguarding more generally, they did not consider their own children to be at risk. Yet, they felt that these cultural shifts were not appreciated by wider society. They described heavy-handed approaches which were considered racially/religiously profiling and underpinned either by a distrust of their intentions and attitudes towards the welfare of their children or assumptions of ignorance. Families felt under perpetual scrutiny, with mundane experiences recast as suspicious by safeguarding officers in a range of social institutions. This had serious implications both for their sense of engagement with and trust in these institutions, and integration in British society more generally.

## **Rights, Violence and Crime - Room 139**

**Who's to Blame for Institutional Betrayal? Defining 'the University' in US and English University Cases of Sexual Violence**

*Erin Shannon*

*(University of York)*

Defining the university is a complex task. I did not set out to do so when I began my doctoral thesis on English and American university responses to student disclosures of sexual violence, yet what became evident was how the position someone holds in relation to the university (e.g. student, administrator) determines their definition of what, or who, 'the university' as a body is. I interviewed 19 student survivors of sexual violence and 26 staff members at 10 universities across the two countries, and found that universities in both England and the US are more concerned with protecting themselves than with protecting their students. Whereas students thought of wellbeing advisors or Title IX Coordinators as 'the university,' staff members in those positions rarely saw themselves as holding institutional power. (Female) Staff instead referenced (male) senior management as responsible for guidance. This definition of the university matters when it comes to the question of accountability for institutional betrayal (Smith and Freyd, 2013): Who should face consequences for (re)traumatising survivors of sexual violence through unsupportive university processes? In attempting to make sense of who the university is, I draw on Acker's (2006) theory of inequality regimes, Connell's (2006) theory of gender regimes, and Bourdieu's (1988) theory of habitus to argue that we must look beyond the ivory tower at those setting the neoliberal agenda of ranking and marketisation that incentivises universities to limit liability and avoid negative press through 'institutional airbrushing' (Phipps 2018).

**'My body tells my story': A study of sex work and social relations in Eastern India**

*Mirna Guha*

*(Anglia Ruskin University)*

In this paper, I explore the ways in which women in sex work perceive and experience their bodies within everyday social relations. Drawing on Naila Kabbeer(1999)'s social relations framework and Lori Heise and Mary Ellsberg (2005)'s lifecycle of gender based violence, I examine how the sex-worker's and 'sex-working' body is centred in struggles with gendered inequalities in social relations with members of households, communities, the informal labour market and the state, and across the life-courses of peri-urban and rural women formerly and currently in sex work in Eastern India.

**Wednesday 22 April 2020, 15:30 - 17:00**

**PAPER SESSION 6**

I discuss how experiences of daughter disfavour which emotionally and physically affect women's bodies drive them into looking for 'kono kaaj' (any work) outside their communities. Sexual and domestic violence within the informal labour market posits sex work as an economic option where the body is agentially drawn upon for social and economic capital. The criminalisation of sex work affects how sex workers respond to their own bodies in sex work, and the ways in which their bodies relate to others in and outside the sex-work market. Narratives and experiences of 'rescue' and 'rehabilitation' from sex work refocus attention to the 'exploited' body which is contested and responded to in myriad ways by women formerly in sex work.

This paper and its findings are based on eight months of ethnographic research between 2014 and 2015 with forty two women living across two prominent red light areas and an anti-trafficking shelter in Kolkata, and villages in a southern district of West Bengal.

## **Science, Technology and Digital Studies 1 - Room 204**

**Who bypass the Great Firewall in mainland China and do they benefit more from getting online? Digital inequality in bypassing the internet censorship**

*Chong Zhang*

*(Department of sociology, Durham university)*

The blockage of foreign websites, which is often called 'the Great Firewall (GFW)', serves an important function of the internet censorship in China. The 'wall' is not equally effective for all Chinese netizens, as some people can bypass the censorship and get access to a wider range of information resources from the blocked foreign websites by using virtual private networks (VPN) or other tools. But there is a general concern that the advanced usages of the internet like bypassing the censorship is only a privilege of the advantaged populations and they were more likely to utilize the internet in a 'capital-enhancing' way to maximize their resource-hoarding. With the concern of digital inequality, this study aims to quantitatively examine 1) whether there is a socio-economic divide in the GFW bypassing and 2) whether the bypassers use the internet in a more 'capital-enhancing' way. Drawing on data from China Family Panel Studies (CFPS), our findings from bivariate analysis and multiple correspondence analysis (MCA) reveal that the netizens who could bypass the GFW are more likely to be the socio-economically better-off (higher social class, well-educated and urban residing) netizens. In addition, the results of regression models (OLS, Logistic) tell that at first glance the GFW bypassing seems to be related to more activeness in using the internet for learning and political expression but not using the internet for work. Once individuals' socioeconomic and demographic characteristics are controlled, the GFW bypassing is no longer correlated to learning but still strongly linked to political view expression online.

**The political economy of AI: A tentative proposal**

*Zheng Liu*

*(Jesus College, University of Cambridge)*

With developments in Artificial Intelligence (AI) technologies being increasingly driven by big corporations and governments, rather than by academic research institutions, the need to interrogate the relationship between AI and economic and political power is becoming ever more pressing. The paper intervenes in this agenda by calling for an examination of the political economy of AI, that is, of how developments in AI are shaped by, and help to reproduce, the existing relations, structures and distribution of economic and political power in society. The paper begins by analysing the limitations of the existing sociological research on AI. It argues that although the research does not lack a critical perspective, it has failed to define AI as a field of contestation (Bourdieu 1990, 1993), which is increasingly driven and shaped by commercial and political forces, a phenomenon illustrated by the escalating commercialisation and national competition across global AI industries. It then outlines the core themes of the critical political economy approach as a theoretical framework for analysing the global AI developments. Lastly, the paper applies the CPE approach to analysing data collected from the AI industry in China. It shows how the authoritarian state and the capitalist market vie for control over this commercially profitable and socio-politically influential technology and how this has given rise to some of the industry's most distinctive features and advancements.

## **Science, Technology and Digital Studies 2 - Room 404d**

**Researching the Use of ICT in Third Sector Organisations – A Systematic Review**

*Silke Roth, Sophie Stalla-Bourdillon, Sarah Hewitt*  
(University of Southampton)

The use of Information and Communication Technologies (ICT) has transformed the activities of third sector organisations (TSOs) and social movement organisations (SMOs). We present findings from a systematic review of leading TSO and social movement studies journals concerning the use of ICT. We identify what practices of ICT use have been studied and with what methods. Our systematic review suggests that research and methods of studying ICT use in these fields have so far been limited. Research published in sociologically informed third sector and social movement studies journals has primarily focused on social media (twitter, facebook) and the methodological repertoire of studying the use of ICT and social media in these fields has been limited. ICT and social media have been used to collect information about organisations and campaigns and recruit research participants. Furthermore, activists are surveyed and interviewed about ICT use, and content analyses of social media have been carried out. In the social science literature, fewer studies employ visualisation techniques or data mining. Furthermore, the ethical dimensions of studying ICT use and social media are hardly addressed. Our presentation starts out with distinguishing different forms of ICT use and data in TSOs and SMOs, followed by an overview over the methodologies that have been employed. We conclude that whereas information and communication studies and computer science analyse a wider repertoire of ICT use of TSOs, the coverage of ICT use in the leading third sector and social movement studies journals has been limited. We advocate more interdisciplinary collaboration.

**Exhibiting Virtual Bodies: Examining the impact of VR based exhibits on social and spatial norms within art museums**

*Michael Saker, Eryn Parker*  
(City, University of London)

Art museums involve established spatial and social norms. Over time, behaviours including people-watching, the physical navigation of space, and the sociality of exhibits within this setting have emerged. These norms, however, are not permanent. The ways bodies interact within art museums are, therefore, subject to change. More recently, the marked renaissance of virtual reality (VR) has led to the development of VR based exhibitions that implicate a different kind of somatic experience. Accordingly, the inclusion of VR based exhibitions within art museums has the potential to present new ways for bodies to approach and experience these environments. Drawing on an original research project designed to examine these issues, our study was conducted at Anise Gallery in London between June and July 2018 and involved 19 semi-structured interviews. Interviews were conducted with visitors who had experienced the multi-sensory and VR-based exhibition, Scents of Shad Thames. Drawing on scholarly literature that surrounds the spatial and social norms of art museums, this study proceeds along three lines related to the established behaviours detailed above. First, while the established norm of people-watching remained an integral part of the museum experience, our research found that its meanings changed as participants became more contemplative and acutely aware of observing others. Second, the established norms for physically moving through the art museum influenced how participants interacted with the virtual exhibit. Third, the experience of the art museum as a shared social space was impacted as the public and private duality of the art museum was amplified.

**Enforcing and Contesting Segregation at a Pool Party: Images and Resistance**

*Anne Pollock*  
(King's College London)

In June 2015, 15-year-old Dajerria Becton was among the African American teenagers at a pool party in McKinney, Texas, who were violently suppressed by the police. The incident was captured on cell phone videos that were widely disseminated, including a powerful still image of the small bikini-clad girl's body pinned under the knee of a police officer. This paper unpacks the event itself and the ways that images of it traveled to explore the contours of contemporary segregation and protest. First, it puts this event, which took place at a pool managed by a suburban homeowners' association, into the historical context of pools as contested sites of hygiene and leisure, focal sites of segregation and of demands for public accommodation in urban and suburban spaces. Pools have long been places of both enforcement of gendered and racialized control of bodies in space, and of resistance. Next, the paper analyses the role of the production and distribution of images of the repression of Black swimmers to galvanize political protest and change, highlighting continuities and discontinuities with images of repression of Civil Rights-era swimmers participating in a de-segregated "dive in" in 1964. The paper foregrounds the distinctive role of social media as a forum for focal images for

**Wednesday 22 April 2020, 15:30 - 17:00**

**PAPER SESSION 6**

righteous anger, while arguing for the value of deeper engagement with the event and its contexts in order to more fully explicate what they can reveal about unjust social structures and contemporary modes of resistance.

**Sustaining the Assemblage: Funding the Arts in England**

*Jane Wilson*

*(Cambridge City Council)*

This presentation draws on my recently completed doctoral thesis, considering the potential for approaches drawn from science and technology studies to open up discussion of the way in which publicly funded cultural bodies and the culture they produce are both shaped by and shape the funding regime in which they operate.

I draw on the specific example of state funding of the arts in England, and argue that an arts funding assemblage came into being in the late 1940s and maintained itself over an extended period in the face of significant social, political and cultural change, operating as a form of 'triple lock' (Law 2004a, 2009, Law, Ruppert and Savage, 2011, Law and Ruppert 2013).

I demonstrate how this approach provides a useful mechanism for conceptualising how successive attempts to change the direction of cultural policy in England, including (but not limited to) on the one hand the community arts movement in the 1970s, and on the other the turn to business in the 1980s, had relatively little impact on the publicly funded cultural

## **Social Divisions - G11 - Byng Kendrick**

**Bruises or scars? Justification practices and the legacies of austerity**

*Kieran Cutting*

*(Open Lab, Newcastle University)*

Since the introduction of austerity policies, one of the key areas of financial cuts and policy transformations has been youth services. In an effort to fill gaps in provision, these support services are increasingly delivered by charities and voluntary sector organizations. Yet by operating in an environment of scarcity, contingent funding and financialization, these organizations have had to contort themselves to suit the whims of funders. Reflecting on 18 months of ethnographic and participatory research with organizations, workers and young people in this system, this presentation proposes the concept of 'justification practices' as a way to understand these contortions. Through the prioritization of measurable outcomes, visual outputs and quantitative data, justification practices show the human cost of austerity and the negative impacts of such all-encompassing policy changes. Support services for young people are an important element of the social body - one which should nourish and support the material bodies of its workers and young people. Yet my work finds that the shift to an 'evidence-based' and outcome-led funding model has caused a number of deeply harmful changes: performative and inauthentic evaluation methods, increased workload and worsened wellbeing for workers, and partial, inconsistent, and incredibly contingent support for young people (where it exists). Though the 'end of austerity' has supposedly been proclaimed, this presentation asks what the legacies of austerity will be for those hit worst by it. Will they be bruises - quick to heal when pressure is released - or deeply painful scars, that never disappear?

**Brexit as a series of real and imagined ruptures**

*Bethan Harries*

*(Newcastle University)*

Brexit has to date been largely conceived of as a political event and/or a cause or symptom of wider social issues with Leavers and Remainers being posited against each other in opposition on a whole range of (dis)connected issues. Indeed, much social science analysis has been preoccupied with understanding these positions as if always in opposition, which risks cementing the idea of necessary conflict between them and prohibits the potential for transformation. How Brexit is experienced in people's everyday lives is not so clear cut. Nor does understanding Brexit as a clash of ideologies capture the nuances and multi-textured ways people make sense of the current political conjuncture, nor how they envisage the future. This paper draws from ethnographic research in North Tyneside to illustrate how people often have contradictory opinions on Brexit and how the protracted process of Brexit has instigated a reorientation towards broader social and political issues that have persuaded people to reassess their own positions and how they see the future. I argue that it is useful to think of Brexit as a series of real and imagined ruptures rather than a discrete event. Doing so allows us to think about Brexit in a way that does not imply judgment about the value of

the event itself (Holbraad et al. 2012) and takes account of how Brexit is experienced in relation to the past, present and possible futures.

**Being British, being European, being an EU-Citizen: Young people's perspectives in the time of Brexit**

*Imogen Feld*

*(King's College London)*

**CITIZENSHIP**

This paper examines how students in England who are aged between 16 and 18 perceive Britishness, being European, and EU-Citizenship at a time when Brexit is a prevalent political topic in the UK. It draws on findings of 17 focus groups conducted in Spring 2019, when the UK originally planned to leave the EU. Overall 83 students from various ethnic backgrounds were interviewed, from whom 81 are British passport holders and, at the time of the interviews, EU-citizens. Most of the participants reported feeling left out in having no say on Brexit, describe a generational conflict, perceive mobility-related and economic disadvantages and condemn the hostile environment in the UK due to the Brexit referendum. When talking about Britishness some participants could easily relate to the concept, others were averse to the idea of Britishness and others offered various alternative concepts. In contrast to this, participants found it much more difficult to describe being European or an EU-citizen. This paper elucidates young people's ideas on being British, European and on EU-Citizenship and gives insights to their sense of belonging to Britain, to Europe and the EU in the time of Brexit.

**Embodying the Other: social class, cultural capital and politics of identity in a youth physical theatre**

*Anton Popov*

*(Aston University)*

The paper draws on ethnographic research conducted in a youth physical theatre. The Theatre's stages its projects as 'impactful social actions' enabling young people to engage with the issues of discrimination, migration, homelessness and destitution. Through training young performers gain skills that help to control their body and execute complex movements in coordination with their partners and entire group. Even more significantly, they gain confidence in themselves by gradually building up trust relationship with each other that necessary for such bodily interactions. The paper, however, argues that despite the claims of universality of body language employed by the 'physical theatre', this genre is deeply rooted in the Western (European) tradition of performance that perhaps limits its accessibility, or ability to participate in, for people with a different cultural background. The Theatre's approach to performing art best speaks to people who socialised to engender liberal values and cultural capital of a white middle class. At the same time, the minorities, refugees, migrants and destitute, whose experiences are often enacted and embodied in The Theatre's shows, are those Other through dialogic relationship with whom the middle-class cultural identities are constructed and manifested.

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

**Routes through higher education: BME students and the development of a 'specialisation of consciousness' in UK universities**

*Martin Myers, Kalwant Bhopal*

*(University of Nottingham)*

Policy designed to improve social mobility and promote 'widening participation' for under-represented groups within UK Higher Education (HE) has been a staple of government policy since New Labour's commitment to increase the student participation rate to 50% (NAO, 2002; DfES, 2003). Coalition and Conservative governments persisted with the 'widening participation' agenda, often framed within neo-liberal narratives conflating increased marketisation and 'choice' with the potential for improving identifiable problems of diversity and equity within universities (Ball et al. 2001; Furedi, 2010). Despite significant increases in numbers of students entering HE, structural inequalities determined by social class and ethnicity affecting university entrance continue to exist (Bhopal, 2018; Reay, 2018) as do similar inequalities within the labour market (Rafferty, 2012; EHRC, 2016). This paper explores the experiences of 43 BME students interviewed in their final year of undergraduate study. Using Bourdieu, we argue that BME students preparing to enter the labour market display a 'specialisation of consciousness': a set of practices framed by their prior background

## **Wednesday 22 April 2020, 15:30 - 17:00**

### **PAPER SESSION 6**

and experience, choice of university, institutional support provided by their university and expectations of continuing familial support. For BME students this represents an adaptation of individual consciousness to a 'white' institutional and societal framework with corresponding psychic harms. Often interviewees described both optimism for their futures whilst still noting their continuing subjection to a range of inequalities whilst at university and their inequitable expectations for the future.

### **Young people choosing 'alternatives' to university: New directions, new futures?**

*Ceryn Evans*

*(Swansea university)*

In recent years, going to university has become an increasingly normative 'next-step' for swaths of young people following completion of their post-16 education. However, in the context of deeply competitive labour markets and escalating costs of higher education (HE) for graduates, new pathways to employment appear to be emerging with growing appeal. Through interviews with young people studying academic or vocational qualifications at further education colleges in Wales, this project sought to understand their decisions to follow pathways not involving university after completing their college courses. All of these young people had qualifications which would make university a perfectly possible destination of choice, but were nonetheless anticipating alternative pathways including vocational training, apprenticeships, volunteering and employment. The paper highlights the ways in which young people's decisions about their education, training and employment futures are shaped in a relationship between a range of social, personal and educational circumstances and serendipitous moments. The paper concludes with a discussion of how these young people's decisions regarding their anticipated pathways may be implicated in the (re)production or disruption of social and economic inequalities in society, through the association of different pathways with various opportunities and life chances.

### **Using 'Boundary-Objects' as Spaces for Epistemic Rupture: Teaching ethics across disciplines**

*Sharon Greenwood*

*(University of Glasgow)*

'Boundary-work' (Gieryn, 1983) is the way in which boundary lines are drawn between disciplines; the unconscious, categorisation processes informed by the ontological, epistemological, and ideological underpinnings of what makes – and does not make – a discipline. Through carrying out this 'work', 'boundary-objects' are constructed. These exist as spaces for negotiated meaning-making, through their dynamic and interpretive flexibility (Star & Griesemer, 1989; Bowker & Star, 1999).

Despite the inherent challenges, interdisciplinary research has become embedded within the structure of the contemporary university (Rylance, 2015), typically reflected through internal and external research strategies, encouraging researchers to conduct meaningful and 'impactful' work that transcends disciplinary boundaries. However, for research-intensive institutions, what does this mean for the teaching we conduct? Disciplines are imposed (and reified) through the pre-existing organisation of the institutional body – students, staff, spaces, cultures, and resources. Consequently, interdisciplinary teaching characteristically faces unavoidable institutional barriers, where those working in disciplines outwith their disciplinary 'home' must make difficult decisions in what is taught.

Advancing work by Dillon (2008), I argue in this paper for a reconceptualization of Gieryn's (1983) and Star and Griesemer's (1989) concepts of 'boundary-work' and 'boundary-objects' within the context of teaching and learning practices. I share reflections on my recent experience working as a Sociologist within Biomedical Science, where I was tasked with developing an ethics course, suitable for Public Health and Precision Medicine postgraduate students. Within this frame, I argue for the viewing of ethics as 'boundary-objects' that help to transcend disciplinary boundaries through 'epistemic rupture'.

## **Sociology of Education 2 - Conference Room 3**

### **The autistic body and Autistic self-identity in an academic space: self-presenting as neurologically typical at an eight-day sociology conference**

*Amy Simmons*

*(University of Bradford)*

I was diagnosed with Asperger's Syndrome in October 1998 and began to develop my Autistic socio-political identity (Robertson and Ne'eman, 2008) in 2008, heavily influenced by the work of Oliver (1990) and Morris (1991). In April 2016, I was a student representative and delegate at an eight-day sociology conference at my alma mater. For eight days, I covered (Goffman, 1963) by self-disclosing to other delegates while self-presenting as neurologically typical, at the advice of non-medical helper Steve. This was sound advice; 68% of working age autistic adults are unemployed (National Autistic Society, 2016) and potential employers would be at the conference. But covering was alien to me, unlike many other autistic women (Russo, 2018) and the consequences for my self-concept were devastating, albeit temporary, common in autistic persons who are 'normalised' (Milton and Moon, 2012). In the weeks following the conference, my behaviour 'deteriorated'. 'Meltdowns', which I experience as an adrenaline rush and a subsequent loss of emotional control, became more frequent. These were deferred meltdowns, which are not self-limiting (Attwood, 2015). Self-regulation is difficult for the autistic person (Whitman, 2004) but I was under Steve's observation, and under conditions of observation or regulation, we self-regulate, or must be seen to self-regulate, our conduct (Foucault, 1975). In this presentation, I will use auto/biography (Ellis, 2004) to explore the interplay of the autistic body and an Autistic self-identity, and how that body and stigmatised identity (Gardiner and Iarocci, 2014) is positioned within the social life of an academic conference.

**'The Colonisation of the Higher education lifeworld' - Lecturer Stress in HE**

*Andrew Baron*

*(University of Central Lancashire)*

This paper explores the experience of 'Lecturer Stress' in Higher Education. The analysis contextualises this phenomenon within the sociology of emotions and Critical theory, using Habermas' concepts of the 'lifeworld' and 'system' (1987) to explain the increasing levels of stress for this occupational group. The paper's content is linked to the latter stages of a PhD thesis that has produced in-depth qualitative research, a methodology that is uncommon in this specific field. Several issues are examined, the prevalence of stress, perceived causes identified by lecturers, the coping strategies they implement, and how 'individualised' stress management interventions are orthodoxy in university organisational practice. The paper highlights from both empirical primary research and a literature review that excessive workplace demands and a deficit of resources are significant factors in the causation of workplace stress in Higher Education. It is contested that this toxic organisational dynamic needs to be analysed in relation to the effects of Neo-Liberal education policies. It is further argued that because the majority of existing research studies disregard this factor, stress management interventions inadvertently endorse and recommend organisational policies that individualise solutions to alleviate this occupational health problem. This paper asserts that this major deficiency of analysis needs to be re-framed in a more complex sociological relationship incorporating the dialectic between the individual, organisational culture, education policy and social structure.

**Comparative Research on the Realisation of Intercultural Capital in Schools**

*Andreas Poellmann*

*(Paderborn University (Germany))*

This presentation aims to encourage internationally comparative research on the realisation of intercultural capital in schools. Drawing on Pierre Bourdieu's sociology of culture, it focuses on embodied, objectified, and institutionalised forms of intercultural capital, with a particular interest in their realisation in terms of awareness, acquisition, and application. In particular, we will see that sociocultural justice in terms of acquisition does not necessarily translate into equal opportunities at the level of application and applicability. Following from this, we will consider the central importance of interculturally enabling schools in which a wide range of different empirical manifestations of individually embodied intercultural capital receive official institutional recognition and valuation – and where teachers and school managers facilitate both reflexive and intuitive processes of intercultural capital realisation through their own active involvement as continuous critical practitioners and investigators. The resulting conceptual framework shall assist researchers in structuring the collection and analysis of locally relevant data that are intra- and internationally commensurable. The range of possible research questions includes not only comparative enquiries into the existence and quantifiability of different types of intercultural capital, but also into whose intercultural capital is institutionally and pedagogically recognised and valued, by whom, and in which ways. Associated herewith are broader issues pertaining to the evaluation and transformation of teaching and school management towards more socioculturally just opportunities for intercultural learning.



**Wednesday 22 April 2020, 15:30 - 17:00**

**PAPER SESSION 6**

## **Sociology of Religion - Room 144**

### **Atheism in Society: A New Ethnography and Typology of British 'Unbelief' (Special Event Panel: Atheism as Social Body: Understanding 'Unbelieving' Selves in 'Unbelieving' Societies)**

*Lois Lee*

*(University of Kent)*

In 2018, the number of atheists outnumbered religious believers in the UK for the first time (British Social Attitudes survey). The UK is now an 'atheist society'. But what precisely this means, both ethnographically and politically, is unclear – due to historic neglect of nonreligion in the human sciences, itself an artefact of longer term patterns of privilege and marginalisation in British and other societies (Lee 2015).

This paper presents a new ethnography and typology of atheisms in British society. Both are findings from 'Understanding Unbelief: Across Disciplines, Across Cultures', a major project which conducted surveys, in-depth interviews and used several other methods to understand atheism around the world (Lee et al 2017; Bullivant et al 2019). This watershed study provides new insight into the nature and diversity of atheisms as major, often powerful bodies (of many kinds) in societies including the UK.

This research is part of the £2.3m Understanding Unbelief research programme (University of Kent, funded by the John Templeton Foundation), investigating atheism and other forms of so-called 'unbelief' around the world. This paper is part of a series exploring the theme, 'Atheism as Social Body: Understanding 'Unbelieving' Selves in 'Unbelieving' Societies'.

### **Atheism as Social Body: Understanding 'Unbelieving' Selves in 'Unbelieving' Societies Special Event Panel Exploring space, materiality and the body in nonreligious end of life narratives**

*Katie Aston*

*(Independent Researcher)*

Does 'unbelief' and/or atheism have an embodied form? Stereotypes abound that atheists don't simply disregard religion, and all its material manifestations, but also embrace an intellectual, cerebral worldview. Any focus on the atheist as only an 'unbeliever', ignores the wealth of material and embodied aspects of atheist life, if only the embodied rejections of religion. This paper attempts to sketch out a number of atheists bodies, in particular the imagined dead body.

Drawing on life story interviews conducted with 30 'unbelievers' across the UK, this paper explores the language and descriptions of the imagined dying body and attitudes to body in a broadly non-religious belief system. It will also examine attitudes toward body disposal. The paper highlights a wider, nuanced view of the atheist body as more than a mere vessel for intellect, exploring the boundaries and limits of the body/mind dichotomy.

This paper presents research from the £2.3m Understanding Unbelief research programme (University of Kent), investigating atheism and other forms of so-called 'unbelief' around the world. It is part of a series of paper exploring the theme, 'Atheism as Social Body: Understanding 'Unbelieving' Selves in 'Unbelieving' Societies'.

### **Emerging Nonreligious Bodies: Belonging, Activism and Structure**

*Josh Bullock*

*(Kingston University, London)*

Much of Europe appears to be heading (further) towards a post-Christian society with young adults especially neither identifying with, nor practising religion which has given rise to emerging nonreligious bodies, relating (but not limited to) ways of belonging, activism and structure.

This paper offers three distinct European cases: Firstly, The Sunday Assembly (London) a secular congregation which functions like an Evangelical-style church for nonreligious people seeking belonging. Secondly, The Kazimierz Łyszczynski Foundation (Warsaw), an organisation working towards the separation of church and state who protest and use activism to support women's and atheist rights in Poland. Lastly, the Norwegian Humanist Association (NHA) work to organise those who share a democratic and ethical life stance, which affirms that humans have the right and responsibility to give meaning and shape to their lives. Furthermore, the NHA provides structure and support for nonreligious people who still want to celebrate and mark life events with rituals and ceremonies.

BSA Annual Conference 2020

Aston University, Birmingham

**Wednesday 22 April 2020, 15:30 - 17:00**

**PAPER SESSION 6**

This paper presents research from the £2.3m Understanding Unbelief research programme (University of Kent), investigating atheism and other forms of so-called 'unbelief' around the world. It is part of a series of papers exploring the theme, 'Atheism as Social Body: Understanding 'Unbelieving' Selves in 'Unbelieving' Societies'.

### **Exploring space, materiality and embodiment in nonreligious childhood**

*Rachael Shillitoe, Anna Strhan*  
(University of Birmingham)

What does it mean to grow up 'nonreligious' for children today? As numbers of the avowedly nonreligious continue to rise in Western Europe and North America, particularly among younger age cohorts, this paper presents findings from a multi-sited ethnographic project exploring how, when, where, and with whom children (ages 6-11) learn to be nonreligious, and how they experience and negotiate their nonreligious identities across everyday school and family life.

Drawing on fieldwork conducted with three primary schools in contrasting geographical settings in the UK, this paper explores the embodied, spatial and material dimensions of nonreligious childhood. In particular, this paper will examine children's experiences of collective worship in schools and the material objects, cultural forms and practices shaping and expressing children's unbelief. In exploring children's experience of worship in school, this paper will examine the wider spatial and structural arrangements of collective worship and the different modes of embodiment that are reproduced during such moments. Drawing on data which foreground the agency of children, this paper will, in turn, demonstrate how adults (parents and teachers) are affected by and respond to children's unbelief, and the ways in which children's agency is constrained or enabled in particular settings. This paper presents research from the £2.3m Understanding Unbelief research programme (University of Kent), investigating atheism and other forms of so-called 'unbelief' around the world. It is part of a series of papers exploring the theme, 'Atheism as Social Body: Understanding 'Unbelieving' Selves in 'Unbelieving' Societies'.

## **Theory - Room 123**

### **Corruption Discourse and Populism - the 'Other' of the Modern Democratic State**

*Martin Booker*  
(University of Edinburgh)

This presentation argues that notions of corruption, and the discourses surrounding them, are central to understandings of the modern democratic state more generally, and how its legitimacy is constructed specifically. In Britain, this is evident when looking at the 19th century Age of Reform. Corruption discourse here served as an important signifier for the illegitimacy of the old order, paving the way for the establishment of new institutions, and becoming a central driver for the modernisation processes of the time. 'Corruption' ultimately served as the other against which the modern democratic state was defined.

Conceptualising corruption discourse as an othering process, in turn, opens up new perspectives on the study of, for example, populism. Defined as a thin ideology invoking an antagonism between the pure people and a corrupt elite (e.g. Mudde), populism can be seen as mobilising deeply held notions of the other, not just through nativism and orientalism (which are typically considered othering processes), but also through corruption discourse (which defined as an othering process, can be shown to display similar mobilisation patterns).

### **Populism and Its Discontents: a call for Global Historical Sociology.**

*Marek Szopski*  
(University of Warsaw)

The last decade has seen a previously rather neglected, although gaining ground concept of 'populism', exploded and developed from a criticism of an 'extreme leftist' agenda to the legitimacy of a 'radical right' political activism. Emergence of such unorthodox politicians as Donald Trump or Boris Johnson, ideological turncoats in vain of Victor Orban or Jaroslaw Kaczynski or the outright autocrats of Vladimir Putin or Recep Erdogan kind present a pressing theoretical conundrum; the reconciliation of the liberal democracy pretence with the socialist nationalism tendencies appearing in very different cultural contexts, yet all existing in the global economic, technological, and ecological environment with

## **Wednesday 22 April 2020, 15:30 - 17:00**

### **PAPER SESSION 6**

the instantaneous and pervasive communication networks and their providers. Thus there seems to be a pressing need for a development of a theoretical perspective incorporating both global, rather than national, and historical, rather than ad hoc, points of view. Following the insights of Immanuel Wallerstein in 'Unthinking Social Sciences', Temple Univ. Press, 2001, Niall Ferguson in 'The Square and the Tower', Allen Lane, 2017, and in edited by Julian Go and George Lawson 'Global Historical Sociology', Cambridge Univ. Press, 2017, it seems worthwhile to look at the phenomenon of populism from such a perspective. In my presentation I will attempt to meld some of those insights into a proposal for a further discussion of the topic.

### **Populism as Civil Repair**

*Marcus Morgan*

*(University of Bristol)*

This paper interrogates mainstream definitions of 'populism', focussing upon its conceptual utility in understanding recent changes in Western polities. Though populism is typically theorised as a deviant form of politics, it finds that it in fact holds remarkable continuities with conventional politics, and indeed culture more generally. These more general cultural processes can be illuminated by cultural sociology, just as the more specific but still routine political processes can be illuminated by Civil Sphere theory (CST). The paper concludes by arguing that when populism is understood as a formal mode of public signification, rather than a substantive ideology, the substance it signifies becomes crucial to determining its civility. It suggests that whilst populism can certainly have anti-civil effects, there is nothing inherent in it that precludes it from also acting to promote civil repair.

## **Work, Employment and Economic Life - Room 517**

Session title: Migrant labour

### **Worker Resistance as Ethnic Boundary Work: Opposition and Submission in the Care Sector**

*Julia Orupabo*

*(Institute for social research)*

Who is carrying out the resistance in ethnic diverse organizations, and what characterize the type of resistance that different groups deploy? Building on an ethnographic fieldwork in a Norwegian nursing home, this study explore the fragility of solidarity in ethnic diverse organisations. While the literature have come a long way in describing the division between employees and managers through the actions of 'every day resistance', it provides little insight into how increased divisions among workers themselves may influence the conditions for such resistance. In most western countries, there have been a substantial influx of immigrants in working class jobs that previous were occupied by a white majority population. Thus, a crucial task is to address questions of resistance and control in ethnic divided organizations.

A key finding in this study is that natives and ethnic minorities deploy different strategies of resistance, and that their actions of resistance are embedded in different spatial contexts in the organization. Whilst natives handle problems and dissatisfaction by deploying strategies in front stage contexts that involve the employee -manager relationship, workers with immigrant background handle their dissatisfaction in back stage contexts often involving an employee - patient relationship. Furthermore, the analyses demonstrate that it is only the native workers coping strategies that is recognized as acts of resistance. The informants understanding of what type of actions that constitute resistance or submission are crucial in the workers ethnic boundary making and feelings of worker solidarity in the organization.

### **London Hotel Housekeeping, a Different Perspective**

*Quasirat Hasnat*

*(University of Brighton)*

Hotel housekeeping has long sustained claims that the work is unskilled and performed predominantly by young migrant women. The workers are subject to atypical work contracts, meaning they work flexible often unpredictable and unsocial hours to meet the erratic demand of the hotels and in return receive low wage and restricted access to development training. For the workers, this non-standard work means varied work schedule and sequentially varied income engendering insecurity, which scholars call precarious work.

My research data, however, revealed a different story. Workers, especially at the bottom of the hierarchy, were migrant workers and room attending was the area of female domination, but, the work they do is a skilful performance of physically and psychologically challenging tasks. These migrant workers did not seem to perceive their unconventional work contract as precarious. Instead, they preferred to be on a non-permanent work arrangement, because this provided them with the freedom to decide when and where they work and how long they can spend with their families back home. Further, the housekeeping managers expressed their eagerness to grow workers from within as this approach minimises training time and cost, but the workers were unenthusiastic about career progression as for the majority, the job was a means to achieve a better life back home.

Research data was collected by adopting a mixed-methods approach that combined a questionnaire survey of 106 workers and semi-structured interview of 53 managers from 57 three-and-over star-rated hotels in London, and unstructured interviews with four recruitment agency representatives.

**“Why do people feel strong injustice at work in times of crisis? A comparative study on relative deprivation and occupational mobility of migrants in Greece and the United Kingdom”**

*Paraskevi - Viviane Galata*

*(Panteion University)*

The research seeks to investigate how migrants' expectations for occupational mobility are shaped in times of crisis and to explore migrants' understanding of relative deprivation and its part for work prospects. In a nutshell, the study looks for the social attitudes towards job inequalities amongst migrant workers and their significance for occupational mobility in the receiving country. The research attempts to explain how structural changes and values towards work in reference to others influence migrants' decision for mobility. The focus of the study on relative deprivation, as a key theoretical concept, is more relevant in the current period of rapid change than ever to understand the structural changes a society is undergoing and their impact on people's expectations.

The research uses the comparative method to investigate the impact of crisis in occupational mobility in two groups of migrant workers in two different cities, both presenting elements of change: the Albanians in Athens, Greece and the Irish in Newcastle, United Kingdom. Two case-studies are conducted as an appropriate method to explore mobility and its causal link with reference groups. The case-studies are based on the social context of the receiving countries and in-depth work history interviews in 20 families of migrants. Responding to a call from scholars to produce more qualitative data to understand what drives people's feelings of injustice, the study draws on a diverse range of narratives about work inequalities and demonstrates an innovative contribution to academic and policy debate on fair social protection systems and effective social policies.

**Thursday 23 April 2020, 09:00 - 10:30**

## **Paper Session 7**

### **Culture, Media, Sport and Food - Room 161**

Mediated Relationships

#### **The Reproduction of Gender Inequality in the Age of Postfeminism – Exploring Women Figures in Contemporary Chinese Dating Show**

*Xintong Jia*

*(City, University of London)*

Dating shows have become a staple of reality TV programming in China, garnering huge audiences and attracting enthusiasm and condemnation in equal measure. Early shows (from the 1980s) reflected marketisation and de-regulation, and the shift of marriages from social property to personal relationships. Contemporary dating shows are very different, shaped by large enterprises, the financial interests of dating websites and the selective localisation/adaptation of Western content. Formats are marked by gender disparity (with women outnumbering men by 5:1), the prominence of celebrity culture, conspicuous consumerism, as well as by traditional features such as the presence of family members on the set and helping to select or evaluate potential matches.

In this paper, I examine contemporary dating shows as a prism to explore the females' gendered subjectivities and the changing gender relations in contemporary China, shifts in the way that intimacy is practised, and the dynamics of feminism and postfeminism.

#### **Online intimacies: Exploring university students online-mediated relationships and intimate practices**

*Katie Tyrrell*

*(University of Suffolk)*

Student welfare constitutes an important component of higher education experience. University regulatory bodies have placed growing interest in tackling negative student experiences whilst in higher education, including preventative mechanisms to tackle sexual violence (Towl & Walker, 2019) and hate crime, of which stakeholders expressed a need to extend this focus to include online spaces (Universities UK, 2016). Our recent Office for Students (OfS) funded project revealed that students have had a myriad of online experiences, both whilst growing up and during their time at university, including online abuse, harassment and stalking, with negative consequences upon well-being.

Such findings have influenced the development of university guidelines to reflect the need for universities to safeguard students online and ensure they have access to information and support (Bond & Phippen, 2019). Despite this, there is still a dearth of research investigating student experiences online, in particular, technology-mediated intimate relationships and online dating cultures within the university community. Preliminary research findings from focus group interviews will be discussed. Emerging qualitative themes based upon students' lived experiences and perceptions of online dating discourse and practices of intimacy in the context of higher education will be explored as well as their application to social theories of intimacy, technology, and current practice and policy in the education sector.

#### **A non-media centric approach to mediatization: Digital orientations in the lives of football fans**

*Michael Skey*

*(Loughborough University)*

In this paper, we argue for the importance of a non-media centric approach to mediatization that rather than focusing on media technologies, texts, audiences or assemblages, instead starts by trying to understand the activities of people in their everyday lives. Using Schulz's four dimensions of mediatization as a means of grounding the concept, it then draws on insights from Shaun Moores' (2015, 2016) work on digital orientations, which emphasises the significance of practical, embodied forms of mediated knowledge and habit as well as the extent to which media environments become part of the familiar landscapes which people traverse. Using football fans in East Africa as a case study, we show how

**Thursday 23 April 2020, 09:00 - 10:30**

**PAPER SESSION 7**

football-related activities are increasingly orientated towards the schedules and performances of leagues, clubs and players in Europe and, as a result, become inextricably bound up with, and informed by, media.

## **Families and Relationships - Room 145**

### **Violent ignorance: national and family stories of blame, shame and organised forgetfulness**

*Hannah Jones*

*(University of Warwick)*

In 2015, Hollywood star Ben Affleck was exposed for having edited the presentation of his ancestry on family history show *Finding Your Roots*, because he did not want to reveal he had a slave-holding ancestor. Affleck's search was part of wider popular interest in ancestry tracing, boosted by access to digitised archives, online forums and DNA technologies. Sociological research into amateur genealogists demonstrates that for many, the pursuit of identifying ancestors springs from a desire to understand one's identity and place in the world. But what happens when that search reveals uncomfortable information about how we come to be who and where we are? Can encounters with difficult 'family' histories be an analogical tool for thinking about the trajectories of historical racism that produced and normalised the everyday (classed, gendered) white supremacism of today?

This paper draws from my forthcoming book, *Violent Ignorance*, about everyday ignorance practised by society at large, and how this manifests in violent consequences; about how we can recognise that the political is personal, and find ways to bear that - without minimising or ignoring the unbearable ruptures and injustice in which we are all implicated. I consider how haunting by blame and shame appears through the lens of family history work, in terms of ancestors who were oppressors or oppressed. With attention to power and its intersections of race, class, gender and nationality, I note ongoing refusals to recognise the violence of historical legacies and eruptions on personal, national and global scales, and their consequences.

### **Experiences of cultural diversity: bringing up children without cultural prejudices**

*Lyudmila Nurse*

*(Department of Education, University of Oxford)*

The proposed paper concerns how mothers of young children perceive culturally diverse neighbourhoods as the environment in which their children grow up. The theoretical base for the analysis is the works of Pieterse, 2007; Taylor 2010, Guibernau, 2013, Lianos, 2013 on increasing hybridization of cultures, identity and locality. Though hybridisation of cultures is not a new phenomenon, "the pace of mixing accelerates and its scope widens in the wake of major cultural changes" (Pieterse, 2007). Cultural contacts between families and children of different cultural backgrounds often take place in neighbourhoods. Changing dynamics of the neighbourhoods, increasing cultural diversity, tend to create situations of mistrust and negative attitudes to the extent that both groups, the locals and the "newcomers", perceive discrimination. Parents' opinions are often taken literally by their children and transferred to the school playgrounds. The paper discusses findings from the EC H-2020 ISOTIS project's comparative qualitative biographical study which was coordinated by the author and implemented in ten European countries: Czech Republic, Greece, Germany, France, Italy, The Netherlands, Poland, Portugal and UK in 2018-19. The study was focused on mothers of pre-school and primary school children from socially and culturally disadvantaged groups: immigrant, ethnic minority and non-immigrant low income. Narrative analysis of mothers' interviews identifies types of their own and their children's experiences that prompt positive and negative perceptions of the other cultures in the neighbourhood.

### **Reflections on becoming a mother: The experiences of South Asian mothers in the UK**

*Katy Kerrane, Sally Dibb, Andrew Lindridge*

*(University of Liverpool)*

This paper explores how South Asian women living in the UK reflect on how they negotiated their identities as they became mothers. During the transition to motherhood, women are faced with an array of consumption choices and expert advice, as part of the discourse of intensive mothering. Women are expected to consume appropriately for the safe arrival of their child, both by following expert advice, and by purchasing the (many) appropriate baby products in readiness for the baby's arrival (Cairns et al. 2013; Clarke 2004; Miller 2014; Taylor et al. 2004). Yet studies have shown

that the breadth of advice available may often overwhelm mothers, and may conflict with lay advice from family and friends (Gatrell 2014; Miller 2005). However, relatively little research has examined the experiences of women at other intersecting positions in society, particularly how ethnic minority women, encounter intensive motherhood.

In this paper we draw on in-depth interviews with 23 South Asian women living in the UK to examine how they negotiate their gender identities as mothers. We examine how participants navigated norms surrounding 'nesting' consumption and competing forms of expert advice, to reclaim their identities as mothers. We show how participants learned to create reflexive spaces in which they learned to select, discard, and interweave the different resources available to them, in order to become experts on their own child (Thomson et al. 2008).

## **ifecourse - Room 108**

### **Situated ethics with young people in action: A tale of two early career PhD researchers**

*Liam Wrigley, Victoria Jamieson*

*(University of Sheffield, Edge Hill University)*

This presentation explores the use of a 'situated' ethical approach in qualitative research (Simmons & Usher, 2000; Calvey, 2008, Atkins & Duckworth, 2019), from the corpus of two unique PhD projects. Wrigley's research longitudinally explores the lives of 21 young people whom are not in education, employment or training (NEET) in Greater Manchester, utilising participatory narrative methods and qualitative social network theories (Ryan, 2011, 2016; Ryan & D'Angelo, 2019). Jamieson's research will be a democratic and participatory process exploring young people's conceptions of social justice through a philosophical inquiry with young people in Merseyside (Fulford & Hodgson, 2016; Cassidy, 2019). Both researchers have been informed by professional and principle-based ethics (Banks, 2000; Coffey, 2010), with Jamieson being a qualified primary school teacher and Wrigley previously being a youth support worker in economically marginalised communities. However, this paper will acknowledge that both of our projects have required a nuanced situated ethical approach, when both of our works are embedded in the research participants everyday life (Back, 2015; Walsh & Mason, 2018). Following Simmons & Usher (2000: 2) who argue that a 'situated ethics is local and specific to particular practices, it cannot be universalised', we will first of discuss both the synergies and parallels of both pieces of research, and then outline and detail the struggles and methodological challenges of developing such an approach. Finally, we will conclude with the merits of situational ethics in action.

### **Feeling our way through the field: reflexively navigating the emotional dimensions of research ethics guidelines**

*Rebecca Olson*

*(University of Queensland)*

Like the body, emotions were historically neglected in theorising key social issues. Contemporary sociology positions emotions as traversing socially constructed divisions between the body and mind, the individual and the social. Such a relational appreciation of emotions has the capacity to challenge contemporary scientific and ethical classifications of individuals, bodies and minds as discrete. This presentation invites qualitative sociological researchers to reconsider the way emotions are discursively and relationally conceptualised within research ethics guidelines and within their own research. Based on analysis of research ethics guidelines from three countries - Australia, the UK and US - scholars are first invited to consider the gendered and pathologised treatment of emotions in such guidelines. Findings suggest that how emotions are conceptualised matters to what data is collected and how results are constructed, reinforcing a particular hierarchy of knowledge. Second, building on Hochschild's (1983) concept of emotional labour and Holmes' (2010) concept of emotional reflexivity, scholars are invited to consider their own practices in navigating ethical guidelines as a form of 'emotionally reflexive labour.' That is, rather than following blanket guidelines for the treatment of emotions in data collection, scholars are asked to consider how they draw on emotions – their own and participants' – to sensitively and relationally make their way through the field. In addition to applying this new concept, it is hoped that such an invitation will open opportunities to transcend traditional medico-scientific classifications of what constitutes legitimate research and reimagine our emotionally imbued research practices.

### **Hedgehogs, foxes and other embodiments of sociologists' career trajectories.**

*Graham Crow*

*(University of Edinburgh)*

**Thursday 23 April 2020, 09:00 - 10:30**

**PAPER SESSION 7**

Isaiah Berlin's celebrated use of the distinction relating to the contrasting perspectives on the world of hedgehogs and foxes provides a fruitful starting point for exploring sociologists' career trajectories. The divergent patterns that arise from the pursuit of one key idea extensively or many ideas in a more open and flexible fashion may be instantly recognisable, but the distinction is hardly an exhaustive typology. This paper seeks to develop the analysis of the career trajectories that sociologists have had by drawing conclusions from the examination of particular cases about which information is available from a variety of sources, including biographies, autobiographies, interviews, surveys, obituaries, archived materials, and histories of fields of research. The paper arises from research into later career stages and retirement, and acknowledges the contested nature of the concepts of 'career' and 'retirement'. It is also recognised that careers may appear more coherent and strategic in retrospect than they do while they are unfolding, when unplanned elements, accidents, haphazardness and serendipity are given greater prominence, at least in some accounts. The paper also considers whether generational effects on the types of career trajectories available can be identified, as in Sica and Turner's (2005) characterisation of 'the disobedient generation' who came of age in the 1960s. Lawrence-Lightfoot's (2009) argument that later career stages may be characterised by a different kind of knowing that involves bodily shifts is also explored.

**Creative methods for engaging with children in the classroom - exploring children, food and friendship**

*Marianne O'Kane Boal*

*(Institute of Technology Sligo, Ireland)*

In a four year PhD in Social Research (begun September 2017) I am examining the research question; 'What is the significance of food practices in the conduct and experience of peer relationships of children aged 4-7 in contemporary Irish society?' The qualitative project focuses on what leads children to engage with friends on food practices and how this shapes their peer relationships. The methods for engaging with children in the classroom have been selected according to my considerable experience of facilitation of children's workshops. Creative interactive methods (Kara, 2015) have been employed to conduct fieldwork and build knowledge. These fieldwork methods include analysis of children's picture books, drawing, modelling with clay, story games, creative writing, concept mapping and discussion. I have carried out observation during school break and lunch. The research was conducted with two schools in the classroom environment with children aged between 4-7 years old in a period lasting 6 weeks in each school. Children participated collectively and individually with the researcher working as facilitator on a series of activities in the presence of their class teacher. There were considerable ethics protocols involved in delivering the fieldwork in each school. The research process, the project itself and informed consent were explained to the children in an age-appropriate manner. The paper includes a discussion of the project, fieldwork context, the methods selected for engaging with children in the classroom, and attendant ethics protocols.

(Helen Kara, *Creative Research Methods in the Social Sciences*, Bristol: Policy Press, 2015)

## **Medicine, Health and Illness 1 - Room 206**

**Women's Narratives of 'Achieving' Sterilisation in Brazil: Navigating intersectionality, institutions and shifting socio-legal contexts**

*Aoife McKenna*

*(University of Edinburgh)*

Access to fertility control is a central goal of the United Nations 2030 Agenda for Sustainable Development, and worldwide use of contraceptive technologies among women is projected to rise to 793 million in 2030. Sterilisation in Brazil provides a means to examine how changing socio-political contexts influence experiences of contraception. Brazil had the second highest rate of female sterilisation in the world in 1996, at 40.1%. The operation was then legalised in 1997, and rates subsequently almost halved by 2013 (U.N. 2018). This research compares the accounts of participants who were sterilised before and after legalisation, and those who were planning to sterilise in 2013. The data were gathered via in-depth interviews in Portuguese with 35 women from a variety of socio-economic and ethnic backgrounds in Rio de Janeiro, and analysed using narrative analysis.

The analysis demonstrates how social norms around motherhood, the changing legal status of the operation, and structural issues with the health institution, all influence barriers to accessing sterilisation. The findings detail how



participants employ 'workaround' - jeitinho - practices to bypass regulations and negotiate power dynamics to access sterilisation. Health inequalities are thereby further re-enacted, as these experiences are shaped by intersecting social categories such as class, race and gender. Cussin's (1996) concept of 'ontological choreography' is used to illuminate these processes of objectification, highlighting when they are experienced as denying or fulfilling agency. Sterilisation can thus shed light on the connections between macro contexts of cultural norms, as well as institutional, interactional and individual experiences.

### **Anticipating stigma: egg freezing, temporality and re(imagination)**

*Georgia Hibbert*

*(University of Manchester)*

'Social' egg freezing has certainly been topical. Since Google and Facebook announced plans in 2014 to include egg freezing in their employees' health insurance packages, the media has followed this latest development in reproductive technology (Murphy, 2019). Whilst much can be said for the public narrative of egg freezing, less so can be said for how women experience egg freezing under the context of their personal relational networks; family, friends, partners and co-workers. The ways in which women negotiate their fertility journeys in relation to these individuals is complex, as is how they reflexively anticipate potential judgement and stigma using temporal tools such as (re)imagination. These relational and temporal aspects of egg freezing deserve further attention.

This oral paper will draw upon the experiences of egg freezers with data collected from 19 narrative interviews, as well as online data from blogs and social media. I will argue that egg freezers use temporal tools to (re)imagine their future selves throughout the egg freezing process and beyond. Egg freezing opens up a plethora of pathways for women in the future, many of which carry the potential for stigmatisation within their relational networks. Women reflexively anticipate stigma by imagining themselves on each of these paths, hypothetically casting themselves in a number of potentially discrediting social identities; 'the single mother', 'the childless woman' and 'the older mother'. Overall, by (re)imagining these scenarios, women can focus on performing a number of stigma management techniques, including the inclusion and exclusion of relational others in their lives.

### **Gendered power and young women's use of Plan B in sexual encounters**

*Laurie James-Hawkins, Christie Sennott*

*(University of Essex)*

Plan B, whilst commonly used by young women today, has generated controversy about whether it's being used in lieu of long-term methods such as birth control pills. Fifty-seven heterosexual women age 18 to 24 attending a public university in the midwestern US were interviewed regarding their use of Plan B in a wide variety of types of sexual encounters. First, young women said they used Plan B because they were inconsistent in taking their birth control pills and did not want to admit it to their partners, and use of Plan B allowed them to resolve the tension between their perceived responsibility for pregnancy prevention and their inconsistent pill use. Second, young women used Plan B after use of withdrawal as a pregnancy prevention method. Whilst most women interviewed were inherently uncomfortable with withdrawal as a primary method, especially when they or their partner had been drinking alcohol, they reported feeling pressured by their partners to use withdrawal. Women worried as to if their partners were able to successfully withdraw but were uncomfortable asking their partners about it and used Plan B as a solution. Young women use Plan B to avoid admitting to their partners that they have not taken their pill consistently and to resolve tension between men's insistence on use of withdrawal and women's inherent worry about its effectiveness. Young women's use of Plan B is tied to gendered power dynamics which increases their vulnerability to STIs and unplanned pregnancy.

### **Education or Harassment: Foetal subjects in the #stopstella campaign**

*Pam Lowe*

*(Aston University)*

In October 2019, an anti-abortion organisation 'education' campaign specifically target Stella Creasy (MP for Walthamstow). In her constituency, this included displaying a large picture of her next to a graphic image of a dead foetus, which appeared to be about the same gestation as her pregnancy was at that time. When public attention was drawn to the campaign, it was commonly deemed to be gendered harassment, and under civil anti-social behaviour legislation, the campaign was prevented from continuing in Walthamstow.

**Thursday 23 April 2020, 09:00 - 10:30**

**PAPER SESSION 7**

Drawing from a wider ethnographic study of abortion activism, this paper will argue that to understand the reasoning behind this campaign, and the public reaction, we have to situate it in the broader context. The majority of anti-abortion activists hold specific understandings about motherhood, which are rooted in religious beliefs. Moreover, through an adopted position in which foetal personhood is unquestionable, their reasoning leads to a view by which abortion is only supported because people fail to properly 'see' the foetus, and stopping abortion is just a question of public education. Using Lupton's concept of constructed foetal subjects, the complex understandings of women, pregnancy, and the foetus will be used to analyse the campaign, and public reaction to it. It will argue that whilst anti-abortion groups seek to adopt the understanding of all foetuses as a 'precious cargo', this has been largely unsuccessful in the UK, and thus it can be argued that the responsabilization of women for foetal wellbeing is interrelated to a positive decision to continue a pregnancy.

## **Medicine, Health and Illness 2 - Room 404b**

### **Thinking through the body: Wounds, scars, and self-harm**

*Veronica Heney*

*(University of Exeter)*

Work by feminist theorists, and particularly feminists of colour, asks us to re-consider the role of the body in academic theorising, noting that modes of depersonalised, disembodied rationalism act unevenly upon gendered and racialized subjects. Instead such writers call for an exploration of more embodied writing practices, and the development of a theory of the flesh. In the context of my own work on, and experience of, self-harm and fictional narratives of self-harm this prompts the following question: what would it mean to write from a body of self-harm? How might writing from and through this particular and yet multifaceted embodied experience encourage new sorts of sociological writing? However, such a practice might be tempered by an awareness of the complex positionality of wounds within feminist theorising. bell hooks (1984) has critiqued an emphasis on shared victimisation as a basis for bonding within the white, bourgeois women's movement, while Lauren Berlant (2000) and Wendy Brown (1995) have both made significant critiques of the fetishisation of wounds as proof of identity. This paper considers how an approach which centres the ambivalent wounds of self-harm, frequently a site of both pain and care, silence and voice, might lead to a different or more nuanced understanding of wounds, woundedness, and victimised identities. In particular it will explore how self-harm's fraught relationship to visibility might trouble assumptions around authenticity and embodied writing and how the uncertain bodily legacies of self-harm might open up avenues for considering the temporality and teleology of theoretical writing.

### **Multi-Species Sociology: Animals, Human Health and the 'Body Project'.**

*Kay Peggs*

*(Kingston University London)*

In sociology, writing on the body has focused largely on the human body and its significance in social contexts. Centring on the context of health and illness, this paper draws on sociological understandings of human embodiment to facilitate a multi-species understanding of bodies and their entanglements. The idea of the 'body as a project' has provided sociological understandings of the scientific and technological innovations that are designed to improve human health. Nonhuman animals are entangled in these efforts, though their presence is often occluded. This paper seeks to reflect on how sociological theorising about the body can aid an understanding of the multifarious ways in which human–nonhuman animal bodies are entangled in the human preoccupation with constructing 'healthy' human bodies.

### **When Wounds Speak: Nonsuicidal Self-Injury and the Phenomenology of the Communicative Body**

*Peter Steggals, Steph Lawler, Ruth Graham*

*(Newcastle University)*

As Dan Zahavi has recently argued, many qualitative research approaches to phenomenology lack any real phenomenological depth and often amount to little more than a passing and largely descriptive concern with first-person experience. Social science and health-based research into nonsuicidal self-injury, or 'self-harm', is no exception. Working from the findings of a Wellcome Trust funded pilot study that explored the social-relational and interactional dimension of self-injury, we argue that a fully and properly phenomenological understanding of self-injury is essential.

In this paper we frame the self-injured body as a communicative body. That is, a body in need of recognition, that speaks on behalf of the self when the self feels silenced or unheard; a body that remains located within networks of social relationships and interactions, even as the self feels socially isolated and estranged; a body that is interactionally active across intersubjective and intercorporeal membranes, even as it enacts and reinforces interpersonal boundaries at the level of overt and normative communication; and finally, a body that communicatively enacts the key phenomenological structure of the absent and the present, as inner pain is transformed into outer wounds, and self-communication is used as a proxy for, and a motion toward, social communication.

## Medicine, Health and Illness 3 - Room 134 - RT

### **Sleeping Apps: The New Frontier**

*Tina Sikka*

*(Newcastle University)*

I explore the implications of the strange new world of sleep and relaxation apps which I argue are sociologically significant in that they represent an attempt to colonize, exploit, and make profitable one of the last vestiges of the human lifeworld.

Drawing on feminist science studies, political economy, and biopolitics, I argue that these apps work to promote:

1. Values associated with neoliberal efficiency, based on the logic that a better sleep makes for a more productive worker;
2. The opening up of a new area of potential profit in the form of targeted advertising, paid extras, and data collected on individuals that can be packaged and bought by interested parties like employers, insurers, and pharmaceutical companies; and
3. A 'productive' colonization of sleep, executed by citizens themselves, through acts of self-monitoring and biomedicalization aimed at producing an ideal, quantified consumer-subject.

I then turn to an analysis of the implications of these app in relation to race and gender specifically. My focus is on the consequences this kind of collected data will have - particularly in light of the fact that that women and racialised communities suffer from less sleep and more sleep-related disorders than white men. These technologies will not encourage the study of socio-economic, labour-related, and environmental factors that give rise to these disparities but, rather, result in the prising open of a new locus of inequality wherein action, if any is to be taken, is relegated to individuals themselves.

### **Enduring Uncertainty: HIV in Later-Life**

*Craig Robinson*

*(University of Manchester)*

Uncertainty about the future has long been a defining characteristic of the HIV/AIDS-epidemic ever since it was first discovered almost forty years ago. While recent medical advances have dramatically extended the anticipated lifespan of people living with HIV/AIDS (PLWHA), this increased longevity means that they have begun to develop physiological conditions whose provenance – the virus, its treatment, or the immuno-senescent body itself - can often be unclear. Accordingly, there is a 'palpable undercurrent of uncertainty' (Rosenfeld et al., 2014) which is permeating the daily lives of many of those who are directly affected. This purpose of this paper is thus to develop an account of how older PLWHA deal with this enduring uncertainty by exploring the impact it is having on their embodied practices of self.

To substantively explore these practices as embodied manifestations of uncertainty, narrative interviews were conducted with 26 people (19 men, 7 women) aged between 52 and 78 who have been diagnosed for 10 years or longer. This paper focuses specifically on three of the participants: Rod, a heterosexual male in his sixties; Jane, a heterosexual female in her seventies; and Freddie, a homosexual male in his fifties. Drawing on Foucault's notion of governmentality, the disparate life-experiences of these informants will be used to demonstrate how discursive technologies, which regulate bodies and discipline the self, are being continually manifested through the remaking of the meaning of HIV, the need to maintain control, and the ongoing concerns about the visibility of HIV/AIDS to others.

Thursday 23 April 2020, 09:00 - 10:30

PAPER SESSION 7

# Race, Ethnicity and Migration 1 - Room G63

Brexit, citizenship and migration

## **Together in aftermath? Analysing convergences between postsocialist and postcolonial trajectories in mid-Brexit Britain**

*Spela Drnovsek Zorko*

*(University of Warwick)*

The paper interrogates the potential of 'aftermath' to act as an analytical lens for connecting the experiences and discursive positions of East European migrants in Britain with broader debates about borders, sovereignty, and xenonationalism. In 2018 then-foreign secretary Jeremy Hunt faced angry backlash from the Baltic states, among others, for comparing EU membership to Soviet occupation, yet legacies of state socialism remain oddly absent from most public discussions on (Central-)East European migrant communities. By "thinking between the posts" (Chari and Verdery 2009) of East European postsocialism on the one hand, and the postcolonial dynamics of British migration politics on the other, the paper historicises the mid-Brexit moment as part of a longer history of encounter between (post)socialist and (post)colonial trajectories. Whose experiences are included or recognised as being relevant to the discursive body of East European migrants? What shared histories, resonances, or future potentialities of 'postness' bind collectives variously indexed as 'migrants'? Drawing on recent qualitative research with communities, artists, and activists, the paper teases out the theoretical potentials and forced intimacies of these overlaps, ranging from comparisons between the Windrush scandal and the failures of the EU settlement scheme, to representations of solidarity between Romanian cleaners and sub-Saharan asylum seekers at the sharp edge of British immigration regimes.

## **Unequal Europe, unequal Brexit: How intra-European inequalities shape the unfolding and framing of Brexit**

*Simone Varriale, Lorenza Antonucci*

*(University of Lincoln)*

This presentation argues that focusing on intra-European inequalities is key to a deeper understanding of the Brexit process, as the impacts of the Brexit process on core-periphery inequalities within Europe and on intra-European migrations remain under-researched topics. Focusing on sociology, this presentation provides a critical analysis of the burgeoning literature on Brexit, highlighting the centrality of methodological nationalism and its critique by critical race scholars. We expand the latter's critique, providing a different solution to the national framing of the debate. Drawing on world-system theory and post-Bourdieuian social theory, we explore the role that Britain played in legitimising core-periphery inequalities in Europe and social hierarchies between West and East, and North and South, European populations. We highlight the UK's influence over EU supranational policies and its association, among non-UK EU citizens, with a 'meritocracy narrative' that shapes patterns and meanings of intra-European migration. We further explore how inequalities of nation, class, race and gender make EU citizens unequally positioned to access the promises of this narrative. Overall, we argue that a focus on intra-European inequalities is essential to an understanding of how Britain contributed to the unequal Europe it aims to leave, and how EU citizens' unequal migrations make Brexit an asymmetrical process.

## **Feeling out of place in Brexit – Belonging and protective citizenship for UK and EU27 citizens**

*Djordje Sredanovic*

*(FNRS/GERME/Université Libre de Bruxelles)*

Starting from in-depth interviews with EU27 citizens in the UK, UK citizens in Belgium, and UK citizens in the UK who have explored obtaining another citizenship, in this presentation I explore the impact of the Brexit process on the three groups. Brexit is mainly a loss of formal citizenship rights and guarantees, but for many interviewees is also a sign of not being welcome and safe in the UK (and, to a lesser degree, in the EU), and of a delegitimation of their life choices, including having lived in a country different from that of birth, or having a partner born in another country. I explore to what degree applying for another citizenship or passport is felt as a way to safeguard one's rights and have reassurance about one's belonging – within the framework of protective naturalisation – but also the cases and the aspects in which obtaining a citizenship or a passport cannot help. Obtaining another citizenship or passport was usually considered by the interviewees to safeguard one's right to stay and to move between the UK and the EU27, but unable to protect from Brexit developments such as an economic crisis. The belonging dimension of the citizenship was more complex. Some

UK citizens experienced obtaining another citizenship as an act of rebellion against a pro-Brexit UK government, but others UK citizens resented needing to naturalise, and many EU27 citizens saw naturalisation as unable to make them accepted in the UK and were sceptical or ambivalent about naturalisation.

**Trust, national identity and societal optimism among Polish and Spanish migrants during the Brexit transition**

*Chris Moreh, Derek McGhee*

*(York St John University)*

This paper provides a cross-sectional analysis of three socio-political attitudes among Polish and Spanish nationals living in the UK during the Brexit transition period. It uses data from an online survey conducted in 2018. The analysis sample is of 650 Polish and 110 Spanish respondents, and the analysis tests the effect of various socio-economic, demographic, migration-related and Brexit-related variables on the levels of social and institutional trust, national identification and societal optimism and pessimism among the two nationality groups. These three socio-political attitudes are essential for the understanding of broader social transformations in the UK and Europe, and the paper will place the results from the UK migrant sample in the broader context provided by the analysis of similar Eurobarometer data. Through this approach the article provides a complex picture of the ways in which intra-EU migration processes and de-Europeanising processes such as Brexit affect social attitudes, and formulates several hypotheses regarding the future of British and European society.

## **Science, Technology and Digital Studies - Room 404d**

**The Public and their Platforms: Public Sociology and Social Media**

*Mark Carrigan*

*(University of Cambridge)*

In the last two decades 'public sociology' has become a familiar idea within sociology, providing terminology to distinguish what has been a feature of the discipline since its inception. It has provoked comparable responses in a series of adjacent disciplines, such as public anthropology and public criminology, producing an intellectual current advocating for and theorising public social science. In this talk I consider the assumptions the literature on public sociology tends to make concerning media systems, collective action and publics. These reflect a broader disjunct between theorising sociality and theorising media, often leaving the former working with an ossified or exaggerated sense of the latter. Public social science has developed concurrently with a transformation in our media system which I will argue it remains ill-equipped to think, let alone theorise. I argue that our notion of public social science has to be reassembled to take account of the opportunities and challenges posed by platform proliferation, with a particular risk that a naive conception of dissemination-as-publicness risks leaving us bound into the 'impact machine' through which the role of universities within social life is being transformed.

**“Just enough research”: user experience and yet another crisis of empirical sociology**

*Seweryn Rudnicki*

*(AGH University of Science and Technology)*

More than a decade ago Mike Savage and Roger Burrows (2007) heralded the coming crisis of our discipline claiming that the growing popularity of big data has the potential to dwarf empirical sociology. My main argument is that today we are witnessing the rapid development of a relatively new field which has a similar potential to diminish sociology. This field is user experience research and design.

Being conventionally defined as all reactions of a person resulting from her interaction with a product or a system, user experience (UX) is today a major trend in developing products, interfaces and services. The dominant approaches in user experience design require the collection and usage of considerable amounts of qualitative and quantitative data on people's ("users") needs, preferences and reactions. The characteristics of the social knowledge produced in such processes will be specified in my presentation, and interpreted as resulting from social (organisational) practices in which these forms of knowledge appear and operate. I will also relate the growing popularity of user experience knowledge to new incarnations of "knowing capitalism" (Thrift) and outline its performative function. I will conclude by discussing the possible impact of user experience on the position of sociology as a discipline, once offering a privileged access to the social. The presented findings will be based upon data collected through 40 expert interviews and 2 participant observations in UX-related organizations.

**Thursday 23 April 2020, 09:00 - 10:30**

**PAPER SESSION 7**

**Digital propaganda and the mediated construction of reality through 'reflexive control'**

*Christopher Till*

*(Leeds Beckett University)*

Political actors have long used propaganda and disinformation to produce political outcomes, however, since the proliferation of social media, 'psychological operations' have taken on greater visibility and significance (Briant, 2018; Singer and Brooking, 2018). The the micro-targeted, deceptive advertising through social media in the 2016 US presidential election and U.K.'s EU referendum have brought the tenuous character of political reality to the fore (Allcott and Gentzkow, 2017; Marwick and Lewis, 2017). While valuable work has already conceptualised the still emerging political consequences of 'big data' and targeted advertising enabled by online platforms (Cheney-Lippold, 2011; Tufekci, 2014) what has so far been under emphasised is the ways in which users are actively engaged in these processes to varying degrees of awareness. This paper will argue that social media platforms and the broader political economy of the internet enable forms of data accumulation which aid a form of political intervention focused on the destabilization of perceptions of reality and recruit users in the construction of new politically useful realities. A new analysis of online propaganda activities will be introduced through the concepts of 'reflexive control' and 'agents of influence' (borrowed from a form of Russian statecraft) combined with Bruno Latour's Tardean reading of digital datasets (Latour et al., 2012). Suggestions will be made of the implications of this analysis for how we understand the relationship between everyday Internet users and their role in the functioning of political power and the 'mediated construction of reality' (Couldry and Hepp, 2017) .

## **Social Divisions 1 - Room G11 - Byng Kendrick**

**Exploring the experiences of two dyslexic women of colour in white-male dominated disciplines at university.**

*Harriet Cameron, Lianne Greenland*

*(The University of Sheffield)*

This discussion will present the findings of a small interpretative phenomenological analysis which focused upon the experiences of two women of colour studying at an elite university in the UK. Both participants had been identified as dyslexic and both were studying subjects dominated by (white) men. The researchers - a black woman and a white woman - undertook this study together, and included in the analysis an acknowledgement of the benefits and challenges of their own partnership in the research. This study has something to say about which bodies are 'allowed' to speak, to be, and to thrive in particular learning spaces, and about the intersectional experiences for disabled women of colour.

**Racial identity and Civic Engagement: Implications for the lives of American young people**

*Julianne Viola*

*(Imperial College London)*

In 2016, whilst reflecting on the police brutality against young black men in Ferguson, Missouri, 15-year-old Martin, a black male, said, "It was difficult, because you had different teenagers dying every week." How are young people like Martin experiencing these racial tensions, and how does this impact their engagement in political and social issues? In what ways do racialised bodies like Martin's play into intersectional dynamics of inequality, marginalization, and civic engagement?

Using several case studies that emerged from in-depth interviews with 46 participants of diverse backgrounds in the U.S.A., this paper draws on social interaction theory, wherein people come to view themselves through the role they play in public and how others react to those presentations (Schlenker, 2012). Martin's concern that others perceive him based on his skin colour drives him to take action to change those perceptions whilst simultaneously engaging in civic activities. His story highlights the issues of personal safety that many young black men face in the United States today, alongside his consideration of social contexts and others' perceptions of him when engaging in political activities (Erikson, 1968; Goffman, 1959; Schlenker, 2012). This case study will be presented in contrast to that of 14-year-old Maisie, whose concerns and experiences are very different as a young white female. The 2020 U.S. presidential election is on the horizon, and Martin, Maisie, and their peers are now eligible to vote; it is therefore a critical time to explore the intersection of racial identity and civic engagement for young people.

## Social Divisions 2 - Room 404c - RT

### **Contested bodies in contested spaces: migrant young women in the UK care system**

*Rachel Larkin*

*(University of Sussex)*

Separated young women migrate without family or safe carers and may spend years living in state accommodation, but their voices are infrequently heard in research. When young women encounter state actors, such as social workers, they have to navigate externally imposed constructions that can include or exclude them from exercising their rights, and from receiving care and protection. These are intersecting and complex constructions which they may be resisting and embodying, but which they may have limited power to disrupt.

This presentation will explore the accounts of three young females living in state-provided accommodation in England, drawn from doctoral research completed in 2019. The project used Doreen Massey's work to consider young women's living spaces as formed through gendered and racialised social-relations. Findings suggest that, rather than being the consistent 'place of safety' described in policy, forms of state accommodation are highly contested racialised and gendered spaces, where affect and power are working to exclude/include young women across a series of contested boundaries. Wetherell's theory of affect-discursive practice is also used to explore how affect may shape how young women's bodies are 'seen' in these spaces, such as the 'vulnerable girl', the 'unwanted migrant' or the 'dangerous Muslim'. At a time of polarising discourses about refugees, it is crucial we create spaces where young women's experiences can be represented and a critical lens is taken to the constructions which can shape young women's lived experiences.

### **You Got Chicked: Representations and Identities of Women in Ultra Marathon**

*Bethan Taylor*

*(Birkbeck, University of London)*

This poster draws on Foucault's concepts of discourse and technologies of the self to analyse the experiences of female ultra runners and to consider whether ultra running presents opportunities to challenge gender-based expectations of women in sport. Drawing on the findings from research comprising close analysis of media sources concerning a specific ultra marathon and in depth interviews with ultra runners, I will suggest that ultra running offers an opportunity to create a more equitable space where women can compete alongside men. However, I will also highlight that traditional gender differentiations still appear to be significant and suggest that women in ultra running are seen as the expectations to gender-based expectations of women in the sport. As such, I will conclude that the extent to which women's participation challenges these expectations in the wider socio-cultural context may be limited.

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

## Sociology of Education 1 - Conference Room 1

### **Before the crime: a 'school to prison' pipeline**

*Chrissie Rogers*

*(University of Kent)*

Is there a 'school to prison' pipeline, and if so, why? From recounted life stories, challenges occur for offenders, their mothers and key professionals that are related to learning, mental health and offending. During my research I have found limited or no preventative/supportive practices were put in place and so assessment units, prisons and locked wards seem to feature as a 'natural' progression for many who challenge the education system. My study, 'Care-less Spaces: Prisoners with learning difficulties and their families', funded by The Leverhulme Trust, grounds this paper and as such narratives show caring work that is carried out during the schooling years and beyond is exhausting, yet little is done about preventing the pathway to incarceration. Whatever the reasons for a custodial sentence, offenders who have learning difficulties (LD) and/or are autistic are at a high risk of deteriorating mental health and abuse. All the while there are problems within education and how these difficult differences are dealt with, children are lost along the school-

**Thursday 23 April 2020, 09:00 - 10:30**

**PAPER SESSION 7**

to-prison pipeline, which impacts negatively upon their mothers who are often trying to keep the family afloat, and professionals who are not only teaching, but become quasi-social workers and family-liaison officers. How doubly damned are these children and families, who spend years embroiled in bureaucratic processes of education and social care to then become a part of the CJS. The very institutions that are supposed to give support, deny a meaningful education, ignore family/carer advice and prevent access to support and information.

**Childhood, parenting and the commodification of education: the growth and role of tuition centres in the UK**

*Emma Wainwright*

*(Brunel University London)*

Private tutoring is commercially-provided, supplementary education designed to help children “catch up, keep up, or get ahead of their peers” in their grasp of academic subjects (Choi and Choi, 2016: 600). Such tuition is privately financed by parents/carers outside of school boundaries and after school hours. It has become a widespread phenomenon across diverse countries and increasingly constitutes a part of children’s routine learning processes and experiences. In the UK it is estimated that 5% of seven-year-olds and 22% of 11-year-olds receive extra academic tuition outside of regular school hours (Trodd, 2015), with these numbers growing. This paper reports on findings of a project exploring the role and use of tuition, and familial decision-making activities linked to educational aspirations, contemporary understandings of/ pressures on parenting and the ‘scholarisation’ of childhood (Mayall, 2007; Ball 2016). However, rather than a focus on tuition in the round, we explore the growth, role, and use of, commercial tuition centres in the UK. Such centres are a relatively new phenomenon that provide extended learning focused mainly on primary school-aged but in a different context from, and at different cost to, the more usual private tuition within the home. These centres have broadened understandings of tuition and made the tuition experience more public and accessible to larger numbers of families. While much is known about private tuition among 11-18 year olds, less is known about the role tuition plays among children of a younger age (Chanfreau et al, 2016) and the increasing role of tuition centres.

**Social network analysis methods and the geography of education: regional divides and elite circuits in the school to university transition in the UK**

*Sol Gamsu, Michael Donnelly*

*(Durham University)*

This paper uses social network analysis methods to explore how the spatial mobility of students to attend university creates regional divisions and socio-spatial hierarchies of schools and universities. We use community detection methods to examine clusters or ‘communities’ of areas that students move between to attend university, detecting areas which are more densely connected than would be expected at random. These communities suggest how student migration to attend university in the UK primarily operates along regional lines. Applying this method to schools and universities suggests a distinctive cluster of elite schools and universities operating separately from the more regional recruitment patterns of most universities. We combine this quantitative analysis with qualitative data from a multi-sited study of student mobility to university across the UK. Our paper provides a rich empirical and theoretical picture of how regional cultural divisions and processes of elite formation occur in the spatial transition to university.

## **Sociology of Education 2 - Conference Room 3**

**Only Schools and Courses: An Ethnography of Working Class Schooling in South Wales**

*Alex McInch*

*(Cardiff Metropolitan University)*

Working-class underachievement in education has pervaded research, policy and media rhetoric for many years in the UK. This is in spite of successive UK Government attempts to redress the balance with the introduction (and continuation) of compensatory education policies (e.g., Free School Meals). The aim of this study was to investigate the effectiveness of such policies by focusing on working-class orientations to (higher) education using Bourdieu’s logic of practice. Utilising an ethnographic research approach, a single case-study design was adopted and fieldwork was undertaken in a working-class school in a Welsh conurbation for one full school year. Findings from the study suggest several reasons for working-class underachievement in the education system. The first is poor structural decisions that



make the field undesirable and discriminatory for working-class pupils. The second is the nuanced incompatibility of the working-class habitus to the educational field. The third is how the working-classes elevate the value of social capital over other forms in the pursuit of employment and economic capital. Consequently, at the structural level it is recommended that policy makers and curriculum designers utilise findings in order to bridge the gap between educational and economic reform. It is also recommended that the theme of social class and inequality features as a block of learning on Initial Teacher Training programmes. Lastly, at the local level, school performance management systems need stricter quality assurance processes in order to preserve learning, teaching and pastoral support for pupils. Study limitations and directions for future research are also provided.

**Consolidating the education market: democratic demise, authoritarian rule and the advent of the Multi-Academy Trust**

*Christy Kulz*

*(Technical University Berlin)*

Since the late 1970s, Britain has moved from a Keynesian social welfare state model towards a mode of governance where economic reasoning consumes and replaces politics. Education in England has not escaped this shift from government to governance broadly described as neoliberalism. This shift towards a new governing rationality has taken shape within the English education system since the 1980s through new public management regimes. This shift has accelerated with academies, or schools run outside of local authority oversight that can set their own pay, conditions and curriculum. This paper explores how the Multi-Academy Trust (MATs), or chains of academies directed by a centralized Trust Board, takes neoliberalism's governing rationality a step further as opaque networks of power are consolidated, democracy is sidelined and marginalized populations are further excluded from the educational landscape. This paper shows how, through this logic, exclusion and uncritical compliance become misrecognized as beneficial.

**The academisation of music education: girls negotiating identity in music**

*Maria Silvia D'avolio, David Davies*

*(University of Sussex)*

Music education is declining within the UK state education system, with as little as one hour of music lessons taught over a two-week period. The Academies and Free School Programmes have facilitated the 'specialisation' of state education, with schools no longer required to provide music education, further naturalising educational inequalities. As a legitimised form of cultural capital, music education is central to the cultivation of the elite middle-class habitus of students from highly selective comprehensives, independent and private schools.

Therefore, the lack of access to music education within the state sector is central to the reproduction of class inequalities within the music scene. We argue that students from low participation schools are missing out on the opportunity to engage with music at an academic level. Thus, working-class students have limited chances to physically engage with an instrument and negotiate their identity of being musical. Despite political and academic focus on working-class boys, this lack of embodied experience is particularly true for girls.

Through the contexts of austerity and academisation our empirical study aims to unlock the intersecting effects of discrimination on the ability to imagine oneself as a 'musician', to embody performances and interactions typical of the music sector, and thus be perceived as 'knowledgeable' and 'talented' in music.

In this paper, we outline our initial findings, tracing the educational trajectory of girls who are members of bands, exploring the development of their musical identity, and questioning how cuts to music education impacts this process.

**Blurred boundaries: Elite schooling and the embodied art of negotiation**

*Emma Taylor*

*(London School of Economics and Political Science)*

This paper engages with the work of Shamus Khan (2011) and the role of cultural capital to probe the interactions taking place in elite private schools. It will draw upon initial findings from long-term in-depth ethnographic research (informing my doctoral thesis) at a top boys' independent day school in London where I have worked as a teacher for the past seven years. The focus will fall on the nature of the relationships formed between students and teachers whereby pedagogical practices support and reinforce a 'culture of negotiation.' This is articulated through what I call a particular form of embodied and legitimised confidence, a way of being that is exhibited by students, teachers and also parents in

**Thursday 23 April 2020, 09:00 - 10:30**

**PAPER SESSION 7**

response to the blurring and testing of boundaries on a day to day basis. The learned art and 'culture of negotiation' is heavily intertwined with the relationship between the school community and the built environment, as well as school rituals and the dominant culture of white masculinity that is entrenched in the very history and architecture of the school. I will use my findings to reflect on the propulsive power of the British fee-paying school, where recent research (Friedman and Laurison, 2019) has clearly demonstrated that an elite private education can play a key role in enabling students to access similarly elite higher education institutions and subsequent influential or so-called 'top jobs' in society.

## **Theory - Room 123**

### **Making trouble in, for, and with "the canon" –Towards a sociology of possibilities**

*Alexander Stingl*

*(University of Warwick)*

In this paper, with reference to the books *Sociological Theory Beyond the Canon* by Syed Farid Alatas and Vineeta Sinha and *Postcolonial thought and Social Theory* by Julian Go as anchor points and grouping a series of other books around it in what is considered a "lateral movement" towards a sociology of possibilities, the current state of sociology as a discipline, its canon, and its ontological commitments are criticized. In taking issue with "the canon", the paper makes a case for engaging in sociologies otherwise, which is not a "sacrifice" of robustness, resilience, or validity, but for sociology, by looking at its own roots and genealogy, getting beyond them and back to actually "doing something". Sociology, in other words, can be descriptive or interpretative, but it must also be generative.

## **Work, Employment and Economic Life 1 - Room 517**

Session title: Privatisation and regulation

### **Concealment in the 'body politic': from official secrets to personalised privacy**

*Mike Sheaff*

*(University of Plymouth)*

Max Weber described the 'official secret' as 'the specific invention of the bureaucracy' (Weber, 1918), noting its use frequently extended well beyond matters of national security. Through the twentieth century in the UK, this boundary came to the fore in several notable cases where the definition of an 'official secret' was at issue. More recently, an increasing scepticism about the value of official secrecy legislation was accompanied by a new commitment to freedom of information (FOI).

The UK's 2005 FOI legislation permits many exemptions to disclosure, including ones allowing a 'private space' for the "free and frank exchange of views". In this paper I suggest this contributes to a shift in the focus of concealment, from the information itself to the individuals engaged in the decision-making process. Emphasising the importance of a 'private space', several government refusals to release information imply retrospective observation of this kind could distort future behaviour. For example, legal advice to the government preceding the invasion of Iraq was eventually published, but not the Cabinet discussions surrounding it.

"Free and frank" dialogue involves our emotions, minds and bodies in the exchange of information and opinion. Drawing on examples of FOI requests, including from my own research, and instances of whistleblowing, I argue current developments personalise the process of concealment. As greater transparency is apparently applied to the 'body politic', constructions of a 'private space' can represent what Weber saw as bureaucracy's ongoing efforts to 'shield its knowledge and conduct from criticism'.

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

*Jonathan Mace*

*(Cardiff University)*

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

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

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

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

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

### **The Face of Welfare Reform: The experiences of UK benefit advisors during the implementation of social security reforms**

*Laura Anne Hickman*

*(The University of Nottingham)*

This paper uses qualitative data to explore the experiences of current and former Department for Work and Pensions and Local Authority staff working in roles involving direct contact with benefit claimants. Emotional labour, defined as work requiring staff to evoke or suppress emotions in accordance with organizational expectations (Hochschild 1983) is a useful framework for understanding the experiences of benefit advisors, who must maintain a professional demeanor when interacting with claimants. This data is therefore used to highlight the emotional labour required in these roles in which staff are considered the face or voice of controversial changes to legislation.

Front-line benefit advisor roles have changed considerably since the Welfare Reform Act 2012, which introduced substantial changes to benefit legislation including the ongoing and contentious move to Universal Credit (Oakley 2014, National Audit Office 2016, Millar and Bennett 2017, Fletcher and Wright 2018). Whilst existing research has explored the myriad negative effects these changes have had for claimants (Stafford et al 2012, National Housing Federation 2015, Hodkinson et al 2016), the implications of these changes for staff working face-to-face and voice-to-voice with benefit claimants have not been as fully explored.

This paper applies the concept of emotional labour to this context of substantial workplace upheaval and challenging workplace interactions, illuminating the challenges staff face and the effects of this kind of work. Exploring the role performed by benefit advisors offers insights into emotional labour in the public sector and provides further commentary on the impacts of social security reforms.

## **Work, Employment and Economic Life 2 - Room 204**

Session title: Embodied workers I

### **The bodies of working carers : Consequence and response to long-term austerity**

*Camille Allard*

*(University of Sheffield)*

## Thursday 23 April 2020, 09:00 - 10:30

### PAPER SESSION 7

This presentation will reflect upon the body conditions of working carers i.e. people who are providing informal support to an elder, disabled or sick relative, while still being of working age. In the context of ageing societies, an increase number of unpaid working carers in the British society is anticipated. Due to the constant juggling between care and work, working carers can be facing very acute financial issues, as well as physical or mental health problems. Drawing on the empirical findings from 30 semi-structured interviews conducted with working carers, this presentation will reflect upon the impact of both unpaid care and paid work on working carers' bodies. It will first consider how physical and emotional damages of working carers' bodies represent the cost of a "care crisis" due to a combination of factors such as an ageing society and the cost of long-term austerity. However, this "social care crisis" is not freestanding, and can also be considered as the contradiction of the capitalist system in its tendency to simultaneously rely on and destabilize its own social-reproductive conditions of possibility (Fraser, 2017). Working carers' damaged bodies, which are struggling to satisfy their own reproductive needs, therefore symbolize such crisis. Second, it will consider how working carers bodies can also be seen as a response such a crisis, and form new political bodies, asking for rights, support for the invisible unpaid care they provide, and recognition of their needs, in and beyond their workplace.

#### **Older women, bodies and work: 'Frankly, my dear, I don't give a damn' (Rhett Butler, *Gone with the Wind*)**

*Clare Butler*

*(Newcastle University)*

This paper discusses an ongoing research project, which seeks to trouble our understanding of gendered ageism at work. It is something of a Butler-fest because it grapples with Judith Butler's gendering and Robert Butler's ageism to consider why - against such ostensibly powerful social norms - some women say they 'don't give a damn' (Rhett Butler) about being an older woman at work. Drawing on Judith Butler's *Giving an Account of Oneself*, the paper questions this exuberance and joie de vivre (surely, it can't be genuine?) by considering who is the 'I' who doesn't give a damn.

#### **'If God is a DJ': the revival of dance music, the ageing clubber and the bodywork of the DJ**

*Helen Holmes*

*(University of Manchester)*

In this paper I draw on a pilot project exploring the revival of dance music in the UK and its heritage as part of the creative economy. I explore the role of the DJ in what appears to be a contemporary revival of dance music and the impact this is having on what I term the ageing clubber. Drawing upon interviews with music professionals and members of the public who were clubbing in the 1990s and still are now, I illuminate the importance of the body in the dance music scene. In particular, the paper focuses on the ageing body, both that of the clubber and the DJ, and how this impacts upon the lived experience of clubbing. With regards the DJ, I discuss how the craft of DJ'ing has changed since the 1990s, requiring a very different, much more focused and often more sober body. This is in part due to the professionalisation of DJ'ing, dance music and the creative economy per se, but is also due to age. Whilst with the clubber the experience is about physical and mental recollection; reliving times, music and dances of old. I argue that part of the craft of DJ'ing is to perform a non-contact form of bodywork – using music and mixing as a means of eliciting a specific and, importantly, collective bodily response. In sum, the paper illustrates how the heritage of dance music is paving the way for the future creative economy and tomorrow's bodies at work and play.





**Thursday, 23 April 2020, 11:00 12:30**

## **Paper Session 8**

# **Cities, Mobilities, Place and Space - Conference Room 1**

Session Title: Everyday Mobilities and Sensory Experiences

### **Everyday mobilities of walking: a tool of disciplining the body or an act of enunciation?**

*Eirini Glynou-Lefaki*

*(Gran Sasso Science Institute L'Aquila Italy)*

Everyday mobilities of walking are an integral part of urban learning. Walking is not just a mode of transporting oneself from one place to the other, but is rather an embodied movement through which we get to know a place. Theorising everyday life, Henri Lefebvre has discussed the ways with which the body “serves as a metronome.” In order to be able to examine everyday walks, it is important to de-familiarise with the familiar and mundane aspects of everyday walking. To do so, this paper discusses the ways with which everyday mobilities of walking intersect with understandings of citizenship. As a physical exercise, walking has been understood on one hand to produce good citizens as it contributes to the “art of right living.” More specifically this understanding of walking, underlines its benefits for health. Furthermore, the rise of self-tracking devices that are counting one’s footsteps, tend to make one aware of one’s walking performance. On the other hand, everyday walks confront urban dwellers with zones that one does not have permission to cross or feels uncomfortable trespassing due to one’s identity. Echoing Michel de Certeau’s understanding of the everyday as an opening up to possibilities and walking in particular as an “act of enunciation,” this paper will review the ways with which walking is used to discipline the body while at the same time open up the possibilities that everyday walking mobilities can offer in understanding and theorising cities.

### **‘When nothing happens other than the weather...’: Saul Leiter, Georges Perec and the indexing of the everyday**

*Daryl Martin*

*(University of York)*

This paper offers a dialogue between Saul Leiter’s street photography in the 1950s and George Perec’s writings that call for a new anthropology of the everyday. In Leiter’s evocative images of New York, the city becomes a space charged with colour, affect and the weather; in Perec’s descriptions of Paris, the city is brought to life through its inventory of unremarkable street furniture, buses, signage and individual bodies. I read Leiter against Perec in order to draw affinities between their techniques for rendering a sense of place and for evoking a historical moment of time. This they achieve by illuminating the everyday materialities that assemble to craft the textures of everyday life. Both Leiter and Perec, in their different ways, document the infra-ordinary, and re-calibrate our sociological sensibilities towards an endotic method – an anthropology of the inner ear which moves us within the surface of the everyday. Eliding the explanatory sweep of those extraordinary events and places of power that ostensibly shape our urban experience, both Leiter and Perec instead offer a quieter argument that moments of cultural memory can be found within the ephemera and encounters of the everyday. They work against narrative in order to offer examples of what C. Wright Mills once termed sociological poetry.

## **Culture, Media, Sport and Food 1 - Room 161**

Social Life in Arts and Creative Industry

**'You've got a baby, and you can't do this' Parenting, sexism, and creative careers**

*Orian Brook, Mark Taylor, Dave O'Brien*

*(University of Edinburgh)*

Precarity is a key feature of creative work - short term contracts which offer little job security and few benefits such as maternity pay. The creative economy is exceptionally clustered in London, which is increasingly unaffordable. It is also a highly competitive sector where networking is key and, and late nights and weekend work are often the norm. In this paper we explore how these factors intersect in the creative careers of parents - especially, mothers. We use a mixed methods approach: analysis of the ONS Longitudinal Study shows us the different extent to which women and men leave creative work at critical points for family formation. We also analyse 237 semi-structured interviews with creative workers to explore by whom parenting was spontaneously mentioned, and the gendered and classed differences in how the twin demands of creative careers and parenthood are experienced. Men were less likely to experience problems with combining parenting and work, and women from more privileged origins or with well-paid partners were less likely to struggle. But the disappearance of women from senior posts, as they turn to part time or freelance work to accommodate childcare, the loss of access to networks if they left London in for affordable family housing, and the personal responsibility that many women took for the structural problems they encountered were common themes. The expectation that a creative career is an all-consuming commitment makes it all but impossible to access for those without resources to make their external responsibilities invisible.

**How do meaningful interactions that lead to social solidarity form at arts festivals? Exploring collective effervescence for groups at the Fringe**

*Katey Warran*

*(University of Edinburgh)*

Within research exploring the creative economies, there has been a dominance of the 'production of culture perspective', seeking to uncover patterns that reproduce stratification and reinforce social inequalities in relation to class and taste. Whilst a more recent narrative concerning how the meaning of art objects emerges as a consequence of interaction has been suggested, less attention has been given to the meaning of social experiences. Drawing on the sociology of Durkheim and his notion of 'collective effervescence' in addition to Collins' theory of Interaction Ritual Chains, this presentation argues that 'the social' is a fundamental and overlooked aspect of arts festivals that warrants greater attention. It explores what happens when bodies interact in social, creative spaces and how meaningful relations are formed. Working in collaboration with the Edinburgh Festival Fringe Society, this presentation will summarise findings of qualitative doctoral work to date, arguing that the Fringe is a site for 'collective effervescence', thereby highlighting how arts organisations should consider their role in fostering social solidarity.

**Hollywood experts: A habitus analysis of social and political consultants in the American entertainment television industry**

*Arsenii Khitrov*

*(University of Cambridge)*

If we take a look at the rolling credits following the end of many contemporary American TV series and feature films, we see the names of technical advisors and consultants cropping up. Who are these experts, how do they come to Hollywood, what does Hollywood expect from them, and what is the nature of their work? These are the questions I answer in this paper. The analysis is based on data I collected over 10 months of fieldwork in Los Angeles in 2017–2019, which includes 150 interviews, observation, and archival materials. I conceptualise Hollywood as a field (in Bourdieu's sense of the term), identify its connections with other social fields, and focus on the habitus of consultants, advisors, and other professionals, whose role is to work with Hollywood TV makers and to contribute their knowledge of social and political issues that the TV makers do not know about. I analyse cognitive, conative, and affective elements of their habitus, how their habitus synchronises or conflicts with the field of Hollywood, and what kinds of capital are they able to generate in the field.

## **Culture, Media, Sport and Food 2 - Room 134**

***CULTURAL SOCIOLOGY JOURNAL SPECIAL EVENT***



**Thursday 23 April 2020, 11:00 - 12:30**

**PAPER SESSION 8**

**Advancing Cultural Sociology: Bodies and Beyond in Performance**

Performance has become a central theme in cultural sociology, both in empirical research on artistic and cultural activities (such as stand-up comedy, music and dance), and in emerging theoretical developments. Performance is perhaps most explicit in the strong program's cultural pragmatics theory, which has been fruitfully developed in a range of empirical settings, including political apology, intellectual interventions, and rebellions. But performance is also implied in Bourdieu's concept of habitus, which continues to be a mainstay in studies of cultural consumption and artistic careers. Furthermore, performance is prominent in research on class boundaries and taste displays which draw on Goffman's dramaturgical theory, while scholarship on cultural heritage and museum exhibitions is increasingly engaging with Actor Network Theory's concept of material performativity.

For this panel, two co-editors of the BSA journal *Cultural Sociology* join with invited scholars to discuss the challenges and opportunities in studying performance, broadly defined. Why did they choose to focus on performance, and what were consequences, methodological or otherwise? What conceptual resources do they find essential, and which do they think have been under-utilized? Panelists will also be invited to reflect on the conference theme by considering the role of "the body" in cultural sociology. Has "the body" been unjustly neglected in cultural sociology, and if so, why? How might performance perspectives benefit from greater attention to issues of embodiment?

Chair:

Dr Lisa McCormick (University of Edinburgh) is co-editor of *Cultural Sociology*. Her publications on performance include contributions to the Routledge Reader on the Sociology of Music (edited by John Shepherd and Kyle Devine, Routledge 2015) and the Oxford Handbook of Cultural Sociology (edited by Jeffrey C. Alexander, Ronald N. Jacobs and Philip Smith, Oxford University Press 2012).

Participants:

Dr Anna Bull (University of Portsmouth) is the author of *Class, Control, and Classical Music* (Oxford University Press, 2019). Drawing on her research about bodily control in classical music education, she will conceptualise whiteness within the framework of habitus, and consider how it is problematised by the agency of the body.

Dr Marcus Morgan (University of Bristol) has developed a performative framework for the study of intellectuals (with Patrick Baert) and analysed how power is performed by leaders of social movements in South Africa. He will discuss his recent work on political performance in the 2017 UK General election, and how the costuming and adorning of bodies affects resonance.

Dr Nick Prior (University of Edinburgh) is co-editor of *Cultural Sociology* and a leading authority on popular music and digital sociology. He will discuss his current research on the issues of representation, the body, vocality and participatory culture surrounding virtual idols and the debates surrounding performances using the holograms of dead musicians.

Dr Maria Rovisco (University of Leeds) has published widely on social movements, cosmopolitanism and visual sociology. Drawing on her work with migrant and refugee artists, she will discuss how citizenship is performed.

## **Families and Relationships - Room 145**

### **Gendered Body Modification: Puberty experiences of Iranian Muslim women**

*Elham Amini*

*(Durham University)*

This paper explores puberty experiences of Iranian Muslim women and the process through which sexual and gendered bodies of these women are shaped by hegemonic gender norms and how they do, in turn, express their agency. Gender norms and symbolism gives meaning to important bodily changes such as menarche and the development of a girl's breasts. By exploring this theme, I scrutinize these embodied gendered meanings and reveal the reflexive embodiment of the women. To collect the data, I conducted individual, in-depth interviews with 30 Iranian Muslim menopausal women to understand the profound impact of sociocultural norms on the women's bodies. I utilise Southern theory from Connell's (2006) perspective in order to underline women's voices and beliefs through their narrations and display the women's agency. The women's narrations reveal that their understanding of puberty was closely related to institutions such as family and gender regime in Iranian society. Women's puberty and their feminine bodies are covered with secrecy symbols. The participants identified their gender by their bodily practices and through negotiating and mediating the

power in the gendered structure. I have highlighted the women's agency in perceiving the meanings of gender and their reflexive embodiment, also in contesting power and their cultural consent. Their reflexive embodiment expresses a process that includes both socio-cultural constraints and personal choices.

**Regulating canine bodies or being 'more dog'? Contradictions in the embodied practices of dog training**

*Nickie Charles, Rebekah Fox, Mara Miele, Harriet Smith*  
(University of Warwick/ Cardiff University)

At a time when there's said to be an 'animal turn' in the humanities and social sciences, when animal training apparatuses and regimes of power are 'embracing animality as a source of truth' (Włodarczyk, 2018: 214) and companion animals are incorporated as family members in the private sphere, there is an increasing regulation and surveillance of companion animal bodies in public spaces, a regulation that is evident in legislation and training regimes which emphasise the need for human control of animal bodies. This paper draws on a case study of companion dog training to explore how these contradictions are experienced by dogs and their humans as they participate in training classes which aim to render their bodily behaviour acceptable as inhabitants of modern society.

The research was carried out in three contrasting dog-training classes over a period of four months, using participant-observation, interviewing and visual recording to explore the ways in which training practices shape the dog-human relationship. This paper pays particular attention to the centrality of 'body language' to the development of mutual (mis)understanding between dogs and their humans, and the way canine and human bodies are incorporated into a regime of public order that relies on a high degree of bodily control. It asks how training practices mould bodies so that they unconsciously comply with the regulatory order and investigates the inter-species bodily communication involved in this process, showing the difficulties experienced by dogs and their humans in conforming to the regulatory demands on their bodies.

**Touch Me If You Can: An Exploratory Study of Intimate Bodies in the Cuddling Business**

*Cornelia Mayr*  
(Department of Sociology, Alpen-Adria University Klagenfurt)

While previous sociological research has generated rich knowledge about the role of the body in everyday life (Schilling, 2008; Scott & Morgan, 2005), an understanding of the relationship between body and intimacy is still lacking. Individualization (Bauman, 2000) and technological impacts, have, in fact, changed how people negotiate and practice physical intimate interactions. Intimate body relations and senses, particularly touching, become increasingly lost due to social touch deprivation, transformations in intimate relationships (Giddens, 1992), and technological affordances. To tackle this current social phenomenon and to redress the gap in literature, this paper investigates the recent emergence of "cuddle parties". Participants of these parties experience body contact in a non-sexual space, enjoy giving and receiving touch from other people and fill a perceived void in the emotional and social realm of modern society.

This exploratory study in progress uses grounded theory in data collection and analysis. Its inductive nature enables the study to discover and interpret what is happening at "cuddle parties". A set of mixed-method approaches (observation, interviews) is employed to uncover how the body is presented and commercialized at these settings.

The paper provides a starting point for developing theories about concepts and diversities of the body in intimate forms of consumption. Such a starting point may help to achieve deeper understanding of a consumer, who pays for other bodies, while offering his/her own body simultaneously. This, in turn, requires to (re)think of the role the body plays in relations between and boundaries to markets and intimacy (Zelizer, 2005).

## **Frontiers - Room 127**

**In search of a niche: carving out a PhD from a large international research project**

*Neil Kaye, Magdolna Lőrinc*  
(UCL Institute of Education)

Neil Kaye and Magdolna Lőrinc have recently completed their doctorates, both of which were embedded within the much larger, cross-national, EU-funded 'Reducing Early School Leaving in Europe' (RESL.eu) project.

## Thursday 23 April 2020, 11:00 - 12:30

### PAPER SESSION 8

Such embedded PhD studies are becoming more common and, whilst they bring with them important benefits for the student – external funding for tuition fees and a potential stipend or salary; opportunities for presenting and publishing research papers; and a ‘ready-made’ support team with in-depth knowledge of the project – they also bring with it a new set of challenges to be overcome.

Over and above the well-established stresses and logistical headaches common to all doctoral studies, enrolling on a PhD in this way means that researchers are “expected to dovetail their research to the objectives of the project, [which] often dictates in particular ways the topic of research, or the particular theorists that they should consider” (Ramson, 2015, p96).

In this paper, the authors examine the process of carving out a PhD study from the much larger project within which it is embedded through a reflexive consideration of their own experiences. We talk not only about the pragmatic challenges that needed to be overcome, but also discuss the difficulties experienced in distinguishing our individual doctoral studies from the much broader European project. This process involved much reflection to balance the demands of the project and one’s own research and required continual reassessment of where the boundaries lay in order to take ownership of the PhD studies and final theses.

### **Postcapitalism, Utopia and Public Services: reimagining the work of transformed societies**

*Martin Greenwood*

*(University of Manchester)*

This paper notes the rise of ‘Postcapitalism’ as a recent phenomenon of left writing and raises questions as to the likeliness, viability and desirability of the futures suggested in such work. Highlighting criticisms of such literature from Social Reproduction Theory perspectives, this piece suggests that technology-driven processes such as automation or zero-marginal-cost production don’t by themselves generate the transformation in modes of thought and being necessary for steering populations through contemporary crises. Meeting each other’s’ needs in such a way that we justly engage with the climate crisis will likely take more work than is envisioned in Postcapitalism’s post-work societies. The paper turns to utopian sociology to explore ways in which ideas about social transformation can be given inspiration or pragmatic orientation through engagement with utopianism. The work of Ernst Bloch is used to highlight the absence of engaged, solidarity-generating, better-future-oriented action involved in the bringing about of Postcapitalist futures, where deterministic or near-deterministic processes are often emphasised over collective effort. Considering the role of public services in society, the piece suggests that a purging of neoliberal logic from their operation, followed by a radical redefinition of their social role, could offer ways in which the work of need-meeting and of building the social forms and structures of a truly post-capitalist society could be engaged.

### **Working with bodies: dilemmas around intersubjectivity and proximity in social policies**

*Fabiola Espinoza*

*(Universidad de Chile)*

During the last years of the 90s, a repositioning of social matters in the Chilean political agenda has been proposed through an emerging political language and a closer and more affective relationship between the State and citizens. This new orientation of social policy was intended to respond to the corrective and welfare-oriented approach prevailing during the military dictatorship by positioning the subject as an actor of change and thus generating a programmatic offer to empower its beneficiaries through social promotion.

The proximity as articulating axis of the new management of social affairs emphasis the subjective and relational dimensions of the strategies of the social interventions. Moreover, it highlights the vital "body to body " and "from the body" work. Hence, the discursive logics behind the guidelines of state policy are embodied by those facilitators or agents of social processes. Therefore, the applicability and continuity of the programs largely depend on their abilities and competencies. In their capacity, as subjects to affect and be affected by others and their environments. Likewise, in how the affective is handled in their most intimate and personal work.

In this context, the research proposed would like to critically address this “added value” or “professionalizing value” of the social work which conceptualize the “interventionist” from an affective point of view. Studying the hiding or avoided tensions that cloud or conceal the asymmetries between the design of social policies and its executions .

## Lifecourse 1 - Room 108

### **Heteronormativity in Early Childhood: How heteronormative practices are maintained, constrained, and can be disrupted in early childhood education and care in Scotland, UK.**

*Shaddai Tembo*

*(University of the West of Scotland)*

This paper is concerned with finding new ways to challenge heteronormative practices within early childhood education and care (ECEC). Heteronormativity is a concept used to critique the hegemonic status of heterosexuality as a taken for granted, 'natural', and unquestionable 'norm'. In recent decades a number of studies have provided important insight into what heteronormativity is and how it is experienced (Blaise, 2005; Robinson, 2013). These have tended to emphasise gender and sexuality as discursively constituted, and socially constructed phenomena, as evidenced in research focusing on children's role-play games (Robinson and Diaz, 2006); marriage and family-play games (Blaise, 2005; Taylor and Richardson, 2005); and through ECEC practitioners (Gunn, 2008) as well as parents experiences (Gansen, 2017).

Yet, despite the wealth of literature on heteronormative practices in ECEC settings, recent studies show LGBTQ inequalities still exist, and are persisting (Equality Network, 2015; TIE, 2016). This paper seeks to build on previous intellectual gains made during the poststructuralist turn and apply sociomaterialist philosophies toward heteronormativity and children's play, drawing on preliminary video analysis from a nursery site in Scotland, UK. This prompts a manoeuvre away from understandings of childhood as a purely social phenomenon, towards rethinking childhood in terms of relational ontologies, embracing a more expansive terrain where childhood experiences are comprised as much from non-human materialities as they are from human social interaction (Fox and Alldred, 2018; Olsson, 2009). Such a move may provide valuable insight into how we might better understand how heteronormative practices serve to perpetuate discrimination against LGBTQ people.

### **Assessing the Sexual Citizenship Rights of Young Student Bodies in Ireland in 2020**

*Elizabeth Kiely*

*(University College Cork)*

The first state organised school based sex education initiative Relationships and Sexuality Education (RSE) commenced development in 1994 and started to be gradually introduced into the Irish school system from 1996. As a mode of government, RSE can be viewed as somewhat successful; it has become increasingly embedded in a predominantly Catholic controlled schooling system and sufficient stakeholders are 'membershopped' (O' Sullivan, 1999) to its policy and programmatic logic (Kiely, 2004, 2008). Yet students, for whom the RSE programme was devised, have been persistently critical of their RSE experience (Roe, 2010; Youth Work Ireland, 2019). Early in 2019 the Minister for Education and Skills in Ireland requested that the National Council of Curriculum and Assessment to undertake a major review of the RSE programme in 2019. After a broad stakeholder consultation process, a draft review report was completed. Stakeholders were subsequently invited to consider if the draft report findings were adequately reflective of stakeholder need prior to a final report being completed and issued to the Minister for Education and Skills. The purpose of this proposed paper is to elaborate the conception of sexual citizenship (Evans, 1993) and to employ it as a lens to analyse the extent to which the review report signals a move away from a construction of the student's sexual citizenship as a problematic citizenship in need of regulation and control.

### **Discourses of progress and LGBTQI+ lives 'getting better': the LGBT UK Action Plan**

*Yvette Taylor, Matson Lawrence*

*(University of Strathclyde)*

The LGBT Action Plan (2018) represents a significant UK Government commitment towards LGBTQI+ equalities, operating in conjunction with cumulative legislative advances. Yet there is room for critique within this Plan, as proposed actions, and as celebratory rhetoric of lives 'getting better'. Using empirical examples, this paper examines how 'progress' for LGBTQI+ lives is discursively constructed and positioned in the LGBT Action Plan and accompanying politicians' speeches. In this paper we examine the key constructions of progress – across time, place, life courses, and normative thresholds – within which LGBTQI+ rights and realities are framed. While some policy areas are celebrated as signifiers of 'coming forward', others are relegated to the too tough in-tray, suspended in enduring stasis. Opposing 'political time' with 'queer time', this paper concludes with the policy challenges posed by intersectional

**Thursday 23 April 2020, 11:00 - 12:30**

**PAPER SESSION 8**

(in)equalities in these 'new times', using queer theory to illuminate discursive normativities and silences in representing 'policy problems'. It draws upon the EU research project 'Comparing Intersectional Lifecourse Inequalities Among LGBTQI+ Citizens in 4 European Countries' (CILIA, 2018-2021).

## **Lifecourse 2 - Room 404d - SE**

**Democracy, participation and youth transitions in times of struggle; creating opportunities for marginalised young people at the intersections between radical youth work and socially engaged arts.**

*Harriet Rowley*

*(Manchester Metropolitan University)*

There are a growing range of spaces where youth work and socially engaged arts practice intersect. Times of austerity have meant that both the arts and youth sectors have increasingly found ways to collaborate for funding with mutually beneficial outcomes. Radical youth work and socially engaged arts practice share similar principals, vision and values and are fundamentally concerned with democratic forms of educational practice and participation (Batsleer, 2016; Crimmens, 2004). In an ideal form, such opportunities to be creative, critical and constructive, enable a sense of proto-community (Willis 1990) where young people come together with shared concerns, carry out informal learning and develop a body of knowledge. Yet, arts projects for marginalised youth are all-too-often tokenistic and at best only momentarily interrupt reductionist and deficit notions of youth. More broadly, young people are participating in varied ways but struggling to be heard, gain recognition and be considered as political actors (Walther et al., 2019). Furthermore, they are experiencing an increasingly hostile generational context which is inhibiting lifecourse transitions and social mobility due to unabated austerity measures (UN, 2019).

In this context, the panel will explore what happens when 'high arts' is brought together with 'low level' education, in particular with marginalised groups of young people and their capacity to gain recognition and representation in public life. Three linked papers will showcase case studies from across a range of artforms, from visual art to music-making, in order to bring a radical democratic youth work perspective to socially engaged arts practice. Together we seek to question the hidden social agendas around young people and argue for a need to subvert expectations of the arts to 'do good' through resistant practices and experiencing different knowledges. In championing the benefits of youth arts projects, this panel will highlight the value of often hidden and unacknowledged sources of creative expression for marginalised groups. More broadly, we will critically examine the extent such intersections offer opportunities for young people to participate in and influence society and what this means for the lived-experience of youth.

**Democracy, participation and youth transitions in times of struggle; creating opportunities for marginalised young people at the intersections between radical youth work and socially engaged arts.**

*Harriet Rowley*

*(Manchester Metropolitan University)*

The paper will outline an ongoing co-produced project with 'RemodelMCR' an autonomous network of young creatives from Manchester supported by practitioners and academics active in youth and community work. The group consists of ten young people (aged 18-25) who have transitioned through various youth and community projects and are now actively negotiating careers in the arts, youth or health sectors. They have collectively embarked on a project where they will run creative, skill-sharing workshops in youth spaces in the city to produce a map of cultural spaces across Greater Manchester to support broader access and participation in the arts for marginalised groups. By acting as co-researchers working alongside academics, creative and youth work practitioners, the group have explored mutually beneficial ways of practicing modes or participation at the intersections between the arts and youth work to afford democratic learning processes. In reference to biographical reflective material, the paper will examine in more depth the transitions in role formation of the young creatives. Thus aiming to ask more critical questions about participation and struggles for recognition in the arts and broader areas of public life for young people in increasingly hostile generational contexts.

**Democracy, participation and youth transitions in times of struggle; creating opportunities for marginalised young people at the intersections between radical youth work and socially engaged arts.**

*Frances Howard*

*(Manchester Metropolitan University)*

This paper will explore a music-making programme for disadvantaged young people. Nottinghamshire YMCA's 'Digital Young Creatives' project is currently funded by Children in Need and is a programme which provides lyric-writing, sound recording, instrumental and radio-making activities for young people. The paper explores the affordances of music-making with a particular cohort of young people living in the YMCA's hostels. Music, in particular, has been increasingly advocated for in improving wellbeing and for developing expression, skills and confidence. However, the artform's reflective elements and responsive content in relation to critical pedagogy have received less attention. This presentation will share key data themes on social interactions, developmental assets and the re-envisioning of identities. Thus concluding with wider considerations around the value of socially engaged arts practice in questioning and improving the lived realities of marginalised young people

**Democracy, participation and youth transitions in times of struggle; creating opportunities for marginalised young people at the intersections between radical youth work and socially engaged arts.**

*Edward Beggan*

*(Manchester Metropolitan University)*

Creative Arts and Youth Work are often combined as a means of engaging young people. However, there is a lack of research about how these two methods are used to promote learning in an informal educational environment. This paper shows how synthesising creative arts and youth work offered a powerful educational tool in two projects in the west of Scotland area. Discussion draws on research findings from a multiple case study, located in areas that experienced high levels of multiple-deprivation: 'The Road' used promenade theatre to engage young people who, as performing and social actors, share stories and experiences of hanging around on the streets; And 'Quicksand', which had several on-going programmes and an open door policy, meaning that a wider range of arts activities were accessible to a greater age range. The paper concludes that, on a micro level, there were four aspects of a distinctive practice, defined as Creative Arts Youth Work (CAYW). The aspects of security, autonomy, voice and environment combined to facilitate an authentic and participatory means for young people's self-expression and offered a deeper understanding of a connecting and connected learning process.

## **Medicine, Health and Illness 2 - Room 404b**

**Wandering the Wards: Everyday hospital care and its consequences for people living with dementia.**

*Andy Northcott, Katie Featherstone*

*(Cardiff University, De Montfort University)*

Based on ethnographic research carried out over a four-year period (supported by the National Institute for Health Research HS&DR researcher-led funding stream) within sixteen wards in eight hospitals across England and Wales, this paper provides a detailed examination of the world of the hospital ward and the everyday bedside care within it. We explore a key contemporary transformation in our hospitals, the experiences, impacts, and consequences, of an increasingly sizeable and significant patient population: People living with dementia who require unscheduled acute hospital care.

We examine the everyday cultures of care in our hospital wards and its consequences for people living with dementia and the staff responsible for their care. In particular, we describe the struggle of hospital staff to fit and contain a population habitually regarded by the institution as the 'wrong' sort of patient within the delivery of tightly timetabled routines and rituals of standardized task-based care work. We show the ways in which this creates a cycle of struggle and conflict between staff and patients that can in themselves become engrained within the everyday routines and patterns of ward life, with powerful and detrimental impacts on patients, their families, and ward staff. We discuss the ways in which this can inform the invisibility of one of the key groups within the wards.

Katie Featherstone is Reader in Sociology and Medicine at the School of Healthcare Sciences at Cardiff University.

Andy Northcott is a Senior Lecturer within the School of Allied Health Sciences at De Montfort University.

**(Re)imagining young people's bodies through digital health assemblages**

*Emma Rich, Andy Miah, Sarah Lewis*

**Thursday 23 April 2020, 11:00 - 12:30**

**PAPER SESSION 8**

*(University of Bath)*

Connecting with the main theme of the conference, this paper examines young people's embodied experiences through their engagement with digital health assemblages. Young people are increasingly the site of neoliberal, contemporary disputes over contemporary health crises such as childhood obesity; their bodies are subject to moral health imperatives to be more active and eat less. At the same time, inequalities and social determinants of illness and disease have received growing attention, particularly in terms of unequal distribution of health care and opportunities for healthy living.

Contemporary disputes over responsibility for health intersect with neoliberal imaginaries of digital efficiency and empowerment, with young people encouraged to use digital health tools to monitor and manage their health. Drawing on a project with over 1071 young people and families, the paper presents a new materialist analysis of interview data to reveal how digitised and quantified bodies are intimately bound up with intersecting medical, scientific, moral and political classifications in establishing healthy and legitimate bodies/citizens. Despite the intention of enhancing young people's health, moral imperatives to quantify and monitor the body often increases the burden of responsibility on both parents and young people. Material-discursive processes described by young people using these technologies, reveal how digital health practices are bound up with relations of affect (pleasure, shame, frustration, belonging) which can have deleterious consequences. Young people bodies are therefore being culturally imaged and felt as vehicles through which dutiful citizenship is afforded or denied, through the performative demonstrations of 'healthy living' captured through data tracking.

### **Wellbeing and the Memory Partners Model of Tai Chi**

*Susan (Sue) Stuart*

*(Memory Partners)*

The notion of wellbeing is elusive, though governments seek to define its existence as an entity as an indicator of wealth (Stiglitz et al.2009). Hence for researchers concerned with examining wellbeing to attract development funding a good knowledge of the concept is necessary. Thus, it is pertinent for interpretative research to utilise this perspective: 'wellbeing is no less than what a group or groups of people collectively agree makes "a good life"' (Ereaut and Whiting, 2008, P.1)

The quest to promote wellbeing, particularly amongst older populations, is becoming a more urgent issue, along with what constitutes wellbeing for particular groups and how best it is fostered; for wellbeing is entangled with life circumstances which often change with age. One important issue is dementia which in 2018 afflicted 18.2% of the population over 65 (Alzheimer's Society) as well as affecting an unidentified number of their friends and family.

This ethnographic study, Memory Partners, is a project conceived for researching and improving quality of life for this sector of the population by teaching tai chi to pairs of people, an individual living with dementia supported by a friend or family member.

The presentation discusses how successive projects have not only encouraged participants to continue their activity but engaged others in delivering the model. Findings show the impact of fostering wellbeing and a gradual accumulation of data necessary for attracting the attention of formal providers.

## **Race, Ethnicity and Migration 1 - Room G63**

Whiteness, migration, deconoliality and class

### **Intimacies, racism(s) and denial: white fragility in Black mixed-race families**

*Chantelle Lewis, Karis Campion*

*(Goldsmiths)*

Much of the existing literature on relationships within Black mixed-race families centres around the experiences of white mothers and their parenting strategies for raising Black mixed-race children. These studies have tended to focus upon white mothers' everyday negotiations of racialisation, racism and class. Whilst this research has given important insight into processes of parenting race difference in mixed race families, we question what is at stake when the narrations of familial practices and racialised differences are understood through the lens of whiteness, at the expense of Black

mixed-race perspectives. In this paper we correct for this omission by centring Black mixed-race accounts of whiteness within their families. In particular, we deal with some of the unspoken ways in which whiteness permeates the micro-politics of the mixed-race family – pertaining to (mis)recognitions of racisms, unknowing white privilege and white fragility. We show how these everyday realities can cause injury to familial relations and identify the emotional labour it can take on the part of Black mixed race people to make sense of, reckon with and resist these experiences, whilst simultaneously maintaining maternal closeness, intimacy and love.

**The coloniality of distinction: class, race and whiteness among post-crisis Italian migrants**

*Simone Varriale*

*(University of Lincoln)*

This presentation explores how migrants' strategies of class distinction reproduce racialised hierarchies between 'modern' and 'backward' European populations. Drawing on 57 interviews with Italian migrants who moved to England after the 2008 economic crisis, and combining decolonial critique and Bourdieusian class analysis, the article shows that migrants in different social positions are equally concerned with claiming closeness to the UK's meritocratic culture and with distancing themselves from Italy's backwardness. However, they mobilise unequal forms of capital to sustain this claim. More resourceful migrants use economic and cultural capital to demonstrate fit with British culture and to racialize Italians working in low-status sectors as too 'Southern' to belong. Less resourceful migrants stress self-resilience and Italianness as sources of distinction, while more frequently report exploitation and stigma in the context of insecure professional fields. The article advances research on migration, whiteness and class revealing the 'coloniality' of distinction, namely how class help more resourceful migrants to symbolically claim modernity and North-European whiteness while displacing 'race' – in the forms of laziness, lack of rationality and self-restraint – onto less resourceful migrants. The article also highlights the unequal material and symbolic costs of claiming distinction for less resourceful migrants.

**Symbolic convivialities: intercultural encounters and the embodied making of co-existence and conflict**

*Mark Mallman, Anthony Moran*

*(University of Melbourne)*

Convivialities ('affectively at ease relations of coexistence and accommodation', Wise and Velayutham 2014) is now an established conceptual tool for understanding how ordinary, embodied interactions contribute to relatively peaceful social environments. Numerous scholars claim that convivialities the is uniquely suited to researching and theorising not only convivial interactions but also the co-presence of conflict. However, this research tends to demonstrate one of two problematic tendencies regarding the claim: either it does not actually illustrate conflict, in which case the conceptual claims are undermined by lack of evidence and analysis, or it demonstrates conflict, but without conceptualising how this conflict and conviviality are related or linked to the same conditions, viewing them as separate processes. After reviewing this literature, we draw on the concept of cultural processes (Lamont et al 2014) and the work of Pierre Bourdieu to argue for the theorisation of symbolic convivialities as everyday intercultural interactions that make (and have the potential to challenge) symbolic boundaries, reflecting the power inequalities at play in a given context. Building on this theorisation, and based on findings from a qualitative study of intercultural relations in two regional Australian cities with diverse, migrant populations, we examine how everyday encounters that appear positive, negative, or neutral can play a role in the making, remaking, and unmaking of inter-subjective classification and identification across cultural differences. This conceptual modification to convivialities allows for an interpretation of how 'at ease' multicultural interactions produce symbolic space for both unification and stigmatisation, reinforcing relations of dominance and subordination.

## **Race, Ethnicity and Migration 2 - Room 404a**

Health inequalities in race and migration

**Black-White Racial Disparities in Household Food Insecurity in Canada**

*Simran Dhunna, Valerie Tarasuk*



**Thursday 23 April 2020, 11:00 - 12:30**

**PAPER SESSION 8**

*(Dalla Lana School of Public Health, University of Toronto)*

Roughly 1.7 million Canadian households experience household food insecurity (HFI). The health effects of HFI on adults range from poor mental health to higher mortality rates, and is particularly egregious for children whose development is impaired as a result. Previous research suggests that social determinants – especially household income, rentership, and household composition – are significant predictors of household food insecurity. While it is known that Indigenous populations experience HFI at a higher rate than White populations, little is known about the vulnerability of Black populations compared to White counterparts in Canada.

To fill this knowledge gap, the 18-question Household Food Security Survey Module was analyzed by pooling Canadian Community Health Survey cycles from 2005 to 2014 (N=491,400). Using Stata 14.0, bivariate and multivariate logistic and multinomial regression models, including predicted probabilities, were analyzed.

Black households have 3.56 greater odds of being food-insecure compared to White households, without adjustment (95% CI: 3.30-3.85). When adjusting for a range of sociodemographic and household variables, Black households still have 1.88 greater odds of HFI (95% CI: 1.70-2.08). An examination of the predicted probabilities from interactions between race and five key variables suggests that factors that traditionally make the general population vulnerable to HFI do not easily describe risk among the Black population. Being racialized as Black appears to be the overriding factor predicting vulnerability to HFI for the Black population compared to the significantly advantaged White population. Hence, future interventions need to meaningfully address systemic and structural discrimination (i.e. racism) against Black communities.

### **Transforming health and wellbeing service engagement in a rural refugee resettlement location**

*Caitlin Nunn, Gai Porh Soe La Myint, Raelene Wilding, Posao (Nido) Taveesupmai, Htoo Gay Ku, Katharine McKinnon*

*(Manchester Metropolitan University, UK & La Trobe University, Australia)*

A shift towards rural refugee resettlement is having a transformative effect on rural towns and cities across the Global North, demanding new institutional resources and capacities, and new forms of intercultural engagement. An important aspect of this is health and wellbeing service provision, where existing challenges of rural service access and delivery are often compounded by challenges related to the refugee-background of new settlers. In this paper, we report on a community-based participatory research project conducted in a regional city in Victoria, Australia, which investigated the perceived health needs of, and services for people with refugee backgrounds. Our focus is on a community of ethnic Karen settlers who, across twelve years of settlement, have exhibited lower than expected levels of engagement with services, raising concerns about long-term health and wellbeing outcomes. Seeking to understand both the structural and sociocultural factors at play, this project involved a series of participatory workshops with representatives from health and wellbeing services and Karen community members across three life course stages: maternal and child health, youth, and ageing. Our data indicate that the intersection of refugee-background, ethnicity, life stage, and rurality presents a range of challenges to effective service delivery and positive health outcomes – particularly in emerging resettlement locations. Addressing these challenges necessitates transformations in both refugee-background communities and in service provision, encompassing both practical and relational shifts and attending to multiple, divergent understandings of what constitutes good health and effective care.

### **Could we use blood donation campaigns as social policy tools?: Richard Titmuss' Gift Relationship revisited**

*Morteza Hashemi*

*(University of Edinburgh)*

This paper is one of the first ethnographic studies of the philanthropic activities of Shia Pakistani-British immigrant communities in the UK. In , The paper investigates post-secular strategies for social integration among British Shia Muslims. In the past decade, the Imam Hussain Blood Donation Campaign, founded by Shia Muslim citizens, has contributed to the NHS Blood and Transfusion program by encouraging immigrants to donate blood. The campaign's activities also triggered theological controversies over the permissibility of donating blood to 'non-believers'. By investigating the theological ideas that motivate or deter potential donors, the paper contributes to addressing the national blood shortage among Asian ethnic minorities in the UK. This paper also examines the possibility of using blood donation as a policy tool for assisting the social integration of immigrant communities into broader society. For this reason, it is also a theoretical effort to update Richard Titmuss' classic thesis on blood donation and gift relationships.

### **Disentangling the relationship between ethnic diversity and well-being: a longitudinal study**

BSA Annual Conference 2020

Aston University, Birmingham

*Danying Li, Miles Hewstone, Matthew Bennett, Miguel Ramos, Douglas Massey*  
(University of Birmingham)

In the context of globalisation, societies are inevitably becoming more ethnically diverse, attracting the attention of scholars and policymakers alike. The increasing diversity poses challenges as people are interacting with new cultures, norms, and values, or avoiding such encounters. Using data from the British Household Panel Study and Understanding Society combined with UK national censuses, this paper contributes to the debate concerning the effects of ethnic diversity on individuals' well-being and health. We investigate the effect of ethnic diversity on both subjective and objective well-being and health. The subjective well-being and health are measured by overall life satisfaction, self-perceived physical and psychiatric health status. The objective well-being and health are measured by the allostatic load (AL), an indicator of chronic stress. We find that, in the short term, ethnic diversity is associated with lower subjective health and well-being. However, in the long term, the negative association dissipates with time. In addition, objective well-being measured by the AL score does not significantly respond to ethnic diversity both in the short term and long term. Our results reveal that humans adapt to diversity over time. Our findings shed light on understanding ethnic diversity better in the UK and advance knowledge in the health policy and social cohesion literature.

## **Rights, Violence and Crime - Room 139**

### **Community Policing and Rape Offending in Nigeria**

*Aminu Musa Audu*  
(Independent Researcher)

Community policing is focused on ensuring robust relationship and communication between the security providers and public to improve on community safety and social order. In my recently published book, 'Police Corruption and Community Policing in Nigeria: A Sociological Case Study(2018), I proposed Ochamalienwu theory of community policing, which empirically demonstrated the saliency of trust building and information flow in the police community relationship to improve community safety and security; and identifying prevailing family norms, community networks and perception of various forms of corruption among police and public as some of dominant socio-cultural risk factors. Although, research findings have indicated that these factors have impacted negatively on the ability of the public to report crime to the Police, it depends on the peculiar nature of crime. For instance, rape and/or sexual harassments as form of crime is at the centre of public consciousness as. The 'Sex for grades' in west Africa(BBC report on 7th October 2019) saga is instructive. Despite the various socio-legal frameworks put in place to regulate this kind of offending behaviour, reality has suggested that number of victims not only continue to increase, the social injury on the victims is alarming. In this paper, I focus on examining the nature and dynamics of rape and sexual offending and the possibility of its prevention and control through community policing strategies in Nigeria. I adopt theoretical method, and reviewing relevant literature to analyse perspectives..

### **The role of news organizations play in reporting sexual assaults against women and girls from 2014-2018 in China**

*Siyu Chen*  
(University of York)

News reports are a major source of public understanding of social phenomena. Public perceptions of social issues are influenced both directly, and indirectly, through news reports (Meloy & Miller, 2010). Journalists from different countries are affected by gender in their reporting of news events (Hanitzsch, 2012), and in fact, they may have different reflections and practices, when dealing with identical social issues.

The purpose of this study is to explore the media coverage of women's events from the perspective of gender differences, so as to establish a theoretical system based on gender differences and gender advantages to address the problem of sexual violence against women. China was chosen as the object of an empirical study with a focus on ten notorious sexual assault case studies from four mainstream media sources: Global Times, China Daily, The Paper, and The Beijing News (2014-2018). China's social system is uniquely different from that of the West, thus report on gender issues in Chinese media to have both Chinese cultural and social characteristics.

This research will help to cultivate the gender awareness of Chinese journalists, deepen the public awareness and understanding of sexual assaults on women, and promote reflection on the protection of female victims of sexual assault

**Thursday 23 April 2020, 11:00 - 12:30**

**PAPER SESSION 8**

(especially female college students and young girls). It could have important and far-reaching practical significance for Chinese society.

## **Social Divisions 1 - Room G11 - Byng Kendrick**

**Realities of Work: where learning disability and employment policy collide**

*Kim Dearing*

*(Cardiff University)*

As a key signifier of worth and citizenship, employment is presented as a route to reduce inequality and marginalisation. Yet, for people who have a learning disability (LD) and are in receipt of social care, employment policy is a site of contradiction and paradox. People with a LD are included in employment activation as an exclude-able type – through a marginalized context. At the same time, individuals with a LD wishing to explore work are often excluded from the very programmes set up to support them – with less than 6% of working-aged people within this demographic in any employment. Further, with the aim of placing people in ‘ordinary’ jobs, cultural norms continue to perpetuate the position that people with a LD should aspire to a non-disabled status, striving for economic activity and financial independence. Based on ethnographic research at a job club supporting people with a LD, I unpack the nuanced, multifaceted reality of everyday life for learning disabled people struggling to access work. As well as confronting the difficulties of entering the labour market, I capture the morally ambiguity of the work on offer - including lengthy unpaid work. Showing how the lived realities here do not neatly match up with policy initiatives or rhetoric, space is afforded for alternative approaches, not associated with a culture of hostility and social barriers. That is instead, one which incorporates disability and/or impairment as part of human diversity, without imagining citizenship as bound up in notions of labour participation and able-bodiedness.

**Constructing a Working Class Body: The (re)gaining of a Tradesman’s Masculinity**

*Jorn Ljunggren*

*(University of Oslo)*

While necessarily being with us all in any type of work, the body is omnipresent in the world of construction, in both a corporeal and social sense. In this study I argue that the embodiment and performance of masculinity that takes place in construction work, may not only be important at the construction site and between workers there, but could also be of great interest if we wish to understand the world views and preferences of male workers in society more general. And perhaps also of how they are viewed and ranked by others. Building on an ethnographic fieldwork where I re-entered my previous occupation as a skilled electrician, I analyse how the body may be seen as the fulcrum of three different, but related areas of skilled and social practices among male construction workers. First, I scrutinize craftsmen’s “hexis” – how the body is “held” and used in certain ways, and of how this is affected by the physical and social surroundings. Secondly, I analyse what Wacquant has dubbed the “carnal connections”, that is, how these bodily practices are connected to the performance of craft – the embodied practical knowledge that works, and must work, under our discursive level of consciousness, thus transgressing the Cartesian dichotomy. Finally, I focus on how the male worker’s body takes on a very explicit symbolic meaning. Both by signaling in-group affiliation by wearing “uniforms”, but also by being the center of attention in internal masculine hierarchies.

**Ambivalently ‘middle’? Exploring postsocialist class subjectivities in migration**

*Polina Manolova*

*(University of Giessen, International Graduate Centre for the Study of Culture)*

Ambivalently ‘middle’? Exploring postsocialist class subjectivities in migration. This paper investigates the subjectivities of a group of aspiring middle-class Bulgarians and their boundary work in the context of their migrations to the United Kingdom. Drawing on Lamont’s critique of Bourdieu’s theory on class formation and reproduction, it shows how individuals from underprivileged social backgrounds can lay claims to middleclassness by strategically drawing on cultural and moral markers of distinction revolving around the notions of “civilisation,” “culturedness,” and the “West.” The adoption of such narratives and their enactment in the cultivation of personal attributes, however, fails to guarantee full-fledged middle-class membership for people who lack the necessary economic and social capital. Thus, boundary building becomes the key mechanism for negotiating postsocialist middle-class subjectivities and rejecting objectively assigned positions in the social structure. The paper traces the emergence of ideal-type models of middle-class

belonging since 1989, their adoption by aspirational middle-class individuals, and the boundary work and self-differentiation by which they try to reassert their superior status both during and after their migrations to the UK. It concludes that the observed everyday processes of group classification through the defining of and distancing from cultural, moral, and racial “others” reproduces class antagonisms that preclude a more critical understanding of the discontents of Bulgaria’s capitalist ‘transition’.

## Social Divisions 2 - Room 404c

### **Disability assessment under state socialism**

*Teodor Mladenov*  
(University of Dundee)

Subject area: DISABILITY

This paper explores the relationship between body and society by looking at the case of disability assessment under state socialism. The building of state socialist societies in the Soviet Union and Central and Eastern Europe included the development of new ways to assess disability for welfare purposes, underpinned by what I call a ‘medical-productivist’ understanding of disability. This understanding both reflected and consolidated key features of the state socialist project, including enhanced industrialisation, centralisation of power, social homogenisation, and fetishisation of science. To support this argument, I analyse ‘insider’ accounts of disability policy under state socialism in the Soviet Union and Bulgaria – i.e., documents produced during state socialist years by social policy experts who lived the state socialist system.

Drawing on disability studies, I identify and interrogate constructions of disability and human worth underpinning such accounts. I focus on state socialist productivism, which co-opted the institution of medicine to affirm productive labour as a condition for social belonging, full humanity and therapeutic efficiency. I link the ensuing medical-productivist rendering of disability to key features of state socialist development and ideology. I also argue that state socialist constructions of disability were part of a wider strategy of subjectivation that sought to create a society of hyper-able and intrinsically motivated labourers. The failure of this strategy contributed to the demise of state socialism amid the broader historical transition from industrial ‘discipline’ to post-industrial ‘control’ (Deleuze, 1992).

Deleuze, G. (1992) ‘Postscript on the societies of control’, October, Vol. 59.

### **‘He’s like a new member of the family’: Refugee hosting and troubling encounters in Italy**

*Gaja Maestri*  
(Aston University)

This paper analyses how associations and grassroots networks are catering for migrant housing needs in times of so-called “refugee crisis”, housing emergency, austerity measures and the recent soaring criminalisation of solidarity. On top of third sector organisations operating within publicly-funded reception and emergency centres, a growing number of migrants have started joining housing right movements, living in squats, as well as participating in hosting initiatives. Volunteer-based hosting networks have indeed increasingly become important actors in the promotion of housing inclusion of migrants. This paper especially looks at hosting initiatives aimed at refugees and asylum seekers that spread since 2015. It is based on in-depth interviews with 44 volunteers who host refugees and asylum seekers in Italy. In the paper, I illustrate how hosting is mostly framed within a discourse on hospitality centred on the idea of intimacy and encounter, mobilising the emotional vocabulary of home, family and friendship, as opposed to hostile and security discourses hinging on fear and anxiety. The paper is concerned with how this articulation of hospitality is put into practice by hosts, and how their experience of hosting appears to be inevitably marked by ambiguities and inequalities that produce contradictions and tensions with the idea of hospitality as a benign encounter.

### **Bourdieu, Lefebvre and the bodily production of space.**

*Dai O’Brien*  
(York St John University)

**Thursday 23 April 2020, 11:00 - 12:30**

**PAPER SESSION 8**

Signing deaf people have an uneasy relationship with the concept of disability. Rather than focusing on the concept of hearing loss, many prefer to talk in terms of deaf gain (Bauman and Murray 2014). Congenitally deaf, signing people have been proven to process visual information in qualitatively different ways to hearing people and to enjoy several visual advantages over hearing, non-signing people, such as improved reaction times to visual stimuli and higher efficiency in reading texts (Bélanger and Rayner 2015). Visucentrism (O'Brien and Kusters 2017) is therefore a central part of deaf people's lives.

Traditional understanding of the deaf experience of space and how deaf people interact with others is based on collective notions of space-creation based on this visual experience of the world. However, in recent years many deaf social spaces have closed, and over 95% of deaf children are educated in mainstream schools with no contact with a signing deaf peer group, resulting in less opportunity to collaboratively produce deaf spaces. Our understanding of how deaf people visually and physically orient and place themselves in the world must therefore change to comprehend how individual deaf bodies produce their social space.

This presentation will outline two possible theoretical approaches, that of Lefebvre's productive gestures to produce social space (Lefebvre 1991), and Bourdieu's habitus, capital and hexis (Bourdieu 2000, 1996). I suggest that these theories can be productively utilised to better understand the individual basis of the production of deaf spaced through bodily orientation.

## **Sociology of Education 1 - Conference Room 3 - SE**

### **Moving on up? Further Mobility Narratives of the Degree Generation**

*Jessie Abrahams*

*(University of Bristol)*

London is widely recognised as a hub for elite graduate recruiters, particularly in respect to high paid jobs in finance, law and IT. It is a city which requires- and arguably engenders the development of- elite forms of social, cultural and economic capital. Drawing on data from the Paired Peers project, this paper explores the career and mobility trajectories of a group of graduates from the two universities in Bristol. It considers questions such as: Who can access careers in London? Who can capitalise from mobility into and out of London? And how does the push and pull of the graduate labour market in London impact upon graduates' search for a fulfilling and/or well-paid job? This paper initially presents some quantitative findings from the Destinations of Higher Education Leavers survey on the two institutions to consider patterns in graduates' geographical mobilities. Subsequently it focusses in on the stories of two pairs of graduates from the elite University of Bristol: Nathan and Zoe (Law graduates) and Luke and Freya (Biology graduates). Nathan and Luke are both white young men from middle-class backgrounds. Zoe and Freya are also white but from working-class backgrounds. For all four of these graduates, London features as an important part of their story through their ability or inability to access the city and the opportunities it affords. Thus, through engaging with their stories I will expose the micro ways in which London operates to reproduce inequalities in the graduate labour market.

### **Moving on up? Further Mobility Narratives of the Degree Generation**

*Harriet Bradley*

*(University of Bristol)*

This paper will look at the problems facing young graduates as they try to find ways to navigate an increasingly competitive and hostile labour market, which makes it difficult for students from less privileged backgrounds to attain traditional forms of graduate employment. For many that means becoming part of the 'gig economy' which in itself can be seen as part of the 'prevarication'; for others it may mean taking up the kind of low-skill, low-paid jobs from which they had hoped having a university degree would help them to escape. It will draw primarily, though not exclusively, on the narratives of two Sociology graduates, both of whom finished their studies without a very clear idea of how to develop their careers. One is from a working-class and one from a middle-class background, but even the latter found it hard to access the capital resources to start on a trajectory towards secure employment, such as access to graduate schemes and internships. The paper explores the choices these young people made and their adaptations to limited opportunities. One featured escape route is working abroad, a strategy adopted by a number of our participants. Will Brexit curtail this option? The paper also discusses the parameters of space and place which impact on the lives of our young graduates, particularly as rising house prices and rents make it extremely difficult for them to attain their own accommodation.

**Moving on up? Further Mobility Narratives of the Degree Generation**

*Nicola Ingram*

*(University of Bristol)*

This paper focuses on the pathways of two working class young men, Harvey and Leo, who chose to study economics with the intention securing a career in the finance sector, with both seeking to work in the prestigious and potentially financially lucrative City of London, and to enjoy what Harvey called 'the champagne and sharp suits lifestyle'. This industry perhaps best epitomises hegemonic masculinity whereby manhood is measured by financial success, and where working and playing hard were *de rigueur*. Working for a top investment bank in particular is understood as a marker of aggressively achieved financial success and masculine academic prowess. Whilst Harvey was at an advantage over Leo in terms of securing the City job through having attended UoB, from whom the investment banks tend to recruit, he was disadvantaged compared to many UoB peers through his relative ignorance of the 'rules of the game' regarding securing a position in the City, e.g. the requirement to get an internship at such a firm, and he lacked the social networks to help him do so. Leo was also disadvantaged in this highly competitive field of graduate careers through his class background and through having studied at UWE; his first class economics degree counted for little with many elite potential employers. Two other factors contributed to Harvey's success in getting a City job, his 'local' knowledge of the environment, and his 'natural' charm and charisma. This paper considers the opportunities and aspirations for geographical (im)mobilities and their impact on trajectories.

**Moving on up? Further Mobility Narratives of the Degree Generation**

*Jessica Abrahams*

*(University of Bristol)*

This is the second of two special event symposia on findings from the Paired Peers project, a longitudinal study of an initial cohort of 90 undergraduate students which looked at the impact of the students' class backgrounds on their transition into, journey through and transition out of university and into the graduate employment market. The students were studying one of eleven undergraduate programmes at either the University of Bristol or the University of the West of England (also in Bristol), and were selected on the basis of their social class identity.

The project, which was funded by the Leverhulme Trust, was in two phases, 2010-2013 and 2014-2017, and covered all aspects of the student lifecycle and early foray into working life beyond graduation. Findings from phase 1 have been reported extensively at the BSA and other conferences, and in a number of academic publications including an award winning book. The two symposia here focus on findings from phase 2, which followed 72 of the initial cohort for an additional three year period, and are showcasing findings due to appear in our forthcoming second book.

Whilst social class remained the key lens of analysis in phase two, gender also came to the fore to a greater extent than in the earlier stages of the project, and both are used as analytical tools in the presentations within the symposia here. Variations in the outcomes between students studying different subjects are also emphasised here, as are the impact of career choices and opportunities in terms of which sector the graduates chose to seek employment.

The project continues to use a Bourdieusian theoretical framework to understand the empirical findings, especially his notion of capitals, and in particular how they are acquired, developed and mobilised both within and outside university to help secure competitive graduate outcomes. Phase 2 of the project also draws upon geographical theories, including that of student im(mobilities), and how these are differentially distributed along class-based lines.

## **Sociology of Religion - Room 144**

**Embodied expressions of religion(s) in primary schools: A case study**

*Celine Benoit*

*(Aston University)*

Under the last Labour government, schools and teachers had a duty to actively promote community cohesion. As a result, many schools endeavoured to make connections at the local level. This resulted in many cases in schools forging links with local churches. Although Ofsted has now stopped reporting on schools' contribution to community cohesion,

## Thursday 23 April 2020, 11:00 - 12:30

### PAPER SESSION 8

and the issue has tended to fall off the agenda, many schools have maintained their connection with local social actors, such as local religious leaders.

In this paper, I present findings that are drawn from the data collected in a primary school in Birmingham. As I analyse the 'easy' affinity between the school and the local CofE church, I argue that the local Reverend became the embodied representation of the Christian faith, which resulted in participants interpreting Anglicanism as the only valid expression of Christianity. As I also analyse the lack of embodied expressions of other faiths, I demonstrate that participants tended to dissociate non-Christian religions from the school culture, and by extension from English culture.

Such constructions were reinforced through the regular attendance to the performative acts of collective worship, during which pupils recited the school prayer and/or sing hymns. The school – through embodied practices – codified social praying in Christian terms, privileging a definite Christian habitus. I conclude the paper by arguing that embodied practices contributed to reproduce and normalise Western liberal Christian discourses within the school, and to delegitimise the role of non-Christian religions in the public arena.

### **The Church, Who Needs It?**

*Yvonne Bennett*

*(Canterbury Christ Church University)*

This presentation looks at the church as an agent for social well-being in times of austerity and welfare reform, with reference to Universal Credit. It focuses on the Bermondsey Central Hall Methodist Church group, Mummies Republic, a body of single mums, many of whom are working part time, who come together to support each other and receive practical help alongside mental health support. Not all the women have a faith and, of those that do, only a minority attend this church.

Austerity measures and the implementation of a new welfare system, Universal Credit, has seen, not only less and less public money being available to run necessary social services but the most vulnerable are experiencing a drop in their weekly income. The gaps in social provision, are, increasingly, being met by local church organisations. Where there is a need to be met, more and more church groups are reaching out into their communities.

The demographic of Mummies Republic is often overlooked by both society and academia. To counter this the women co-wrote a play on their experiences and had it performed to MPs in Westminster. They have set up their own cleaning company, placing tenders for church cleaning contracts. This is a body of women making their voices heard and taking back an element of control. Mummies Republic: For Women by Women.

### **Negotiating the Self in Scientology: Purifying the Body**

*Aled Thomas*

*(The Open University)*

Since its formation in the early 1950s, the Church of Scientology has placed an emphasis on assisting its members in transcending the physical world by developing the thetan (the Scientologist understanding of the spiritual self) through a series of specialized techniques. The human body itself is generally regarded as a vessel controlled by the thetan. Despite its emphasis on the thetan as the 'true' self, however, Scientology involves a series of practices and theories pertaining to the regulation of the physical body. Scientologists are encouraged to engage with the Purification Rundown (the 'Purif'), a series of exercises and diets which are believed to prepare the body for spiritual development in Scientology. Accordingly, such approaches to the body position Scientology as a hybrid of quasi-scientific methods and religious practices.

This paper will begin by exploring Scientology's understanding of the human body, and the ways in which it reflects nuanced approaches to the development of both the physical and spiritual self. Building upon this, I will explore the impact of these approaches on contemporary Scientologist practice. Recent years have seen a rise in the numbers of Scientologists practising in the 'Free Zone', an umbrella category for Scientology outside the institutional Church. This paper will draw from my doctoral fieldwork to explore contemporary approaches to the body and the Purif in these groups, whilst arguing that issues surrounding the body in Scientology continue to dominate questions of authority and authenticity, in addition to contributing to the emergence of new types of Scientologies.

### **Re-Thinking Religion with the Rhizome and the Body-Without-Organs**

*Paul-Francois Tremlett*

*(The Open University)*

What is religion? Through appeals to two distinct biological imaginaries, late nineteenth century anthropologists and late twentieth century evolutionary psychologists have sought to define and contain Religion (very much with a capital R) in terms of a morphology of firm borders and fixed traits. Through recourse to a biologically driven discourse of evolutionary laws, Religion was rendered a redundant stage of human development and/or as an epi-phenomenal side-effect of evolved, cognitive processes. In this paper I propose a re-think of Religion in terms of an alter biological imaginary drawn from the work of Deleuze and Guattari – that of the rhizome and the body-without-organs. This biological imaginary works in a different way such that it becomes possible to conceive Religion in the plural, as porous a-centred and hybrid – in short, as a form that is defined not by its solidity but by its propensity to ch

## Theory - Room 123 -SE

### **Anti-Colonial Thought and the Ongoing Legacies of Colonialism**

*Gurminder Bhambra*

*(University of Sussex)*

The welfare state is usually understood as a national project for the amelioration of capitalism. If the question is asked at all about the source of the surplus that is redistributed, the answer is that it is produced by the working population and, in that sense, argued to be an outcome of (national) class struggles. A different answer to this question, might be found in the colonial histories of the British Empire; in what Dadabhai Naoroji in his 1901 book, *Poverty and un-British Rule in India*, called 'colonial drain'. This drain occurred for around two hundred years from the Battle of Plassey, in 1757, which gave the East India Company tax-collecting powers in Bengal, till the mid-twentieth century when India freed itself from British rule. The extent of the drain has recently been estimated by Utsa Patnaik to be in the region of \$45 trillion USD over this period. In this paper, I outline Naoroji's 'colonial drain' thesis and discuss the consequences of a trading company becoming a tax collector. As Ganguli (1965) notes, when profit-making through trade becomes integrated with government administration, which also becomes an instrument of profit-making, the extraction of surplus is of extraordinary proportions. What happens to this surplus when it is transferred to Britain and how might it be accounted for in the welfare provided for British nationals? What ethical and political questions are raised by the transfer of taxes raised in India and spent, almost in their entirety, in Britain? How does the end of Empire impact upon the British welfare state?

### **Anti-Colonial Thought and the Ongoing Legacies of Colonialism**

*Sara Salem*

*(University of Sussex)*

This paper argues that reading Gramsci's concepts in a postcolonial context provides a more expansive and radical reading of them, as it becomes necessary to consider a more critical understanding of capitalism as tied to empire. This is done through a re-reading of Fanon's work on postcolonial capitalism. Through an exploration of the Nasserist project in Egypt, I show how colonialism and anticolonialism were central to the formation of Nasserist hegemony. The paper shows why it matters that we understand colonialism and anti-colonialism as significantly expanding how we think about hegemony, in turn highlighting the continuing theoretical potential of Gramsci and Fanon in Egypt and the broader postcolonial world.

### **Anti-Colonial Thought and the Ongoing Legacies of Colonialism**

*Kathryn Medien*

*(University of Sussex)*

In the 1970s and 1980s activists across Britain were organizing against the imposition of compulsory passport and visa checks in schools, unemployment offices and hospitals, calling out the charging of certain migrants for NHS care and pointing to the disproportionate effects of these policies on Black and South Asian women. Drawing lines of relation (not conflation) between the treatment of Commonwealth and other Third World migrants in Britain and those living under colonial and apartheid rule elsewhere, activist groups such as 'No Pass Laws Here!' argued that British state immigration control and surveillance practices should be understood in relation to the concurrent Pass Laws of apartheid South



**Thursday 23 April 2020, 11:00 - 12:30**

**PAPER SESSION 8**

Africa that created an internal passport system designed to segregate, manage and dispossess the Black population. Drawing on literature on imperialism, and racial and carceral capitalism (Bhattacharyya 2018, Danewid 2019, Robinson 1983, Shilliam 2018, Wang 2018), I suggest that the current hostile environment should be situated within this British history, and in relation to hostile surveillance regimes in other (post)colonies. Calling into question the 'newness' of the hostile environment and any associated nostalgic desire to return to a utopian welfare state of our past, this paper argues that rather than solely a national welfare problem, we are confronted with the grammar of racial capitalism that bind our subjugation and resistance to it.

**Anti-Colonial Thought and the Ongoing Legacies of Colonialism**

*Vanessa-Eileen Thompson*

*(University of Sussex)*

Intensive policing, the expansion of the carceral condition and mass criminalization are some of the most flagrant expressions of the current phase of gendered racial capitalism. Through the illegalization of migration, anti-terror legislation and the war on "crime and poverty", black and other racialized subjects are rendered particularly vulnerable to modalities of state sanctioned violence and premature death across the Global North and South. Departing from current debates on racist policing in European contexts, this presentation explores the coloniality of (modern) policing as the condition of un-breathing. Applying a black feminist framework to historical as well as current trends of policing black lives in Europe, I interrogate modalities of structural, slow and silent violence – from the transnational to the translocal, from the prison cell to the urban or domestic space, from the land to the shores and the Black Mediterranean. Linking Fanon's analysis of "combat breathing" with black feminist theorizations and by drawing on a collaborative research project with black social movements in continental Europe, the presentations shows how the metaphor and materiality of un-breathing haunts black subjects through registers of violence enacted by policing. Finally, and by turning towards the liminal creative archives of black fugitivity, horizons of transnational black abolitionist practices are sketched out.

## **Work, Employment and Economic Life 1 - Room 517**

Session title: Technology at work

**Investment in and effects of AI and automation at a firm level: evidence from a survey of UK business leaders**

*William Hunt, Chris Warhurst, Sudipa Sarkar*

*(University of Warwick)*

From the introduction of automated looms in the textiles industry in the early nineteenth century to the introduction of robotics in car manufacturing in the late twentieth century concerns about automation and technological unemployment are nothing new. However, recent developments in digital technologies and AI have raised concerns that an ever increasing number of jobs may be at risk of automation. And, whereas in previous waves of automation it was generally low-skilled jobs at risk, this time an increasing range of intermediate-skilled are thought to be at risk of robotisation. However, thus far quantitative research on the topic has been limited to economic modelling of what might happen rather than measurement of what is happening. This paper presents findings from a representative survey of business leaders that show that while there is take-up of AI-enabled technology among UK organisations the effects are more nuanced than predictions of technological unemployment propose. While there was evidence of job destruction, job creation was just as likely in organisations introducing AI in the last five years. Further, the types of jobs affected depended upon the type of AI (whether for physical or cognitive tasks) introduced. For the jobs that remain or are created there were generally positive effects on job quality, although a level of upskilling may be necessary, which will have implications for those less willing or able to upskill. The paper concludes by highlighting implications for future policy and research.

**Resistance or coping mechanism? A cross-national study on personal Internet use at work**

*Alexandre Miltsov*

*(Nazarbayev University)*

This paper examines the main factors that motivate employees to engage in personal Internet use at work (PIUW) and the ways in which such work arrangements as flexible employment, task-based work, and overworking affect the quality and the quantity of PIUW. The study employs a series of regression analyses of how gender, age, seniority, and other socio-demographic variables interplay with different types of PIUW. It begins by conceptualizing PIUW in the context of multiple interconnected technological, socioeconomic, and cultural changes that have been shaping the world of work

in the past three decades. In particular, this analysis draws inspiration from contemporary Autonomist theorizing of work and digital media (Berardi, 2009; Virno, 2004).

In order to test these propositions, the study uses a mixed-methods approach by combining a survey of 650 respondents from a random stratified sample of workers in Canada, Sweden, the United Kingdom, and the United States with 50 in-depth interviews. The results show that both socio-demographic and occupational characteristics matter when it comes to the quantity and the quality of personal Internet use at work. Younger employees, as well as those who work on projects and experience job precarity, are more likely to engage in high levels of PIUW. Women's PIUW is motivated by uncertain job prospects, whereas men's use of digital technologies for personal purposes can be explained by high levels of job flexibility. Furthermore, restrictive policies on PIUW have a significant effect on personal online activities associated with networking and communication but not on entertainment-oriented PIUW.

### **Reengineering Embodiment? How Digital Technologies are Transforming the Engineering Profession**

*Pauline Leonard, Roger Tyers*

*(University of Southampton)*

Understanding the impact of new digital technologies on jobs, careers and working lives has become a dominant concern across academic, professional, policy and business discourses. Debates predominantly bifurcate into two distinct analytical positions: a techno-determinist assumption of dramatic, transformational change vs a techno-sceptic assertion of 'no real change'. This paper contributes by going beyond the theoretical. We draw on new empirical research conducted with a global engineering consultancy to argue that, in context, the affordances of new digital technologies invoke a more complex mix of sociotechnical imaginations. Taking a Practice Theory approach to the analysis, we show how, on the one hand, and resonating with technological determinism, some do position the future as entirely digital. Traditional engineering design skills will be accomplished faster, and to greater degrees of accuracy, by AI and advanced forms of Building Information Modelling (BIM) which will disembodify the engineer from the doing of engineering. On the other hand, some take a traditionalist position to see that the strong professional attachment to the material: embodied practices and artefacts such as 2-D designs and 3-D models will be hard to displace. Emerging however, is a sizeable middle ground encompassing the broad position of 'transitionalist'. This group see that the profession is in a gradual process of evolution which can and should be managed carefully. Acknowledging the potential of engineering infrastructure to deliver high-level social and environmental impact, technology offers opportunities for new and different combinations of technical, social and embodied skills, meanings and outcomes.

## **Work, Employment and Economic Life 2 - Room 204**

Session title: Academic labour

### **Sticky care and conference travel: Unpacking care as an explanatory factor for gendered academic immobility**

*Emily Henderson*

*(University of Warwick)*

While there is increasing awareness of the contributing effect of the academic mobility imperative on gendered inequalities in the academic profession (Jöns, 2011; Herschberg et al., 2018), there is a missing link in current research on this topic. While 'care' is often named as the explanatory factor for why women, and to an extent professionals of any gender at peak childrearing age, are less mobile (Viry et al., 2015; Nielsen, 2017), this article argues that 'care' is insufficient as an explanatory factor for immobility. 'Care' and other terms such as 'family responsibilities' come to serve as a shorthand or explanatory factor for gendered immobility, but these terms elide the complexity of the relationship between care and mobility. This paper argues that, without a fuller understanding of how care and mobility intersect, inclusivity drives run the risk of misunderstanding or even reproducing the problem. The specific mobility addressed here is international conference travel as a form of short-term work-related travel which contributes to career success and the perpetuation of a mobile academic ideal (Henderson, 2015; 2020). The paper elaborates a novel conceptual construct, 'sticky care', which is applied to empirical data from a diary-interview study of the impact of caring responsibilities on academics' conference participation (Henderson et al., 2018). Two dominant mobility-related strategies are elaborated: 'night/s away' and 'get back'. Overall, the paper aims to influence how the concept of care is mobilised as an explanatory factor for gendered immobility and indeed for inequalities in the academic profession at large.

**Thursday 23 April 2020, 11:00 - 12:30**

**PAPER SESSION 8**

**Gender inequalities in clinical academic careers**

*Diane Trusson, Emma Rowley, Louise Bramley*

*(University of Nottingham)*

This paper describes results from a mixed methods study conducted with 67 nurses, midwives, and allied health professionals and 73 medical clinical academics in the East Midlands of England. Questionnaires and semi-structured interviews uncovered aspects of clinical academic careers that place women, specifically those with children, at a disadvantage when compared to their male colleagues. Findings align with statistical evidence of attrition of female clinical academics, particularly as roles become more senior. Data reveal evidence of gender stereotyping which can impinge on career progression. For example, nurses describe being perceived as 'practical rather than clever' and being traditionally seen as 'handmaidens for doctors' making it difficult to assert their clinical ambitions. Furthermore, female participants described challenges in combining clinical academic training with family life such as difficulties in attending conferences which impacts on opportunities for dissemination and networking. A lack of clinical academic jobs means that there are reduced opportunities for career progression, particularly when women are confined to a particular geographical area due to childcare issues.

Although steps are being taken by both healthcare and academic bodies to reduce gender inequalities, there are still areas for improvement in order to help women to negotiate a successful career which optimises their clinical and academic strengths. Suggestions from the research participants include improving childcare facilities at conferences, flexible working patterns and creating more clinical academic posts. This is important to increase diversity and to avoid homogeneity of clinical academics, especially at higher levels.

**What Does it Mean to be a Sociologist? Australian Sociologists Speak**

*Fran Collyer*

*(University of Sydney)*

Drawing from a nation-wide, qualitative study of sociologists in Australia, this paper examines some preliminary findings about how sociologists of all ages and from a variety of work contexts speak about their practices and views of the discipline. As one might expect, our views of the discipline are very much shaped by our structured and patterned circumstances and experiences, and as a result there are differences between the views of sociologists working in the academy and their counterparts in government or the third sector; differences between early career sociologists and those nearing, or in, retirement; and marked differences between the elite of the discipline and the greater majority of sociologists. Perhaps less expected however, is how much variation can be found in the way sociologists talk about their discipline, their work, and what 'being' a sociologist and 'doing' sociology means to them. These early findings are examined from a sociology of knowledge perspective, and framed by an understanding of Australian sociology as a product of its post-colonial and 'Southern' geo-political context.



**Thursday 23 April 2020, 15:15 – 16:45**

## **Paper Session 9**

# **Cities, Mobilities, Place and Space - Conference Room - SE**

Session Title: Embodied Insecurity in the Transnational City: Youth, Power, Precarity and the Sacrificial Stranger

### **Embodied Insecurity in the Transnational City: Youth, Power, Precarity and the Sacrificial Stranger**

*Joanne Dillabough*

*(University of Cambridge)*

#### Special Event Overview

This panel bridges discourses of security with research into contemporary forms of youth disadvantage in global comparative urban contexts. It focuses in particular on the novel confluence of accelerating currents of globalization, the rise of both youth activism and youth populist movements and the changing nature of urban spatial arrangements in both the 'Global North' and the 'Global South'. Through ethnographic case studies of youth disadvantage in urban conurbations of poverty living at the periphery of 'global cities,' we seek to examine the implications of these global forces on the social sustainability of cities. We do so through an examination of youth activist movements, young people in education for 'development' school sites, through theoretical critique and through modalities of state governance such as authoritarian populism. We focus particularly on the cross-national phenomenon of security anxiety, state narratives of authority, risk and militarisation and their associated links to low-income and disadvantaged youth in three urban centres across time and place (Cape Town, SA; Karachi, Pakistan, Istanbul, Turkey), and follow up with a theoretical piece which explores these issues from a transnational perspective. Through the geographical spread and interdisciplinarity of our case studies, we argue that 'security anxiety' and securitisation, as they relate in particular to migration, race and class disadvantage in the 'privatised' global city, represent a global threat to urban sustainability because they function to mask the forms of 'slow violence' (Nixon, 2013) they reproduce in urban communities of disadvantage.

In approaching this complex constellation of contemporary currents within disadvantaged urban youth cultures in the Global North and Global South, the symposium panel propose to turn toward a novel theoretical and methodological reworking of a now under-developed but still potent conceptual instrument from the fields of critical security studies, sociology and political economy – the idea of 'security anxiety' and as a way of framing the state, cities and the state education of young people. The panel members therefore engage empirical and theoretical questions about 'securitisation', the global security agenda and militarisation in relation to male and female youth exclusion in cities, with an ethnic, economic and religious basis focusing on its potential for re-imagining the social sustainability of cities and education comparatively.

### **Embodied Insecurity in the Transnational City: Youth, Power, Precarity and the Sacrificial Stranger**

*Maria Khwaja*

*(University of Cambridge)*

In an era of increased instrumentalisation (Arendt, 1958) and the dominance of "technocratic managerialism" (Sterling, 2002) in discourses of sustainability, the need for critical, inclusive approaches to education in 'development' contexts is paramount. Moving towards a model of sustainable development that considers the implications of increased consumption, capital accumulation and securitisation in cities of the Global South, in this paper I explore the role of urban violence and insecurity and its impact on 40 young people (ages 8 to 18) studying in an NGO sponsored school

in Karachi, Pakistan. Pakistan remains entangled in a legacy of post-colonial practice and features heavily in agendas of sustainable development, making it a space of potential “progress” in both a social and environmental sense. At the convergence of both regional security and environment concerns, including water scarcity (Shakil, 2018), Karachi represents a unique space to examine the ways in which increased militarisation, security anxiety fuelled by decades of domestic and international conflict, and youth estrangement converge to inform the employment and personal futures of young people and the associated implications for social, economic and environmental sustainability.

This work was conducted in Orangi-town, Karachi where, despite economic, political, and ethnic estrangement and increased military presence (Dawn, 2013), a proliferation of private and state sanctioned cottage industry institutions (Khwaja, 2013) has resulted in increased consumption and global capital approaches to school choice. As a consequence, classrooms operating in such urban climates of reform are not neutral static spaces but rather represent a geography of power arrangements that speak to the neighbourhood, community, nation, and history within which it exists. The classroom is therefore simultaneously central to resolving challenges associated with urban sustainability and a potential site for the reproduction of ideologies that threaten the political stability and social sustainability of the city both locally and globally. I therefore map the ways in which the colonial history of Pakistan, the ideals of urban belonging and citizenship, and the experience of security anxiety and militarisation, rooted in Karachi’s history, are internalised and narrated by children and young people in this classroom space. While children’s issues and agency are often silenced in development narratives (Sriprakash and Hopkin, 2016; Burman, 2008), I draw upon Qvortrup’s (1987) idea that children, as they become potential ideal citizens, can also narrate alternate conceptions of a sustainable future.

Drawing upon ethnographic fieldwork conducted in Orangi-town, Karachi, I explore children and youth narratives of safety, citizenship and associated security anxieties as they inform the “horizons of the possible” (see Ricoeur) for urban Karachi and youthful populations in Orangi-town. Methods included interviews grounded in urban phenomenology, oral history interviews, visual methods, archival research, and urban spatial mapping approaches. Findings point to the need for confronting, translating and channeling youth narratives of personal urban insecurity and violence into the development of new models of sustainable education practices which confront both the changing nature of global cities and schools in ‘development’ contexts as it relates to the increasingly militarised nature of urban space.

### **Embodied Insecurity in the Transnational City: Youth, Power, Precarity and the Sacrificial Stranger**

*Jo-Anne Dillabough*

*(University of Cambridge)*

Much contemporary discourse about urban youth and political (in)security imply that youth violence and associated political conflict linked to terror, counter-terrorism— now seen as common figures of the global urban landscape – are pivotal for generating populist imaginaries of the city as the new urban frontier space for staging war, violence and conflict. Simultaneously, there is also growing research on ‘diverCities’ and the multinational and risky city and some of their convergent features – including Sassen’s (2017) ‘geographies of centrality’ - point to the growth of urban youth inequality, fractures in urban belonging and heightened urban social distrust amongst youth, emerging from the transnational privatization of urban public spaces, the rise of defensible spaces, and the growth of urban populist rhetoric and policies. A particularly important feature of these urban transformations - and which bridges youth, securitization and surveillance in important but still underdeveloped ways - is the increasing and varied surveillance of marginalized youth across many sectors of social life (e.g. Prevent). These forms of monitoring are explicit and implicit, tangible and intangible and are embodied as affect and emotion in the lives of young people. Embodied registers of affect and youth subcultural and cultural responses to surveillance also vary comparatively in relation to the nations, regions, scales and spaces in which they experience and shape young lives in both the past and present. As Garrett (2016) and Sukariah and Tannock (2018) argue, collectively these combined urban transformations function to mask other exclusions which directly impact upon youth who have experienced varied degrees of exile, disenfranchisement and surveillance monitoring as a consequence of histories of urban political conflict and varied modalities of state governance which are underpinned by wider global security agendas. Young people in cities have been at the centre of these conflicts as objects, actors, subjects and future stakeholders in global security with the potential to fuel conflict or diminish it. Within this wider context of political insecurity, links between histories of the state (e.g., colonial legacies, migration, activism, expulsion, Brexit, the rise of far right youth movements) and political cultures and the interactive role they play in shaping young people’s political actions, imaginaries and engagements with the state.

In this paper, I address these concerns through an interdisciplinary and comparative reading of youth surveillance from the vantage points of the sociology of young people, urban studies, critical security studies and human and cultural

**Thursday 23 April 2020, 15:15 - 16:45**

**PAPER SESSION 9**

geography. I ask the following questions: How are measures of security, the practice of defending space and nations, cultures and peoples taking shape in transitional globalising cities and what forms of representation circulate about young people as a consequence? How have state security logics, particularly in relation to young people living in varied states of political conflict, changed transnationally over time? And what role do popular discourses, masculinities and narratives of state legitimacy (e.g., English Defence League) tell us about the power of global urban security agenda in

**Embodied Insecurity in the Transnational City: Youth, Power, Precarity and the Sacrificial Stranger**

*Lakshmi Bose*

*(University of Cambridge)*

The global city functions simultaneously as a space for the manifestation of multi-layered and emerging freedoms - whilst also maintaining a symbolic role in the enforcement and representation of state power. This paper explores how this duality of creation and restriction experienced by young female activists and revolutionaries in Cape Town and Istanbul shapes their political expression. Drawing upon 9 months of comparative ethnographic fieldwork in Cape Town and Istanbul, I aim to illustrate how the perpetuation of transnational norms of security and surveillance that echo similar logics of control, differentiated justice, and strategic unpredictability designed to depoliticise, foster practices of political individualism. Using the Fees Must Fall protests and post-Gezi Uprising activism as a starting point, I argue the necessity of combining analysis of security and surveillance with critical youth studies in order to highlight the significance of heightened precarity experienced by young people globally, in understanding the logics of contemporary political action.

The omnipresence of the security apparatus, seen through both the spread of security personnel throughout the city, and the surveillance camera serve to normalise both security practices and fear, leading to a form of 'bio-militarisation' in which the activist (targeted by security) enters a state of perpetual heightened stress, in many cases leading to chronic fatigue and burn-out. Significantly, such experiences manifest differently according to the place of one's body in the historically mediated socio-political hierarchies and current framing of the nation. In many ways, the body, as the target of security practices, represents a 'site of memory' in which the state projects its interpretations and visions of the ideal citizen through practices of restriction and repression that seek to both reinstitute past hierarchies and challenge new forms of political expression and being. These divergences in state crackdowns serve to divide activists and catalyse renewed negotiations of belonging within political spheres of resistance. Diminishing levels of social trust, further exacerbated through advanced neoliberal conditions, challenge the potential of collective action, while simultaneously bringing forth new conversations around intersectional oppressions felt both within the wider social boundaries of the state, and within activist circles. This lack of trust fuelled by the security apparatus and compounded by the alienation of the city, expanding precarity, and deep-rooted fears of economic failure push activists to remain partially indebted to a system that demands hyper-individualism in exchange for a minimal livelihood. Thus the experiences of many of these activists can be partially translated through 'narratives of fear' (Pearlman, 2016) in which action is governed by the overarching threat of sociopolitical exclusion, felt most stringently through economic strangulation. This approach centres the transnational dimensions of securitisation and surveillance practices combined with the failures of the advanced neoliberal system, illustrating the need for a new theoretical approach to critical youth studies centred on the dichotomy of fear and security.

## **Culture, Media, Sport and Food - Room 161**

Cultural Theory and Practice

**Rethinking authenticity through anti-tours: towards the performance perspective**

*Matea Senkic*

*(University of Edinburgh)*

In many destinations particularly those negatively affected by tourism, the words tourist and tourism industry has received negative connotations where the tourism industry is being blamed for commodifying local culture and tourists criticized for not taking care of local destinations. As a consequence, anti-tourism protests, riots and tourism-phobia have emerged and spread all around Europe. In parallel with that process, anti-tours or alternative city tours proliferated as a unique tourist attraction and "another way" of seeing and experiencing the city which directs attention away from prevailing focus on the visual towards the role of the embodied practices that perform authentic places. It is tempting to attribute the rise of the anti-tour to marketing forces. But while tourism industry certainly benefit from it, it is doubtful that anti-tours would have flourished to this extent if locals, tourists and other wider audiences did not also find it meaningful.

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The main aim of this presentation is to examine anti-tours from performance perspective where tourists are seen as not only passive observers but also active performers of authenticity. The focus will be on discussing two intersecting performances going on here: the one on the site where tourists are seen as consumers of experiences performed by tour guides; and the other one where they are seen as performers in making and re-making authentic experiences. Overall, the aim is to provide a different explanatory approach based on performance perspective as a potential future research avenue for understanding authenticity in tourism.

**De-Rationalising Culture: institutional and individual identities of musical composition in the English University**

*Matthew Warren*  
(Durham University)

The dominating and homogenising effect of the institutionalisation of cultural production has been explored, for instance in Georgina Born's (1995) study of IRCAM. Here, Born explores not only the legitimisation and reproduction of the modernist avant-garde, but also the strategies of fragmentation that allow for divergent musical practices that engage with post-modernist and popular aesthetics. This approach foregrounds the domineering power of the institution as necessitating particular strategies for negotiating the practice of non-conforming art.

Here, I re-examine the necessity of an institution to homogenise and look at institutionalisation as a potential open space, an everyday utopia that can nurture divergence and foreground the individual's voice. This is based on my recent research conducting interviews with composers based in universities in England. This re-examination looks at the ways in which composers negotiate their membership and gate-keeper roles of their academic institutions and their strategies around the accumulation and legitimation of cultural capital. Whilst elements of regulation exist, their form has changed; they centre not around aesthetic schools, which are largely eschewed on principle, but around the pragmatic discourses of artistic practice research as well as increasingly market-driven concerns over teaching. One the whole, this re-examination will show up the widespread nurturing, open and utopian space of the pluralistic university in the field of cultural production.

**Greet Our Guests With Grief: Traditional Mourning Dancing Transformed into Festive Performance for Tourists in A Tibetan Village of Sichuan Province, China**

*Jianxia Lin*  
(University of Leeds)

Bo Ba Sen Gen dancing in Ganpu Tibetan Village, which was listed as China's national intangible cultural heritage in 2008, was created in memory of the villagers who died fighting in a war in 19th century, the Qing Dynasty. With the development of the Tibetan village into a popular tourist destination after 2008, the mourning dancing was transformed into festive performance being presented occasionally for welcoming visitors and celebrating events. This is not a special case where cultural heritage and tradition become increasingly entertaining in the tide of world's heritage tourism. Though this paper is not probing into the eternal debate on the conflicts between tourists' seeking of authenticity and the local's tracing of modernity. Rather, it will try to present the backstage story of how individual Tibetans of the Village have been practicing their ethnicity in the process of the transformation of their tradition.

## **Lifecourse - Room 108**

**Embodied biographies; what today's society inherits from the 1960s and 1970s**

*Aled Singleton*  
(Swansea University)

This paper investigates walking interviews (Evans & Jones, 2011) – and tentative techniques towards 'walks of the mind' – to examine how emotional attachments to place are made and lost through the lifecourse.

This PhD project comprises 15 in-depth interviews where participants explore space and their own biographies. The research participants are mostly the 'baby boomers'; who were either teenagers or young adults in the 1960s and 1970s. The empirical findings suggest that the walk allows the participant to be embodied and therefore permits access to



## Thursday 23 April 2020, 15:15 - 16:45

### PAPER SESSION 9

otherwise deeply-held memories and emotions (Kingsbury & Pile, 2004); and that in many ways space acts as a third actor in the research dynamic.

The majority of the interviews centre on a settlement in Wales which expanded greatly in the 1960s and 1970s. Taken together we build a collective narrative of social and spatial mobility, for example a growth in home ownership, increasing private motor transport and greater higher education attendance.

However, with the benefit of time we sense how these societal transformations created new challenges for contemporary older people in terms of transport, housing and social isolation. There is also much evidence to support David Goodhart's argument (2017) that the last fifty years brought about camps of 'somewheres' and 'anywheres'.

Evans J, Jones P. The walking interview: methodology, mobility and place. *Applied Geography*. 2011;31(2):849–58.

Goodhart, D. *The Road to Somewhere: The Populist Revolt and the Future of Politics*. Oxford University Press: Oxford; 2017

Kingsbury P, Pile S. *Psychoanalytic Geographies*. Ashgate: Farnham; 2014.

<https://swansea.ac.uk/cia/phd-researchers-the-centre-for-innovative-ageing/aled-singleton/>

### **Feeling your age? How do structural location and the timing of later life transitions influence subjective age?**

*Bram Vanhoutte*

*(University of Liverpool)*

Subjective age, or how old you feel you are, generally differs from our actual age, with most people feeling younger than they actually are. This study wants to understand how these subjective perceptions of age are constructed, by focusing on a person's structural location in terms of gender, and class, as well as the experienced transitions into later life. How do differences in the transition into later life influence how old one feels? To what extent are these age identities related to gender and class, after taking into account ageing transitions? To answer these questions, we make use of waves 1-7 of the English Longitudinal Study of Ageing (ELSA). In a first step, typologies of transitions into later life are created by using a sequence analysis approach to classify respondents based on their experienced transitions. In a second step we examine how these typologies of growing older are related to subjective age, and investigate how gender and class contribute to the subjective experience of age. Our study illustrates different pathways into later life have consequences. Experiencing ageing events earlier in the life course leads to feeling older, but gender and class moderate this process, with women feeling slightly younger than men of the same age and transition profile, but working class respondents feeling older. In conclusion, the age we feel we are is an interplay between our experiences and our structural location.

### **"I live in Seaview House in my council flat, like it or lump it": Older women negotiating respectability on the council estate.**

*Sarah Leaney*

*(University of Brighton)*

Representations of the council estate are predominantly concerned with boys and young men, from the stigmatising discourses of anti-social behaviour and violence to more celebratory, though entangled, representations of 'urban cool'. This paper offers an alternative reading of the council estate, through the lens of the often invisible residents, older women.

The paper draws upon a participatory research project exploring the histories and futures of "not Poets' corner" – a council estate in the city of Brighton and Hove. The research involved seven women, aged from 60-85, exploring their local area through memories, discussions, photographs and a walking tour. Through a historical analysis of the estate's development, the women shared their critical readings of the practice and politics of "slum clearance", the contemporary conditions of the estate and the plans for its future regeneration.

In this paper, I explore the role of respectability in the women's construction of their identity and how this was challenged through the research process. Though group discussions reproduced dominant discourses of the estate by marking respectability in relation to constructions of the estate 'other', and at times internalising stigmatising representations, there was also a rejection of 'anti-welfare' common sense. In foregrounding the intersections of class, gender and age in everyday life on the council estate, the paper reflects on the disruptive politics of becoming visible.

**How do we measure current retirement migration trends?**

*Marion Repetti, Toni Calasanti, Chris Phillipson*

*(University of Applied Sciences Western Switzerland—HESSO Valais/Wallis)*

While experts consider transnational retirement migrants from Northern countries who relocate permanently to Southern countries to be a growing phenomenon, only a few studies provide a broader view of both its quantitative and qualitative composition. In fact, the majority of studies on this topic are qualitative, perhaps partly due to the difficulties that scholars face in finding valid and precise statistics on this trend. As a consequence, while such local and qualitative studies provide insights about socioeconomic and other demographic characteristics of transnational retirement migrants, we find only limited information about the actual number of such migrants and their composition on a larger scale.

In this presentation, we examine retirement migration to better understand why broader quantitative data are difficult to find, and identify the challenges that collecting such information poses, both nationally and for cross-country comparative purposes. To do so, we compare government data reports produced in the UK, Switzerland and the U.S. We find that nation states do not necessarily count retirement migrants, but report data that can be used to estimate such trends, such as state pensions being paid to recipients who reside in new, different countries. And when they do count retirement migrants, national governments use different categories; as a result, the data that they provide are only partially comparable. These variations reflect differences in political imperatives and preoccupations between the three countries.

## Medicine, Health and Illness 1 - Room 206

**Bodies and Drugs: How nurses in care homes manage the materiality of medicines and bodies to produce 'good care'**

*Jane Dickson, Suzanne Grant*

*(University of Dundee)*

Care home residents often need to take large quantities of medications for multiple, complex conditions and routines for staff and residents are largely structured round medication routines. Medications are administered by senior staff, usually registered nurses (RNs) trained to carry this out. A large part of an RN's work in this setting is given over to ordering, reviewing, recording and administering medications. However, this is not just a simple matter of giving the right medicine to the right resident at the right time. Wellness, in this context, often depends on the physicality of the medication and how this is negotiated within ongoing decision making process which are as simultaneously legal and social as they are medical.

Ethnographic data from non-participant observation and 25 interviews with care staff, such as nurses and carers across five care homes reveals how RNs are engaged in ongoing assessment of what Gagnon and Holmes (2016) term the 'body-drug assemblage'. This presentation examines the ways in which daily engagements with different kinds and forms of medications enable RNs in care homes, to come to 'know' the bodies of residents and act through the materiality of these medications. Examining and interpreting the complex ways in which medications and bodies interact becomes necessary where residents are often unable to assess their own needs. This ongoing process of 'knowing' enables RNs to inquisitively mediate the relationship between person and medication as they seek to provide safe, appropriate care.

**Re-imagining social bodies, selves and diagnosis: Developing a critical sociology of cure**

*Maria Berghs*

*(De Montfort University)*

Public investment and involvement in genomics is central to the UK's economic strategy on science, technology and innovation. In 2012, as part of that strategy, the 100,000 genomes project was launched in England and involves people with sickle cell. With the help of NHS patients who have rare diseases, cancers and infectious diseases, it seeks to form a database of over 100,000 genomes to ensure diagnosis, prognosis and personalised medical approaches for effective treatments. In the United States, the National Institutes of Health have also announced a 'Cure Sickle Cell Initiative' meaning that 'cures' are now a focus of scientific innovation and inequalities research reconceptualising the social body and involving major government institutions and investments. The Bill and Melinda Gates Foundation too have been making financial donations to research investigating how to cure sickle cell and recently in gene therapy. This paper

**Thursday 23 April 2020, 15:15 - 16:45**

**PAPER SESSION 9**

examines such institutional developments and illustrates how epistemological and ontological positions are now at stake that re-imagine boundaries of self, body and environment. Then it moves to understand how diagnostic and prognostic categories are altering, in terms of a rare disease and carrier status linked to genomic medicine. Next it describes what happens after a patient undergoes 'cure', or if you have been 'curated' in terms of new technologies of cure linked to diagnostic potential, and what that implies. Lastly, it gives some directions for development of a critical sociology of cure.

**The Social Construction of Meaning Making for Patients Undergoing Knee Surgery with Local / Regional Anaesthesia**

*Luke Ewart*

*(Canterbury Christ Church University)*

This paper draws upon data from an ethnographic study which explores the experience of being a patient undergoing knee surgery while awake with a local or regional anaesthetic. As the body exists within both a physical and social world simultaneously, the traits exhibited within these spheres are often presented as oppositional. The physical world is presented as representing the stable and unchanging nature or biology of the body, while the social world represents the environment and history of the body which is subject to constant change (Young, 1997). The continual exchange of meanings between the two kinds of bodily experience is one where each reinforces the other to the point where the body cannot be considered without simultaneously involving a social dimension (Douglas, 1996). As Shilling (1993) notes, "acting people are acting bodies" (p8) so it is not possible to develop a theory of human agency without acknowledging the role the body plays as an integral part of human agency. Embodiment can therefore be regarded as how individuals experience themselves, with the body as the locus of the self; indistinguishable from and incorporated within the body. The process of surgery disrupts this bodily experience by creating a situation where the embodied self is exposed to a violation, albeit one with which the self is complicit. In this paper I discuss how patients who remain conscious during a local or regional anaesthetic make sense of their embodiment with a partially anaesthetised body in the operating theatre.

**The body in distributed decision making about preventive medicines: narrative tales from the anticoagulant clinic.**

*Meredith Hawking*

*(Queen Mary University of London)*

Around a third of patients do not experience typical bodily symptoms of atrial fibrillation (AF), which is often diagnosed in consultations for unrelated reasons. Anticoagulants are then prescribed - not as a treatment for the arrhythmia - but for the prevention of ischaemic stroke. Prescribing anticoagulants involves balancing stroke risk with anticoagulant-associated bleeding risk. These clinical decisions are informed by blood tests, International Normalisation Ratio (INR) scores, and clinical algorithms. Drawing on empirical data and Rapley's (1) model of distributed decision making, I demonstrate that, in contrast, patient decisions about how and whether to take anticoagulants extend beyond the clinical setting and these biomedical factors. I reveal how bodily sensations shaped anticoagulant taking practices, even in the absence of biomedically recognised AF symptoms or treatments. Patient decisions about taking medicine emerged from an assemblage of bodily sensations and symptoms, human and non-human actors, and were narratively situated within personal histories of both clinical and non-clinical encounters. Through particular attention to metaphor, I highlight how the body and changing bodily sensations were narratively constructed, and integral to how anticoagulant medicines were made sense of, taken and experienced. The data consists of seventeen in-depth interviews based on the biographic-narrative-interpretive method that were conducted with purposively sampled patients from anticoagulant clinics in London and South West England. Analysis was pluralistic, using a novel approach incorporating thematic, structural and metaphorical lenses within and across narratives.

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## **Medicine, Health and Illness 2 - Conference Room 3**

**'Don't Lose it on the Bus!': Casting normative PrEP biosexual citizenship**

*Ingrid Young, Nicola Boydell*

*(University of Edinburgh)*

BSA Annual Conference 2020

Aston University, Birmingham

Pre-exposure Prophylaxis (PrEP) – a pill that prevents HIV – was first offered through NHS sexual health services in Scotland in July 2017. This new service began amidst wider politics of NHS provision across the UK, ongoing community activism and concerns about high costs in an already stretched health system. In this paper we consider how clinical providers and community workers anticipated and responded to NHS PrEP users. We examine the role these figures played in enabling access to and shaping PrEP, and their part in casting normative PrEP biosexual citizenship (Epstein 2018). We draw on qualitative analysis of individual and group interviews with staff from community organisations and clinical settings – who work with gay and bisexual men and/or African men and women - who were involved in PrEP provision, conducted in the run up to, and the first few months of, Scottish PrEP provision. We found that, firstly, participants were concerned about and organised their care and efforts around PrEP – and related – costs, perceived burdens on other patients and responsible use of resources. Secondly, drawing on specific understandings of risk, practitioners expected and/or sought to shape appropriate PrEP narratives within this public health system. Finally, we consider how intersectional inequalities contributed to and shaped who PrEP users could and ought to be, with particular attention to gender, race and sexual practice. We conclude by reflecting on how normative biosexual citizenship is cast in and around health services and consider the implications for PrEP access and provision.

### **Health as Remembering: African Caribbean women and preserving memories through the body**

*Nicole Andrews, Sheila Greenfield, Will Drever, Sabi Redwood*  
(Newman University)

In diverse societies such as the UK, it is important to acknowledge and understand that cultural discourses of health are held by different ethnic groups in society, some of which may complement or resist biomedical or conventional discourses. Ranging interpretations and meanings ascribed to the body and concepts of health and well-being can influence how health information is received and behaviours that are adopted. African Caribbean women in the UK are more likely to be diagnosed with type 2 diabetes and have poorer health outcomes than other groups within the UK population. In order to reduce this disproportionate burden for women of this ethnic group and improve outcomes, insight into cultural discourses of health would be useful for the development of effective targeted intervention.

This paper will present research that explored issues relating to body shape and body size for African Caribbean women in the UK. Findings suggest that alternative discourses of health do not always exist as a rejection of biomedical and mainstream discourses of health. Rather alternative views of health and health practices held by African Caribbean women serve as contributing to the preservation of culture and heritage through generational reflections on the past, through present behaviours. The concept of post memory is used as an analytical lens to understand how culture, enacted through health and the body, becomes important to understanding how to develop meaningful preventive health interventions for African Caribbean communities.

### **Forced encounters: Trans, non-binary and gender non-conforming reckonings with body shape and weight**

*Felix McNulty*  
(Lancaster University)

This paper will reflect upon and report findings from a doctoral research project in which 22 trans, non-binary and gender non-conforming (TNBGNC) people were interviewed about the ways they engage with the weight and shape of their bodies. The approach taken in the research sought to bring sociological framings of weight and shape into conversation with understandings of gendered positionality drawn from queer and trans theorising. In qualitative interviews, participants described their own feelings, thoughts and behaviours towards body weight and shape, placing these in different contexts to explore the impact of different people, places, and situations.

What emerges are complex networks of meaning and influence, within which participants in the research navigated often contradictory models of health, wellbeing and legitimacy for themselves. This paper will draw into focus those accounts within the data where TNBGNC positionings and experiences intersect with relationships with the body, specifically those intersections where body weight and shape emerge as a set of embodied resources with which to navigate gendered social realities.

The emphasis placed on 'forced encounters' reflects the nature of these accounts in particular; the paper will explore what can be learned from accounts given by participants for whom weight loss is required in order to gain access to gender-affirming interventions, alongside accounts where the social meanings with which weight and shape are invested mean that they emerge as one means by which to access forms of bodily validation and affirmation.

**Thursday 23 April 2020, 15:15 - 16:45**

**PAPER SESSION 9**

**For whom is ignorance bliss? Ignorance, its functions and transformative potential in trans health**

*Magdalena Mikulak*

*(University of Oxford)*

Trans people face biases and barriers in healthcare including health professionals' lack of training and knowledge of trans health, bodies and identities. The complex interactions between health professionals and trans people have been analysed as a site fraught with historical power imbalances, epistemological struggles that position trans people at a disadvantage and one where negotiations of access to adequate services and treatment continue. In the context of historical pathologisation of trans identities and ongoing gatekeeping of gender affirming care, this paper highlights the need to pay attention to not only how knowledge about trans bodies and possibilities are produced, negotiated and contested, but also to moments of claimed and/or actual ignorance that take place in healthcare.

Applying a feminist epistemological lens, this paper asks what is at stake and what is the function of claimed and/or actual ignorance in the trans patient/health professional relationship. Such exploration is crucial if we recognise that practices of ignorance are often entangled with practices of exclusion and oppression. Methodologically, this paper draws on qualitative in-depth interviews with 20 health professionals based in the UK conducted as part of a larger research project on trans health. In analysing the multi-faceted manifestations of ignorance within the data and linking them to feminist taxonomies of ignorance, this paper also explores how ignorance can not only be critiqued but also transformed and transformative.

## **Methodological Innovations 1 - Room 404b - SE**

**Pedagogical and Theoretical Approaches to Teaching Quantitative Methods**

*Charlotte Brookfield*

*(Cardiff University)*

This special event brings together four papers covering the oft problematic teaching of quantitative methods. The papers consider theoretical, pedagogical and practical approaches. Three of the papers are concerned with the addressing both the practical and psychological obstacles to student engagement (Ralston, de Vries, Collins). While the fourth paper considers how we might position quantitative methods in a critical framework (Saini et al.). In recent years, there has been increasing attention and effort to encourage and engage social science students with methods concerned with number and statistics. The papers in this session offer a timely discussion and critical evaluation of how these may work in contemporary university settings.

**Pedagogical and Theoretical Approaches to Teaching Quantitative Methods**

*Robert de Vries*

*(Cardiff University)*

According to many students, traditional quantitative methods courses are: 1) boring ('it's just a bunch of numbers and equations'), 2) difficult ('I'm bad at maths'), and 3) irrelevant ('why do we even have to do this?'). This is a perfect storm of attitudes that can lead half your class (or more) to mentally check out before they've even started.

In this session I will discuss the steps we at the University of Kent Q-Step Centre have taken to combat this perfect storm. In particular, I will focus on a course we have developed which harnesses the statistical blunders committed by the media, politicians, and advertisers to introduce first-year undergraduates to fundamental statistical concepts. This course – which students take before they have taken any other methods courses – moves the focus away from the practical analysis of research data and towards a more conceptual understanding of core statistical ideas (in particular, sampling, measurement, and causation)

Ours is not the first course of this kind – a number of British universities have courses which incorporate these ideas. However, to our knowledge, ours is the first attempt to use this approach as the primary entry point into quantitative methods for the entire cohort of social science undergraduates.

I will discuss the key elements which have helped make this course a success, as well as the challenges to ensuring that it functions properly as an 'on-ramp' to more traditional quantitative methods courses.

**Pedagogical and Theoretical Approaches to Teaching Quantitative Methods***Rima Saini**(Cardiff University)*

Critical race scholars in both the UK and US including Zuberi and Bonilla-Silva (2008), Gillborn et al. (2018) and Garcia et al. (2018) have discussed the extent to which quantitative methodologies can be usefully incorporated within theoretical frameworks which seek to centre social justice aims. This is in light of their historical (mis)application and mis(use) (and their practical limitations) in representing social inequalities and minority experiences. The consensus among these scholars is that social statistics can be transformative and liberating if quantitative methodologists 1) reflect critically and thoughtfully on the provenance of their data and their own positionalities, and 2) engage in meaningful epistemological critique of the ways quantitative methods have been historically used. As an offshoot of a current paper looking at the potential merits and challenges of combining decolonisation and quantitative approaches in undergraduate political science teaching (presented at the Political Studies Association (PSA) Annual Conference in June 2019), this paper discusses how critical approaches to quantitative research can be incorporated into undergraduate teaching of statistics in the social sciences (with a focus on sociology) in the UK, and why this is both necessary and desirable. It will address, among other matters: i) the merits of embedding critical sociological discussion within quantitative research methods modules, ii) the importance of carefully framing and operationalising research questions and concepts concerned with social inequality, justice and transformation, and iii) the need to encourage and allow methodological pluralism and triangulation where students' research aims demand them.

**Pedagogical and Theoretical Approaches to Teaching Quantitative Methods***Kevin Ralston**(Cardiff University)*

Statistics anxiety (SA) has been identified as one of the largest barriers to undergraduates and postgraduates in sociology learning quantitative methods (QM). This presentation draws upon research undertaken for projects into maths and statistics anxiety funded by the British Academy and the National Centre for Research Methods. A model for teaching QM while acknowledging statistics anxiety is introduced. A typology of three strategies evidenced as positively influencing SA are introduced. The talk also outlines the general evidence base around the relationship between SA and course performance. In this it is argued that Layered Pedagogical Model is appropriate to the complex dynamic nature of teaching whilst acknowledging statistics anxiety. This approach encapsulates the incorporation of differing strategies across a period of learning-teaching, with the emphasis placed on alternative reinforcing strategies at different points in the learning-teaching cycle. The model is adaptable reflecting the contingent and context specific nature of learning-teaching.

**Pedagogical and Theoretical Approaches to Teaching Quantitative Methods***Debbie Collins**(University of Southampton)*

There is a growing literature and pedagogic culture concerned with the teaching and learning of social research methods (Kilburn, Nind and Wiles, 2014; Lewthwaite and Nind, 2016; Nind and Lewthwaite, 2018, 2019) and quantitative social research methods (Buckley et al., 2015; Ralston, 2015; Scott Jones and Goldring, 2015; Williams et al., 2016). However, the teaching of research methods online is largely absent from this literature, reflecting the paucity of research looking at the role of eLearning in research methods education.

In this paper I look at how teachers of quantitative social research methods are using e-learning, based on data from case studies, semi-structured interviews and document-stimulated dialogue with teachers and learners. Specifically, I consider e-learning use in terms of: what platforms and software are being used and their functionality; and what this functionality enables quantitative methods teachers and learners to do (affordances). I illustrate how e-learning platforms can support the teaching of quantitative research methods with and through data, providing a means by which teachers can distribute datasets and tools to students. However, sourcing/ creating suitable datasets and tools for online teaching environments is challenging. I discuss these challenges and look at teachers' responses to them. E-learning is also used to support students in practising skills, developing understanding of the links between theory and practice, and in gaining confidence. I discuss how teachers are using e-learning to support these pedagogic goals and the challenges they face. Finally, I reflect on need for teachers to be aware of the pedagogies in-built in e-learning platforms and tools and the types of learning they support, and identify additional resources that could be helpful to those teaching quantitative research methods online.

## Thursday 23 April 2020, 15:15 - 16:45

### PAPER SESSION 9

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Lewthwaite, S. and Nind, M. (2016) 'Teaching Research Methods in the Social Sciences: Expert Perspectives on Pedagogy and Practice', *British Journal of Educational Studies*. Routledge, pp. 1–18. doi: 10.1080/00071005.2016.1197882.

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Ralston, K. (2015) *Quantitative Methods Pedagogy in Sociology: What have we got to go on?*, *The Detective's Handbook*. Available at: <https://thedetectiveshandbook.wordpress.com/2015/10/05/quantitative-methods-pedagogy-in-sociology-what-have-we-got-to-go-on-2/>.

Scott Jones, J. and Goldring, J. E. (2015) 'I'm not a quants person'; key strategies in building competence and confidence in staff who teach quantitative research methods', *International Journal of Social Research Methodology*, 18(5), pp. 479–494.

Williams, M. et al. (2016) 'Can't Count or Won't Count? Embedding Quantitative Methods in Substantive Sociology Curricula: a quasi-experiment', *Sociology*, 50(3), pp. 435–4

## Methodological Innovations 2 - Room 127 - SE

### DIY Academic Archiving: creating open data and curating research materials for posterity, pedagogy and play

*Niamh Moore*

*(University of Edinburgh)*

With the growth in digital technologies and a wide discussion on open data, the possibilities for archiving social science data now extend far beyond depositing in the official archives of the UK Data Archive, or even in library repositories. For many social science researchers, especially those engaged in what now appears as 'small data', these changes in practice can seem distant and irrelevant, intended for 'other' researchers engaged with 'big' data, computational datasets, or medical or scientific research. This special event brings together leading innovators in creative archiving of diverse research data and offers a novel opportunity to explore the potentials of diy archiving for our research practice in ways which are consistent with the ethos of much qualitative research.

Niamh Moore (University of Edinburgh) will introduce *Clayoquot Lives: An Ecofeminist Story Web* (<https://clayoquotlives.sps.ed.ac.uk/>), an archive of 30 oral history interviews (audio and transcript) created using an online content management system, omeka.org, and discuss the motivations for the archive and different genealogies of research data archiving, drawing on practices from feminist archiving and community archiving.

Rachel Thomson and Ester McGeeney will introduce *Re-animating Data: Experiments with people, places and archives* (<http://reanimatingdata.co.uk/>), a project which has archived an ESRC dataset from 1989. The data is from the Women, Risk and Aids Project (1988-1990) and comprises 150 interviews from young women across Manchester and London about sexual health, sexual practices and pleasure. The team also includes Sharon Webb, Alison Ronan and Niamh Moore.

Emma Abotsi (British Library) will discuss bringing together a range of materials from across British Library Collections, and a range of media, from oral history testimony, news media, theatre archives and independent publications to create a compelling account of the educational projects of Black British and Asian families in Britain.

**Thursday 23 April 2020, 15:15 - 16:45**

**PAPER SESSION 9**

Mike Goodman (University of Cardiff) (tbc) will introduce Victorian Shakespeare Illustrated Online (<https://shakespeareillustration.org/>) created using Wordpress, a visual archive of illustrations from Victorian editions of Shakespeare's plays and discuss his decisions around the ways he has presented his materials.

Collectively we will discuss the motivations for creating these archives, our decisions around platforms we used, and how the materials are curated, how the archives are being used in the world, and strategies for creating community of engagement around the archives, including creating open educational resources and developing creative methodologies for engagement with the data, with the aim of opening up discussing about the as yet unexplored potentials of diy academic archiving for the social sciences.

## **Race, Ethnicity and Migration 1 - Room G63**

Religion, secularism and otherness

### **Christianity and the Making of Race in the German Welfare State**

*Aleksandra Lewicki*

*(University of Sussex)*

The Christian Caritas and Diakonie are Germany's largest welfare providers and the second-largest employer after the state. Although usually reluctant to hire 'non-Christians', they have recently appealed to refugees to fill labour shortages in care of older people. Drawing on interviews with managers in Christian care homes, my research examined the institutional culture emergent from this constellation. Specifically, the analysis explores the meanings respondents associated with conversion to Christianity, which are indicative of how community boundaries are drawn in the welfare sector. Via an excursion into colonialism and National Socialism, the analysis locates current institutional practices within their historic and socio-economic conditions of possibility and brings their racial distinctions into view. Even if primarily directed inward, I argue, demarcations of Christian community have essentialized affiliation with Christianity as a distinct form of identity; the process of crafting, enacting and asserting this identity has rested on and been productive of racial alterity.

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

*Sarah Akhtar Baz*

*(University of Sheffield)*

South Asian Muslim women, particularly those who have migrated to England, have been problematised and presented in public policy and popular discourse as oppressed passive victims who are limited to their domestic role (Anitha et al, 2012; Alexander, 2013). There have been various public reports focusing on women in South Asian Muslim communities, their lack of English language proficiency and integration into the wider community. However, by exploring lived experiences these narratives can be challenged. My research focuses on the lived experiences of Pakistani and Bangladeshi Muslim lone mothers in a Northern English city, their intersecting identities and the support provided by South Asian women's organisations in facilitating their agency. The majority of lone mothers in the study are those who migrated to England (e.g. after marriage). This paper will present findings from the study by bringing forward the lived experiences, struggles, 'sabar', selflessness and agency of lone mothers. In particular 'sabar' (Urdu and Arabic term) loosely translates to enacting 'patience' or 'endurance' but can also extend to exercising an act of 'strength', 'resilience' and thus 'agency' in difficult circumstances. Central to the experiences of lone mothers is their identity and role as mothers. Altogether the study's findings contribute to challenging the stereotypical narratives of Pakistani and Bangladeshi Muslim women living in England and bring forward experiences of lone motherh

### **Secularism, Catholicism and the 'universal' white subject in France**

*Carrie Benjamin*

*(University of Warwick)*

Recent research has shown how the French state has adopted a form of 'republican nationalism' (Dikeç 2007) that regards 'communitarianism' as a threat to universal 'republican values'. As a core republican value, laïcité (secularism) has been open to interpretation since its foundation in law in 1905. Whereas its origins were rooted in a will to lessen or abolish the influence of the Catholic Church in France, today it is often deployed in an attempt to regulate and control



**Thursday 23 April 2020, 15:15 - 16:45**

**PAPER SESSION 9**

Muslim religious practices, which are viewed as a 'threat' to the laïc republic and its 'Christian traditions'. In this context, where even formerly-adverse far-right parties have embraced laïcité as a way to 'defend' the republic, bodies that are perceived to have multiple loyalties, whether to another nation state or religion, are viewed in opposition to the 'universal' (white) French subject and therefore as less 'French'. Drawing on ethnographic fieldwork and interviews conducted in Paris in 2013-2014 and 2019, I explore the construction of the 'universal' French body and how Catholicism renders certain migrant bodies less 'Other' more acceptable and approachable in secular France. I demonstrate how, in the laïc French socio-political landscape, Catholic religious observance positions racialised bodies in closer proximity to whiteness—at least from the perspective of the white subject—a proximity that is contextual, uncertain, and unsettled.

## **Race, Ethnicity and Migration 2 - Room 404a**

Race, inequality and education

### **Social relations in a school on the northern border of Chile: production of otherness in a context of diversity**

*Andrea Monserratt Cortes*

*(University College London)*

Based on my ethnographic fieldwork with migrant children in a school placed in the north of Chile, this presentation will examine some of my research findings regarding the ways of racialization and differentiation among migrant children. The fieldwork on which this paper is based is part of my PhD research that describes and analyzes how the social positions of 'otherness' during contemporary migration are being created, negotiated and narrated by migrant and non-migrant students, teachers and school staff. The theoretical framework of this paper is drawn from the notion of habitus developed by Bourdieu as an explicative concept that allows me to understand the overlapping of the different social positions in which the subjectivity of children is constructed. Moreover, to enrich the scope and possibilities of this notion, I am locating it from the lenses of Archer's critical realism, specifically, her theory of analytic dualism. The Chilean school emerges as a significant place to observe the symbolic construction of the national community and the difference. The Chilean school becomes a particular space to study social relations because there are diverse encounters, negotiations of meanings and belonging in a context of contradictory public, media and institutional discourses regarding childhood and migration. Consequently, the school serves as a critical space in which to examine how otherness is experienced and how discourses on migration are embodied in social positions and daily encounters.

### **Who can represent the nation? Elite athletes, global mega events and the contested boundaries of national belonging**

*Michael Skey, Joost Jansen*

*(Loughborough University)*

For those interested in studying national belonging, elite athletes who compete in international competitions offer particularly compelling case studies as they embody and represent the nation during periods of sustained media attention and heightened emotional registers. And yet when compared with other types of representatives, heads of state, ambassadors, political leaders, they have received much less scholarly attention. This paper analyses media reporting of the 'Plastic Brits' debate, where elite athletes brought in to represent Great Britain at mega sporting events were subject to ongoing scrutiny and critique. Using an analytical framework that draws on insights from Elias, Goffman and Hage, we make three key claims. First, we show how a taken-for-granted logic of nationalism underlies discussions about which athletes should (not) represent Great Britain. Second, we discuss how, informed by a range of practical and institutional criteria of belonging, the nation's boundaries are discursively marked. Third, we examine the responses of athletes and their entourage to show how (potential) 'outsiders' negotiate the stigma of being labelled as a Plastic Brits.

### **The Trap of the Ethnic Category in China**

*Alex CHELEGEER*

*(School of Sociology and Social Policy)*

It is a widely spread stereotype that China is a single monoculture country, populated entirely by the homogeneous Han people who all speak the same language. The fact is that the People's Republic of China today is founded by combining Inner Mongolia, Tibet, Xinjiang, and other ethnic areas together. Indeed, there are 55 national minorities, known as the

MINZU category, with state-certificated communities of people and distinct languages, customs, economic lives, and psychological make-ups in culture, whose autonomous habitats account for 64% of the country's total land territory. While tracing back to the period from the 1940s to the 1980s, as many scholars argued, the MINZU category was created and highly politicalized with certain administrative purposes under the model of Soviet ethnicities. This research will carry on the idea and examine how the MINZU category and related policies continuously impact local citizens especially after the Soviet Union collapsed along its ethnic lines. On one hand, the MINZU issue has become sensitive and crucial to the central government; while on the other hand, different from researchers like Waters and Song who argue ethnic options, the Chinese ethnic youngsters are inevitably inheriting certain ethnic identity through the administrative HUKOU system. From a grounded theory approach, some interviewees mentioned their feelings as being trapped by the category, while others expressed their willingness to take their ethnic identity into daily use. This paper will take this Chinese case to more general debates on the sociology of ethnicity.

## Rights, Violence and Crime - Room 139

### **When far-right extremism mutates**

*Kevin McDonald*

*(Middlesex University)*

Far-right extremism is often unified as an expression of 'white power' or extreme nationalism, framed with an imaginary of neo-Nazi-inspired street violence of the 1980s. However, once we begin to explore this movement, we encounter very different logics of action and experience at work. The alt-right movement is closely associated with gamer worlds, with a significant debt to forms of digital culture based on irony, lulz, memes and misogyny that emerged first in 4chan, and which became radicalised in 8chan, giving rise to celebrations of 'raids' and 'shitposts'. This demonstrates a complex relationship with nationalism, evident in the place of the fictive nation of Kekistan within this culture, as well as with the action and culture of incels and the 'beta rebellion'. Other forms of violence associated with far-right extremism demonstrate an experiential structure similar to that of school shooters, associating a desire for self-destruction and obliteration of a personal world. Themes of the occult, ranging from Satanism to Nordic myths, pervade this new communication space, with an experiential structure of the 'hidden' and the 'revealed'.

This paper examines recent cases where alt-right extremism mutates into actual or planned extreme violence. The April 2019 Christchurch massacre, a planned killing in the UK town of Wokington, and recent convictions linked to the US group Atomwaffen.

Understanding how these different currents mutate into violence is of critical importance to understand the relationship between digital mediations and emerging forms, imaginaries and movements of violence today.

### **Revisiting the universality of human rights through NGO and activist negotiations in Turkey: Complexities of power relations between the sovereign state, international actors and funders**

*Lakshmi Sagarika Bose*

*(University of Cambridge)*

The rise of populism and authoritarian-leaning democracies calls into question both the assumed value of human rights as a strategic tool of

resistance, and invites renewed critique on the contradictions inherent in a model of rights that is premised upon notions of citizenship and

belonging. Based upon three months of ethnographic fieldwork focusing on intergenerational activism in Istanbul, Turkey in 2019, I explore how young female activists and revolutionaries are placed in a condition of de facto statelessness (Arendt, 1973) through practices of securitisation and surveillance enacted by the Turkish state. Drawing from over 20 interviews and participant observations I demonstrate how the punitive arm of the state enacts greater forms of violence upon those labeled as 'outsiders', such as the Kurdish or Syrian population, highlighting the significance of the political and social body as it attempts to actualise human rights. I aim to illustrate how the ubiquitous disregard of human rights in an era defined by 'the rise of the right' requires new theorisation on shifting forms of statelessness, access to rights, and what equates to a phenomenon of provisional citizenship.

**Thursday 23 April 2020, 15:15 - 16:45**

**PAPER SESSION 9**

By policing the borders of permissible political expression, the state defines and borders the potential role of the citizen-subject (Balibar, 2016) thus indicating, and in effect, controlling forms of social imagination. Importantly, such practices of authoritarian governance and associated forms of state violence are channeled differently towards varying categories of bodies including gender, sexuality, and ethnicity. Additionally, the state is able to supersede rule of law using charges of 'terrorism', as a signal for a legal 'state of exception' (Agamben, 2005) in order to revoke political legitimacy. Charges from the state levelled at these activists often result in what is nominally called a 'civil death', in which the individual is stripped of the bureaucratic requirements to enter the social or economic sphere. The contemporary conditions of enduring precarity, felt most intensely by young people, (Sukarieh and Tannock, 2011) further destabilizes the individual's standing in society entrenching a condition of exclusion that denies access to an arbiter of justice. In effect, the individual is denied 'the right to have rights' (Arendt, 1943) despite in most cases holding citizenship. As forms of new authoritarianism emerge, we find that the claim towards human rights does not solely rest upon citizenship, as commonly depicted, but is simultaneously subservient to the will and logic of the state. Such a context highlights the need to further study the potential of political expression as shaped by conditions of statelessness and political exile.

**Negotiating with the Rights Discourse Around Ethnic Conflict: The Kurdish and Turkish Women's CEDAW Shadow Report Writing Practices**

*Elif Ege*

*(SUNY University at Buffalo)*

This paper examines the Kurdish and Turkish women activists' mobilizations around the CEDAW (The Convention on the Elimination of all Forms of Discrimination Against Women) monitoring mechanisms to study how the activists negotiate the intramovement tensions through their mobilizations around shadow report writing practices. By putting the gap between the local realities and the international norms at its center, this paper questions how the ethno-political divergences between the Kurdish and Turkish activists shape their mobilizations around these international women's rights regimes.

In the face of the ongoing war and well-established structural discrimination and inequality in Turkish Kurdistan, the local reality(ies) experienced by women in Turkey are particularly diverse and complex and intertwined with ethnic discrimination. To give a concrete example, in the Kurdish regions, because of the war atmosphere, violence gets intertwined with every aspect of life affecting women's right to life, freedom, security, education, health etc. The experiences of the women are beyond the concrete definitions and the clear-cut categorizations of the international norms and standards; thus the activists find it necessary to navigate this discrepancy in their mobilizations around these international women's rights regimes. Accompanied to this discrepancy is the ethnic polarization in Turkey that makes it harder for the Kurdish women to explicitly discuss their local realities, such as the violence against Kurdish women in the hands of state officials, with their Turkish counterparts. Certain nationalist tendencies and reflexes among Turkish women activists prevent a gender-specific analysis of the discrimination and violence in Turkey.

Based on ethnographic fieldwork with the Kurdish and Turkish women's rights activists between 2017-2019, combined with archival research, this paper argues that in their mobilizations around the CEDAW monitoring practices, the Kurdish and Turkish women activists negotiate each other at the intersections of three axes: the formal procedures and the language of the CEDAW, the locally-grounded knowledge(s) and the ethnic disputes. It shows that the activists make use of the legitimacy and the formality of the CEDAW and strategically shift to the rights-based discourse to justify their issues and demands in order to alleviate intramovement ethno-political tension and to pressure state. However, while doing so, they are also restrained/regulated by the formal discourses of the international women's rights. They are frequently confronted by the discrepancies between the CEDAW norms and the complexity of the localized realities on the ground.

The monitoring processes around the international conventions, more specifically the shadow report-writing processes emerges as ideal settings, where the activists (across diverse backgrounds of class, education, ethnicity, religion, and within the wide spectrum of local figures to well-known famous national level celebrities) organize around, strategize and contest. By studying the activists' negotiations in these settings this paper fills the gap in the existing scholarships on international women's rights regimes regarding the less discussed role of the activists on the ground, the intramovement dynamics and their navigations and contestations within the local level organizing.

**Revisiting the universality of human rights through NGO and activist negotiations in Turkey: Complexities of power relations between the sovereign state, international actors and funders**

*Dr. Nilay Kavur*

*(Koç University)*

This paper is based on a research on the (in)applicability of human rights on 'refugees' and migrants. The applicability of certain rights heavily depends on the power relationships between the sovereign state, supra-national organizations, private donors, civil society organizations, the European Union policy makers. Allocation of funds from the Global North to the Global South through sovereign, central states, the United Nations agencies and various NGOs determine and also are determined by the power relations. Most specifically, funding is depended on border control, rise of far-right, and the migration deals. Identifying the recipient of the financial aid is significant, which connotes to the commercialization of NGO work. Almost all of the NGO representatives speak 'off the record' on their finances and operations depending on their relations with the state, with the UN agencies and with the donors. Managerialism, i.e. measuring of success through key performance indicators, is a factor leading NGOs to divert from their main objectives in order to fulfill the criteria set by the funders. This indicates an 'institutional corruption' ; basically, the diversion from achieving institutional purpose as a result of various influences and motivations in the means to reach the goal. In the institutional corruption framework, problematizing is not about targeting a few 'bad apples' in the system but identifying factors which lead to the diversion of the whole network from the original aim, in this case, ensuring the rights of migrants.

Both the 'refugees' and the NGO workers in Turkey are in the midst of the sovereign states, the UN and private funders, effecting the applicability of human rights; directing the researcher to deconstruct the universalization and normativity of the human rights discourse. Based on my previous qualitative research with NGOs' working environment, I plan to continue conducting interviews with various types of NGOs in Turkey, which is the top child 'refugee' country as well as host to the largest number of 'refugees' in the world. Eventually, I aim to obtain results over distribution of resources and provide an analysis of how NGOs negotiate, strategize, divert and/or resist that speak to the Sociology of Human Rights. In this presentation, I will share data from a recent research conducted with 31 different NGOs in 2017 and published as "What is left from 'off the record': politics about 'refugee' children in Turkey in the midst of the EU, the UN, the state, NGOs and donors". Upon this background, I would like to use this opportunity to share the design of my future research in which I plan to look more in depth into the power relations and NGOs' negotiation power in the field of migration.

**Can violence and non-violence be compatible in a movement? The case of Hong Kong's Umbrella Movement (2014) and Anti-Extradition Law Amendment Bill protests (2019)**

*Anissa YU*

*(University of Warwick)*

In 2014, the world praised Hong Kong's Umbrella Movement as a peaceful and orderly movement that strikes for universal suffrage. With the notion of "civil disobedience", the value of non-violence was central to the Umbrella Movement. Moderate participants identified themselves as "wo-lei-fei" (peaceful, rational, non-violence) upheld the principle that no use of force/violent tactics can be allowed. There were also the militant participants, identified as "yung-mo" (brave, militant), advocated the use of more confrontational tactics against the police. The different views on violence/non-violence among moderate participants and militant participants eventually lead to factionalism within the movement.

Five years later, the Anti-ELAB protests emerged in the midst of anti-Chinese sentiment and the fear of losing autonomy. Remembering the failure of the Umbrella Movement, the participants in the Anti-ELAB protests are conscious about the need for solidarity. However, does this mean that the moderate participants no longer value non-violence as they were in the Umbrella Movement? How do participants' memories in the Umbrella Movement shape the forms and core values of collective action in the Anti-ELAB protests?

By analysing the promotional material produced by the protesters (such as the declarations, posters, and the "citizens' press conference") of the Anti-ELAB protests, as well as public speeches made by key opinion leaders in the Umbrella Movement, this paper seeks to compare and map the changes in the discourses of violence and non-violence in the two movements. Particularly, how these changes in discourses are articulated with the use of collective memory of the Umbrella Movement.

## **Social Divisions 1 - Room 404c**

**Using the concept of marginality to understand embodied relationships and power dynamics in research co-production**

*Aleksandra Grzymala-Kazlowska*

**Thursday 23 April 2020, 15:15 - 16:45**

**PAPER SESSION 9**

*(University of Birmingham & University of Warsaw)*

The paper applies the concept of marginality to research co-production to analyse embodied relationships and dynamics among those involved in research process. Unlike the dominant discourse on marginality, focusing on structural inequalities, with those on the margins depicted as powerless and lacking resources, this paper highlights the potential of marginality to challenge inequalities while considering the conditions and characteristics of emancipatory processes. It refers to Hook's (1990:341) understanding of marginality as a site of resistance that 'offers the possibility of radical perspectives from which to see and create, to imagine alternatives, new worlds'. Also Giroux (1997) emphasises the importance of counter-hegemonic discourses which articulate the multiplicity of perspectives and experiences that may not reflect and reinforce dominant structures but bring opportunity for innovation and transformation, which leads Wilson (2018) to propose the term of 'transcendent marginality' to illuminate the emancipatory potential of marginality. The paper draws on author's experience of recruitment, training and work with over 80 community researchers to unlock social innovation in the areas of intensive regeneration in Birmingham. The employed methodology will be discussed as a vehicle to not only identify the needs of communities but also counteract 'cognitive injustice' (Bhambra and de Sousa Santos 2017), empower individuals, and promote social justice, civic and political engagement (Fals-Borda 1995). The paper will focus on the changing meaning of marginality for community researchers as well as the internal and external dynamics of positions and power relations in research process reflected through bodies, actions and narratives.

**Women's 'empowerment' through pleasure? Exploring the embodied experiences of orgasmic meditation practitioners**

*Katy Pilcher*

*(Aston University)*

Drawing upon 33 in-depth interviews with orgasmic meditation (OM) practitioners in London and New York, this paper explores the embodied experiences of OM practitioners and how they characterised the practice as facilitating gender and sexual empowerment. Orgasmic Meditation is a 15 minute practice in which a woman is intimately 'stroked' by a fully-clothed partner with 'no goal' but 'to feel'. This paper examines how the practice might open up ways to redefine what 'sex', 'pleasure' or a sexual 'act' might mean, and what this tells us more broadly about the constitution of gendered and sexual power dynamics. In doing so, it explores 3 key findings: 1) the importance of the practice enabling people to establish clear boundaries in intimate encounters. This was particularly important for women, some of whom spoke of the practice as a way to 'reclaim' their bodies (Pitts, 1998), following previous sexual trauma; 2) how some participants did not define the practice as 'sexual' at all, or as just about sex, but foremost as a consciousness practice, and what this suggests with regards to embodied intimate experiences and normative categorisations around what constitutes 'sex'; and 3) how partnering practices within OM communities might break down heteronormative conceptions of sex and relationships. Theorised through a queer feminist perspective, the paper argues that OM can offer women a space to explore sexuality on their own terms, yet raises tensions with the onus upon them to police the boundaries of their practice, and with moments where boundaries are broken.

**Young women negotiating physical activity, health and wellbeing: corporeal habits, crisis, creativity and wellbeing**

*Louise Ann Mansfield*

*(Brunel University London)*

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

## Social Divisions 2 - Room 404d

### **ADHD women caught up in an echo chamber: An analysis of gendered neuronormativity in self-help and popular scientific literature on and for ADHD women**

*Dieuwertje Dyi Huijg*

*(University of Manchester)*

There is an echo chamber where ADHD is only made sense of within the medical or individual model of disability. ADHDers' bodies are too busy, too little executing, too distracted, too chaotic. In these mostly quantitative studies, ADHD women's bodies are reduced to their 'neurobiological' brain marked by cognitive and other deficits that require medicinal treatment and behavioural adjustments with the objective of fixing or managing her functional problems and alleviating her (as a) burden. Even functional ADHD strengths (e.g. out-of-the-box thinking) and gender aspects of ADHD women (e.g. motherhood, relationships) tend to be considered in or respond to this model. While ADHDers fall on the neurodivergent side of the social category 'neurodiversity' – together with e.g. autistic folk – neither a neurodiversity approach nor an intersectional analysis has considered how ADHD women are legitimate citizens, social bodies, and experiencing selves. Neurodiversity and intersectionality approaches can offer a critical analysis of this gendered neuronormativity (i.e. the hegemonic norms of neurotypicality and neuro-ableism), which governs the management, lives, knowledge and, therewith, experiences of ADHD women. Employing an intersectional neurodiversity lens, this presentation will problematise this echo chamber by analysing the gendered neuronormativity presented in self-help and popular scientific literature on and for (and sometimes by) ADHD women.

### **Deaths in Custody: reimagining death and grieving in prison institutions**

*Kate Gooch*

*(University of Bath)*

Last year, 300 people died in custody, and, in the last decade, numbers dying each year have doubled to 327 people in 2018. In addition to homicides, suicides and the emerging problem of 'cluster deaths', there has been an unprecedented increase in the number of prisoners dying from natural causes and from non-natural causes triggered or exacerbated by staff neglect. Yet, numbers alone say little about the context, culture and ceremony of ageing and dying in prison, and these rising trends raise important sociological questions about how the dead are regarded and dealt with in conditions of confinement. How are the lives of the stigmatised remembered and/or celebrated? What are the unique restrictions on grieving and memorialising the dead in prison? What ceremonies and rituals take place around a death in custody? This paper will discuss the concept of 'complicated grief', primarily understood as a psychiatric condition, but here, it will be developed from sociological, cultural and philosophical perspectives to better understand death and bereavement in prison.

### **Reimagining the "pains of imprisonment": questions of self and (prisoner) society in four very different prisons**

*Yvonne Jewkes*

*(University of Bath)*

In this paper, I will draw on Sykes' (1958) *The Society of Captives* - judged to be the most influential book in prison sociology of the 20th century - to explore self and society at four very different prisons. I will examine the enduring legacy of Sykes' famous conceptualisation of the 'pains of imprisonment' and examine its potency and purchase in relation to prisons in four jurisdictions: England and Wales, Norway, Japan and Greenland. The paper will argue that in general life, we see the effects of negative and positive environments in our capacities to thrive or wither as human beings but, in detention, it may be that an aesthetically-pleasing public 'face' simply does a more effective job of masking pain within, bringing its own insidious form of control as it camouflages the fact of incarceration. The paper will further argue that, as researchers, we must be aware of the dazzling impact of high-concept carceral architecture and design, remain wary of ethnocentric interpretations of custodial environments in non-Anglophone and non-Western nations, and avoid fetishizing deep-end incarceration, simply because it appears attractive or acceptable to the outsider.

### **The un(ac)countable no-bodies: the politics of evidence in global health**

*Po-Han Lee*

**Thursday 23 April 2020, 15:15 - 16:45**

**PAPER SESSION 9**

*(University of Sussex)*

This paper considers 'no-bodies' and its relationship with the reproduction of ignorance and epistemic exclusion, by interrogating a decision of 'doing nothing' made by the WHO. As a functional international organisation, its policymaking is enacted through the interplay and negotiation of scientific knowledge, international legality, and state will. In this context, I have looked into the discussions between states over health inequities experienced by sexual and gender minorities (SGMs) from 2013 to 2016, which resulted in permanently deleting the agenda proposal in question. Drawing on the sociology of nothing and the sociology of ignorance, I analyse state representatives' discursive practices regarding 'health as a human right', examining what has allowed such indecision and inaction to be justified.

Concerning the failed negotiations between the WHO member states with regard to health inequities among SGM members, I identify two forms of no-bodies and thus no-evidence – non-recognition (omissive) and misrecognition (commissive) of SGM communities – and yet, the lack of evidence turned out to be one of the reasons for international unaccountability. Of course, the reasons for health disparities are multiple, but the most problematic one occurs when the health needs of specific groups are not recognised or intentionally omitted because of their invisibility in health research. I thus argue that the shortage of evidence in itself may represent a health inequity, or even discrimination, against uncountable SGMs in society, and this should be sufficient for states to take actions.

## **Social Divisions 3 - Room 145 - SE**

### **Disabling the body: the consequences of hegemonic perceptions of normality**

*Josephine Sirotkin, Claudia Coveney, Christian J Harrison, Bethan Gifford*

*(University of Leeds)*

Grounded in the notion of a species-typical 'normal' human, populations are divided and differentiated from one another by various institutions and the state (Campbell, 2017). As such, particular bodies and ways of being are privileged in society, whilst others are excluded (Campbell, 2017; Goodley, 2014; Wolbring, 2007). The closer an individual aligns with the idealised 'normal' human - white, non-disabled, male, heterosexual, cisgender, etc. - the more privilege they receive within society (Goodley, 2014).

This session explores the impact of the notion of a 'normal' human body on disabled people by inviting attendees to consider the following question: 'how do perceptions of the body influence social responses to disabled people?'. Welcoming audience participation, doctoral researchers from the Centre for Disability Studies (University of Leeds), Josephine Sirotkin, Bethan Gifford, Christian J. Harrison, and Claudia Coveney draw on their current research to demonstrate the importance and impact of perceptions of the body on the macro, meso and micro levels.

Macro level perceptions of bodies have created disabling barriers between individuals with impairment and traditional forms of political participation. Similarly, through these perceptions, the state has constructed mechanisms, such as the medicalisation of the body, that divide the collective voice of disabled people (Oliver & Barnes, 2012). The speakers will illustrate how these divisions and barriers have led to phenomena such as the continued sanctioning of a lucrative 'disability industry', whose survival requires the dependence (and subsequent disempowerment) of disabled people (Barnes, 1995). These conditions, created at the state level, can be observed on an individual and institutional level - for instance in the continued alienation of disabled people from themselves, their communities and their bodies (Leder, 1990; Wendell, 1996).

Reflecting on the interactions between the macro, meso and micro, the speakers will draw on examples from education and care to demonstrate how these ideas about the body impact the lives of disabled people. Within both education and adult health and social care, institutions attempt to control the inevitably vulnerable and leaky nature of all bodies (Shildrick, 2002). Research has shown that perceived 'failures' of disabled people to control their bodies, as well as to 'conform to aesthetic norms,' not only alienates and excludes disabled people from society but places them at risk of abuse, both in childhood (Beckett, 2014) and in adulthood (Phillips, 2007).

Considering the interpersonal impacts for disabled people and how this intersects with other social identities, the speakers will engage with a series of questions throughout the session to further explore and dissect with the audience, such as:

How does the notion of the 'legitimate body' affect disabled people?

How important are perceptions of bodies in understanding the marginalisation of disabled people?

In what ways are the complexities of lived experiences excluded from hegemonic perceptions of the body?

In what ways can we disrupt hegemonic perceptions of normality through a reimagining of the body?

## Sociology of Religion - Room 144

### **Rethinking extremism beyond jihadi violence: The power of the 'war of ideas'**

*Elisa Orofino*

*(Anglia Ruskin University)*

For almost two decades the scholarship, the media and even policymakers have had an almost exclusive focus on violent extremism often associated with jihadism. This narrow centre of analysis has left out a great variety of non-state actors that legally operate in the majority of the Western world challenging national governments, attacking the mainstream society as corrupt and relentlessly working to change the status quo. These actors are here referred as 'vocal extremists' and often represent the choice of all those people who might agree with the arguments of violent groups but do not espouse their methods. Whether Islamist or far-right, vocal extremists use the human right framework of democratic states to carry out their activities and attack both institutions and individuals under the banner of an 'intellectual revolution'. This paper originally compares two of the most active vocal extremist groups in the UK: Hizb ut-Tahrir Britain (HTB, Islamist) and Generation Identity UK (far-right). Although being ideologically opposing, this study shows the multitude of similarities the two groups have in terms of operative methods, recruitment strategies and actions. By analysing the groups' specific literature and their social media activities, this paper aims to provide an updated picture of home-grown British vocal extremism not involving jihadism and yet still very preoccupying.

### **Bangladeshi Muslim women (re)doing Respectability in the Workplace: Smart Dressing and Aesthetic Labour**

*Nazia Hussein*

*(University of Bristol)*

This paper analyses how Bangladeshi Muslim women's workplaces influence their (re)doing of respectable femininity in relation to smart dressing. Through smart dressing the participants of this research merge the boundaries of respectable Bengali cultural clothing practices of sari and salwar kameez with often identified as working-class religious practice of the hijab and elite and Western women's more 'sexualized' Western garb. To this already complex boundary work I further add organizational aesthetic labour standards in relation to Bangladeshi professional women's sartorial choices. I argue that Bangladeshi women are able to evaluate the costs and benefits involved in converting their cultural capital of smart dressing into the economic capital of income or the symbolic capital of global professionals and are aware that organizations may discipline employees who fail to perform the required aesthetic labour. I conclude that these women's negotiations of aesthetic practices are highly complex, nuanced and heterogeneous. I identify their choice of smart dressing (both stylization and context specificity) and transgression of organizational aesthetic labour norms as sites where they demonstrate their agency, negotiation power and self-definition as the new woman of Bangladesh.

### **The epistemic inequality in the Sunni/Shia representation in Islamic Studies**

*Reda Mahajar*

*(Brussels School of International Studies (BSIS), University of Kent)*

Since the early days of "scientific" Orientalism in the late 18th century, Shia's representations were based on dominant Sunni textual representations. This Sunni centric approach to the study of Islam continued, even after the translations of Shia texts and their self-representations into European languages. This paper explores the legacy of this epistemic inequality in the representation of Sunni and Shia which continues to various degrees to inform contemporary Islamic Studies.

In this paper, I will debate this epistemic inequality by analyzing texts of the British Orientalist Bell (1927) Iraqi Sunni poet al-Rusafi (1933), and contemporary scholars of Islamic Studies, Ahmad (2015), Gardet and Jomier (2007) and Hourani (1991). Based on this textual analysis, I will argue that the "Shia" is often viewed as "sectarian" and "marginal" in contrast to the unmarked terms of "Sunni" and "mainstream". This epistemic inequality in the Sunni/Shia representation in the field obscures myriads of histories constitutive of the formations of Sunni/Shia.



**Thursday 23 April 2020, 15:15 - 16:45**

**PAPER SESSION 9**

The aftermath of 9/11 terrorist attacks brought the questions of the relationship between “Islam” and the “West”, the compatibility of “Islam” with democracy, and the integration of “Muslim” communities in “Western” societies to the forefront of academic and public debates. This epistemic inequality in which “Islam” by default seems to mean Sunnism, further reinforces the construction of “Islam” as one huge entity; with one singular and recognisable will, monothetic lived expression and one grand narrative of history. A careful analysis on Shia representations contributes to the construction of a more nuanced picture of “Islam”.

## **Work, Employment and Economic Life 1 - Room 517**

Session title: Labour market insecurity

### **Class fragments and the cultural projectariat: the state, labour and Hull City of Culture 2017**

*Charles Umney*

*(University of Leeds)*

Research into cultural labour still features important gaps around two questions. Firstly, how to consider cultural workers as a class group, beyond the now-commonplace observation that their work is “precarious” (itself a stretched term)? Secondly, how does the state shape the experience of cultural work and its class dynamics?

I consider these questions via an investigation into Hull’s tenure as the 2017 “UK City of Culture”, drawing on qualitative interviews with cultural workers, arts-sector administrators, and local government actors. Through a massive influx of investment, and the rapid creation of an infrastructure to manage this influx, the local state was seeking to subsume cultural workers into new systems of value creation. This also reshaped the kinds of class relationships at play in cultural work.

To show this, I discuss the cultural “projectariat”. This means those workers whose incomes depend repeatedly gaining access to competitively-awarded project funding. This situation is indeed “precarious” but for distinctive reasons, linked to the rhythms of grant application cycles and the ever-changing requirements set down by funders in order to demonstrate “value”. A “projectariat” does not only exist in culture, but cultural work is a vivid example of it. The kinds of risk and insecurity they face renders them “precarious”, but in highly specific ways which cannot be understood through broad notions like precarity and the precariat. I then show how this projectariat was further fragmented and recomposed by shifts in the funding infrastructure during City of Culture and its aftermath.

### **Capitalising on Cool: London’s Post-Industrial Reserve Army of Labour**

*Chris McMillan*

*(Arcadia University London)*

In *Das Kapital*, Marx claimed that “a surplus labouring population is a necessary product of accumulation or of the development of wealth on a capitalist basis”. This industrial reserve army was a “mass of human material always ready for exploitation” that ensures the vulnerability of those in employment. Writing in Victorian London, evidence of this reserve army was all around Marx. Today, however, with a higher proportion of Londoner’s employed than ever before, this surplus population has taken on a different form. The reserve army can no longer be found loitering around the docks or sifting through the murk of the Thames, although we do still see Victorian-esque paupers on a smaller scale accumulating outside building supply stores at dawn. Instead, today’s surplus population is working, desperate to be exploited in a more lucrative and interesting way. The new post-industrial reserve army of labour on zero-hours contracts in cafes, bars and hotels. They are standing beside their scooters, waiting for their next delivery order to pop up on their phone. They are being recruited for short-term administrative roles while actively searching for a job in their desired field. In this presentation, I build upon research undertaken with migrant workers in London’s creative and service sectors to explore the role of this employed reserve army in London’s cultural-creative sector, arguing that the functioning of London’s ‘cool economy’ is reliant upon the existence of a surplus population on the margins of this field.

### **Migrant Women’s Self-Exclusion from Leadership Opportunities**

*Amina Chitembo, Henry Mumbi*

*(De Montfort University, Leicester)*

The research explores the movement of highly qualified and skilled migrant women who have settled in the United Kingdom (UK), and how their settlement affects their career progression. It focuses on women who are currently in middle and lower management with a desire for promotion into leadership but do not, despite having a master's degree or above. It examines self-perceived barriers to seeking out top leadership positions from the woman's own lens.

There is comprehensive research and discourse on gender balance in leadership, migration and social issues, and inclusive leadership (Sessler Bernstein and Bilimoria, 2013; Bandura et al., 2015; Kim, Lee and Kim, 2015; O'Brien and Wegren, 2015; UN Publications, 2015; Leslie, Flaherty and Dahm, 2017; OECD, 2017; Chambraud Chloe, 2018; Siemiatycki, 2019).

Most focus on gender balance, measuring women in leadership regardless of ethnic make-up, or ethnic minorities in leadership, measuring the ethnic diversity gap regardless of gender. This study explores the intersectionality (Crenshaw, 1991; Bagilhole, 2010; Metcalfe and Woodhams, 2012) and the migrant woman (Lin et al., 2010; Bagilhole, 2010; McNulty and Brewster, 2017).

Rather than the focus on these issues in silos, research into the complexities of individuals would help to further ensure the voices of minorities within minorities themselves are not left behind (UNCDP, 2018; UN-DESA, 2019). To leave no one behind must not only use a top-down approach, but a bottom-up approach needs to be taken to start to address and understand the internal and societal barriers that affect the category of the minority women.

### **Modernization and the Creation of an 'Abject' Working Class: A Study of Marine Coastal Fisheries in Kerala**

*Akhila Kumaran*

*(Tata Institute of Social Sciences)*

The introduction of technology to the fisheries sector in Kerala in the 1950s led to significant changes within the sector. The stated objective of increasing productivity of the sector soon resulted in pauperization of the artisanal/traditional sector and further to sharp divisions between the traditional and the mechanized segments.

A major structural change in the sector was the creation of class of non-operating operators whose entry was based on access to capital rather than skill involved in fishing. Thus, fishing turned into an avenue for 'investment.' This class was also a by-product of the modernization drive led by a technocratic state. This adversely affected the traditional sector which was bound by notions of skill and community labour. Over time, the traditional sector saw movement of the earlier small boat owners to the now mechanized and motorized boats but as workers. This proletarianisation also proved to be precarious as fish became a product of international trade to draw in foreign exchange earnings.

The paper seeks to explore the tensions of accommodating the fishing community within the conventional class framework. Following the work of historian J Devika, the paper also argues that the stigma associated with the profession has resulted in the formation of an 'abject' community.

The methodology is primarily qualitative beginning with review of literature to establish the history of exclusion of the fisher community and supplemented with oral narratives collected from coastal villages in Ernakulam, Kerala.

## **Work, Employment and Economic Life 2 - Room 204**

Session title: Embodied workers II

### **Mental Health in Professional Football: A Developmental Analysis**

*Chris Platts, Matthew Jenkins*

*(Sheffield Hallam University)*

Using professional football as the context, this study looks to examine how the relationship between mental health, work and masculinity has developed over time. While mental health and the workplace has received an increasing level of attention from academics, the precarious nature of sports-work, the hyper-masculine cultures that characterise professional football and the centrality of the body as the mode of production mean this workplace provides a fresh challenge for scholars with an interest in understanding the complexities of mental health among young males. This study employs semi-structured interviews with former and current professional players between the ages of 30 and 65

## Thursday 23 April 2020, 15:15 - 16:45

### PAPER SESSION 9

to produce a developmental picture of mental health within professional football. The results suggest that although the views of mental health have changed over time, the social norms of professional football have remained relatively static. This means that mental health as a lived experience has not altered significantly and players remain constrained to use their bodies to act when 'front-stage' in fear of being stigmatized and marginalized. Notwithstanding this, what constitutes 'back-stage' appears unequally distributed across the sample and largely dependent upon the club players were employed by. Some suggested the training ground, the first team changing room and the physio room were spaces where they could 'be themselves', while others remained guarded of their actions.

### **Particularity and Universality: Shattering the Myth of the Social Body**

*Lydia Ayame Hiraide*

*(University of Kent)*

Contrary to much feminist thought, Enlightenment thought works with the idea of one existing unitary body – 'the body'. This unitary body is often invoked through the concept of the 'social body' or 'body politic'. In this paper, I examine to what effect this category of 'the body' obscures and attempts to delegitimise the reality of manifold and diverse bodies. I argue that the obfuscation and delegitimization of certain bodies leads to, among other consequences, increased precarity and social exclusion. The understanding of what constitutes a legitimate body determines the extent of a person's right to autonomy, political voice, and social standing. When political metaphors reference a unitary body, they are actually referring to a specific type of body associated with a particular manifestation of white masculinity. This creates norms which cast certain bodies as "particular" or "Other". These bodies must be hidden from view as they threaten to invalidate the myth of a universal, unitary social body. As a result, people whose work/lives/identities are understood as particularities in closer proximity to their othered bodies are exposed to differential precarity. To take one example from many, I focus on how those doing body-work that is crucial to the functioning of society (such as prostitutes, carers, and manual labourers) are hidden from view, lowly paid, and denied positive public representation. Through these cases, I show how a feminist body politics addresses this through appealing to intersectionality in the face of claims of universality and rejecting the notion of body as object.

### **Obesity and labor market status in Germany**

*Hans Dietrich*

*(Institute for Employment Research (IAB))*

Overweight and obesity may be associated with different types of productivity loss such as presenteeism (suboptimal work effort), absenteeism or unemployment, early retirement or disability pensions. Studies consistently report associations of overweight or obesity with absenteeism and disability pensions in contrast to inconsistent results for presenteeism, unemployment and early retirement. We employ prospective panel data (PASS) to explore the association of obesity and labor market status over time. The PASS data have included self-reported height and weight at three waves in 2003, 2006 and 2009. We employ fixed effects-models to estimate labor market effects on individuals' BMI under control of time varying covariates and to estimate the effect of obesity on labor market participation.

Core results:

**Inflow into obesity:** Compared to employed participants the odds ratios to present a BMI  $\geq 35$  kg/m<sup>2</sup> three years later were 1.5 times greater for unemployed. Better physical health related quality of life (HrQoL) was associated with slightly lower odds to enter S-OBE.

**Outflow out of obesity:** Physical activity at least once per week increased the probability to leave the group of participants with BMI  $\geq 35$  kg/m<sup>2</sup> three years later (Exp(B)=2.0).

**Inflow into unemployment:** Obesity was not associated with becoming unemployed three years later. Participants with lower mental HrQoL were more likely to become unemployed.

**Outflow out of unemployment:** Unemployed reporting BMI between 30 and 34.9 kg/m<sup>2</sup> show lower probabilities of leaving unemployment, ((Exp(B)= 0.67; (Exp(B)= 0.697); whilst unemployed reporting better physical HrQoL are associated with a higher probability of leaving unemployment Exp(B)=1.01).



# Poster Presentations

**Tuesday 21 April, 18:45 – 10:45**

## **POSTER – Methodological Innovations**

### **Secular mindfulness and sociological research methods**

*J K Tina Basi*

*(London School of Economics and Political Science)*

Developed by Professor Jon Kabat-Zinn in the 1970s, the 8-week mindfulness based stress reduction (MBSR) and mindfulness based cognitive therapy (MBCT) programme has grown over the last few decades and expanded into what some might describe as a secular mindfulness movement. In the UK, the 8-week programme is backed by NICE and available through the NHS as well as privately and the NHS is committed to training a number of MBSR and MBCT teachers over the next few years as outlined in the Mindful Nation report. The MBSR/MBCT programme is understood as developing non-judgmental present moment awareness and includes a number of embodied practices such as mindfulness of thoughts, sounds, and body sensations.

As sociologists, what can we learn from the increasing interest in secular mindfulness? How might mindfulness impact upon the way in which we engage with fieldwork practices? Particularly ethnographic research methods? Is it possible to cultivate the whole-hearted or open-hearted awareness of mindfulness when undertaking interviews or participant observation? What might it mean to listen with the body in addition to the mind? How does an engagement with mindful embodiment differ from phenomenology and carnal sociology? Might an approach of mindful-methods prove to be a strong counter approach to big data and data science?

## **POSTER – Sociology of Education**

### **"Beard or Not": The State Power, Self-Identity and Body Discipline in the Social Movement**

*YIN BA*

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

The body is a perspective of understanding society and reinterpreting society, and it is also the subject of political power to impose discipline on their system. As Foucault said, the direct and violent punishment of the traditional society to the body is gradually being replaced, becoming a conquest of the inner soul. This research uses the approach of oral history, interviews the two Chinese teachers experienced the social movement "Knowledge Young People Going to the Countryside". By understanding their life experiences and value orientations, the research explores the physical discipline and self-identity in the collectivist society in the middle of the 20th century. Through the organization of the body, the state power makes the individuals transform the external compulsory into the internal voluntary, and thus has a significant influence on the awareness of self-identity by education. In this particular period, state power completely masters the body from the hands of the family. Individuals are included in the political track, and they finally disciplined in the state rationality. Meanwhile, self-identity changes by disciplinary power through the institution of schools. It not only exists in the awareness of self-identity but also has the recognition of cultural identity and national identity, which strengthens the effect of collectivism and nationalism. Finally, the power of discipline makes the body and ideology conflictingly explain their experience. The individual may agree with the position of the discipliner. However, memories of the body are difficult to erase so that individuals may succumb to puzzles of individual and collective.

## Poster Presentations