



70th ANNIVERSARY VIRTUAL CONFERENCE 2021

Tuesday 13 to Thursday 15 April

FREE PUBLIC LECTURE

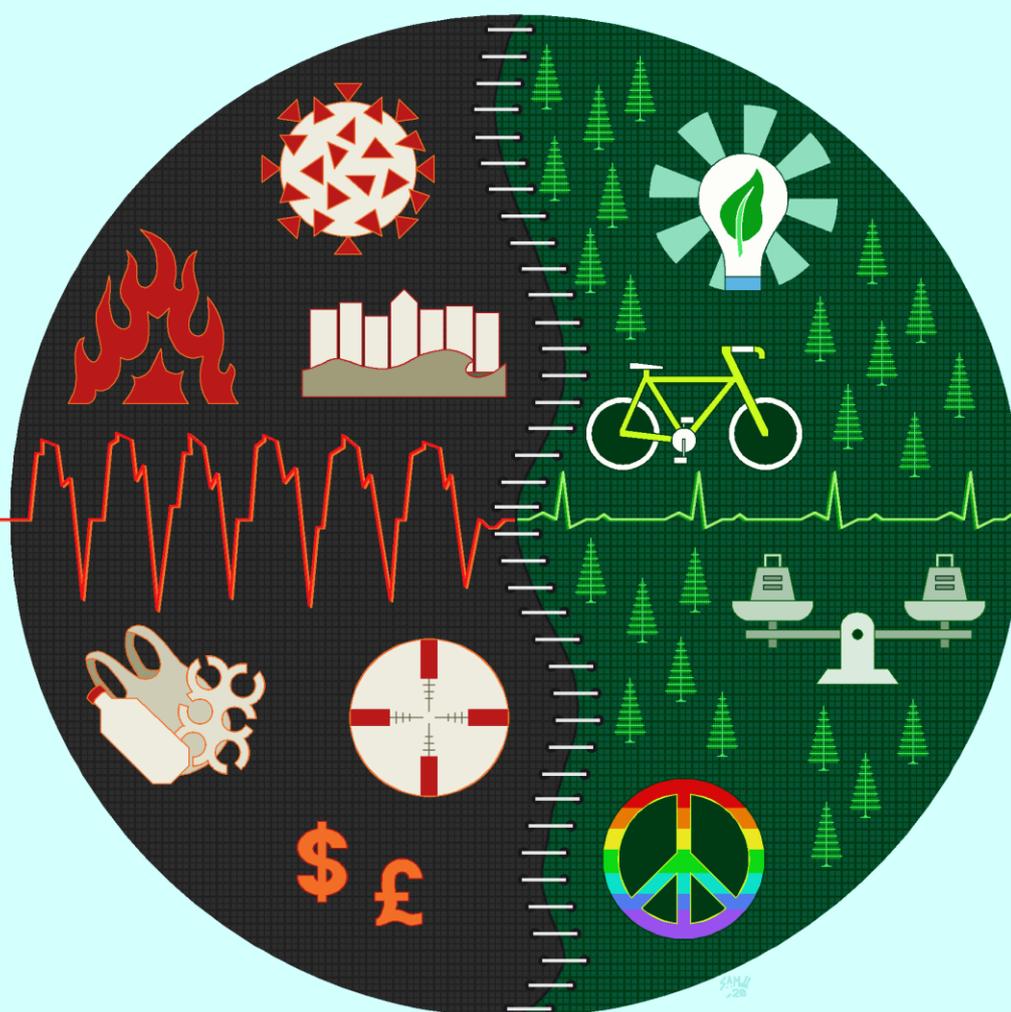
Gary Younge - University of Manchester

Monday 12 April 6-7pm

KEYNOTE SPEAKER

Gurminder Bhambra - University of Sussex

# Remaking the Future



## PLENARY PANELS

### Austerity Panel:

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

### Environment Panel:

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

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# REMAKING THE FUTURE

BSA Annual Conference 2021  
Tuesday 13 - Thursday 15 April 2021

## Abstract Book DAY 3 – THURSDAY 15 APRIL 2021

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### In this Programme

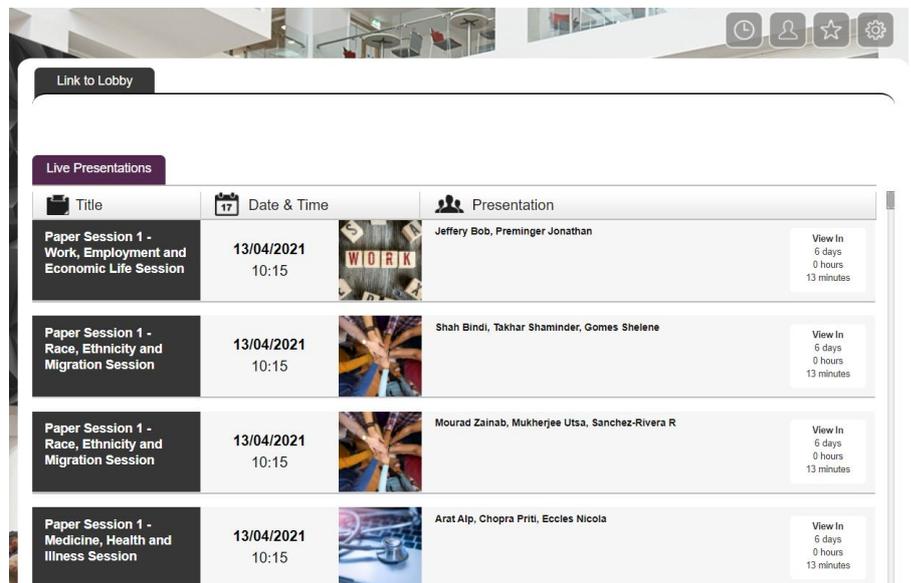
In this book, you will find the full abstracts for every session for the day. You may save a copy of this PDF document to your desktop or device for reference throughout the day. You can also use the search function (CONTROL+F) to search within this document for names, subjects and titles.

The link to the Conference Programme in the BSA Conference Lobby will update each morning to show the events of that day. To view abstracts for the full conference, please visit the Resources area.

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

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

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



# WELCOME

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

Our plenary speakers and panels are as follows:

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

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

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

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

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

## With Thanks and Gratitude

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

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

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

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

### Main Conference Sponsor



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The BSA would like to thank SAGE Publishing for funding the conference registration of 35 BSA Members at this year's annual virtual conference.

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# PROGRAMME AT A GLANCE

## Tuesday, 13 April 2021 - Day 1

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

## Wednesday, 14 April 2021 - Day 2

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

# Thursday, 15 April 2021 - Day 3

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

# PLENARY

## ENVIRONMENT PANEL

THURSDAY, 15 APRIL 2021  
13:15 -14:15

### ECOLOGICAL CRISIS AND COLLECTIVE IMPASSE

#### Alice Mah

*(University of Warwick)*

We live in an era of intensifying ecological crisis, on a scale of existential threat to life on the planet—smothered and poisoned by toxic waste, on the brink of climate catastrophe.

Crisis has become the norm, overlapping across social, ecological, and economic spheres. Yet despite increasing public attention to crisis there is also fatigue, fanned by the relentless news cycle, not to mention the pandemic. Scientists warn that alarmist accounts about the climate emergency have not been stark enough, and that there will be dire consequences for life on the planet even with substantial international efforts to reduce emissions. Nothing short of unprecedented collective action on multiple scales is required to mitigate the worst effects of the unfolding disaster, which will disproportionately impact marginalized and vulnerable communities. This begs the question: amidst polarized worldviews, crisis fatigue, powerful corporate incumbents, and systemic inequalities and injustices, what kind of planetary collective action is possible? How can we heal these social and ecological chasms, to do the necessary collective work to mend the future of our communities and our planet? As sociologists, we need to wake up and recognize the existential urgency of the ecological crisis, sharpening our criticisms of corporate power and analyses of social inequalities, and advancing alternative visions that offer more than just a sliver of optimism.



**Alice Mah** is Professor of Sociology at the University of Warwick. She is the author of *Toxic Truths: Environmental Justice and Citizen Science in a Post-Truth Age* (with Thom Davies, 2020), *Port Cities and Global Legacies* (2014), and *Industrial Ruination, Community, and Place* (2012). Her latest book, *Plastic Unlimited: How Corporations are Fuelling the Ecological Crisis and What We Can Do About It*, will be published with Polity Press.

### COLLECTIVELY REORGANISING SOCIETIES IN THE FACE OF CLIMATE BREAKDOWN

#### Leon Sealey-Huggins

*(University of Warwick)*



Prominent responses to climate breakdown have neglected to address the underlying forms of social organisation patterning its root causes. Here I suggest we must be alert to the legacies of racial capitalism in (mis)shaping these responses, and look to more collective post-capitalist futures, if we can ever hope to survive the unfolding hellscape.

**Biography:** My work centres on the social and political relations of climate breakdown, with a focus on the Caribbean region. In my research I consider the sociology and politics of the climate crisis, investigating what climate justice means in the context of global historical, and present, inequalities. I am particularly keen to bring a sociological lens to bear upon what are often very unsociological, and depoliticised, discussions of climate breakdown.

## CLIMATE CRIMES, DIVISIONS AND FUTURES

### **Nigel South**

(University of Essex)

Climate threats arise from ecocidal and criminal behaviours that we can identify and should be responding to; climate inequalities are becoming more evident around the world; and the versatility of capitalism has seen the marketisation of 'escape routes' from the constraints of climate crises, which will now be invigorated by the fear of future threats from eco-viruses. As examples of this trend, Long and Rice (2020) suggest 'climate urbanism facilitates projects that protect some urban populations while simultaneously increasing the vulnerability of others', Simpson et al (2019) have described the off-grid responses to coping with water shortage crises as 'climate gating', and elsewhere I have discussed the ideas of 'arcologies' and 'bunkerisation'. This presentation considers these trends in relation to the global shock of Covid and the still imminent impact of climate change – a future in which sociological analysis of social, cultural and economic divisions will be needed more than ever.



**Nigel South** is Professor of Sociology and Director of the Centre for Criminology, University of Essex, UK. Since the late 1990s he has been involved in developing a 'green perspective' in criminology and is co-editor of *The Routledge Handbook of Green Criminology* (2<sup>nd</sup> edition, 2020). With co-authors and co-editors, recent books include *Water, Crime and Security in the Twenty-First Century: Too dirty, too little, too much*, Palgrave, 2018; *Environmental Crime in Latin America: The theft of nature and the poisoning of the land*, Palgrave, 2017; and *Introducción a la Criminología Verde: Conceptos para la Comprensión de los Conflictos Socioambientales*, Editorial Temis S.A., 2017.

**Chair:** Louise Ryan, Vice Chair of the BSA Board of Trustees (London Metropolitan University)

# STREAM PLENARIES

THURSDAY 15 APRIL 2021, 16:00 - 17:00

## Work, Employment and Economic Life

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### SHAPING TOMORROW'S BODIES AT WORK

Rachel Cohen  
(City, University of London)

Studies in the sociology of work and labour have shown a) that work is an important site in the production of 'appropriate' working bodies (from the manual labour ideal of Taylorism, through more recent understandings of aesthetic labour and embodied organisations); and b) that work on and with the bodies of others (body work; bodily work) is both a growing part of total work and presents unique challenges and stigmas. With the experiences brought by the global pandemic over the last year, we question the impact this has had on the embodiment of work and what this might mean for tomorrow's bodies at work.

A short introduction to the topic will be provided by Dr Rachel Cohen (City, University of London and WEEL Convenor), with most of the session taken up by a live discussion involving both participants and authors of key texts on bodies and embodiment (including the production and reproduction of sexualised, disabled, ethnic and gendered bodies at work) and writers on the future work (including on technological and organisational change). It will focus on addressing the question: How might changes in work in the near 'new' future (whether geographical shifts, social organisation, demographic or environmental changes, or technological transformations) impact the ways in which work is embodied and the types of bodies produced at and through work? Questions and engagement from all will be welcomed as we reflect together what a sociological approach to the changing landscape of work and bodies within it might be.

**Chair:** Jill Timms (Coventry University)

## Medicine, Health and Illness

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### **"THE VICTIM IS ALWAYS EVERYONE THAT'S ON THE BOTTOM, THE WORKING CLASS, THE PHYSICALLY AND MENTALLY ILL": DISABLED CLAIMANTS' LIVED EXPERIENCE OF PUNITIVE WELFARE CONDITIONALITY**

Joanne Brown, (University of Glasgow)  
Jenny McNeill, (University of Sheffield)  
Alisdair B R Stewart, (University of Glasgow)

The punitive nature of welfare conditionality has had a profoundly negative impact on disabled claimants. Successive waves of welfare reform have sought to reduce entitlement to disability benefits and subject greater numbers of disabled people to behavioural requirements under the threat of sanctions. Drawing on data from the Welfare Conditionality project, a five year ESRC Large Grant funded study, and associated projects, this presentation explores the pernicious effects of increasing welfare conditionality across three key themes. Firstly, the competing "bodies of knowledge" within UK medical assessments, that pit lived experience of impairment and ill-health and reports from medical specialists against an assessment framework based on a reductionist biopsychosocial model. Secondly, the contrast between policy discourse justifying conditionality as good for mental health through promoting work and the lived experience of conditionality as caustic to mental well-being through its enforcement of an endless repetition of futile jobseeking. Thirdly, how the experience of welfare conditionality, with its persistent questioning of disability status and threats of disentanglement and sanctions, impacts disabled people's sense of self. Across these themes, a larger argument will be made that the reforms of disability benefits and policy are part of an exercise in neo-liberal state-crafting seeking to redefine and reconfigure the relationships between disability, welfare entitlement, and employment. Crucially, though, also highlighting the ways some disabled people critiqued welfare reform and challenged the stigmatised identities foisted upon them.

**Joanne Brown** completed her doctoral research at the School of Social and Political Sciences, University of Glasgow. Her research explored disabled peoples lived experience of welfare conditionality, drawing on interviews with disabled

welfare claimants and key informants. She currently works as a Research Manager for Groundswell, a charity which exists to enable people experiencing homelessness to take more control of their lives, have a greater influence on services and have a full role in our community.

**Dr Jenny McNeill** is a Research Associate at the University of Sheffield and is currently working in the Management School on the Enabling Social Action Programme, funded by DCMS and the Mobilising Volunteers Effectively (MoVE) project funded by ESRC. She previously worked in the Urban Studies and Planning department at the University of Sheffield and for the University of York on the Welfare Conditionality project, funded by ESRC. Prior to this she studied at Nottingham Trent University and completed her PhD exploring the role of employability in homeless people's resettlement.

**Dr Alasdair B R Stewart** is a Research Associate at the University of Glasgow, currently working as the Data Lead for the GCRF funded Centre for Sustainable, Health and Learning Cities and Neighbourhoods (SHLC) and a Co-Investigator for a Health Foundation funded qualitative project on the policy discourse and lived experience of employment and welfare conditionality for people with mental health problems. He is interested in how large-scale social processes, state-crafting, and social policy enter into and shape lived experience and inequality.

**Chair:** Sasha Scambler (King's College London)

## Sociology of Religion

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### THE LANGUAGE AND PRACTICE OF MODEST EMBODIMENT: GLOBAL VARIATIONS IN CONCEPTS OF RELIGION AND CULTURE

*Reina Lewis (London College of Fashion)*

*Kristin Aune (Coventry University)*

Reina Lewis and Kristin Aune investigate the incursion of religiously related fashion into spaces often understood in “western” contexts as implicitly secular: the public art museum and the workplace.

As consulting curator on the exhibition *Contemporary Muslims Fashions*, Reina provides behind the scene data on the development, staging, and reception of the exhibition from its opening in San Francisco and its tour to Frankfurt and now New York. She reflects on why having diverse Muslim religious dress cultures displayed in an American public arts context matters and to whom it matters. Participation from diverse local Muslim organisations and communities impacted museum departments as professionals grappled with the contested nature of the exhibition content, messaging, and viewership. Reaching “diverse” new audiences is a priority for Euro-American cultural institutions, with each tour location throwing up different flash points and contestations over authority and interpretation: religious and secular, political and spiritual, financial and aesthetic.

If the museum exhibition aimed to keep religious definitions of fashion open, our AHRC research project on UK women and modest workwear demonstrates a different dynamic: the tensions in defining modest dress as mostly a religious requirement/practice versus a cultural norm/practice. As Kristin shows, this contrast and different usage of language about dress and religion emerged in the two case studies of our research. In the UK, modest dress practices may be coded as religious to gain protection under UK/EU equality law, whereas women working for UK and global firms visit Saudi Arabia, may find similar workwear requirements being defined by Saudis as “cultural not religious” in the context of state-mandated dress for women and men. In both cases, regardless of women's own religious and secular beliefs and practices, organisational codes of modest dress and behaviour may be impacted and regulated equally by managers and colleagues, user groups and visitors, and socio-cultural contexts and norms.

**Professor Reina Lewis** is the Professor of Cultural Studies at London College of Fashion, joining from her previous post at the University of East London where she was also Professor of Cultural Studies. Trained in Fine Art and Art History at the University of Leeds, Reina took an MA in English: Critical Theory at Sussex University. Her PhD in Humanities at Middlesex University on western women orientalist artists and writers marked a new development in understandings of gender and imperial cultures. Reina's research remains inter- and multi-disciplinary, whether in cultural history or contemporary studies, and breaks down into two interconnected areas: feminist postcolonial studies (concerned predominantly with changing attitudes to Islam in the west and in the Middle East); and lesbian, gay, and queer studies (concerned mainly with the role of dress in the formulation of sexed and gendered identities). In recent years Reina's research has focused on modest fashion cross-faith and the intersection of the fashion industry and women's experiences of secular and religious cultures. Reina has also acted as consultant curator on the exhibition *Contemporary Muslim Fashions* at the San Francisco Fine Arts Museums and is the Series Editor of two books series: *Dress Cultures* (Bloomsbury), with Elizabeth Wilson; and *Cultures in Dialogue* (Giorgias Press), with Teresa Heffernan. She sits on the Editorial/Advisory Boards for several journals, including *Fashion Theory*, *International Journal of Fashion Studies*, *Lambda Nordica*, *Art in Translation*. Reina's writings and opinion have appeared across the global media, most

recently in the New York Times, le Monde, BBC World, BBC Radio, CBC radio, The Guardian, The Times, Marie-Claire magazine, Elle Brazil, Businessoffashion.com, Fortune.com, and Huffington Post.

**Professor Kristin Aune** is a professor at the Centre for Trust, Peace and Social Relations at Coventry University. Kristin has previously taught on sociology and youth work and theology programmes at the University of Westminster, Ridley Hall Cambridge and the University of Derby. At Derby she became Reader in Sociology and Director of the Centre for Society, Religion and Belief. She has been a visiting fellow at Grinnell College, Iowa, and Uppsala University. She leads the Centre's Faith and Peaceful Relations research group.

Kristin has undertaken pioneering work on gender, religion and feminism. Her book on single women's marginalisation in the church led to a PhD on gender in evangelical Christianity, the findings of which were widely published. Fascinated by how women's changing lives are affecting their faith commitments, she co-edited *Women and Religion in the West: Challenging Secularization*, which traces the disaffiliation of women from religious institutions, exploring differences between Christianity, Islam and alternative spirituality.

Kristin was also part of The Evaluation of the Church Urban Fund's Together Network project. This project evaluated the work of the Together Network, a network of joint ventures between Church Urban fund and Church of England dioceses to help churches respond to the challenge of poverty. From 2016-18 she co-directed the project Chaplains on Campus, exploring university chaplaincy in UK universities. She is also Principal Investigator on the project 'Tackling religion-based hate crime on the multi-faith campus' (funder: Office for Students, 2018-2020) and Co-Investigator on a study of religious student societies (led by the think tank Theos).

**Chair:** Rachael Shillitoe (University of Birmingham)

## Early Career and Postgraduate Forum Session

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### LESSONS FOR OUR SOCIOLOGICAL IMAGINATION: WHAT THE COVID-19 CRISIS TAUGHT US ABOUT OUR ACADEMIC PRACTICE AND PEDAGOGY

#### Panel Members

Dr Liz McDonnell (*University of Sussex*)

Dr Olivia Mason (*University of Newcastle*)

Dr Hannah Walters (*University of Kent*)

Dr Sarah Burton (*City, University of London/BSA ECF*)

Dr Carli Rowell (*University of Sussex/BSA ECF*)

The ongoing global pandemic has altered the landscape of higher education in ways unexpected and unpredictable ways. The closure of both campuses and borders, introduction of social distancing measures, the shift online for both teaching and research, and the necessity of working from home, have reconfigured the daily and long-term working practices of contemporary sociologists and compelled us to reimagine how we undertake the labour of research, teaching, and university administration.

Though these changes have been consistently framed as 'struggles' in the everyday conversations of academics and related university staff, the BSA Early Career Forum would like to consider how we might also approach these shifts as opportunities. To what extent has necessity created working methods, approaches, and relationships that we want to take with us into the 'post-Covid' world? In what ways has the shift online introduced us to new ways of teaching, new technologies, or new strategies for research – and how might we incorporate these into our academic practice in the future? Have the changes made because of Covid-19 restrictions worked to open up or democratise university spaces – do sociologists now have a wider, or different, public to speak with and to? And how have these changes reshaped the ways that social class, economic privilege, disability, race, and gender play out in academic spaces?

This panel brings together a team of sociologists at different career stages, and undertaking differing academic paths, to discuss how the often-devastating effects of the Covid-19 pandemic has sparked our sociological imaginations. The panel, however, is also a space for 'productive pessimism', as we swap stories of failure, frustration and 'crisis fatigue' alongside the very real problems of living and labouring during a global crisis. We set our reflections against the backdrop of the neoliberal university, and several years of Industrial Action, to examine and collate our strategies for success and survival in the future. The panel extends a supportive and welcoming space to attendees and encourages the sharing of experiences and stories.

# SPECIAL EVENTS

**Thursday 15 April 2021  
11:00 - 12:15**

## Sociology Journal Session

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### THE PUBLIC ROLE OF SOCIOLOGISTS

For sociology as a discipline to play a role in the remaking of the future – the theme of this year's BSA conference – it is critical for sociologists to engage in various forms of public sociology. In this conference special event, the journal *Sociology* hosts a panel discussion with members of the journal's International Advisory Board to discuss what the public role of sociologists is and could be.

Panellists: Professor Breno Bringel, Professor Nandini Sundar and Professor Sirpa Wrede

**Chairs:** Vanessa May, Co-Editor and Simin Fadaee, Co-Editor-in-Chief, *Sociology*

**Thursday 15 April 2021  
12:15 - 13:15**

## HaPS Meeting

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This meeting will take place in the BSA Exhibition Booth, which can be accessed from the Exhibition Hall. This is a closed meeting for the Heads and Professors of Sociology.

# **ABSTRACTS BY SESSION**

## **Day 3: Thursday 15 April 2021**

Please visit the Resource centre for abstracts from Days 1 and 2.  
You can access the Resource Centre from the BSA Conference Lobby.

# Paper Session 7

## Thursday, 15 April 2021

### 09:30 - 10:45

## Cities, Mobilities, Place and Space 1

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### **Remaking Feminist Urban Futures: Craft, Gender, and Alternative Community Formation in the City**

*Amy Holmes*

*(University of York)*

As we seek to negotiate the increasingly complex challenges of the pandemic, it is vital to be attentive to the ways in which Coronavirus shapes our relationships with and within cities, and to consider the impact that this has on our imagined urban futures. However, we must look beyond the emerging narrative of the pandemic to acknowledge existing cultural formations, and the elaborate intersections of identity, community, and belonging that transpire within them. Inspired by the evocative image of Lefebvre's Right to the City, contemporary research frequently celebrates a plethora of urban imaginaries without considering the gendered processes of contestation and marginalization that underpin them. In this paper, I will interrogate the relationship between craft, gender, and community in the city, and demonstrate the ways in which emerging craft cultures enable women to establish meaningful identities and forms of belonging in socioeconomic, spatial and political contexts that otherwise exclude them. Through their engagement with dynamic, reflexive, and often ephemeral spaces of craft production, women can generate forms of authentic urban participation that challenge orthodox, consumption-oriented narratives of urban regeneration and make space for alternative ways of inhabiting the city. These subversive forms of citizenship illustrate the need to embrace a diverse range of urban futures, and to make visible women's complex, embodied negotiations with the city and with other urban actors. By bringing forth these stories, I will highlight the flexibility and dynamism of women's engagement with the city and emphasise their place in crafting democratic and inclusive urban futures.

### **Women's Urban Shells**

*Marie-Luce Storme*

*(S.T.O.R.M.E.)*

A gendered approach to urban territories.

The research is based on a film – research and filmed interviews. This related paper focuses on how women would like to and could design urban spaces and urban project management. The main question raised is how women develop their own urban territoriality. This takes into account that urban planning has been mostly a man's privilege. Hence, the related question stands for the nature of womanly formed representations and territorialities. Exploring the nature of those can lead us i) to raise awareness of the role women will play in the regeneration of old andro-centered or patriarchal urban models ; ii) to unleash women's confidence in such tasks; iii) to design specific workshops informed by and aiming to gender equality within urban transformation.

Throughout filmed interviews with women practitioners (architects, urbanists, organizational leaders) we address the question of how women develop their own sense of a daily territory in an urban environment? Furthermore, is there a feminine territorial sense that triggers a relationship within spaces and urban planning? Using grounded visualization crossed with visual studies and film geography, the analyses of collected data generate new leads for researchers and practitioners.

Eventually, this is the mental and spatial construction of women's urban shells that would appear within the masculinity of cities designs. Would it reinforce the 21st century women's rights to build cities closer to their image? Women's territorial performativity --or spaces for performances as expression of their suitable city—is likely to create more resilient cities.

### **Changing structures of feeling: Or how residents imagine the past, present and future of Russian industrial neighbourhoods**

*Alexandrina Vanke*

*(University of Manchester)*

In *Marxism and Literature*, Williams distinguishes two types of changes in forms of social life: changes of presence manifesting themselves in experiences being lived and emergent forms, including new experiences, styles and ways of lives (1977: 131-132). Williams defines both types as changes in 'structures of feeling' (Ibid) meaning structures of experiences. In the paper, I redefine and extend the concept of 'structure of feeling'. Drawing on my ethnography of Russian industrial neighbourhoods, I also explain how their residents imagine the past, present and future of their localities and view changes in them. By structures of feeling, I mean emotive principles ordering multiple forms of lives and practical actions occurring within socio-material settings in urban space. I argue that structures of feeling shape the

spatial imaginary. My ethnography shows that local infrastructures in both neighbourhoods preserve residual (industrial, Soviet, socialist) and emergent (post-industrial, post-Soviet, neoliberal) values, ethics, and meanings. The spatial imaginary of workers and other residents who had been employed at Soviet plants is structured by an 'industrial structure of feeling' (Byrne, 2002; Morris, 2016; Walker, 2011) underpinning their practical knowledge. Those residents, mainly industrial and service workers, working and spending leisure time inside their neighbourhoods demonstrate a strong sense of place (Bourdieu, 1986) manifesting itself in feelings of local patriotism and pride, and caring about local past, present, and future (Massey, 1995). The paper is based on the analysis of 53 interviews, 150 pages of field notes and 35 drawings of the industrial neighbourhoods made by research participants.

### **'The future of urban living': constructing the ideology of co-living**

*Tim White*

*(London School of Economics and Political Science)*

The past five years have seen growing numbers of 'co-living' developments popping up in large expensive European and American cities. This emergent form of real estate - for-profit, privately managed and delivered shared housing aimed at young professionals - represents a new attempt to commercialise and monopolise group renting. It's a phenomenon attracting considerable interest from both institutional and venture capital. But what makes this sector particularly fascinating is the way in which it promises to remake the future.

Building upon interviews with co-living agents (companies, developers, investors), attendance of co-living events and critical analysis of marketing material and media, this paper examines current attempts to construct the ideology of co-living: to attach it to ideas, values and beliefs about the future of cities. It is structured around four recurring promises being made as co-living seeks legitimation: turning space into a service, the density imperative, reclaiming cities for the masses, and re-commoning generation lonely. In line with a critical conception of ideology, I argue that these ideas function to naturalise co-living – making it seem inevitable and apparent, while obscuring its role in reproducing power relations. Social critique is embedded in such a way that frames co-living as the solution to a host of legitimate social issues - harnessing popular dissatisfaction with urban inequality, gentrification, housing unaffordability and social isolation. However, I will tease out the 'directionality' of the ideology co-living – arguing that it tends to work in favour of urban elites and finance.

## Cities, Mobilities, Place and Space 2

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### **Mobility Future – Future Generations' Visions of Sustainability and Traffic Mobility**

*Jennifer Bosen*

*(RWTH Aachen)*

Mobility is necessary for social participation and therefore a vital keystone of an inclusive and just future society. With increasing urbanization and the toll densely populated cities take on the environment, a sustainable mobility culture will be essential for reaching a sustainable and inclusive future. To achieve a sustainable form of mobility for the future, it is imperative to understand the wants and needs of adolescents and young adults, whose attitudes will shape future mobilities. In current public discourse, issues of sustainability and mobility have been linked sociologically in the context of the climate debate and the youth activism surrounding the Fridays for Future movements. In the context of these youth protests, the question has been posed whether social status and the parents' level of education affect youth attitudes towards sustainability. In addition, the question is raised whether a possible intergenerational shift in traffic mobility attitudes is a singular phenomenon of metropolitan areas and cities, or whether it can also be observed in rural regions. While intragenerational studies initially focused on activists, the question remains which attitudes of sustainability and traffic mobility young non-activists display. The paper seeks to answer these questions through thirty qualitative interviews with the target group of young first-gen students and non-activists from rural Germany which are analyzed using Grounded Theory method. This way, it seeks to provide intersectional insights on visions of future mobility, with an in-depth sociological focus on sustainable mobility.

### **The air we share: Social values and air quality**

*Helen Roberts, Lucy Natarajan*

*(University College London, Great Ormond Street Institute of Child Health)*

Academics and clinicians frequently make recommendations for others, but what happens when we are the ones who need to change? How do individuals and institutions balance one set of values—improved air quality and a reduction in respiratory problems - against others - travel for global citizenship or new university or hospital buildings?

Researchers, young people, clinicians and local citizens along with the hospital's sustainability lead are using Great Ormond Street Hospital's Clean Air Framework as a basis for co-produced air quality case studies. As a sociologists, planners and academic lawyers working alongside the university and the hospital heads of sustainability, we have been exploring how lay and specialist knowledge can feed into policy and evidence-informed change.

Our work

- Focuses on co-shaping activities in and of hospitals, universities, and their localities with a view to their clean air credentials.

- Is building 'knowledge communities' around urban spaces and buildings, clean air, and governance practices.
- Considers communicative exchanges as key

COVID-19 affords an unprecedented opportunity to view the world as it could be if air pollution can be reduced. Our work approaches society as a locally situated group with diverse, often conflicting, understandings of a locality, which shape understandings of air quality. One more report thudding onto the desk of policy makers is not the way to get their attention. The response to the current crisis means that rather than shouting from the outside 'let us in, let us in' we are pushing on a door that is ajar.

### **'Community and climate: Building back better'**

*Ian Sullivan*

*(University of Leeds)*

My research is an immersive study with a social movement community organisation, the Kirkstall Valley Development Trust (KVDT), based in Leeds. Together we are developing a community zero-carbon action plan for the local level. KVDT have ambitious climate sustainability plans and this research is harnessing their expertise to develop a project that furthers their aims, connects with others, and which provides space for people to imagine, collaborate and design activities aimed at achieving community transformation, in line with the latest climate change science. I want to understand how climate change sits alongside other issues that KVDT tackles, from the COVID-19 recovery, austerity and social inequalities. I am interested in how a place-based organisation develops theories of change, the types of political challenges that they pursue and their approaches to transformation. This research builds on a series of workshops that I co-facilitated that considered the challenges and opportunities to increase well-being in the Kirkstall Valley. Participants talked passionately about building connected communities and institutions, engaging with local democracy, imagining an increase in green space, locally produced food and reducing car use in the valley. At the end there was a sense of, "how can we make this happen?" Through co-production, I am designing and implementing projects that begin to answer that question.

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## Culture, Media, Sport and Food

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### **'Temporal Traces Magical Manuscripts'**

*Sally Annett*

*(ATELIER MELUSINE)*

Working with the universities of Wurzburg and Complutense de Madrid, artist Henderson, musician and singer Calero, poet McMillan, the Coptic Magical Papyri project team, Hernandez and incorporating poets William Blake and S.W. Merwin, Annett created an exhibit connecting marginalized occult and hermetic religious objects and narratives. The exhibition; 'Temporal Traces Magical Manuscripts' used tracings of original, and in some cases previously unpublished Coptic Papyri, copper printing plates, etched by the late Serge Arnoux, after William Blake's Proverbs of Hell, rescued and reprinted by Scottish artist Campbell Henderson. The artworks, artefacts and texts were then expanded, through digital formats, into film, animation, song and real-time performance, which were exhibited the unusual, historic spaces of the ATELIER MELUSINE, France.

The artistic works set up a vivid dialogue which traced, symbol, word and number complemented by musical and healing arts, from its start point, around the C2 and C3 centuries AD, in Greco-Roman Egypt. The project followed these ideas, in their translated and discarded forms and reinventions by mystics and prophetesses in the C17 and C18 centuries. The mixture of works; prints, tracings, photography, film, spoken word and poetry, demonstrated a clear trail of the development, uses of and transmission vectors of hermetic knowledge, through artistic formats, yet also exemplified its wild offshoots, obfuscations and obscurities. The presentation will explore the process of curating the exhibition, present and discuss the expanded media and explain the interpretation, dialogue and new works it has generated.

### **Re-thinking the way we learn self-care practices**

*Tamsin Fisher*

*(Keele University)*

This research has been designed to understand how people are crafting time to engage with self-care activities through textile crafts. Craft research focuses heavily on the importance of the community and much less on the individuals' experience of the activity, particularly the pathway of learning the skill. Self-care is often seen as a still activity, one which involves taking time out to passively engage in an activity. I begin to challenge this and argue that self-care is an active and ongoing process requiring an investment of time to learn. I aim to develop the idea that there is a distinction between the practice and the learning process. Through participation and observation of a series of workshops run in collaboration with Keele Students' Union, an understanding of how people learn skills for their well-being and self-care has been developed. This has challenged the normative perceptions of how people achieve well-being and how activities are marketed for self-care. Self-care practices involve a process of learning and well-being is a benefit for some individuals and not a direct or guaranteed outcome of crafting.

**Performing the future to reconfigure the present: Possibilities of the aesthetic experience**

*Josephine Foucher*  
(University of Edinburgh)

I will explore the artistic use of time travel as an artistic tool for social and political liberation. I look at two distinct performances from Cuba and the U.S. that took place in October 2020. The first is #MiCartelParaElCambioEnCuba, a social media campaign organised by an art-activism collective inviting Cubans to 'imagine' they lived in a country where they had the right to protest (which currently is not the case) and to design their own protest sign: what would it say? The second is Resilience 2032, a social media theatre experience launched by a collective of artists and activists that seeks to "bring to life an interactive fictional future to inspire action today". Both interventions intentionally coincided with key national events: Cuba's Independence Day and the U.S. 2020 presidential campaign.

I explore how the artistic strategy of fast forwarding into the future via social media platforms provides the potential for subjectivities to be called up through the aesthetic experience. I loosely draw from Jacques Rancière's theorisation on the aesthetics of politics to ask about the space that the aesthetic experience provides for an articulation of one's place and community.

**What happens when we take away bodily co-presence at the Edinburgh Festival Fringe? Reflecting on meaningful in-person experiences and the future of arts festivals**

*Katey Warran*  
(University of Edinburgh)

The Covid-19 pandemic has brought about an influx of digital arts engagement, including online arts festivals. These online forms of participating have been reported as providing psychological benefits, such as improved mental wellbeing and sense of connection. However, whilst online events can provide some level of connectivity and accessibility for those who are able to engage in these ways, we need to also reflect sociologically on what we lose when we move arts experiences online, acknowledging that there is still more to be done to re-imagine arts engagement in the context of lockdowns beyond the digital. Drawing on doctoral research collected at the 2019 Edinburgh Festival Fringe, this presentation draws upon Collins' (2004) theory of Interaction Ritual Chains to argue for the importance of bodily co-presence to meaning-making processes in the context of arts festival experiences. It suggests that being physically together in a location that is given 'sacred' importance is fundamental to shared meaning-making processes that construct meaningful group identities and group solidarity. Thus, this presentation is an invitation to collectively reflect on what we lose when we take away in-person festival experiences and to explore together how we might be able to create meaningful arts experiences using hybrid digital/in-person models.

## Environment and Society

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**For a science fictional sociology: Speculative epistemologies for Anthropocene futures**

*Lisa Garforth*  
(Newcastle University)

The Anthropocene signals a new geological epoch in which human activities have a determining effect on earth systems and processes. In the Anthropocene key sociological concepts and approaches come into question: the social as a separate and coherent object of study; the focus on purely human agency and meaning; an interest in understanding the problems of the present rather than anticipating the future. The Anthropocene then might be a moment of transformation for the sociological imagination - a transformation already well underway, with a renewed emphasis in the discipline on hybrid action and entanglement and a turn towards social futures that focuses not just on prediction but on desire and possibility.

Here I examine what speculative fiction (SF) might bring to those debates. I focus on SF as a broadly sociological way of knowing with a unique capacity to allow us to imaginatively experience living in forms of society that have not (yet) existed. The need to imagine alternative future societies has never been more pressing, and connections between SF and the social sciences have never felt more vivid. But too many social science approaches reduce the richness of the genre and its distinctive reading practices, instead reifying illustrative texts. This paper examines how science fictional texts and their readers might be partners in a newly speculative sociology - interrogating and expanding approaches to space, time and social relations. It challenges sociology to work with rather than on SF texts, making SF a partner for hard environmental times.

**People, planet, species: Pushing the boundaries of social inequities in health scholarship**

*Maya Gislason*  
(Simon Fraser University)

This paper presents on lessons being learned from social inequities in health scholarship which links human, environmental and animal health and wellness issues. In this presentation, I share lessons derived from my work as a health equity scholar on three research initiatives being conducted in the Canadian context: 1. Research addressing the impacts of intensive resource extraction on environments and health which are conducted in partnership with the First Nations Health Authority and informed by Two-Eyed Seeing approaches; 2. Theoretical collaborations on equity

informed approaches to animal health in the Anthropocene; and 3. Knowledge mobilization webinars communicating early lessons from the COVID-19 pandemic for planetary health, with a focus on equity, sustainability and futurity. Emerging from these complementary research initiatives are a series of concrete insights and practices around how to 'bounce forward, not back' by building greater sustainability and intergenerational equity through attention to the interplay between human, animal and ecosystem health.

### **Neo-liberal presents, eco-friendly futures? A sociology of knowledge approach to eco-political documentaries**

*Mareike Zobel*

*(University of Cambridge)*

Since the success of Al Gore's *An Inconvenient Truth* in 2006, eco-political documentaries have positioned themselves as educators of climate futures, inspirers of environmental action and promoters of sustainable lifestyles. In recent years, with global environmental movements on the rise and wide-reaching streaming services available, 'eco-docs' have become influential voices in discourses that call for radically different futures on the personal and systemic level. Feature films as production sites of discursive knowledge are only just starting to gain sociological attention. Yet to understand the social dynamics by which futures are imagined and created, we must acknowledge how the cultural sphere discursively constructs possible and desirable futures: How can we design different futures when our projections are anchored in present-day orders of knowledge? For while explicitly calling for radical change, the sustainable futures of most eco-documentaries remain deeply rooted in the contemporary neo-liberal imaginary. A sociology of knowledge analysis, based on a data corpus of 20 feature-length documentaries (2006-present), traces how eco-political appeals for change are implicitly mixed with logics of progress and growth. More recent films in particular charge environmental discourse with positive affect: Creating a different future, they postulate, entails increasing one's quality of life, striving for emotional fulfilment and being rewarded with aesthetically enhanced experiences. This paper suggests that this 'cultural neoliberalism' undermines the interpellative potential of popular media to spark fundamental changes. It asks how present-day discourses could nevertheless lead to fundamentally different futures and invites a discussion on the effects of neo-liberal mindsets on environmental movements.

## Families and Relationships 1

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### **Rethinking Historical Materialist Feminism and its Psychosocial Conception**

*Helene Aarseth, Rebecca Lund*

*(University of Oslo)*

This article suggests a rereading of feminist historical materialism that takes seriously the concerns of essentialism and universalism, arguing that the early feminist historical materialism hold a productive potential for current psychosocial thinking. Marx and Freud – and more specifically the ways in which these were brought together in Feminist Historical Materialism (e.g. Nancy Chodorow, Evelyn Fox Keller and Nancy Hartsock) – has been out of fashion for quite some time – critiqued, mainly by proponents of feminist postmodernism, for being universalising, essentialising, and for giving privilege to sameness (e.g. among women) above differences (e.g. those caused by race and class relations). We suggest that the contemporary situation, related to growing gender polarization and remasculinization, calls for a reengagement with what a feminist historical materialism has to offer. We also suggest that the critiques of feminist historical materialism, while to some extent valid, often rest on unfortunate misconceptions, largely caused by the (admittedly) problematic psychoanalytically informed notion of gendered personality structures. We seek to retrieve and further develop what we conceive of as a potentially productive conception of the material, that emphasizes a pre-linguistic (not pre-social!) exchange between subjective and objective structures, in the 'intercourse' between the subject and its' environment. We suggest that this reworked feminist materialist conception offers an orientation towards how differences and relations of power are produced and reproduced in everyday practices, that necessarily will be temporally and contextually particular.

### **Re-thinking categorical thinking: Troubling 'family' in diverse (linguistic) contexts.**

*Jane Mccarthy, Ruth Evans*

*(Open University / University of Reading)*

Family sociology has sought in recent decades to reflect on its most basic assumptions, most notably what it means to be 'a family', leading to a body of work in recent years around the notion of 'troubling' family. While this has led to some productive and challenging debates in affluent Anglophone and Western European contexts, these discussions have not fundamentally re-thought these challenges through Majority world vantage points. Drawing on the work of the philosopher and sinologist François Julienne, and his argument that Western European languages are rooted in an ontology of categorical thinking, we raise the question of what is 'family' in diverse linguistic contexts. We explore the 'troubling' language of 'family' in relation to everyday lives in Senegal, and consider the ways in which processes of translation perform a neo-colonial outcome by re-framing the term through categorical thinking, allowing much of the nuances, complexities and fluidity of 'family' meanings to 'slip away'.

## **Reimagining Queer Decriminalisation Struggles by Rethinking Colonial Criminalisation**

*Matthew Waites*

*(University of Glasgow)*

Struggles for decriminalisation of same-sex sexual acts continue in 68 states, of which 35—more than half—are in the Commonwealth of Nations that emerged from the British Empire. However current research on British colonial criminalisation of such acts tends to ignore the existence of customary law within the British Empire, wherein legally same-sex sexual acts were largely a matter for indigenous peoples. This paper will argue that the historical sociology of colonialisms and the sociology of law can contribute to a better understanding of the extent and forms of criminalization affecting different populations. Social theory including governmentality theory deriving from Foucault can be useful in conceptualising the relationship between English criminal law, practised in higher courts to apply to colonizing populations, and customary law practised in what were called 'native tribunals'. The paper uses a case study of Kenya, using systematic archival research to locate colonial reviews of customary law for several different ethnic groups; and interprets these in dialogue with decolonizing methodology. The case of Kenya is used to build a wider argument about the significance of customary law. A review of contemporary research on queer criminalisation and decriminalisation will be used to demonstrate how an over-simplified narrative prevails, about universal colonial criminalisation applying to colonized peoples. Hence it will be argued that to remake the future of global LGBTI and queer politics and queer political sociology, through engaging with decolonial approaches, there is a need to revise narratives about who needs to be decriminalised.

## Lifecourse

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### **The possibilities of future research about young transgender and non-binary people's school experiences**

*Sophie Atherton*

*(University of Manchester)*

Informed by my doctoral research which aims to investigate young trans people's experiences at secondary school in the UK, this presentation will reflect on the limitations and possibilities of the fieldwork that I conducted during the COVID-19 pandemic. The risk of unsupportive parents in young trans people's homes meant that I could not conduct research with those aged 13-15 as originally proposed. This meant that much of my research was informed by trans individuals aged 16 and over, and teachers. As part of this paper, I will reflect on the limitations of this, as well as the possibilities and advantages afforded by research with teachers. Although participatory action research has recently surged in popularity, there are many ethical considerations with this approach (Cullen and Walsh, 2020). In light of this, I will raise the question of whether future research should always involve young people directly, especially during a time of crises. I will also consider how future research needs to attend to multiple aspects of identities in order to understand young people's everyday experiences of school. Although this paper will primarily focus on methodological issues, I will also highlight young trans people's wishes for schools in the future. This will further my argument that more attention needs to be paid to the experiences of young trans people in school and the need to think imaginatively about how this is done, especially in times of crisis.

### **Framing young LGBT+ people's futures: Contrasting perspectives from England and Sweden**

*Eleanor Formby, Jo Woodiwiss*

*(Sheffield Hallam University)*

This paper draws on findings from British Academy/Leverhulme funded research in England and Sweden to examine young lesbian, gay, bisexual and trans (LGBT+) people's experiences of, and access to, support or information about sex(uality) and relationships, in a context where increasing numbers of young people (at least in the UK) are being diagnosed with mental health issues.

Our research, using interviews, discussion groups and vignettes with practitioners and young people, indicates that in England LGBT+ identities are often understood as problematic, vulnerable and/or conflated with mental ill-health. However, this was resisted by many LGBT+ young people themselves, who called instead for more inclusive approaches to schooling and/or youth work in future - that would not necessarily see them as having mental health issues, but which recognise that they might sometimes require additional support. In Sweden, where attitudes towards sex(uality) are often perceived to be more liberal, the level of support on offer was impressive, but young LGBT+ people did still face challenges. Whilst they were less likely to be seen as having a mental health problem, a more general norm-critical and inclusive approach to LGBT+ young people meant the specific needs of LGBT+ young people were not always recognised.

Here we discuss lessons from both England and Sweden, and point to ways in which LGBT+ young people's futures may be supported and re-imagined in more empowering ways.

### **Re-thinking Generations: Findings from CILIA-LGBTQI+ Lives England**

*Matthew Hall, Andrew King*

*(University of Surrey)*

Generational groupings and identities (e.g. Gen Xers, Boomers, Millennials) are shaped by historical social and political events. For example, Boomers (b. 1946-64) lived through the Cold War and had access to widespread government subsidies in housing and education, whilst Millennials (b. 1981-96) were raised during the digital revolution. With wide-reaching health, social and political implications, COVID-19 will no doubt be formative in present and future generational identities. However, the discourse of Generations tends to homogenise cohorts and can further silence marginalised voices and experiences.

This paper applies insights from both queer theory and lifecourse interviews with 48 LGBTQI+ respondents from across England, collected as part of the CILIA-LGBTQI+ (Comparing Intersectional Lifecourse Inequalities amongst LGBTQI+ Citizens) project. It demonstrates how LGBTQI+ lives present a challenge to traditional and normative ways of thinking about generations and the historical events understood to define them.

We explore the idea of 'queer generations' and how different significant historical events (e.g. the decriminalisation of homosexuality, Section 28/2a, Gender Recognition Act) shape queer generational experiences that are distinct from their cisgender and heterosexual peers. And, likewise, how different generations of LGBTQI+ people can experience and relate to these same historical events in different ways. We also reflect on how the fluidity of sexual and gender identity over the lifecourse presents issues with defining queer generations simply by birth cohort and transition into adolescence. We consider drawing upon more relevant transitions in the queer lifecourse, such as 'coming out' to self or others, as an alternative approach.

### **Representations of Gender: Examining the ways that young people (re)curate gender in an urban art gallery**

*Benjamin Hanckel*  
(Western Sydney University)

Emerging research points to the increasingly expansive ontologies of gender that young people engage with in contemporary society. This paper examines the representations of gender that emerged in one urban site: a science gallery exhibition in London that sought to de-centre fixed binary gender categories - a site where gender is explicitly being 'redone' (West and Zimmerman, 2009). Drawing on research work on curation (Acord, 2010) we examine data (drawings and text) produced by 519 young people who attended the exhibition, exploring the ways gender is narrativised and (re)curated within the physical and discursive space(s) of the gallery. Our findings show that gender was represented in these (re)curations in three primary ways: 1) Gender and its position in relation to the body - on the bodies surface and/or inside the body; 2) Gender as a social construction, and the capacity for agency/fluidity; and, 3) Gender as an (un)important structure for contemporary society. Across these themes participants reassembled the ideas of gender presented within the gallery, including representations that conflated sex and gender and privileged bio-essentialist narratives, as well as representations that drew on binary models and logics. Where representations of gender diversity arose, barriers and stigmas were often absent from these narratives. These (re)curations, we argue, point to the ways that young people are making sense of gender (im)possibilities. We suggest these narratives highlight the ways young people are grappling with discourses of gender as they transition into adulthood in contemporary society.

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## Medicine, Health and Illness

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### **Giving and Taking Care: Re-imagining care home practice in and for the future**

*Jane Dickson*  
(University of Dundee)

Underpaid and under pressure, the care home sector has been devastated by COVID-19. The increased workload from new regulations, practices and protocols has been exacerbated by staff shortages from illness and self-isolation. Staff experience significant personal risk and the often overwhelming emotional effects from COVID-19 related end-of-life care. Older people living in care homes suffer distress and isolation related illness.

This presentation describes how, despite these pressures, care home staff remain dedicated and resilient. The data are taken from non-participant observations and interviews with care staff, residents, families, prescribers and pharmacists across seven care homes in Scotland before and during the COVID-19 pandemic.

Starting with fieldnote excerpts, illustrating the ways in which care home nurses reacted to COVID-19 as it spread across Scotland, the presentation then describes how staff refocused issues of giving and taking care during the pandemic. In uncertain times, nurses and carers maintain a complex sense of resilience, being able to readily adopt new processes, protocols and regulations and balance risk. They do this by constantly referring and returning to the basics of their training and source of their expertise. This enables them to ground their work in the familiar practices of infection management and the ethics of the everyday to shape their response to caring through global pandemic conditions. As staff reevaluate their roles, they also re-imagine ways in which the care home sector can work in the future. These are presented from the data as opportunities for ways to give and take better care.

### **Folding time: making futures at the end of life**

*Annelieke Driessen, Erica Borgstrom, Simon Cohn*  
(London School of Hygiene and Tropical medicine)

The aim of a curative intervention is to reverse, recover, restore. End-of-life care enacts a different temporality: once there is a point when no further treatment will be done, there is an acknowledgement of a forward trajectory that will end in death that is neither sought to be 'hastened' nor 'postponed'.

Futures are fundamentally different in both temporal orientations. In curative-orientated care, the past is mobilised as a desirable and achievable future. End-of-life care specialists may feel that such a promise is a form of harm in itself: if the promised past-future is unattainable, the patient loses significant time that could otherwise be used to 'bring their affairs in order'. They may anticipate other and multiple futures for their patients. Importantly, not only are certain futures anticipated, in doing so, they are also made.

Based on 14 months of ethnographic fieldwork with two specialist end-of-life care teams in London, this paper explores these efforts of thinking, imagining and making varied futures for and with end-of-life patients and those close to them. We consider how patients and family members may have divergent orientations to these potential futures. We pay particular attention to how meanings of 'withdrawing treatment' and 'not offering any more treatment' - which enact the patient's future as ending, and closing down - are actively negotiated in patient-staff encounters as to open these back up. We outline what this offers patients and family members at the end of life, and what may be learned about futures and temporalities.

### **Rethinking Social Care Through Interdependency and Embodied Citizenship**

*Janice McLaughlin*

*(Newcastle University)*

The pandemic has brought to the fore the many problems now embedded in social care due to the prolonged period of welfare austerity, alongside the privatisation of much of its provision. While much of the focus has been on the impact on older people, there have been significant problems created for disabled people of all ages and their access to key services that support day to day life and independence. The recent history of welfare reform has undermined the politics and values behind the disability movement's advocacy of independent living and the operationalisation of that via Direct Payments and personalisation of welfare organisation. Those who work in social care have also had their working conditions and ability to provide adequate support to those they work with undermined. There is therefore a need to think anew about the values that underpin social care, values that can justify a different approach to its funding, organisation and practices. In this presentation I will draw from across ideas associated with embodied citizenship, interdependency and disability studies to explore different possibilities for how we frame social care, its purpose and those who rely on it and who provide it. I will argue for the need to recognise more expansively those with different embodiments, their rights and their citizenship, and to engage with models of care that go beyond minimalist provision.

### **Social robotics: Perspectives on the future from the care front**

*Perry Share, John Pender*

*(Department of Social Sciences, Institute of Technology Sligo, Ireland)*

The COVID pandemic has shone a spotlight on the contemporary 'crisis of care', with a particular focus on the care of older people within hospitals, care homes and the community (Comas-Herrera et al. 2020). Issues of under-investment, poor regulation, privatised provision and inadequacies of staffing have come to light.

Technological solutions have been advanced, including apps, monitoring devices, tele-health and social robotics. These reflect increased global interest, which preceded the pandemic, in 'welfare technology'. This is driven by factors that include advances in robotics research; perceptions of a 'demographic timebomb'; barriers to recruitment of carers; shortcomings in the quality of care provision; and moves towards the 'personalisation' of care.

While there is now a considerable body of research (including randomised control trials and systematic reviews) on the efficacy of such interventions; on the development of social robotics technologies and on public attitudes (Share & Pender 2018), there remains a scant literature on the impact of such technologies on care workers in real-world settings. This paper reports on a qualitative longitudinal study of staff in a dementia-care setting in Ireland that deployed the Paro robot seal as a therapeutic device. The data is interpreted in the light of contrasting approaches to care: an 'ethics of care' (Held 2006; Bunting 2020) and a utilitarian approach (Sætra 2020). Care providers reflect a combination of both: reflective of a pragmatic approach to care practice combined with an ideological conception of 'care' itself. This has implications for the design, deployment and regulation of such technologies.

## Methodological Innovations

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### ETHICS, SELECTION AND SENSITIVITY

#### **Researching sensitive topics with working class youth in urban China: Reflections on social distances in doing fieldwork**

*Jingyu Mao, Chong Liu*

*(University of Edinburgh, University of Leeds)*

Relying on two research projects which use lengthy fieldwork to understand working class youth (including young migrant workers in Southwest China and students at a vocational high school in North China)'s experiences of intimacy,

relationships and sexuality, this paper reflect on different ways of negotiating social distances when doing fieldwork in China, and what they reveal about the meaning of 'class' in contemporary China. The authors are two urban, middle class, women researchers from UK universities, who are doing research on (mostly) rural, working class young people, with intimacy and sexuality feature the research topics. How would social distances hinder or enable the research on sensitive topics? How would the significantly unbalanced power relations between researchers and informants played out and negotiated in the field? What they reveal about the meaning of 'class' in contemporary China? These are the questions that this paper seeks to address.

### **Remaking Biographical Futures: Reflections on Risk, Technology and Ethics in an era of Social Distancing**

*Lyudmila Nurse, Dr Lisa Moran, Prof. Maggie O' Neill*

*(Oxford XXI think tank - Lyudmila Nurse; Edge Hill University - Lisa Moran; University College Cork- Maggie O'Neill)*

This presentation focuses upon the place of biographical research in remaking novel futures during Covid-19, raising questions about ethics, risks and new technologies in biographical interviewing. New societal circumstances of physical distancing, isolation and touch avoidance, social fragmentation, and increased risks of trauma and vulnerability to populations changed social landscapes beyond recognition challenging how social scientists study biographical aspects of everyday life experiences. Biographical research responds to this new (and multidimensional) 'social present' theoretically, empirically and analytically from perspectives on interconnections, continuities, fragmentations, disjuncture and turning points in past, present and future events. The new social present and future challenges core elements of biographical methods however: the in-depth interview, raising novel questions about trust, responsibility for interviewees' welfare during and after interviewing, social distancing, researcher self-care, and data reliability. In this paper, we consider ethical and practical challenges pertaining to the move to online interviewing while negotiating "immersion" in life worlds, risk and social distancing as a result of the pandemic.

### **Who is being invited to reimagine the future?**

*Ana Olea Fernandez*

*(University of Essex, Department of Sociology)*

The current pandemic has made inequalities visible in an unprecedented scale. At the same time, universities are experiencing an increased call to decolonise their curriculums. However, the criticisms towards the content of our epistemology, and its implications to build a new society, must also include a reappraisal of our methods to create such knowledge. We cannot criticise extractive capitalism whilst practising extractive research.

The recruitment process for my PhD research, on the experiences of care expert adults who received a psychiatric diagnosis whilst in care, highlights the need for sociologists to establish research partnerships when proposing to work with 'vulnerable' groups, who also tend to be the ones overexploited in sociological research.

Participatory Action Research (PAR) has grappled with these issues for a long time. The current situation, both social and academic, compels to bring to the forefront of our work the principles of PAR and overcome a history of extraction, appropriation and reframing of the experiences of our research objects. It is not enough to call them 'subjects', we must approach them as such.

My research has been an opportunity to reflect on how purported 'good' intentions still hide power inequalities and the potential for harm. The process of reaching a new non extractive methodology is riddled with dilemmas and contradictions, and the first step is acknowledging and naming them. The second step is the recognition that any new path must be imagined and trodden alongside our experts, the research subjects, becoming a team of research agents.

### **Noticing affect: Developing a visual methodology to make sense of the body**

*Tim Butcher*

*(University of Tasmania)*

How do we notice when participants' affective experiences arise in sociological research? What sorts of data can represent the pre-conscious, non-linguistic bodily intensities present yet unspoken and inaudible in research encounters? And how and why might we seek to understand those affects?

As we embrace the affective turn in sociology, our methodological approaches need to adapt, to develop a visual language capable of interpreting momentary bodily movements and feelings that emerge in research encounters - situations that invoke memories, traumas and unintended bodily responses that might create new possibilities in the research. By presenting my development of a novel visual methodology, this paper will address the questions above.

I will discuss my use of photography in interviews with artists to understand their everyday experiences of precarious work as they discuss how they make sense of their life histories that inform their practices and influence their careers. Methodologically, I use the materialities of film photography and darkroom printing to reflexively immerse myself in participants' narratives through a series of encounters, in order to co-curate visual stories of their affective experiences of precarity.

Specifically, by sharing my approach here, I invite discussion of how we can develop sociological methods that sense bodily movements and feelings as particular research situations give rise to participants' and our own unintended affective responses, and potentially become entwined to make sense of what informs those sensations, in order to develop deeper critical understandings of participants' past experiences and how they influence their present everyday lives.

# Race, Ethnicity and Migration 1

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## **Speaking back through a politics of listening: The London Permanent Peoples' Tribunal "The Hostile Environment on Trial"**

*Leah Bassel*

*(University of Roehampton)*

The Permanent Peoples' Tribunal (PPT) is an international public opinion tribunal established in the 1970s following the Russell Tribunals on Vietnam and Latin America. It acts as a platform to give voice to peoples marginalised in international law (Fraudatario and Tognoni 2018). I focus on the 2018 London Session, one of a series on violations of the rights of migrants and refugees across Europe. It put the UK and Europe-wide policies hostile to migrants on trial. This paper explores the London PPT as a pathway that listening might provide to holding powerful actors to account, outside of formal spaces such as government consultations. The PPT held the possibility to change roles of speakers and listeners to disrupt power relations. The connections can thus be established between listening in a small, self-selected group (the PPT organisers and participants) and at larger scale, where addressees are the EU, member states and the UK government but also members of the public, trade unions, consumers, parents, healthcare leaders, educators. I analyse what changed during and after the 2018 Tribunal.

## **Moralisations of the Past - On the Role of Memory Politics in (Pro-)Refugee Protests in Recent German History**

*Tanita Jill Poeggel*

*(University of Edinburgh)*

In this paper, I bring together current research on the migration-memory nexus with discussions of the political potential of (pro-)Refugee protest by looking at the German example. While most questions relating to Refugees are universally morally loaded in a world organised through nation-states, the ways in which these discussions unfold are highly dependent on their socio-historical context. More specifically, the moral horizon that frames these discussions is to a large degree established through memory-politics as a high diversity of references to and constructions of the national past are made and connected to questions of migration in the present (e.g. Glynn/Kleist 2011). However, the ways in which such references have been influential in (pro-)Refugee protests has rarely been looked at. Contemporary research on Refugees' political action has largely been positioned between a perspective of rightlessness, victimhood, and passivity on the one hand, and one of revolutionary potential on the other. In an attempt to go beyond this apparent opposition, I want to take a closer look at the politics of memory in several episodes of (pro-)Refugee protest in Germany from 1980 until today. Based on original archival work, I outline the specific ways (pro-) Refugee actors have moralised questions of (forced) migration through references to the historical legacies of National-Socialism and colonialism. In doing so, I want to offer a nuanced focus on the relational aspects of political agency in (pro-)Refugee movements.

## **Immigrant Political Community: The Cause and Consequence of Chinese Immigrant Participation in Social Movements in Hong Kong**

*Zheng Zhou*

*(The Chinese University of Hong Kong)*

Migration is a global phenomenon, and Hong Kong, as an international society, has received immigrants from different societies. Previous studies have demonstrated various scenarios of economic and cultural integration and disintegration as well as the strategies to cope with the impediments of integration, while political dimensions received scant attention in migration studies. The research incorporates two distinct streams, migration and social movements, to investigate the dynamic interaction between migration and contentious politics by examining the cause and consequence of immigrant participation in the Anti-Extradition Bill Movement in Hong Kong. Drawing on rich data from in-depth interviews and content analysis, the article strives to answer how Chinese immigrants rationalize their participation in the mainstream social movement in Hong Kong? How social movements shape the group of Chinese immigrants and the civil sphere? The article explores how immigrants become politicized, generate reactive collective identities, and come together to mobilize against the domination in the host society. The participation of immigrants in social movements serves as moral incentives at the initial stage, and a catalyst for their transition from an immigrant identity to a more socially-recognized member of the civic community. However, the acceptance is unilaterally determined by people with mainstream status, and the discussion of who meets the qualifications is shaped to exclude others. To address inequality, Chinese immigrants establish an immigrant political community to challenge domination and accumulate political capital.

## Race, Ethnicity and Migration 2

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### **Integration Politics: Reconstruction of National Identity in Germany**

*Johanna Loock*  
(University of Leeds)

While one might think of nation building as a one-time event located in 19th century Europe, I suggest understanding it as an ongoing project. Concentrating on the German case, I investigate different instances in German history in which the national identity was challenged and reconstructed. A genealogy of the reconstruction of national identity primarily concerns the German post-war period – a time significantly informed by the contestation of a sense of national identity by the aftermath of the Nazi regime and the German Division. Moments to be considered include the absorption of homeland expellees and refugees after World War II, the recruiting and prolonged stay of so-called guest workers from the 1950s onwards, and the German Reunification from 1990.

The main focus of my presentation then lies on the question of which role new social constellations provoked by recent immigration play for processes of the reconstruction of the national identity. Departing from genealogical insights, it is of particular concern how in a contemporary situation the German nation is reconstructed and reaffirmed rather than being redefined acknowledging a post-Western reality. An investigation of German integration politics allows to show how the concept of the nation and an idea of Germanness is defended and transmitted in subtle ways. The analysis of mechanisms supporting the reconstruction of a national identity is an essential basis for developing dissenting, future-oriented concepts for living together in multicultural societies.

### **Land of Hope and Glory? Re-thinking Whiteness, nationhood and Empire through international sports fandom**

*Edward Loveman*  
(Bournemouth University)

Using postcolonial frameworks to interrogate national identity has pushed us to consider 'Englishness' through the contemporary experiences of non-White bodies, highlighting the marginalisation and silencing of identities, both historically and in the present (Olusoga, 2016; Bhabra, 2007). So, have the imperial tropes associated with hegemonic expressions of nationhood – shown to function on simplified boundaries of 'us' vs 'them' - been well documented (Billig, 1995; Kumar, 2003). Yet despite its cultural significance in the (re)production, embodiment, and creation of 'Englishness', sport-fandom during high-profile international sporting events (Olympic Games, Rugby and Football World Cups, etc.) appears to have received little consideration. On these occasions, the manifestations of fans' support for athletes regularly present as nostalgic visions of nationhood, buttressed by accounts of England as a 'land of hope and glory', augmented by romantic recounting of the global hegemony of the English Empire (Black, 2016). This paper, adopts a postcolonial framework to engage with sport-fandom as a physical representation of imperial formations of 'Englishness', that erase the inherent ethnic heterogeneity of the colonial metropole (Carrington, 2015). It explores how a critical engagement with the epistemic claims around sport is required to examine, illuminate and advance our understanding on the interplay of Whiteness, nationhood and Empire in the moments of sport-fandom. Furthermore, it highlights sport-fandom as a unique and unexplored opportunity to understand the social processes that allow people to convene behind imperialist pseudo-authoritarian sentiment when navigating themes of race, religion, sexuality, gender and so forth.

### **Bargaining with migrants: The Rhetoric of Economic Nationalism**

*Gordana Uzelac*  
(London Metropolitan University)

Is Britain experiencing a shift of its dominant ideology? This paper poses a question of whether political narratives of main political actors in the UK indicate an ideological shift from neo-liberalism to economic nationalism. It asks to which extent immigration can be seen as the main bargaining chip in that process. This paper presents the results of a comparative analysis of Boris Johnson's writings and Nicola Sturgeon's speeches around the EU referendum of 2016. While the analysis expected to identify well-known differences in views on immigration between these two politicians, a qualitative and quantitative discourse analysis revealed significant similarities between them. However diverse these ideological narratives seem to be on their normative level – the level of prescribed morality and values – these are much closer on their operative level – the level of prescribed social action. The rhetoric of these pro- and anti-immigration narratives indicates the formation of a common discourse on immigration that is characterised by the language of cost/benefit, economisation and rationalisation of the issue. The paper further reveals the way these narratives utilize created immigration discourse to form a critique of the neoliberal economy and form ideologies of economic nationalism where a runaway economy is sought to be re-embedded into the national frame. This rhetoric is about the liberation of the economy from the constraints of supranational control and overregulation. It is an ideology of sovereignty, independence, and control of national borders. Are we looking at the first signs of the Balkanisation of Britain?

## Science, Technology and Digital Studies

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### **Testing society: Why we may need a new sociology of testing in an age of computational innovation**

Noortje Marres  
(University of Warwick)

In an age defined by computational innovation, testing has become ubiquitous, as tests are routinely deployed as a form of governance, a marketing device, an instrument for political intervention, and an everyday practice to evaluate the self. Elaborating on the arguments presented in Marres and Stark (2020), this talk will explore the implications of this for the “laboratization thesis”. This thesis, advanced by actor-network theory in the 1980s, states that experiments present powerful instruments for transforming society insofar as they reproduce the controlled conditions of the laboratory in social environments (Callon, 1986; Latour, 1988). However, the tests that proliferate across society today - in the form of living labs (Engels et al., 2019), pilots in crime control (Gromme, 2019) and test drives in intelligent vehicles (Marres, 2020) – arguably present a different type of phenomenon. Here, tests are introduced into distinctively social spaces - the city square, a shopping street, the road – and in such a way that the social attributes of these spaces - open-endedness, complexity, stranger relationality – are preserved, and indeed deployed, within the framework of the test. Indeed, these tests may enable the extension of engineering logics into distinctively social phenomena – trust, collective behaviour, identity. The challenge that a new sociology of testing must address is that the very relation between science, engineering and sociology is changing: it is not that the tests of 21st Century engineering occur within a social context: the very fabric of the social is being put to the test.

### **Configuring Evidence in Digital Forensics**

Dana Wilson-Kovacs  
(University of Exeter)

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/Social Identities 1

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### **The Power to Care: LGBTQ+ Player Resistance to Heteronormative Video Game Design and Culture.**

Lee McDougall  
(University of Salford)

This paper examines the social and cultural impact video games have on those who identify as LGBTQ+. It addresses an existing knowledge gap by contributing toward efforts to build a theory of LGBTQ+ resistance within video game environments. The paper’s core argument is that participants operate within a self-sustaining heteronormative framework of power; where they are constrained in expressing and utilising, what I refer to as, their ‘power to care’ regarding heteronormative design and culture. Three key findings underpin this core argument. First, participants often ‘feign ambivalence’ regarding LGBTQ+ representation and inclusion, effectively ‘putting-up’ with heteronormative design and culture, since they feel powerless to effect any change. Second, those who do risk speaking out face punishment from others within the gaming community, which can be regarded as an attempt to preserve the heteronormative status quo. Third, and in distinct contrast, there is evidence in the actions of certain players of substantive means to resist heteronormativity, through using technical know-how to use or create so-called ‘queer mods’ – LGBTQ+ inclusive modifications of the original heteronormative design. The paper concludes that, in order to have the ‘power to care’, one must have the power to resist. Ironically, whilst technology can afford the means to reinforce heteronormativity, it also provides – an albeit significantly contingent – means to challenging it. This paper holds a social constructivist ontology and interpretivist epistemology, employing a grounded theory approach supported by reflexivity. It draws evidence from online in-depth semi-structured interviews held with LGBTQ+ video game players.

### **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. 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. The research was funded by a European Commission Marie Skłodowska Curie grant number 703352. The paper also introduces 10 new early-stage research projects taking place to support intersex people's citizenship, human rights and wellbeing which is current and funded by the European Commission.

### **Biographical Disruption and the Repositioning of Sexual Stories**

*Katy Pilcher, Pam Lowe, Sarah-Jane Page, Geraldine Brady*  
(Aston University)

This paper repurposes the concept of 'biographical disruption' to explore the construction and silencing of sexual stories across the boundary of consensual and non-consensual sexual encounters. To embed the broader applicability of the concept, we draw upon three different contexts in which sexual stories are told: young people's understandings of sexual consent and child sexual exploitation in the UK; historic child sexual abuse cases within the Church of England; and the practice of 'orgasmic meditation' in the UK and USA. We discuss the tensions of discursive governance operating through the different organisational contexts where sexual stories are constructed and repositioned. We also examine the silencing that occurs, and what may get 'left out' or not able to be told in the repositioned sexual self narrative. The paper critiques constructions of the 'real' victim and analyses what alternative vocabularies are available when the 'victim' label is rejected. We argue that repositioning is an important element of these biographical journeys, allowing fractured trajectories to be reconstituted. Through comparing the different contexts in which sexual stories are told, we theoretically develop the relationship between the structuring impressions of available sexual stories and the biographical journeys of people within and through sexual vulnerability.

### **Non-binary Identity in Sustainable Communities**

*Emma Procter, Caroline Lohmann-Hancock*

'Harmony is an expression of wholeness, a way of looking at ourselves...It's about connections and relationships.' David Cadman, 23 May 2017 (University of Wales Trinity Saint David). This paper will assert that acknowledging the validity of self-identified non-binary genders positively contributes to sustainability in the community. As David Cadman said 'Harmony asks questions about relationship, justice, fairness and respect in economic, social and political relationships.' (University of Wales Trinity Saint David, 2020). The environment of our communities is a result of human direction and control. We know that intensive agriculture imposes strains on nature. As Linda Lear wrote in the afterword to Rachel Carson's *Silent Spring*

'She [Rachel Carson] deplored the increasing exploitation of resources and...the natural world as little more than an aggregate of...commodities, rather than an integrated, organic and living whole' (Carson, 2000, p. 264).

Moreover, 'Silent Spring translated the central truth of ecology: that everything in nature is related to everything else.' (Carson, p. 258). Our environment is not just the physical, the built and the natural, but also the interpersonal environment. As the United Nations 2015 report said

'We are determined to ensure that all human beings can enjoy prosperous and fulfilling lives and that economic, social and technological progress occurs in harmony with nature (United Nations General Assembly, 2015) (The Harmony Institute, 2017)

## Social Divisions/Social Identities 2

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### **What are the experiences of people diagnosed with Borderline Personality Disorder (BPD) on accessing and participating with frontline services in England in relation to stigma, prejudice and inclusivity?**

*Donna Bradbury*

*(University of Gloucestershire)*

Background: Borderline Personality Disorder (BPD) is one of the most stigmatised and socially excluded psychiatric conditions. Stigma is extremely common from frontline services and professionals despite the ever-increasing push for mental health awareness and education within their respected fields.

Research aims: Investigate experiences of people with BPD in accessing and participating with frontline services in England to determine attitudes and behaviour of professionals/services towards this diagnostic group.

Method: This qualitative study used narrative interviews to explore experiences of 12 participants. Responses were analysed via inductive analysis within a grounded theory methodology.

Findings: Culture of professional dominance and discriminatory belief in working practice was evident in participants' experiences before diagnosis and during involvement with services. A minority of participants were not informed of a diagnosis until some years later. Changes in attitude/stigmatisation from professionals during diagnostic assessment. Assessments varied from 20 mins to over 1 hour with minimal/no life history accounts or information of BPD. Stigmatisation experience responses were directed towards mental health services (crisis team, community psychiatric nurses), A&E and psychiatrists. Despite negative experiences positive ones were recalled but these were minimal. Loss of identity and identification resulted in some withholding diagnosis when accessing services due to awareness of potential stigmatisation based on BPD label. Reclaiming power, identity, peer support, educating and challenging perceptions of professionals by experience led training, research, activism to promote self-empowerment and inclusion. Conclusions: Institutionalised stigmatisation in working practice of services is still evident surrounding this diagnosis resulting in individuals being stigmatised and excluded from services.

### **Becoming Ourselves Online: Intersectional Trans Disabled Futures through Social Media**

*Christian Harrison*

*(University of Leeds)*

Transgender and disabled identities share an insightful intersection of lived experiences in passing and coming out, alongside societal control over bodies through the processes of hegemony and medicalisation. These communities are often isolated due to geography and accessibility. Online spaces, such as social media, provide an avenue for the blurring of the physical and virtual creating counterpublics, where one can explore, connect and contribute to a thriving community (which has become even more vital during the Covid-19 pandemic). This space allows trans disabled people to exist beyond the binaries and boundaries of dominant hegemony and disciplinary segregation. Utilising this cross-discipline knowledge allows us to work in solidarity against dominant thinking that often places disabled and transgender people in contradiction to one another and allows us to create new futures for understanding.

Using preliminary research and existing literature ESRC funded Postgraduate Researcher Christian J. Harrison from the University of Leeds (Centre for Disability Studies and Centre for Interdisciplinary Gender Studies) invites attendees to examine:

1. The points of connection between transgender and disabled identities and how these can be used to better support both communities.
2. Where the tensions between the disabled and transgender community leave disabled transgender people.
3. How social media can be used to unite these communities to disrupt hegemonic perceptions of normality that are destructive to our bodies.
4. The ways that Covid-19 and consequential policy, healthcare and societal changes have exacerbated these issues and their impacts on trans disabled futures.

### **Caring about carers? Re-imagining social care and social citizenship in a post COVID welfare state**

*Kirstein Rummery*

*(University of Stirling)*

Care has always been contested territory, with theoretical and experiential tensions between providers and receivers being evident in research, policy and practice. The pandemic has highlighted these tensions, exposing previously hidden fragilities of relationships, formal and informal provision of care, and policy attitudes towards those needing care.

This paper draws on previous theoretical and conceptual work on 'care' from feminist and critical disability studies perspectives to critically examine the policy response to COVID19. It draws on a wide range of data to explore what happened to caring relationships, both formal and informal, and the impact of public health measures to suppress the virus on carers, disabled and older people.

Developing theoretical frameworks from feminism and disability studies, the author then develops new ways to conceptualise care, and examines what this means in policy and practice. She focuses particularly on the issue of formal social care and its relationship to family and kinship care as well as social citizenship and participation.

The final part of the paper explores the policy options available in social care from international comparative research, and discusses which options could support the social citizenship of carers and disabled people in a post-COVID19 welfare state.

### **Considering the findings of the global COVID-19 Disability Rights Monitor from the perspective of disability studies**

*Teodor Mladenov*  
(University of Dundee)

The report of the global COVID-19 Disability Rights Monitor ([www.covid-drm.org](http://www.covid-drm.org)), launched in October 2020, has revealed major injustices suffered by disabled people during the pandemic. The report has resulted from a concerted effort of seven disability rights organisations to assess the impact of the national governments' responses to COVID-19 on disabled people over the world. Data collection has taken place in April-August 2020 and has included the testimonies of 2,152 respondents (mostly disabled people) from 134 countries.

The report has highlighted the widespread failure of the governments to secure the rights of disabled people in their responses to the pandemic in four areas: (1) undermining of the lives, rights and dignity of disabled people in residential institutions; (2) breakdown of essential services in the community such as personal assistance; (3) disproportionate harms experienced by underrepresented groups such as disabled children, women and homeless persons; (4) denial of access to basic and emergency healthcare due to disability-based discrimination in allocation of medical resources. In this talk, I will consider these findings from the perspective of concepts and debates prominent in contemporary disability studies literature. Finding (1) will be explored in the context of analyses of present-day de/institutionalisation; finding (2) – in relation to research on independent living and personal assistance; finding (3) – in relation to intersectionality research in disability studies; and finding (4) – in relation to analyses of biopower and its manifestations during the pandemic. On this basis, suggestions will be made regarding the future directions of disability policy.

## Sociology of Education 1

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### **Transnational Habitus: Immigrant Parents' Engagement in Their Children's Education in Canada**

*Max Antony-Newman*  
(University of Toronto)

Parental engagement has long been seen as a factor that shapes children's well-being and educational achievement (Goodall, 2017; Lareau, 2015). Immigrant parents and host-country teachers often have different beliefs about curricula, pedagogy, roles of parents and schools, and interactions between parents and educators (Nesteruk, Marks, & Garrison 2009). The purpose of this study was to understand the complexities of immigrant parents' engagement in their children's education. The study uses Pierre Bourdieu's concept of habitus as its theoretical underpinning. Habitus is a subconscious set of predispositions that define our perceptions of and actions in the world as a result of our exposure to social structures (Wacquant, 2008).

Immigrant parents' views are shaped by their schooling experiences at home; the study therefore uses the lens of transnational habitus to analyze their understanding of parental engagement in children's education after immigration (Kelly & Lusia, 2006). The study is based on semi-structured interviews with 19 Eastern European immigrant parents whose children attended elementary schools in Ontario, Canada. The key finding was that participants see their role in children's education mostly at home, emphasize academic achievement and extracurricular activities, without the school-centered involvement traditionally expected by Canadian teachers. Due to their transnational habitus, parents were guided by their beliefs in the strict separation of parental and school roles in children's education, showed preference for the academic curriculum orientations, and communicated with teachers only when called upon. As a result, many parents engaged in their children's education differently compared to normative expectations in the Canadian context.

### **Documenting The Hidden: Uncovering The Lived Experience Of Young People In Post-COVID 19 Essex**

*Andrew Hammond, Ruth Lowry, Nic Blower, Giulia Poerio, Rick O'Gorman, Faith Chiu, Gemma Warsap*  
(University of Essex)

Mental health has declined since the onset of the pandemic (Institute of Fiscal Studies, 2020). This decline has been steepest amongst young people, aged 16-24. With this, Essex County Council (ECC) have identified an immediate need for further evidence to inform policy and practice related to mental health and young people. This paper will report preliminary findings between ECC and university researchers that documented the return to school of four young people in Essex, England. This paper reports preliminary findings from a participatory action research project that utilized self-shot filming methods to capture the lived experience of young people transitioning back to education after the COVID 19 lockdown and presenting the resulting documentary to ECC stakeholders. 4 school-aged pupils (2 who identified as male and female; 1 in year 10 and three in year 11) were recruited and trained to film their lives in the week prior to returning to school and for one week after. Pre and post interviews conducted with the young people were thematically analysed. Theoretical insights from both phenomenology and Bourdieu's practice theory-guided our interpretation of the data. Preliminary findings indicate that the return to school was welcome for some but a cause of significant distress for

many. Given the substantial decline in childhood mental health documented even before COVID 19, our study provides fresh in-depth qualitative evidence to enhance understandings of the well-being of young people in the pandemic.

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

Neil Kaye

*(University College London)*

Young people at the lower end of the socioeconomic scale are more likely to face significant barriers to educational attainment than their peers (Sacket 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 'resilient outcomes' (Olsson et al., 2003; Kaye, 2019).

This paper draws on data collected as part of longitudinal studies conducted with two age cohorts – 'Next Steps' and the Millennium Cohort Study – 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.

### **Delighted, disappointed and disillusioned: A Bourdieusian analysis of students' reactions to GCSE and A Level exam cancellation caused by the COVID-19 pandemic**

Francesca McCarthy

*(University College London, Institute of Education)*

In the UK, the cancellation of the Summer 2020 exam series as a result of the COVID-19 pandemic resulted in thousands of secondary school students not sitting GCSE and A Level exams. This presentation reports on data collected from interviews with three GCSE and A Level students conducted immediately after the exam cancellation announcement on the 18th March 2020. Bourdieu's 'thinking tools' of field, habitus and capital are used to analyse participants' personal reactions to exam cancellation and their wider reflections on the role that public examinations currently play within education in England. This analysis reveals the extent to which 'exam-taking' is part of the students' habitus and their understanding of exam results as a form of capital which positions them within the field of education. Although exam cancellation was in some ways regarded in the short-term as a positive, participants also demonstrated a reflexive understanding of how it could potentially impact their future positioning within the field.

This presentation provides a unique 'snapshot' of one particular moment within the much wider-ranging turmoil that the COVID-19 pandemic has created within education. It explores how a macro-level government decision was experienced at the micro-level by exam students. In doing so it also offers an opportunity to hear voices which, although directly effected by such decisions, would otherwise not be heard. It will demonstrate how a sociological approach which engages in such listening can facilitate social justice and should therefore be recognised as an essential element of a re-imagined future.

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## Sociology of Education 2

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### **Private Schools and Women's Elite Formation in Britain since Late Nineteenth-Century**

Eve Worth, Aaron Reeves, Sam Friedman

*(University of Oxford)*

Private schools have played a crucial role in male elite formation in Britain since the mid nineteenth-century but it is unclear whether private schools have been as influential for women. In this paper, we take an historical approach to girls' schools and the role they have played in processes of elite formation. We start by interrogating the turning point for women's education in the late nineteenth-century and demonstrate how some of the seemingly most prestigious girls' schools were not founded with the intention of propelling students into elite positions but were rather geared toward preparing their alumni to become the spouses of those in these positions. This difference in intention suggests that commonly used educational categories, such as 'Clarendon' schools, do not help us understand the role of women's schooling in elite formation because there is no longstanding group of girls' schools equivalent to the Public schools. Indeed, we show how, when examining data from Who's Who – a catalogue of the British elite, female elites are far less likely to attend private schools than male elites and that there is no strong evidence of a 'Clarendon-like' cluster of girls' schools. We then consider how girls' schooling evolved during the twentieth century and argue that we need a different typology of girls' schools- and their trajectories- in order to understand women's elite formation. Our data stress the

importance of historical contingency and chance when exploring female elite trajectories and raise new questions regarding the channels of elite recruitment for women.

### **Working-Class Students' Experiences of Education across Generations**

*Kaidong Yu*

*(University of Manchester)*

This study considers working-class people's experiences and perceptions of educational opportunities between different age cohorts in the UK. In literature, British scholars highlight today working-class students' difficulties in fitting in university. It is argued that the legitimated middle-class value in higher education creates barriers for the working-class students, transforming their 'person-value' into deficiency. Yet, it remains under-researched for the working-class students who went to university before the expansion of HE when participation rates generally were much lower than today. The research thus focuses on the different social contexts in which working-class students manage to end up in HE by overcoming structural and institutional barriers from school to home in their way. The study used qualitative life-story approach. There were 31 participants born between the 40s to the 90s who self-identified as working-class HE students involved in the research. Drawing upon interviewing data, the study highlights the differences in the experiences and perceptions of working-class students in HE shaped by different social contexts. The findings show that the younger generation of working-class students is more likely to aware of structural barriers and class differences than the older generation in university settings. This generational difference can be explained by the experiences of home and school before going to university. It is more broadly associated with radical social transformation of increasing educational opportunity structure. Whilst in the past university is often perceived as a way of changing their disadvantaged social locations, today people find it hard to generate their value through university.

### **School types and institutional stratification: The youth experiences with sexuality education through schooling in China**

*Chong Liu*

*(University of Leeds)*

From March to September 2019, I had conducted my fieldwork at a vocational high school and an academic high school in China for understanding youth's sexuality education experiences and social stratification. Specifically, I examine how class and gender impact youth experience with sexuality education. Sexuality education has a significant impact on its subjects' sexuality identity, practice and relationships. In my research, I re-define sexuality education to be both an input and an output of China's social context and its social construction. In this presentation, I first give an overview of how youth can obtain sexuality-related knowledge and information in China. I then discuss the differences and similarities between my two research sites and unpack the institutional stratifications as well as the deep-rooted stereotypes. I next highlight the institutional challenges of the implementation of sexuality education in schools. Lastly, I conclude by examining school types and the youth sexuality education experience through schooling. I argue that the differentiated school-type-driven expectation is a crucial determinant of experience with this education.

### **European higher education students: contested constructions**

*Rachel Brooks*

*(University of Surrey)*

There are currently over 35 million students within Europe and yet, to date, we have no clear understanding of the extent to which understandings of 'the student' are shared across the continent. Thus, a central aim of this paper is to investigate how the contemporary higher education student understands their own role, and the extent to which this differs both within nation-states and across them. This is significant in terms of assumptions that are made about common understandings of 'the student' across Europe – underpinning, for example, initiatives to increase cross-border educational mobility and the wider development of a European Higher Education Area. Drawing on data from 295 students across Europe, we argue that, in many cases, there is an important disconnect between the ways in which students are constructed within policy, and how they understand themselves. Participants typically foregrounded learning and hard work rather than more instrumental concerns commonly emphasised within policy. This brings into question assertions made in the academic literature that recent reforms have had a direct effect on the subjectivities of students, encouraging them to be more consumerist in their outlook. Nevertheless, we also show that student conceptualisations differ, to some extent, by nation-state and institution. These differences suggest that, despite the 'policy convergence' manifest in the creation of a European Higher Education Area, understandings of what it means to be a student in Europe today remain contested.

## **Theory**

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

*Owen Abbott*

*(University of Manchester)*

In this talk, I argue that 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 placed 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 of 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 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. I thus argue that a Meadian-based interactional relationalism is better equipped to this task. This talk will use examples of everyday moral practice in the Covid pandemic, and draws on *The Self, Relational Sociology, and Morality in Practice*, which was awarded the Philip Abrams Prize 2020.

### **The Invention and Politicisation of the Public Sector Borrowing Requirement in the UK, 1960s-1980s**

*Jose Tomas Labarca*

*(School of Social and Political Science, University of Edinburgh)*

What are the politics of macroeconomic indicators? Why do certain economic statistics become more salient and consequential for policy than others? This paper studies the UK's Public Sector Borrowing Requirement (PSBR). While it is well-known that the PSBR was at the forefront of British economic policy during the 1976 IMF crisis, we know less about the history of the PSBR as a macroeconomic indicator. Scholars tend to take it for granted. This overlooks that it was a relatively new statistic, on whose meaning, relevance and operationalisation there was no agreement. Drawing on archival evidence, I argue that different concepts and operationalisations of fiscal deficit reflected and influenced economic policymaking and debate. The PSBR had only been created in the late 1960s. Treasury officials held recurrent discussions over its significance and operationalisation before and after 1976. The discussion was initially motivated by "practical considerations," but after 1974 it became politically driven (e.g., how to change the PSBR's presentation to avoid unfavourable international comparisons). The PSBR continued to be a major subject of argument and a yardstick for policy during the 1980s. Thus, the story of the PSBR helps us understand why and how some statistics become salient and consequential for policy and debate. Macroeconomic indicators can gain prominence quickly and against policymakers' will. Even when initially elaborated by nonstrategic rationale, economic statistics are critical mediating devices, potentially much more consequential than initially intended. Once in use, they are open to strategic struggles over their meaning, operationalisation and importance for economic policy.

### **Towards Historical Reflexivity: Reading History and Social Theory through the writings of W.E.B. Du Bois and B.R. Ambedkar**

*Kumud Ranjan*

*(Jawaharlal Nehru University)*

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 and William James respectively. Their reading of both 'self' and 'history' deeply resonated with the ideas of significant thinkers like G.H. Mead during the heyday of Pragmatism. Though these influences and formation of ideas are more of 'dialogical' in nature as this realm of 'dialogical' has been considered to be the essential virtue of any democratic society as argued by pragmatists themselves. Their reading of race and caste context along with different intersectionalities in the early decades of the twentieth century did shape not only the framework of the area of the study but also the disciplinary concerns and boundaries. How do their historical projects have serious implications for a critical and reflexive understanding of/towards the history of sociology vis-à-vis social theory?

The purpose of this paper is to understand the history of social theory through the writings and lives of W.E.B. Du Bois and B.R. Ambedkar, with an emphasis on how social theory in present attempts to reflect upon its historical constructions. This historical project further attempts to think of an emancipating moment in our contemporary trajectories of social theory and how social theory, in turn, shall attempt to think of emancipation through its constructions of the contemporary world.

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

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### **TRANSNATIONAL WORKING**

#### **Stay or go? What keeps temporary labour migrants committed to the firm?**

*Mariella Falkenhain, Miriam Raab*

*(Institute for Employment Research (IAB), Nuremberg, Germany)*

In a competitive world, committed employees are key resources for firms. The management literature generally assumes that organizational commitment grows where employers invest in their workers. Despite growing ethnic diversity of the workforce in Western Europe, we know surprisingly little about investments in and commitment of migrant workers. Given the particularities of temporary labour migration (central role of employers, limited rights of workers), we ask how employers try to retain these workers, and what keeps migrants attached to the firm. To answer these questions, we draw on 105 qualitative interviews with German employers and migrant workers from the Western Balkan countries who have all been employed in the context of the same temporary labour migration scheme. We find that some workers stay in the firm because they feel morally committed to their (socially investing) superior. Others do not want to endanger future perspectives (e.g. family reunification, career advancement) and consider the costs of leaving high. Both forms, normative and continuance commitment (Allan & Meyer 1990), can lead to an entrapment and increase the risk of exploitation. But we also observe turning points (inter alia in the Covid-19 crisis) at which migrants leave the firm because cost-benefit calculations change and reasons to stay lose relevance. Our findings suggest the importance of a longitudinal approach to study pathways of commitment that remain poorly understood. The findings also confirm that vulnerable migrant workers can exercise agency (Alberti 2014). Finally, they call for a better integration of migration and labour studies.

### **Chasing the chimera: re-examining the concept of career through a study of skilled migrants in Australia**

*Khalida Malik*

*(Western Sydney University)*

In the past decades, the scholarship on career has been conceptualised in disparate ways. Battered by technological changes, globalisation and the neo-liberal agenda, the world of work and the notion of career has become increasingly fragmented. Newer types of work are shaped by changes underpinned by market principles leading to precarious work. What has received less attention is questioning this 'parasitic metaphor' of career as it feeds off the hopes and aspirations of people and whether it promotes inequalities in society. It continues to mask the reality of immutable structural and other life changing events experienced in the world of work beyond an individual's control. Career is an idealised outcome of employment premised on economic necessity. Using Bourdieu's concept of cultural capital, this paper explores career as a product of Western epistemologies and its influence on a group of Kenyan Asian skilled migrants. Applying this theoretical lens also reveals the potential diversity and unevenness of career experiences. Many skilled migrants, with normatively successful careers in their countries of origin may find their overseas experiences and skills devalued to the point they are unable to pursue their chosen careers. This paper puts forward a relational perspective to understand the challenges of these participants together with some insights into the unresolved tensions between work, employability, and career. Beyond these narratives it is about finding meaning in life and potentially dispensing with the romanticised notion of career.

## Work, Employment and Economic Life 2

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### NEW WORK PATTERNS

#### **Disabled workers: will they be winners or losers in the post-Covid19 labour market?**

*Paula Holland*

*(Lancaster University)*

Prior to the COVID-19 pandemic there were already marked inequalities in employment rates between disabled people and those without disabilities: in 2019, the UK's disability employment gap stood at 28 percentage points. Workplace inflexibility and discriminatory attitudes of employers contribute to the higher rates of job loss and unemployment experienced by disabled people and people with long-term health conditions. The COVID-19 pandemic, however, has magnified existing health and social inequalities and it may lead to more severe employment disadvantage for disabled people and people with long-term conditions.

On one hand, the pandemic has led to a global economic recession which, based on evidence from previous recessions, will have a greater and longer-lasting impact on the employment prospects of disabled workers and those with long-term conditions than other groups, leading to widening socioeconomic inequality. Conversely, the pandemic initiated a cultural shift in working arrangements that may prove beneficial to groups of workers who have been excluded from full participation in the labour market. Homeworking increases the accessibility of paid employment and supports work retention for disabled workers and people with long-term conditions, yet prior to the pandemic many employers withheld it due to an organisational culture of visibility and control. The pandemic, however, forced many organisations to operate remotely for the first time and impose compulsory homeworking for desk-based workers. If sustained, and embedded within organisational culture, flexibility around homeworking offers a more sustainable and inclusive way of working which will help address the employment inequality experienced by disabled workers.

#### **The Hidden Cost of Work**

*Lila Skountridaki, Oliver Mallett, Abigail Marks, Danny Zschomler*

*(University of Edinburgh, University of Stirling)*

This paper explores 79 interviews with people working from home during lockdown across a range of jobs and sectors in the UK, to tease out the lived experience of home-based work and the new perspectives gained on working from the office. Our findings highlight the significance of 'work-related' activities and expenses, which are part of employees' non-work time, space and personal income, and have so far been underplayed in work-life balance (WLB) debates. We make a distinction between work-related costs related to working at home as opposed to the office, to reflect on the novel perspectives gained from our participants' narratives. Despite the hardships of physical/social distancing and adjusting their home-office, most of our interviewees have enjoyed the benefits of home-based work, often discussed in the WLB literature (e.g. flexible working hours, less commute, increased productivity). Yet, retrospectively, their reflections highlight the hidden costs of working from the office, including the cost of commuting, work-related clothing, lunch and coffees, alongside the time people spent on commuting and their professional appearance. These widely normalised work-related costs are of increased importance in the current debates about the future location of work. With organisations increasingly considering a shift to full or partial remote work, the hidden costs of homeworking (e.g. electricity, heating, home refurbishments for home offices) must be acknowledged. As the post COVID working arrangements begin to be negotiated, there is likely to be significant contestation around rights and responsibilities, including for the hidden costs of working at home and the office.

# Paper Session 8

## Thursday, 15 April 2021

### 11:00 – 12:15

## Cities, Mobilities, Place and Space

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### **Vélo-mobilities: Thinking transport beyond the car**

*Peter Cox*

*(University of Chester)*

created for a mobile imaginary that paved the way for automobility. Through the course of the twentieth century, growth and decline of cycling mobilities was inseparably entangled with the rise of a range of motor-mobilities (two and four wheeled). Yet cycling persists and is championed widely as a contender for future mobility post-growth societies. However, the hegemonic position reached by automobility as a dominant system has led to closure of political non-car mobility imaginaries.

This paper explores the possibilities and problems inherent in formulating vélomobility as a system, not merely as a vehicular substitution within continued patterns of spatial and economic inequality perpetuated by existing automobilities. It pays special attention to how a mobility system might be aligned with the need for degrowth as a way to think and act beyond the unsustainable carbon economy. To do so, it first it examines the challenges of imagining vélomobility not just as a set of practices but cognitively, through its conceptual construction not as an inverse of automobility but as a system that also challenges to the political underpinnings of automobility. Second, it considers vélomobility through a set of propositions and briefly explores in example the complexities involved in reimagining mobility regimes as well as the resources from social theory that may be important to it.

### **Towards a Post-Automobility Future**

*Richard Randell, Robert Braun*

*(Webster University Geneva, and Institute for Higher Studies, Vienna)*

This paper addresses the question of what a post-automobility future might be and how we might move toward such a future. Whatever its theoretical and empirical merits and strengths, to the degree the automobility studies literature possesses, or implies, a political program of moving towards a post-automobility future, we need to recognize that it has been a failure: automobility continues to rhizomatically expand across the planet; global road injury and death rates continue to rise; the number of automobiles built each year (100 million) is close to the global increase in population (120 million); automobile greenhouse gas emissions are increasing. How we conceptualize “post-automobility” depends on what we already understand automobility to be. New intellectual tools are required beyond the systems theory and Foucauldian paradigms that are currently dominant in the field of automobility studies. Transitioning to a post-automobility world will require not just the development of alternative modes of transportation or the expansion of already existing modes of transportation, it will require a discursive deconstruction and practical dismantling of automobility. Moreover, an alternative future that would replace the technological artefact we today recognize as “an automobile” with some other technological artefact equally embedded in the spatiality and imaginary of currently existing automobility, while it might not be an automobile, would be a post-automobility future in name only. What, then, is automobility? “Automobility,” we argue, is both a word and an ill-named thing. The very term “automobility” needs to be questioned and placed under erasure.

### **Pokémon Go and COVID-19: Changing Approaches to Locative play**

*Michael Saker, Leighton Evans*

*(City, University of London)*

Pokémon Go is a hybrid reality game (HRG) that effectively allows players to turn their concrete environments into playful spaces by combining physical and digital information. While Pokémon Go has often been presented as a novel experience, in reality, this game builds upon a rich lineage of locative media. What notably separates Pokémon Go from the majority of earlier locative games is its use of augmented reality. Here, players do not just physically ambulate space and place to play the game but are presented with the digital image of Pokémon overlaying their physical environments through the displays on their smartphone. Likewise, another distinguishing factor is the sheer popularity of this HRG. Launched in July 2019, Pokémon GO has been downloaded more than one billion times, and was, up until very recently, played by roughly 5 million players on a daily basis. In short, this is the most successful HRG to date that has seen large numbers of people playing together. While a substantial body of work has developed around Pokémon Go in the context of space, place, and social interactions, limited research has examined how this HRG has sought to accommodate the reduced sociality of COVID-19 and the implications this pandemic has for large groups of people physically pursuing Pokémon. Drawing on an original study of this HRG, our paper will examine how Pokémon Go has

adapted to the unfolding restrictions placed upon sociality, and what the experience of the game might suggest about our changing relationship with locative play.

### **'I have to know where I can go': Mundane mobilities and everyday public toilet access for people with irritable bowel syndrome (IBS)**

*Lauren White*

*(University of Sheffield)*

'Public' toilets are crucial to our social and geographical landscape, and access to them has become prominent in recent public and academic debates. Drawing on a qualitative study based on 25 daily diaries and follow up interviews with people living with the common health condition irritable bowel syndrome (IBS), this paper reimagines toilet access through the lens of mundane mobilities (Binnie et al., 2007). Planning journeys, mapping toilets, a reliance on commercial toilets and intersections with travel were key themes emerging from the study. Through the lens of IBS, we see how navigations of seemingly everyday mobilities are problematised through the availability, comfort and knowledge of 'public' toilets. This paper works at demonstrating how everyday mobilities are inseparable and interconnected with toilet access. IBS offers a particularly useful lens in which the common but often hidden nature of the condition demonstrates the multiplicities of 'public' toilet access and how the unpredictability of access meets with, and is embodied, by those with the condition. This paper offers a contribution to sociological understandings of toilets by acknowledging mobilities as intertwined with toilet access. It offers a further contribution to understandings of everyday public toilet access for a diversity of social groups.

## Culture, Media, Sport and Food 1

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### **Vegatopia? The counterfactual construction of human-animal futures**

*Matthew Adams*

*(University of Brighton)*

Counterfactual futures refers to the idea that counterfactual analysis may be used not only for building alternative scenarios of the past (alternative histories) but also as a methodology for exploring possible futures. This presentation considers the possibilities of counterfactual futures analysis and utopian narratives as a method for understanding the dynamics involved in human-animal relations, animal agriculture and the consumption of meat. The increase in the number of people adopting vegetarianism and veganism reflects growing environmental, ethical and health concerns attached to eating meat; whilst at the same time, meat consumption continues to rise. As it becomes clear that a genuinely sustainable global future will depend, amongst other changes, on the mass reform and even abolition of the animal agriculture industry and the factory farming of animals, social scientific attention is being paid to what a meat-free future might look like, and how we might make the steps to get there. The paper considers the sociological potential of recent counterfactual constructions of the future found in the arts and the media, to radically reframe the human-animal relationships at the core of 'meat culture'; and as a potential qualitative methodology. The presentation focuses in particular on the BBC 'mockumentary' *Carnage* (2017) and its attempt to depict a vegan utopia in 2067. *Carnage* is considered as a fascinating, imperfect, deceptively sophisticated example of a counterfactual future narrative with lessons for the way researchers, practitioners, NGOs and campaign groups might approach highlighting the environmental, health and ethical dimensions of eating animals.

### **Food support provision in COVID-19 times: A mixed method study based in Greater Manchester**

*Filippo Oncini*

*(University of Manchester)*

COVID-19 has brought to light the severity of economic inequalities by testing the capacity of the poorest families to make their ends meet. Food insecurity has in fact soared all over the UK, with many people forced to rely on food support providers. This paper uses a unique dataset on 55 food support organizations active in Greater Manchester during the COVID-19 lockdown and on 41 semi-structured interviews with food aid spokespersons and stakeholders to shed light on the overcomings, the complications and the problems emerged immediately after the COVID-19 peak. The results indicate that food aid organizations that remained open during the crisis were surprisingly effective despite the growth of users' requests and the decrease in volunteers. However, the necessity to maintain the supply of food in place at all costs came with important drawbacks. In fact, the lockdown measures that followed COVID-19 not only affected the financial stability, the food availability, and the management of the organizations, but actually undermined the very ways in which food support providers used to operate. In fact, due to physical distance measures and to the increasing number of users, more or less intangible forms of support such as financial advice, empathic listening and human warmth were partially or totally lost, probably when they were likely to be needed the most.

### **The impact of COVID-19 on household food shopping practices in the East of England**

*Claire Thompson, Laura Hamilton, Angela Dickinson, Rosalind Fallaize, Elspeth Mathie, Samantha Rogers, Wendy Wills*

*(University of Hertfordshire)*

Measures to control the spread of Covid-19 are impacting food systems. 'Panic buying', an increased need for emergency food aid, income-crises, and the demands of social distancing have disrupted household food provisioning and had a disproportionate effect on marginalised groups. The way we shop for food is changing. This qualitative study explores how Covid-19 is shaping food shopping and provisioning practices at the household level in the East of England, a diverse region including coastal, urban and rural settings. We are conducting remote in-depth interviews with 80-100 households and 40–60 professionals and volunteers supporting dietary health. This study has been ongoing since May 2020.

The findings document a range of strategies to cope with the changing food landscape. Higher income households tell us that they are shopping online more, having more food delivered and trying to purchase from and support local fresh food businesses, such as farm shops. Often this involves deliberately spending more on food shopping. Disadvantaged households are less able to engage with their local food environments as consumers and are increasingly reliant on donated food. Shopping strategies such as bulk buying and stock piling are not an option for those with limited funds or food storage capacity – especially those with insecure or poor-quality accommodation. Shopping instore has been difficult and sometimes impossible for people with health needs. Managing with a lower-income, less healthy food, and reduced opportunities to shop for food in a socially acceptable way could serve to amplify existing dietary health inequalities.

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## Culture, Media, Sport and Food 2

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### **Fieldnotes from a week at butler school: A window into the hidden labour of elite distinction**

*Bryan Boyle*

*(Vrije Universiteit Brussel)*

The 'butler' occupation is undergoing a revival. Butlers and high-end domestic employment agencies report an increase in butler demand over the last thirty years as butlers find employment working for the emergent, global 'super-rich' and their traditional, aristocratic employers. This paper presents some findings from the beginning of an 'enactive ethnography' (Wacquant, 2015) which involved the author actually enrolling at a butler school and training in the basics of butlering in the UK. A number of vignettes from one week of training are presented. These include: (1) how to present an employer a pen, as this usually mundane practice is emphasised as non-mundane to amplify the 'level of service'; (2) how to 'meet and greet' employers' guests, a practice that facilitates elite persons' movement through physical spaces, such as airports, in a way that is most pleasurable, care-free, and devoid of encounters with the 'vulgar'; and (3) butler students' induction into the world of luxury consumption, wherein how to recognise and handle distinct products (such as fine cheese, hunting attire and handmade shoes) are introduced, as well as how to simply 'behave' within elite shopping spaces. The analyses of these thick descriptions are informed by and in turn inform a relatively novel concept: 'labour of distinction'. This highlights how the ability of economically dominant groups to implement a distinct lifestyle (Bourdieu, 1984) may often depend upon the purchasing of specialised labour power. This adds to and challenges conventional studies of elite distinction which often overlook the significance of labour process.

### **'You've got a baby, and you can't do this' Parenting, sexism, and creative careers**

*Orian Brook, Dave O'brien, Mark Taylor*

*(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.

### **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, affective, and bodily 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.

### **"Work from my culture doesn't sell" - Inequalities, expertise and cultural value in UK craft**

*Karen Patel*

*(Birmingham City University)*

This paper contributes to sociological work on inequalities in the creative and cultural industries (CCIs), focusing on the UK craft sector. It explores the politics of expertise in UK craft, particularly how value judgements of craft expertise are predicated on aesthetic codes and classifications which are historically racialised, gendered and classed. Based on interviews with 21 women makers of colour in the UK, I explore how for them, getting their craft skills recognised and valued as expertise hinders their ability to establish a full-time career in craft. While the resurgence of the Black Lives Matter movement in the summer of 2020 ignited increased conversation and awareness around racism in craft, there is a danger that the COVID-19 pandemic will restrict creative organisations' ability to facilitate meaningful change, and even exacerbate existing inequalities. How can the future of the UK professional craft be more inclusive in these difficult circumstances? I argue that craft expertise - the practical skills of production and the capacities of the maker - should be more central to evaluative judgements. I draw on work on the sociology of art by Janet Woolf to discuss how evaluative judgements of craft expertise should be located within specific communities and cultures. A consideration of craft expertise can help inform contextualised evaluative judgements, which could be possible even within the current challenging climate. The paper illustrates how sociological work can help us think through how inequalities in the CCIs could be addressed, to remake a more inclusive future in the sector.

## **Environment and Society**

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### **Experiencing Everyday Life with Multiple Disasters in the Towering Indo-Tibetan Borderlands of Ladakh, India**

*Vibha Arora, Padma Rigzin*

*(Indian Institute of Technology Delhi)*

The summer and winter of 2020 in the towering highlands of Ladakh has challenged the resilience of the fragile Himalayan communities. Since May 2020, these Indo-Tibetan border highlands have become the cartographic zone of geopolitical disputes between India and China. Huge amounts of military personnel, expansion of infrastructure, and military equipment have been deployed on both sides of the border in an existing national disaster context ushered by the Covid pandemic of 2020. Undoubtedly these communities are experiencing multiple disasters in 2020 (economic, public health, and national security) and peace eludes the border. Following the theories of Ulrich Beck, we aim to understand the reflexive perception and community responses to the disruptive impact of multiple disasters on their banal everyday life.

What is everyday life in these Indo-Tibetan borderland areas of Ladakh facing multiple disasters? How are locals responding to geo-political tensions and ethnic-nationalist concerns in micro-settings? The tumultuous challenges of 2020 have aggravated the persisting uncertainty of local communities over the political upheaval unleashed by the abrogation of Article 370 by the national government and transformation of this borderland into a Union Territory administered by the government and partition of the erstwhile Jammu and Kashmir. Our study highlights the extreme challenge of re-creating resilient communities and how they forge their social future in a geo-politically strategic contested terrain. Our paper combines insights based on review of relevant secondary literature and media reports, primary data gathered through immersive fieldwork, interviews, and lived experience of one of the researcher's during 2020.

### **Imagining Sustainable Futures: Meditations from an experiment in transformative learning in India**

*Zareen Bharucha, Alison Greig, Aled Jones*

*(Anglia Ruskin University)*

'Imagining Sustainable Futures' was a recent experiment in transformative education for sustainability. Our participants were young (<35 years of age), urbane, English-speaking Indians who gathered for three online meetings to explore three questions: What does the 'good life' mean to me; What is my personal experience of environmental (un)sustainabilities, and What has been my relationship with environmental action? Participatory and deeply experiential activities were designed to catalyse transformative learning: defined as reflection on tacit understandings of the world and their role in determining action (Mezirow 2009; Peters and Wals 2016).

In the first part of the paper, we reflect on what participants narratives indicate about how urban, middle-class Indians are currently encountering the 'unsustainability' that mark everyday urban life in India. Do these personal encounters provoke ecological grief, ambivalence about current models of development or a re-evaluation of materially focused cultures of consumption? In exploring these questions we respond to longstanding calls for deeper engagement with Indian middle class 'environmentalisms' (Mawdsley 2004), but go beyond descriptive accounts of what people do, delving into the inner terrain animating (or hindering) action (Lertzman 2015).

We then reflect on the role and potential of transformative learning within middle-class urban life in India. We review the evolving literature on transformative learning for sustainability, reflecting on its applicability within an Indian context. We end the paper with a call to action for greater attention to the role of reflective and experiential methods in further work exploring Indian visions on sustainable futures and the good life.

### **Understanding energy demand: From practice to precarity**

*Catherine Butler*

*(University of Exeter)*

A significant amount of energy demand research has examined problems of reducing energy demand by focusing on the importance of reshaping and shifting practices. An equally large body of work has examined issues of fuel poverty by taking forward concepts of energy precarity and vulnerability. These two major focuses form an important part of the literature on energy demand but are rarely brought into conversation with one another. This paper uses in-depth qualitative interviews (n=42) to develop an analysis that reveals how novel insights can be made visible through combining and applying these different areas of energy demand research. It presents a distinctive approach to examining energy demand issues that places inequalities at the heart of debates about the advancing energy intensity of contemporary societies. In doing so, it responds to critiques of practice-informed analyses of energy demand that highlight the limited attention given to inequalities within such work.

### **The future of sustainable consumption practices in healthcare: Examples, co-benefits and competing priorities**

*Yulia Omer*

*(University of Surrey / Hampshire Hospitals NHS Foundation Trust)*

Healthcare is responsible for 5% of carbon emissions globally. In the UK NHS contributes to 20% of the overall public sector emissions. Two thirds of these emissions is attributed to energy use and procurement of goods and services with demand projected to rise leading to further increase in the use of resources. However, NHS has also committed to achieving Net Zero emissions by 2040. A service orientation of the sector means that much of the future carbon savings will come from reducing and changing patterns of consumption (as oppose to production), such as alternative models of care and everyday working practices. My research examines the process of facilitating sustainable consumption in acute hospitals using Social Practice Theory based framework applied to everyday working practices of hospital employees. The first stage of the project involves investigating opportunities for reducing waste and energy use across four types of clinical areas: acute, inpatient, outpatient wards and theatres. The second stage is action research, which examines ways of facilitating change. I discuss which tools, skills and meanings are needed for establishing sustainable practices. Based on the initial findings, I also reflect on what the future transition to sustainable consumption may look like in the context of competing priorities, such as increasing demand for single use items as a result of the pandemic. I also note how reducing environmental impacts of consumption can help mitigate future risks in a form of more local procurement, reducing waste and the use of renewable resources.

## **Families and Relationships**

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### **Gender Equality during COVID 19**

*SURBHI DAYAL*

*(Indian Institute of Management Indore)*

In 2020, a previously unseen virus, COVID-19 caused a global pandemic. Around 213 countries and territories were reported to be affected by COVID-19. Infectious disease made countries adopt preventive measures and restrict the mobility of citizens. Every country had unveiled its own rules and regulations. India is the second-most populous and COVID affected country in the world, declared a nation-wide lockdown on 24th March 2020. The lockdown went on for sixty-eight days. Its restricted people from stepping out of their homes and so, all working adults and children have been confined to their homes. Due to the absence of household workers, the burden of housework came on the shoulders of family members and relationship dynamics also changed due to families being together 24/7. The number of reported cases indicates an increase in child abuse and domestic violence due to various reasons. This paper explores how COVID-19 lockdown changed the division of work in families, family dynamics, and violence against women and children. Paper further delves into the usages of helplines for victim assistance. This paper is an exploratory paper and is based on the primary data collected from various participants. A combination of methods used for this study in a particular survey and telephonic interview method.

### **Repertoires of illegitimacy: The role of marginality and stoicism in new fathers' mental health struggles**

*Paul Hodkinson, Ranjana Das*  
(University of Surrey)

The prevalence and implications of paternal mental health difficulties are an increasingly visible subject for academic research and wider discourse (Paulson and Bazelmor 2010; Mayers 2018). Drawing on qualitative research with new fathers who experienced mental health difficulties after having a baby, this paper explores the challenges such fathers had in making sense of and seeking help for what they were going through.

We illustrate how fathers' accounts typically displayed what we term 'repertoires of illegitimacy', whereby, for significant periods of time, they struggled to recognise their difficulties at such a moment as valid or deserving of support. While the role of masculinities as part of the difficulties men can have communicating about mental health issues has been widely discussed (O'Brien et al 2017), our explanation explores how such discourses can manifest themselves in quite particular ways amidst the distinct ways fathers can be positioned during the perinatal period. Specifically, we suggest, fathers often find themselves occupying a peripheral support role during pregnancy, birth and the early months of babies' lives, and afforded limited preparation for the biographical disruptions (Bury 1982) having a baby is liable to involve for them. A sense that their role, experience and feelings are of marginal importance at this time, alongside the internalisation of expectations to provide rock-like, one-directional support for their partners, we argue, can make it challenging to see paternal struggles as legitimate, or to seek support from partners, friends or family.

### **'If he sounds okay, I'm okay, if he doesn't sound okay, I'm worried': Mothering, autism, and care beyond the crime**

*Chrissie Rogers*  
(University of Kent)

During 2016 and 2017, funded by Leverhulme, I carried out life-story interviews (in some cases two or more), with offenders who were diagnosed with a learning disability (LD) and/or autism, mothers with sons who have a LD and/or autism, and professionals who work or have worked in forensic/education settings. I carried out further interviews in 2020, with mothers to discuss their ongoing experiences of secondary incarceration during a global pandemic – COVID19. This presentation is drawn from the mother's life-stories. As described, mothering a son who is incarcerated is undeniably challenging. Whatever the reasons for a custodial sentence or submission to an assessment and treatment unit, mothers reveal, experiences of emotional and physical harm and systemic abuse, as well as evidence unconditional love and care work, before, during and after incarceration. The suffering, disquiet, reflection, and resilience talked about in these narratives suggest a socio-politically, practical, and emotional breakdown based on poor legal and moral positions, highlighting care-less spaces. Yet the strength and tenacity demonstrated is palpable underlining care-full spaces exist against all the odds. Critically care-full spaces ought not to be simply positioned as the practical day-to-day aspects of caring (although these are important) but about how that practical caring work and emotional labour co-exist within the socio-political sphere. Significantly bureaucratic processes, in for example the criminal justice system and prisons, struggle to manage emotions, and therefore enable socio-political death, something that we must mitigate.

### **The Potential of Friendship: A Case for Social Resilience**

*Roberto Kulpa, Katherine Ludwin*  
(University of Plymouth (RK), Bradford Institute for Health Research (KL))

The consequences of the COVID-19 pandemic mark a crisis of neoliberal ideologies of entrepreneurial individualism underpinning global precarity globally, nationally, and at the level of personal and community networks and relation(ship)s. In Poland and the UK, our two cases, 'pandemic discourses' and support systems have been heavily skewed towards economic consequences and relief for 'families'. At the same time, friendship practices of mutual support were occasionally marked as non-essential in comparison to family support.

In this presentation, we call for greater recognition of friendship as a basic social relation that should play a pivotal role in re-imagining social resilience if it is to be future-proof in the face of social upheaval such as the current pandemic. We draw on existing research reports and publications from two different, yet surprisingly similar in some respect, geo-cultural examples, furthermore supported by an early scoping of emergent data about the impact of the Covid-19. We suggest that friendship is an important component of heterogenic social realities of pandemic that must not be overlooked. We scrutinise current, narrowly focused policy decision-making that marginalises already disenfranchised groups to suggest that thinking with/about friendships opens up imagination towards strategies with greater potential for building socially resilient communities.

We will argue that strengthening societal resilience will not be effective or pro-active enough without a political revalidation of other social relations beyond family. Recognising (e.g. politically) friendship as such a fundamental social relation helps in nuanced understandings of (individual and group) resilience and, consequently, more effective pandemic responses.

## Lifecourse

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### **Learning to navigate 'unsettlement': Three stories of how refugee youth in Greece re-imagine and re-make their futures through education**

*Lucy Hunt*

*(University of Oxford)*

In recent years, Greece has seen a steady flow of young forced migrants arriving at its hardening borders. Having often left conflict-affected or impoverished areas, their dream of life in Europe is one of safety and possibility: whether educational, social or financial. However, despite having family or hopes in Northern or Western Europe, they find themselves caught in Greece behind both physical and administrative borders. They do not know if or when they will be permitted to leave these conditions of 'unsettlement', which forces them to readjust their plans; whilst simultaneously navigating marginalisation and the uncertainty of the 'here and now'. As they do so, educational spaces become implicated in various ways.

This presentation thus explores the role of education in young refugees' navigation of their new and unsettled social 'seascape' (cf Vigh), as they re-imagine and re-make their futures. It draws from ethnographic data generated over nine months of fieldwork in Thessaloniki - involving interviews, focus group discussions and participant observation as a volunteer teacher - for a DPhil project which explores the challenges and meaning of learning spaces for forcibly displaced youth (aged 15-25). The presentation is based around three young people's stories, and as such follows Sara Lawrence-Lightfoot's portraiture technique. Overall, it aims to demonstrate how rather than being passive victims of circumstance or under-achievers, refugee youth are, in fact, active and strategic navigators of their constantly shifting environment.

### **Workplace pension saving in emerging adulthood after automatic enrolment**

*Hayley James*

*(University of Manchester)*

Changes in workplace pension structures mean that young adults must save more than previous cohorts to achieve an adequate income for later life, yet despite a new system of automatic enrolment, many young adults are not saving enough. It is estimated that up to 36% of younger cohorts are currently under-saving for their retirement. However, we know little about how young adults make decisions about workplace pensions, especially how experiences of 'emerging adulthood' influence their saving.

The paper draws on qualitative research interviews with 42 employees working for large companies with established auto-enrolment schemes and matched contributions above the minimum levels. This relatively privileged group (in stable, full-time jobs with employer matching contributions above minimum levels) provided an opportunity to consider the least constrained approaches to pension saving in the context of emerging adulthood, recognising that many young people face additional barriers to workplace pensions such as job precarity, low incomes and high living costs.

The findings of this research demonstrate that young adults limit their pension participation in order to focus on establishing themselves as adults, guided by social and cultural norms of adulthood. This adds nuance to how saving behaviours of young adults are understood. However, some young adults will be better able to achieve established adulthood, and thus start saving, than others, embedding structural inequalities around employment and income into later life. This raises the need for provision for later life which does not rely on the ability of individuals to save.

### **Pressure now and pressure to come: The COVID-19 pandemic, inequality and young people in the North East of England**

*Robert MacDonald, Hannah King, Emma Murphy, Wendy Gill, Simon Bees*

*(University of Huddersfield)*

The pandemic has presented young people with immediate pressures and crises (e.g. worsening mental health, disruption to exams and educational pathways, isolation from friends and partners). It has also accentuated pressures for the future - in young people's transitions into, and through, the labour market (e.g. wage and job insecurity, poverty, unemployment).

The disproportionate impact of austerity on the North East, subsequent cuts to welfare and youth services, long-standing socio-economic inequalities, and entrenched poverty and health inequalities are just part of the sociological backdrop to young people's experiences of the COVID-19 pandemic. The pandemic may magnify these inequalities and threaten the longer-term social, educational, economic and psychological welfare of young people. Of course, we know as well that there are inequalities between young people in the North East. The pandemic has drawn attention to aspects of inequality that are less frequently discussed in youth sociology (e.g. overcrowded housing, disparities in educational provision, lack of access to outside space).

In this paper, we draw on recent research and media coverage as well as our own study of the experiences of young adults (aged 14 to 30 years) in the North East (an on-line survey of nearly 1,000 respondents and qualitative interviews with 30+ young people). We reflect on the immediate and coming problems that the COVID-19 pandemic poses for young people and the commonalities as well as the inequalities that are revealed.

## Medicine, Health and Illness

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### **The Trouble of Long Covid - Deconstructing the Illness Narrative**

*Alex Rushforth*

*(University of Oxford)*

Callard and Perego have argued that long Covid might well be the first illness defined by patients in the age of social media (Callard and Perego 2020). Since May 2020, testimonies about long Covid have sprung-up across numerous online, print, radio and television media outlets in the English-speaking world, seeking to bring attention to the chaotic nature of this new illness and the initial weakness of many healthcare professionals in acknowledging or dealing with it. Responding to Callard and Perego's call to address how and why patients were so effective in making long Covid so visible, so quickly, we turn to narrative inquiry, the field of research that investigates how stories achieve unique effects as forms of human narrative. We analysed a large qualitative dataset including 48 narrative interviews and focus groups with 60 sufferers using Arthur Frank's socio-narratology framework. We describe how prominent storytelling devices from this framework (including character development, suspense and imagination) were threaded throughout long Covid illness stories, creating compelling testimonies about a frightening and bewildering new condition, beset with setbacks, characters who heroically assisted the narrators and characters who failed them. As well as compelling listeners to empathise with the chaotic effects long Covid has on bodies and selves of individual sufferers, the powers of these stories come about also through issuing stark and urgent warnings: as an indiscriminate and debilitating new disease, governments, scientists, healthcare professionals, and the general public should act now to protect society from this grave new threat.

### **"It's not a big deal." Gay men's reframing of serodiscordant intimacy in the era of treatment as prevention**

*Tom Witney*

*(Open University)*

Mixed HIV status (serodiscordant) relationships have been constructed by public health discourses as key sites of viral transmission and risk. With the advent of 'treatment as prevention' (TasP), in which antiretroviral treatments have been shown to prevent HIV transmission, focus has shifted from regulation of intimate behaviours to biomedical prevention. As well as a public health project, TasP is currently at the centre of an HIV community led campaign to tackle stigma and reimagine HIV positive people on treatment as uninfected. In the midst of these biomedical and social transformations, serodiscordant couples are engaged in realising new forms of serodiscordant intimacy. This paper will discuss the findings of a qualitative study of the lived experience of gay men in same-sex serodiscordant relationships in the UK. Individual (n=28) and couple interviews (n=6) generated data which were analysed with a particular focus on the everyday and practices of intimacy. It will examine how participants engaged with the concept of TasP to reimagine the role of HIV in their relationship, in particular how they incorporated the biomedical into their everyday intimacies. It will also consider how they used TasP and the relationality of serodiscordancy to resist individualised, condom-centric public health discourses of 'safer sex' and redraw boundaries of safety and (ir)responsibility. Finally, it will examine how, despite the reimagined absence of HIV in their everyday intimacies, stigma continued to play an important role in shaping participants' experiences of serodiscordancy.

### **'Don't Lose it on the Bus!': Casting normative PrEP biosexual citizenship**

*Ingrid Young, Nicola Boydell*

*(University of Edinburgh)*

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.

### **The labour process of illness work: The hard work of chronic illness in austerity**

*Chris Yuill*

*(Robert Gordon University)*

This paper focuses on the invisibilised, hidden and deleted forms of work undertaken by unemployed people with long-term chronic illnesses who are in receipt of state support. We lay out what Pritlove et al (2019) term the 'hard work' of

being ill. Rather than seeking to analyse chronic illness from the perspective of disrupted biography we employ perspectives from the sociology of work: labour process theory and Hatton's (2017, 2019) theorization of invisibilised labour. We adopt this approach as means of countering prevailing discourses that social agents who are supported by benefits are work-shy, lazy and feckless.

The empirical basis of this paper is provided by 20 semi-structured interviews with participants who are both long-term unemployed and have a chronic illness. We identify the extent of the labour they perform in their daily lives, which involves labour related to care of others, their medication and poverty. We firstly discuss how and why that labour becomes invisibilised and seen as hidden or deleted. We then secondly analyse how each form of labour necessitates its own labour process. Doing so brings out issues of power, exploitation and control. It also brings out the density of work required to be unemployed with a chronic illness.

Our work therefore provides a counter narrative to negative discourses of illness and employment and indicates an alternative approach to analysing chronic illness.

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## Methodological Innovations

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### METHODS, ARTS & CREATIVITY

#### **Painting with Data: Aesthetics of Qualitative Research**

*Andrew Balmer*

*(University of Manchester)*

In this presentation I outline an original creative method for qualitative research, namely the painting with data technique. This is a participatory methodology which brings creativity and participation through to the analytical phase of qualitative research. Crucially, I acknowledge but also challenge the dominant aesthetic that currently shapes qualitative research and renders life in a monochromatic palette. The painting with data method evidences an alternative aesthetic to the predominant one and I argue that we can understand this methodology by adapting Jennifer Mason's concept of 'layering' to conceptualise how different aesthetics help us to see the different shapes, forms and moulds that make us, our relationships and our worlds. The process moves away from traditional ways of treating transcribed data, and prioritises addition above extraction; juxtaposition over thematization; and collaging rather than ordering. This alternative aesthetic for qualitative research offers an evocative form and a conceptual schema through which to interpret the world, providing a route to novel insights, that enlivens the interpretative work of the analyst and offers opportunities to make and witness potent connections.

#### **Embracing and Promoting Creative and Collaborative Method/ologies for Change**

*Gayle Letherby*

*(University of Plymouth)*

Over the last few years I have been experimenting, both within my academic work and in other non-academic activities (including personal publications and political activism), with different ways of working/representing my work. This has included memoir, fiction writing, collage and zine making. Although my memoir and fiction writing began following personal losses and were separate from my academic work, this way of writing is now embedded in my scholarly pieces. Throughout my career I have enjoyed and learnt a lot from collaborative working and newer, creative arts-based collaborations, including with friends and colleagues, are especially joyful and enriching.

Recently I began to wonder why it took me so long to realise the importance and possibilities of such work; to explore, be untidy, get messy, be creative in one's own academic labour and in collaborative endeavours. This is especially odd given that I have long been concerned to encourage those I have had the privilege to teach and mentor to not be frightened of play (as in playing with research data, with method, with theory and with the words we use to write up such endeavours). Such endeavours also have the potential to make an impact, beyond and besides, the academy and is therefore fundamental to a public sociology and to sociology's place in remaking the future. I explore these issues here and offer some examples of such work.

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## Race, Ethnicity and Migration

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#### **Contingent past, uncertain future: Postsocialist migrant narratives as resources for dealing with open-ended futures**

*Špela Drnovšek Zorko*

*(University of Warwick)*

Drawing on ethnographic research conducted in the UK with families from former Yugoslavia as well as interviews with individual migrants from across the Central-East European region, the paper explores the potential of migrant narratives to act as a cultural resource for dealing with uncertain futures. Across Central-East Europe, seismic transformations in

the political order during the post-war, state socialist, and postsocialist periods not only transformed people's lives in the present, but also radically re-organised their possibilities for imagining the future (Jansen 2015). Positioned at the intersection of the sociology of risk and uncertainty (Curran 2016) and migration and memory studies (Bloch and Hirsch 2018; Kitzmann and Creet 2011), the paper explores correlations that migrant interlocutors from the region draw between their consciousness of historical contingency and their ability to deal with the uncertain present and future. It further demonstrates some of the ways in which Central-East European migrant narratives draw on collective stories of historical upheaval in relation – or outright contrast – to non-migrant positionalities, combining the perceived specificity of the postsocialist region with individual or family experiences of migration. The paper argues that whether or not such historical consciousness actually bestows greater resilience in the face of unknown futures, postsocialist migrants in the UK can contribute valuable interpretive resources for dealing with the radical open-endedness that has become the defining feature of all our lives.

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

*Polina Manolova*

*(University of Tuebingen)*

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 multiscalar '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.

### **Politics and activism among young European citizens in Brexit Britain: Insecurities, denied citizenship and precarious futures**

*Daniela Sime*

*(University of Strathclyde)*

Since the Brexit referendum, intra-EU migrants have been forced to think differently about their futures. For young people who migrated to the UK as children, Brexit is a major threat to their citizenship rights and creates a rupture to their identity formation, including national identity, and sense of belonging. It also has key implications for their opportunities to engage in citizenship, given their increasingly denied rights.

This paper reports on a UK-wide study with over 1,000 young people, EU 27 citizens aged 12-18, which examined their experiences of citizenship and plans for future. It uses data from a survey, focus groups and postcards young people wrote to UK politicians. Drawing on Giddens's ontological security (1991), I examine how young people's sense of belonging and plans for future have been unsettled by Brexit. These plans are currently shaped by the increasing levels of xenophobia and racism they experience and the ongoing pandemic crisis.

Using Yuval-Davis' (2011) understanding of citizenship as multi-layered, transcending local, national and transnational communities, I examine young people's engagement with 'acts of citizenship' and how they think of their everyday political and civic practices. There are connections between civic participation, such as volunteering, and political participation, such as voting (Barrett and Brunton-Smith, 2014) and both are conditioned by one's sense of belonging. My analysis shows that young people were interested in politics, volunteering and activism, yet they did not feel they could shape government policies or influence change; these were important determinants of their future migration intentions.

## Rights, Violence and Crime

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### **Governing through 'problems': Public policies as discursive practices**

*Anukriti Dixit*

*(Indian Institute of Management, Ahmedabad)*

Policies produce 'problems' in specific ways. This is largely the analytical claim of this paper. Policies, for the purpose of this research, are thus approached and analysed not as 'objective' units for the efficient implementation of rules, but as sets of discursive practices; as statements articulated with specific 'problem' declarations, 'solutions' and particular ways of meaning making. The study engages the exploration of how 'problems' are constituted or brought into being, an approach known as problematization. I investigate how 'problems', as articulated specifically within India's anti-

Sexual Harassment at Workplaces (SHW) policies, have come to be in their present form. The paper illustrates the problematizations and their underlying assumptions, through observations and analysis of:

1. State High Court and Supreme Court verdicts in cases of SHW
2. Allied policy documents (such as Justice JS Verma committee report, Rajya Sabha deliberations, Handbook on anti-SHW policy by Ministry of Women and Child Development, Department of Personnel and Training instructions on conducting enquiries)
3. Interviews with private consultants, trainers, independent members on enquiry committees, state commission for women, labour commission,
4. Allied anti-SHW training related documents - on the websites of trainers and by participation in webinar training conducted by the consultant firms.

The analysis further proceeds to discuss what is not considered as a 'problem'. In other words, what exclusions are produced, in and through the assumptions and presuppositions of existing 'problem' statements. How do 'solutions' indicate a policy's proposed 'problem', and how are manners and technologies of governing, co-constructed through policy problematizations?

### **Right to food in Scotland: Can it be achieved?**

*John Mckenzie, David Watts*  
(Rowett Institute, University of Aberdeen)

The Scottish parliament recently held a consultation on MSP Elaine Smith's proposed right to food bill. The aims of the proposal include enshrining a right to food in Scots law and setting targets for it to be met. Based on findings from in-depth qualitative interviews with fifty-five food insecure adults across Scotland, this paper identifies the needs that would have to be met, such as ensuring that all people have access to sufficient supplies of culturally appropriate, healthy and nutritious food in socially acceptable ways) and the hurdles, (such as providing financial and social support to those that need it), that would have to be overcome if the right to food in Scotland is to be realised.

We contend that the right to food underpins the broader rights of citizenship and personhood in Scotland and that a series of measures at the individual and structural level would need to be put in place if a food secure future for Scotland is to be achieved. However, it will also be pointed out that, whilst the Scottish parliament may have the devolved power to enact the right of food into its laws and to set targets for achieving food security, the measures required to eradicate food insecurity may be incompatible with some of the policies implemented at the UK Governmental level, such as those related to sanctioning benefits. These UK government policies may therefore present the greatest obstacle for realising the right to food in Scotland should the proposal be approved.

### **Surveillance Capitalism and Metadata: Advanced Technology Delivering A New Era of Privacy Violation**

*Celina Van De Kamp*  
(Celina Van De Kamp, University of Saskatchewan)

Personal data collection violates an individual's privacy by connecting metadata to their identity as a form of surveillance capitalism. Mass surveillance in a capitalist-dominated society gives metadata the power to shape social lives through commodification. The Canadian Government does not regulate the collection of metadata in the private sector because it argues that metadata is not an invasion of privacy because it does not reveal the actual content of our communications. However, metadata can reveal accurate sensitive information about an individual. This is because metadata is data about what we actually do, making it easily inferable to sensitive information. Canadian law categorizes call content and metadata differently, allowing government agencies to obtain metadata under the assumption that specific personal details cannot be inferred through it. This is problematic because data collection is frequently done without our knowledge or consent. The literature shows a lack of consistency of people's concerns about privacy because it has not considered that people do not have a clear understanding of what metadata can reveal about their personal lives. This paper concentrates on policy implementation as well as what the general public expects the laws should be concerning metadata and privacy. This research uses a Foucaultian perspective on discourse, and understanding the content of discourses concerning metadata collection. A Canadian attitudes survey will be administered regarding metadata collection, aiming to expose the sensitive data that is being collected and stored with and without our consent.

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## **Science, Technology and Digital Studies**

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### **Seeing Violations as Events: Technologies of Cutting in the Making of Human Rights Information**

*Josh Bowsher*  
(Brunel University, London)

Recent debates have considered how digital technologies are redefining human rights practices. In emphasising the novelty of digital technologies, however, these discussions often elide the historical ways technology has shaped human rights activism. Addressing this issue, this paper traces the creation of Events Standard Formats, a standardised data model for recording human rights violations developed by the NGO network, Huridocs, across the 1980s-90s. Designed to subtend computerised databases, the 'Events Model' provided by Events Standard Formats comprehensively defines and arranges the informational elements required to construct facts about violations. Though the Events Model has not

been universally adopted, it nevertheless represents a kind of 'boundary object' realised through the combined efforts of many organisations and still widely used today. The Events Model is thus interesting because it crystallises a crucial way that NGOs 'see' human rights abuses across diverse contexts. Following Karen Barad's suggestion that seeing 'is not a matter of simply looking [...] but an achievement that requires a complex set of practices to accomplish,' I argue that the mode of seeing violations made available by the Events Model is an accomplishment forged through complex – and resourceful - sociotechnical work. Through a close reading of the Events Standard Formats, I conceptualise the Events Model as a technology of 'cutting' that constitutes human rights facts by cutting them away from a more complex social totality. I conclude by critically considering what is included and excluded in the process of cutting and how this shapes the movement's way of seeing.

### **Meso-level social forces for the stability of a national scientific community**

*Alejandro Espinosa-Rada*  
(University of Manchester)

Scientific networks of researchers and their institutional affiliations are interdependent processes that affect each other having consequences in the strategic decisions of actors on forming scientific relationships. Yet, there is less understanding of how the cross-level effects, as meso-level social forces, have similar constraints within different organisations affecting the decisions of the researchers on citing others in a scientific community. In the following research, we use the Microsoft Academic database to collect the data, and a novel methodological strategy using a meta-analysis stationary stochastic actor-oriented model to analyse a sample of the personal communities of organisations (astronomical observatories, research centres, and universities) in a national scientific network. The cross-level effects indicate that the multilevel interdependency allows identifying the tendency of the researchers to maintain the endogamy or multi-connectivity of scientific recognition among organisations.

### **Visions of Unification and Integration: Building Brains and Communities in the European Human Brain Project**

*Tara Mahfoud*  
(University of Essex)

The Human Brain Project (HBP) was launched in October 2013 by the European Commission to build an information and communication technology infrastructure that would support large-scale brain modelling and simulation. Less than a year after its launch, more than 800 neuroscientists signed a letter that claimed the HBP 'would fail to meet its goals'. Based on multi-sited ethnographic fieldwork conducted between February 2014 and January 2017 in France, Germany, the United Kingdom and the HBP headquarters in Switzerland, and over 40 interviews with scientists, engineers and project administrators, this paper traces how competing visions over how brain models should be built became tied into debates over how scientific communities should be governed. Articulations of these different kinds of models and communities appealed to competing imaginaries of Europe itself – of Europe and European science as unified or pluralistic. This paper argues that scientific models are sites of contestation over social and political futures. The tensions between visions of scientific unification and pluralism in the HBP mirrored the tensions between imaginaries of European political unification and pluralism.

### **User experience research and the production of actionable social knowledge**

*Seweryn Rudnicki*  
(AGH University of Science and Technology)

The production of practically relevant knowledge about the social life has been both an aspiration and a challenge for social sciences since their beginnings. Now, given the essential role of social aspects in many of the civilizational problems, the need for actionable social knowledge seems more urging than ever. In this presentation I will employ the practice-theoretical approach and empirical data to reinterpret and develop the notion of actionability of social knowledge.

This presentation draws on empirical exploration of the field of user experience research and design – now a major trend in developing (mostly digital) products and services in order to maximize the amount of positive reactions and experiences of its users. Though business- and technology-oriented, the field of user experience research produces and puts to use considerable amounts of mostly qualitative social knowledge.

This study will draw on the fieldwork including 50 in-depth interviews, 3 non-participant observations in user experience research departments and extensive expert literature analysis. I will propose that the actionability is not a constant or inherent characteristic of a certain piece of knowledge, but a dynamic and relational aspect, emerging from the relationship between the knowledge produced and the receiving practices. The exploration of the field of user experience research shows that regardless of the 'quality' of knowledge, it is the 'goodness of fit' between the knowledge produced and the materials, meanings and competences embedded in the receiving practices that seriously impacts whether and how knowledge is adopted.

## Social Divisions/Social Identities 1

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### **Ritual and Social Movement in Northern Ireland: The Evolution of LGBTQ+ Pride in a Divided Society**

*Eilish Boschert*  
(*Ulster University*)

This paper examines the intersection of ritual and social movement theories, looking specifically at the evolution of the LGBTQ+ Pride festivals in Northern Ireland. Northern Ireland exists as a highly ritualised society with a distinct culture of commemoration that highlights their recent history of violent conflict. A two-community identity model defines socio-political and cultural realms of identity and monopolizes ritual performances, such as parades, memorials, and protests. Yet, with the rise of cosmopolitanism, Northern Ireland's homogenous identities face cultural competition. The international LGBTQ+ Pride festival has emerged as an alternative identity phenomenon that pushes against the traditional binary, forcing a multitudinous perspective – what Alberto Melucci calls a 'global interdependence' (1996). Pride speaks to a wider international phenomenon by embracing social and political identities that subvert the dominant ethnonational binary in their inability to fit neatly within the prescribed categories. The adoption, and subsequent traction, of LGBTQ+ Pride across Northern Ireland over the last 30 years indicates a shift in the country's socio-political and cultural composition. This research aims to address what the evolution of LGBTQ+ Pride implies about the structure of contemporary Northern Ireland and what this evolution might tell us about our existing understandings of social movements.

### **"Asexy and we know it:" Asexual activism, possible futures, and Pride identity politics**

*Joseph De Lappe*  
(*Open University*)

Social movement actors have been conceptualised as imagining "possible futures" (Giddens, 1991) that their collective activism is a partial realisation of (Melucci, 1990). This sustains hope that the social change they seek, the tomorrow they dream, will happen but it frequently commits them to present-day-compromise to bring it about. What possible futures do asexual activists dream for themselves? What compromises are required to reconcile these with the wider dreams of Pride politics? These typically imagine all LGBTQ+ communities sharing a common future under a rainbow umbrella.

Drawing on interviews conducted with asexuals about their collective politics, this paper addresses the 'asexy' future they partially realise through activism. It considers what is distinctive about 'A-Pride' through their dreams of community building, public visibility, and empowerment. These were contentious, and activists often made compromises with each other's politics to partially realise them. Nevertheless, they were steadfast that their particular dream of A-Pride would one day be accepted by all. To this is added participation observation of activists' engagement with Pride politics; their involvement in WorldPride Toronto 2014 where the goal of a common rainbow future dominated, "paint the town rainbow." (CBC, 2014). At WorldPride Toronto this aspiration frequently broke down, both for asexual activists and others. The paper concludes considering the implications for asexual activists and Pride politics of imagining possible futures that must be shared, if they are to be realised, but are not dreamt together.

### **Re-thinking transnational queer and feminist solidarities: Gendered inequalities in the LGBTI+ movement in Nepal**

*Kumud Rana*  
(*University of Glasgow*)

Feminist critiques of NGO-isation as depoliticisation and neo-liberal co-optation of feminist activism (Lang 1997, Alvarez 1998, 1999) have evolved since the 1990s to acknowledge that the 'NGO form' (Brenal and Grewal 2014) has also been a crucial site of feminist interventions in the global South (Alvarez 2014, Hodzic 2014). This is true for places with limited resources crucial for social justice movements. My paper analyses such exchange of feminist solidarity and support by taking a case study of three lesbian NGOs within the LGBTI+ movement in Nepal. I map out national & international networks of these NGOs, juxtaposing this onto the resources available to each. I argue that differential access of organisations to resources are governed by their organisational identities and the exclusive nature of transnational feminist/queer solidarity networks. Furthermore, I contrast the delimitations of subjectivities embedded within activist networks with those only loosely tied to such networks to discuss some of the limitations of postcolonial recuperative approaches to queer feminist analysis. By doing so, I emphasise the need to re-think and re-imagine transnational feminist/queer solidarities in contexts where such solidarities might collude with neo-imperial projects of development as in the case of Nepal.

My analysis is drawn from the first extensive sociological study of the LGBTI+ movement in Nepal which included seven months of fieldwork in the country comprising participant observation, document analysis & interviews with 41 Nepali LGBTI+ activists, 20 trans/national human rights/feminist/queer allies & six donors including feminist philanthropic organisations.

## Social Divisions/Social Identities 2

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### **Louisiana Creole People of Color: A Race or Ethnicity**

*Andrea Cooke*

*(University of Illinois at Chicago)*

American Louisiana Creole people of color are the descendants of people of French, and/or Spanish, and/or Native American descent and of free and enslaved Black people. With qualitative methods and a grounded theory approach, I explore how Louisiana Creole people of color form their racial identity. Many of the participants in a pilot study I conducted reported experiencing racial stress caused by pressure from both White people and Black people to racially identify as Black. Dominguez (1986) communicated that the Supreme Court of Louisiana ruled in 1810 that all Negroes are people of color, but not all people of color are Negroes. My participants viewed themselves as people of color who are multiracial. Multiracial people are situated in more than one racial group.

Creoles of color are a unique multiracial group. When administered Phinney's and Robert's Multigroup Ethnic Identity Measure (MEIM), that measures ethnic identification, they scored on average higher than any other group. Black/White multiracial groups, who scored on average much lower (2.94) than any other group. Creoles of color also scored higher than a traditionally high scoring group - African Americans (3.07). Creoles' mean score was 3.35, among the highest. Therefore one can make the case that Creoles possess a unique racial/ethnic identity and maybe even their own census category. This supports Creoles' wish not to be counted as African Americans nor Black/White multiracial, but as a group unto themselves, re-envisioning the country's of race/ethnicity.

### **Legal Discrimination within Integration Policies? The Paradigm of Activation and Educational and Work Experiences of Female Refugees in Germany**

*Franziska Schreyer, Tanja Fendel*

*(Institute for Employment Research (IAB) Germany)*

Activating integration policies with the paradigm of being challenging but also supportive have been enforced in several European countries. The Integration Act for forced migrants, introduced in Germany in 2016, is based on this principle. Before the law came into force, accepted refugees in Germany received a residence permit for three years and afterwards a permanent permit. Due to the paradigm of activation, today a permanent residence permit is only granted if refugees have sufficient German language skills and are able to secure most of their own livelihood.

The study addresses the question whether for female compared to male refugees it is on average more challenging to meet the new requirements. We give empirical evidence about gender differences in educational and employment participation as well as in language skills. The used data is based on quantitative interviews with 6.905 and qualitative interviews with 123 adult forced migrants. Theoretically, we refer to concepts of legal discrimination and civic stratification.

Female refugees have often been excluded from education or paid work in their home countries. In Germany, their labor market participation is on average lower than the male one's and working conditions are more often precarious. Thus, we argue that female refugees have a higher risk to fulfill the new requirements for a permanent residence permit only together with a partner, only later or not at all. Their chances to move up within the hierarchy of the civic stratification are lower. Thus, the danger of a legal discrimination of female refugees occurs.

## Sociology of Education 1

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### **Paradise lost or created? How higher-education staff perceive the impact of policy on students**

*Sazana Jayadeva*

*(University of Surrey)*

This paper explores how university staff in Denmark, Germany, and England perceived higher education (HE) policy as impacting the experience of being a student in their respective countries. It draws on interviews conducted with 36 staff members and 12 policymakers, as well as an analysis of 48 relevant policy documents. We discuss how in each nation, staff identified different policy mechanisms as having triggered transformations in the experience of being a student. Staff in England made reference to market-informed national policies; German staff pinpointed the Bologna Process Reforms; and Danish staff referred to the Danish Study Progress reforms. Nevertheless, the transformations themselves were described in a strikingly similar manner across all three countries: staff stressed that students had become more instrumental in their approach to learning; that the student experience had become more circumscribed; and that students were under greater stress. We analyse how staff's narratives about the impact of policy on the experience of being a student were mediated by their own ideas about what constituted 'good education', which in turn were strongly rooted in national traditions. Furthermore, in each country, staff's assessment of the impact of specific policies on HE differed sharply from those of policy actors. Our findings contribute to scholarship on the marketisation of HE, through drawing attention to how the rationality underpinning policy does not determine how it is engaged with by key

stakeholders on the ground, and by demonstrating how the neoliberalisation of HE can unfold in different formats, some more explicit than others.

### **Diversity Policy in Japan and the UK - Towards the prevention of harassment against women in education**

*Tomoko Kawabata*

*(Tokyo Metropolitan University)*

The objectives of this presentation is to discuss how to prevent the discrimination against women in higher education in Japan. In this presentation, I will raise the issues of harassment prevention policy in education.

According to Gender Equality Bureau Cabinet Office, the percentage of female researchers in 2020 is 16.6% in Japan. It has remained significantly low compared to other countries for more than a decade. This issue has been discussed in the field of child care and some measures have been taken, but it has not been changed so much from 11.2% in 2003. Nowadays, the issues of gender bias and micro aggression against women has been raised in STEM fields among female researchers and it has been said that there may be the relationship between those issues and the low percentage of female researchers. However, the research that investigates the relationship between them has not been done yet in Japan.

This research focuses on the laws and social policies related to harassment prevention in higher education in Japan by comparing with those in the UK. In Japan, there is no law that prohibits harassment, so there is no common definitions of harassment in Japanese universities. The responsibility of harassment prevention depends on the employers' consideration and obligation. This research will suggest what makes Japan difficult to establish the law that prohibits harassment in Japan and what should be done to change this situation.

### **What would a 'care-full' university look like?**

*Marie-Pierre Moreau*

*(Anglia Ruskin University)*

Those with caring responsibilities represent a significant presence in academia, both among students and staff. This is the case in the UK and in many other countries across the Global North and the Global South (Hook, Moreau and Brooks, forthcoming). Research on the topic highlights the multiple challenges faced by carers, including how they are often rendered invisible by the care-free norms of academia and misrecognised as they navigate the competing demands of two greedy institutions (higher education and 'the family', understood broadly). Covid-19 has disturbed the construction of the academic as 'care-free', enabling care to invade academic spaces (and vice-versa) in unprecedented ways. While there is growing awareness of the issues faced by carers, there has been limited reflection regarding what a care-full university would look like.

In this presentation, I want to temporarily move away from identifying the issues faced by carers and engage with definitions of 'care-fullness' and of the pathways leading to a more carer-inclusive academic future. In particular, drawing on my research conducted with various HE groups, I will argue that we need to favour an intervention informed by recent theoretical and empirical developments in the field. This intervention should be 1) multi-dimensional, as it simultaneously engage with matters of redistribution, recognition, representation and affective equality (Fraser, 1997; Lynch, 2016), 2) multi-level, as it understands that HE policy-making works in rhizomatic ways (Deleuze and Guattari, 1980; 3) structurally-focused and collectively-oriented (Moreau and Robertson, 2019); and 4) considerate of the intersectionalities of carers' identities (ibid.).

### **The Mismanagement of Critical Thinking in Higher Education**

*Nathan Rousseau*

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

This paper critically examines the neoliberal movement in higher education. Quality Management (QM) proposes that learning can be more efficiently achieved through its methods. Examining QM and having gone through the training, this paper shows that its approach to make learning easier redefines the meaning of "quality" for customer satisfaction, but impedes the process of developing critical thinking skills. It is argued that students acquire the ability to develop critical thinking by having to work through deductive and inductive reasoning. QM does the work for students and uses metrics that give the appearance of greater learning outcomes. The advancement of programs like QM represents an ideology of neoliberalism rather than a system of learning that produces responsible citizenship. Re-thinking the current trajectory in education is important for imagining a brighter future.

## **Theory**

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### **The Experience of Crisis and the Search for 'Excentric' Sociology**

*Dariusz Gafijczuk*

*(Newcastle University)*

The paper is an exploration of the role of crisis in the construction decentered or 'excentric' experience. The discussion focuses on the creative and generative role of crisis in its role as a de-centering tool that generates a specific type of communicative arrangement that always reaches out, beyond itself. After considering the relationship between crisis,

critique, reflexivity and temporality, the analysis moves to a detailed discussion of the notion of experience as a specific type of communication, or 'xeno-communication' with the world based on active engagement with the alien and the estranged environments. The paper flips the standard modern narrative of the crisis of experience on its head, arguing that what we have been experiencing and what is again crucial is the full investment in the experience of crisis. Such deployment of a nexus of crises as emergence not an emergency, has the potential to lead to a social science that not only acknowledges the crisis of various forms of centralized reality and identity (the anthropocentric, the Eurocentric, etc.) that in itself is always a confining and distorting space of suppressed potentiality, but is able to use the generative potential of crisis to extend and enlarge experience, in a bid for something like an 'excentric Sociology' – one that works with the fundamental imbalance 'that generates the shared world and guarantees its reality' (Plessner).

### **Outline of a Sociology of Free Speech**

*John Roberts*

*(Brunel University)*

While sociology has contributed towards theories of rights, such as human rights, it has spent considerably less time on how sociology in the present or future might contribute towards a theory of free speech. By drawing on the work of Mikhail Bakhtin, Pierre Bourdieu, Judith Butler, and Stanley Fish, my paper therefore maps out three interrelated areas in which sociology might ground free speech. First, sociology can ground free speech within structured historical social relations and processes. Structured historical social relations gain their identity, in part, through historically distinct contradictions, power relations, social divisions, and relations of exploitation and oppression. By putting free speech in its proper historical and structured place, sociology can overcome the ahistorical and often depoliticised accounts of free speech found in many liberal theories. Second, sociology can show how concrete social contexts, or social fields, help to construct and draw boundaries about who has the 'correct' social and cultural dispositions for their 'opinions' to be 'legitimately' heard in social fields. Third, sociology can ground free speech in an ethics of empathy and responsibility towards the speech of 'the Other', but simultaneously place this ethical standpoint within a broader struggle between dialogic speech that seeks to create conditions of 'structural', or 'real', equality that then allows empathy and responsibility to flourish, and monologic speech that seeks to constrain and limit conditions of 'real' equality. These three points are then used to criticise two liberal schools of thought on free speech: an absolutist approach and a deliberative approach.

### **'Civilised' Right-Wing Populism? – A critical application of figurational Sociology**

*Tim Winzler*

*(University of Glasgow)*

The social theory of Norbert Elias, most comprehensively developed in his *Process of Civilisation* (1939/1945), implies a specific, relational and long-term explanation of morality. Through a gradually growing, mutual interdependence of social groups (especially elites), power is enhanced geographically and socially on the one hand, but must, on the other hand, be increasingly shared with deputies and surrogates. While processes of state formation and bureaucratisation develop, a complementary development of a unification of morals and norms sets in, eventually trickling down to broader society through mass education and media provision. Psychologically, this process is described as the development and differentiation of a 'good taste', a specific feeling for what is 'right' or 'appropriate' at a given time and place. This 'good taste' tends to push out violence from the realm of permissible human interaction with the progress of history. I will apply this theory to the complex of right-wing populist thought in Germany. Through a comparison of rhetoric of 1920's and 1930's NSDAP speeches compared with what might be called their 'structural equivalent' - AfD-speeches in the second decade of this millennium - one may, at least to some degree, test the Eliasian framework. And indeed, the changed rhetoric indicates a more polite, disciplined and 'civilised' struggle with political opponents. However, that does not mean that this struggle is necessarily any less violent than earlier struggles. Surprisingly perhaps, it is through specifically intellectual channels via which new forms of violence are merged with political mobilisation and the (re-)definition of morality.

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

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### **POVERTY AND REFORM**

#### **"Reimagining and Revaluating Universal Credit: Using longitudinal data to assess the lived experience of claiming UC".**

*Robyn Fawcett*

The roll-out of Universal Credit has been surrounded in controversy. Using an in-depth longitudinal qualitative framework, this paper will demonstrate the early findings from a study following recipients of UC (n=13) over one year (February 2020- February 2021). Specifically, three questions shall be considered (1) to what extent does UC create social harms and what are they? (2) What long-term impact do these harms have on the affected individuals and their dependents? (3) How can we re-evaluate, rethink and reimagine UC to create a fairer benefit? The study period includes the Covid-19 Lockdown when recipients did not have to repay legacy debts, the standard allowance increased by £80.00

a month, and jobcentre appointments were temporarily suspended. As a consequence, the preliminary results suggest those claiming during the pandemic had a more positive experience of the system than they did prior to lockdown. Before March 2020, participants typically experienced a complex intersection of financial, housing and employment insecurities, whilst others encountered severe psychological distress. The contrast before and after the pandemic highlights the impact of Universal Credit commitments and the lack of liveable income and associated stressors. These findings provide a novel insight into the positive (albeit temporary) effects that policy changes have had on Universal Credit claimants, against the harms encountered by those for whom the policy was originally intended. In so doing it is possible to reflect empirically on how this welfare resource can be deployed more equitably in the future.

### **Credit card instalments: A non-exploitative way to raise global economy?**

*M Fatih Karakaya*  
(Istanbul University)

The history of Turkish credit card instalments can be traced back to the late 1990s when certain nonprocedural –if not fraudulent– point-of-sale level transactions forced banks to launch an instalment feature for their credit cards. Paying in instalments is the most popular form of credit card purchase in Turkey. Forty per cent of total transactions are for instalment purchases. As a consumer makes a purchase in instalments by their credit card, the price is split into multiple payments, or instalments. Those instalments are charged to the consumer's credit card automatically every 30 days until the full price has been covered. While the MasterCard Instalments program, which launched in 2016, enables consumers to split transactions across equal monthly instalments with an interest, the Turkish credit cards offer no interest point-of-sale instalment options. This makes higher-priced purchases, such as white goods, electronics, airline tickets, schooling fees and so on, more attainable and manageable for consumers. The Central Bank of the Republic of Turkey (CBRT) according to its macroprudential policies restricted the number of maximum instalments for credit card purchases in 2015. Yet, CBRT had to loosen those restrictions after the economic collapse caused by the pandemic. The increasing number of instalments for credit card purchases has enabled consumers to access to the big-ticket items, which in turn has paved the way for a multiplier effect in the Turkish economy. This paper seeks for an alternative, yet a non-exploitative way to raise global economy by an interest-free credit facility, i.e. credit card instalments.

## Work, Employment and Economic Life 2

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### EMBODIED WORK AND SKILLS

#### **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.

#### **Abolish Audit Culture? A Feminist Institutional Ethnography of UK University Audit Processes**

*Órla Meadhbh Murray*  
(Imperial College London)

This paper explores how academics negotiate UK university audit processes, based on a five year feminist institutional ethnography focusing on the National Student Survey (NSS), Economic and Social Research Council (ESRC) funding application processes, and the Research Excellence Framework (REF). Drawing on extensive text analysis, interviews, and autoethnographic reflections, I explore how much interpretative leeway academics have when negotiating these three national audit processes at a local level. I investigate how much agency front-line workers have when reading, writing, and speaking about audit processes, specifically how academics translate their work into textual forms for

evaluation purposes. From this research I consider how to respond to audit processes from a feminist perspective, including considering whether or not to abolish them.

### **Rethinking the physiotherapy profession in an era of austerity**

*Rachael Tucker*

*(University of Nottingham)*

The physiotherapy profession has been an integral part of the National Health Service (NHS) since its inception. Since then, alongside the wider healthcare workforce, the profession has been required to accommodate numerous health policy reforms, the rise of neoliberalism, managerialism, marketisation, rising consumerist behaviour, and financial hardship; culminating in the imposition of widespread austerity measures across the public sector following the 2008 global financial crisis. How larger professions such as medicine have responded to such challenges has been explored to an extent; however, how smaller healthcare professions have been able to reconcile these challenges is less clear. Recent workforce position statements from the UK physiotherapists' professional body (the Chartered Society of Physiotherapy) and from national NHS bodies, such as NHS England, have recognised challenges with the recruitment and retention of healthcare professionals, addressing rising vacancies and the sustainability of the current workforce; whilst taking into consideration the ageing population, changes in technology, rising demand on services and the need to deliver cost efficiency savings. As a result, there has been suggestion of methods which could arguably be viewed as restratification and reprofessionalisation, both within and outside of the physiotherapy profession. This includes changes in the division of labour, delegation, labour substitution and crossing of inter-professional boundaries; inevitably affecting the wider healthcare professional workforce and hierarchy. This paper will explore these concepts in light of a qualitative exploration of the physiotherapy profession in an era of austerity, rethinking this role, present and future, and its situation within the healthcare ecology.

## *Sociology Journal Special Session*

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### **THE PUBLIC ROLE OF SOCIOLOGISTS – PANEL DISCUSSION**

**Panellists:** *Professor Breno Bringel, Professor Nandini Sundar and Professor Sirpa Wrede*

**Chairs:** *Vanessa May, Co-Editor and Simin Fadaee, Co-Editor-in-Chief, Sociology*

For sociology as a discipline to play a role in the remaking of the future – the theme of this year's BSA conference – it is critical for sociologists to engage in various forms of public sociology. In this conference special event, the journal *Sociology* hosts a panel discussion with members of the journal's International Advisory Board to discuss what the public role of sociologists is and could be. The three panellists – Breno Bringel, Nandini Sundar and Sirpa Wrede – offer insight into a range of local, national and regional contexts in which sociologists operate, and into the political and institutional opportunities and challenges that face the discipline in its attempts to engage with audiences outside academia. Issues that the panellists consider include the boundaries between universities and 'the public(s)'; different types of public sociology and their benefits and drawbacks; the relationship between knowledge production and what is conventionally understood as 'dissemination' of research; and the threat posed to the integrity of the discipline by an increasingly authoritarian and populist political climate in many countries.

**Breno Bringel** is Professor of Sociology at the State University of Rio de Janeiro, Brazil. He has been a visiting professor at more than a dozen universities in Latin America and Europe and was a founder member of the Latin American Activist-Research Group. Founder editor, with Geoffrey Pleyers, of *Open Movements*, a public sociology editorial project published by *Open Democracy* in partnership with the International Sociological Association (ISA). He is currently director of the Latin American Sociological Association (ALAS) and president of the ISA Research Committee on Social Classes and Social Movements (RC47). Author of 10 books and a hundred articles in eight languages on social movements, social theory, Latin American thought, and critical geopolitics. Recent edited books in English: *Social Movements and Politics in a Global Pandemics* (Bristol University Press, 2021) and *Critical Geopolitics and Regional Re-Configurations* (Routledge, 2019).

**Nandini Sundar** is Professor of Sociology at the Delhi School of Economics, Delhi University, India. Her recent publications include, *The Burning Forest: India's War against Maoists* (Verso 2019), which has been translated into Gujarati, Tamil and Telugu; and four edited volumes, *Reading India: Selections from Economic and Political Weekly 1991-2017* (co-edited, Orient Blackswan, 2019); *The Scheduled Tribes and their India* (OUP, 2016); *Civil Wars in South Asia: State, Sovereignty, Development* (co-edited, Sage 2014); and *Inequality and Social Mobility in Post-Reform India*, Special Issue of *Contemporary South Asia* (co-edited, 2016), as well as journal articles on democracy, authoritarianism and academic freedom. She was awarded the M.N. Srinivas Memorial Prize, 2003, the Infosys Prize for Social Sciences (Social Anthropology) in 2010, the Ester Boserup Prize for Development Research, 2016 and the Malcolm Adiseshiah Prize for Distinguished Contributions to Development Studies, 2017. Her media articles are available at <http://nandinisundar.blogspot.com>

**Sirpa Wrede**, D. Soc.Sc., is a Professor of Sociology at University of Helsinki, Finland. Her research interests deal with the dynamics of inequality in the social organisation of social service professionalism and social citizenship. Her current work focuses on ageing and social ties in the context of migration and on professional groups in the context of neoliberal globalisation. She leads a research team within the Centre of Excellence in Research on Ageing and Care of which she is Vice Director.

# Paper Session 9

## Thursday, 15 April 2021

### 14:30 -15:45

## Cities, Mobilities, Place and Space

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### **Location Matter: Experiencing COVID-19 Differently as Higher Education Student**

*Yahya Aydın, Mustafa Köse*

*(Ankara Yıldırım Beyazıt University and Afyon Kocatepe University)*

To avoid generalize all members of the society; this study intensely focuses on higher education students to examine the effects of coronavirus in Turkey. According to official statistics, there are about eight million higher education students in Turkey. In other words, one in ten population in Turkey continues to their higher education in Turkey. This study considers how living in urban and rural area affects experiencing COVID-19 regarding higher education students. When the first COVID-19 cases recorded in Turkey in the second week of March 2020, the universities closed immediately. Then, a few weeks later, online (distance) education started. This paper focusses on undergraduate and postgraduate students from Ankara Yıldırım Beyazıt University in Turkey to compare the function of living in the urban area or rural area within COVID-19 pandemic. For this aim, thirty-four phone and Skype interviews contacted those groups. According to our primary findings, students living in the city centre are lived more difficulties both psychologically, socially, and economically to overcome this pandemic. While the internet allows students to access some educational materials and opportunities, the students living in the rural area felt more independent, safe and productive during the COVID-19 pandemic.

### **The Reconstruction of The Public Service Spaces and Commercial Spaces in Cities Amid the Post-COVID19 Era**

*Zhe Chen, Zhining He*

*(London School of Economics and Political Science)*

Cities have been the epicentres for the spreading of the new coronavirus. City spaces have been severely altered owing to the pandemic. Public service spaces and commercial spaces are main parts among all kinds of spaces within a city. They are also the mostly affected by the lockdowns and economic recessions. The reconstruction of city spaces, especially public service spaces and commercial spaces, are closely related to the control of pandemic and economic recovery after it. Under the theories of risk society and space reproduction, the research aims at the reconstruction of city spaces under the situation of great public health crisis, to explore the temporal and spatial mechanisms of the recovery of public service and commercial spaces. China has successfully controlled the pandemic within its borders and started the reconstruction of city spaces ahead of other countries. We would conduct field research in several big cities in China, especially Wuhan, the first and most effected city in China by the pandemic. Since there are few lockdowns at present in China, we could start working in the selected cities in a short time, and finish the field study by the Lunar New Year (Mid-February). The experiences learned from China's cities could be expanded to other cities globally. The research results would renovate the theories of space reconstruction under the new normal, and benefit the public policies' making for cities' revival in other areas around the world.

### **Managing passenger etiquette on public transport: Disciplinary effort or technology of customer service?**

*Christoph Schimkowsky*

*(University of Sheffield)*

This paper examines transport company efforts to improve passenger etiquette on urban transit. As places where people 'move with others' (Bissell, 2016), public transportation is always potentially a space of friction. Journeys can be disrupted by a wide array of deviances ranging from anti-social behaviour (Moore 2011) to mere rudeness (Smith et al 2010). In a time of new viral mobilities, even mundane behaviours such as sneezing can threaten the vitality of the commuter collective and become a source of anxiety. Public transport providers employ various strategies to prevent moments of friction between passengers. Next to patrols and technological solutions, transport providers frequently utilise media such as posters and overhead announcements to promote 'good' passenger conduct and discourage behaviour deemed dangerous or undesirable (Moore 2011). Attempting to anticipate potential transgressions and shape passenger conduct, these efforts are ostensibly about (imagined) futures.

Taking up the case of 'manner improvement' poster campaigns on urban transit in Tokyo, this paper will challenge previous conceptualizations of company interventions in passenger conduct as 'disciplinary devices' (Ureta 2012) or means of 'mundane governance' (Bissell 2018). Drawing on ethnographic fieldwork and 22 expert interviews with individuals in the Japanese railway industry, this paper instead discusses manner improvement initiatives as a technology of customer service. Examining the content and design of manner posters, it argues that company efforts to

manage conduct on public transport are not driven by normative conceptions of 'good' and 'bad' passenger behaviour, but are primarily shaped by concerns about customer sensibilities and satisfaction.

## Culture, Media, Sport and Food 1

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### **Dystopia as Method: Remaking Society Through Speculative Dreaming**

*Jade Hinchliffe*

*(University of Hull)*

In her monographs *The Concept of Utopia* (1990) and *Utopia as Method* (2013), Ruth Levitas outlines the multidisciplinary field of utopian studies, which includes literature, cultural studies and sociology, and puts forward her idea of utopian methodology. Levitas argues that the utopian method consists of three main steps: archeology, ontology and architecture. The archeological mode requires us to investigate underlying issues, the ontological mode makes us consider who we are as a species and what values are important to us, and the architectural mode involves the remaking of society. In my research, I build on Levitas' work by considering how the dystopian genre can help us to rebuild our world. We often speak of dystopian fiction but not of dystopian studies or dystopian methodology. In this paper, I outline my vision for dystopian studies and put forward the argument that authors, readers and researchers of dystopian fiction engage with dystopian methodology through gaining awareness and participating in activism. Throughout this paper I will discuss some of the twenty-first-century dystopian novels from the global north and global south that I analyse in my PhD thesis, which examines the portrayal of surveillance and social sorting in these novels. Then I will explain how reading, writing and researching dystopian fiction can make us aware of real-life issues and help us to find ways to overcome these problems in reference to my work in surveillance studies.

### **Apocalypse, Revolution, Utopia: Imaginaries to cultivate alternative futures**

*Esther Priyadharshini*

*(University of East Anglia)*

One way of making alternative futures that do not succumb to the inevitability of the old teleologies of capitalism, colonialism or humanism, is to begin in the realms of imagination, to learn 'to desire otherwise' (Abensour, 1999). Imaginaries evoke different sets of affect that orient us towards the future, and prompt us to act (or not act) in particular ways. The presentation will explore lessons from the imaginaries of apocalypse, revolution and utopia, drawing on research that connects these to youth(ful) perspectives in a context when the narrative of 'youth despair' about the future is becoming persistent. It will explore how the imaginary of 'Apocalypse' can act as a frame of intelligibility, a way of making sense of the monstrosities of the present which evoke fear, anxiety, anger and also a desire to act. Studying the School Climate Strikes of 2019 as 'Revolution' can move us away from the teleologies of capitalist consumption and endless growth. It directs us towards more austere futures but ones where all beings can thrive rather than the few, in contrast to the conceptions of austerity proposed by neo-liberal states. Finally, it will explore how the Utopias of Afrofuturism provides us with a believable kind of utopia because the starting point is in racial, economic and ecological injustice. If the Apocalypse teaches us to recognize what needs to go, and Revolution accepts that living with 'less than' is necessary, then this kind of Utopia shows us how becoming 'more than' human may be the future.

### **Futuristic Birth: Octavia Butler's Bloodchild**

*Francesca Sanders*

*(De Montfort University)*

In this paper, I assess how Octavia Butler uses the lens of futurist spaces and alien lifeforms to proffer a message of hope within a society bound by racism, sexism and medical control. In *Bloodchild*, her "pregnant man story" she evaluates what humanity must do to "pay rent"; to compensate for the things they take from the planet. The narrative is allegorical, using male impregnation as a metaphor for medicalised birth and increasing abortion restrictions. The horrific imagery highlights the need for change, campaigning for birthing bodies to have autonomy and highlighting the cruelty of a society that denies individuals this right. Using Foucault's *The Birth of The Clinic* as a critical lens, I will assess how the story depicts the realities of a world in which "medicine has successfully laid claim to birthing power" (Newnham, 2014).

By looking forward, using the genre of speculative fiction, Butler emphasises the need for intersectionality and cohabitation, stating that – in the future – we must overcome greed and selfishness if we are to survive. In the wake of the Black Lives Matter protests; of Amy Coney Barrett's nomination to the Supreme Court; climate change, Butler's message remains relevant. We must change how we think about birth, gender, autonomy and ecology to reshape the future.

Butler, O.E., 2012. *Bloodchild: and other stories*. Open Road Media.

Foucault, M., 2012. *The Birth of the Clinic*. Routledge.

Newnham, E.C., 2014. Birth control: Power/knowledge in the politics of birth. *Health Sociology Review*, 23(3), pp.254-268.

**Towards a sociological theory of elite subculture: Forms of capital, social position and symbolic struggle within and beyond the subcultural field**

*Chi-Chung Wang*

*(National Sun Yat-sen University)*

One of the recent developments in youth culture studies is the adaptation of Bourdieu's field analysis to the studies of youth subcultures. These theoretical attempts extend the main research foci from subcultural deviance/resistance to the aspects of status struggle within particular subcultures. Responding to this development, my paper aims to construct a more comprehensive Bourdieusian analysis of subculture by comparing the subcultures of participants from different social positions. I first argue that the existing literature tends to equate recognized subcultural resources as useful currencies for obtaining status "within the subculture," while there is a theoretical gap in exploring how specific subcultural resources may be useful for accruing broader social recognition beyond the subcultural field. Drawing on Bourdieu's concepts of disinterestedness and symbolic capital, I propose that high-status actors usually have acquired an excess of recognized capital, which allows them to secure the profit of distinction through engaging in nonconformist subcultures. On the contrary, the usefulness of the low-status youth group's subcultural resources is usually limited to their subcultural world, due to their lack of widely recognized forms of capital and legitimate status. Therefore, their subculture could only be no more than an alternative for their status frustration in the broader society. The implication of this proposed framework is twofold: while it offers a more suitable model for understanding the subculture of elite youth groups, it also allows us to revisit youth culture and inequality by examining the relationship between field positions, forms of capital, and patterns of subcultural engagement.

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## Culture, Media, Sport and Food 2

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**The Culture Of Stigma Still Favours Him: Community policing, stigmatisation and ability to report crime in Nigeria**

*Aminu Musa Audu*

*(Institute Of Community Policing)*

Nigeria is a multi-cultural country, comprising of about two hundred million people, with an increased perception of various forms of crime such as kidnapping, armed robbery, cultism, rape, domestic violence, corruption, inter-communal and intra-communal crisis. The UK-DFID, between 2002 and 2010 helped to oversee community policing initiative in Nigeria with funding support to the tune of thirty million Pound Sterling, in collaboration with the Security, Justice, and Growth and managed by the British Council. But, despite this community safety effort, empirical findings suggested that there is a wide communication gap between the police and community, with negative implications on sense of community safety and security. This is partly occasioned by negative influence of the prevailing socio-cultural factors such as community stigmatisation thereby affecting the ability and willingness of the community members to report some aspects of crime such as rape offending to the police. This paper is focussed on examining the impact of stigma on the community's ability to report rape crime in Nigeria. This paper qualitatively adopted phenomenological interpretative perspective and individual in-depth interviews and focus group discussions methods to engage the police and community participants in Nigeria. The empirical data collected from fieldwork have been analysed in the context of Ochamalienwu (Squirrel whining) Theory of Community Policing. This paper recommends drastic socio-cultural re-orientation through advocacy with the community and security providers, then a critical review of the related social regulations and laws for an improved rape crime reporting activities in Nigeria.

**Movement of the People: Reading the "End Sars" movement in Nigeria through Fela Anikulapo Kuti's ideology**

*Osabuohien Clifford Uwuoruya*

*(Nelson Mandela University)*

This purpose of this paper is to address the recent wave of protest on police and military brutality in Nigeria, through the ideology of the Nigerian intellectual, Fela Anikulapo Kuti. The End Special Anti-Robbery Squad (End Sars) movement is a campaign that started on twitter sometime in 2017, under the #EndSars. The campaign recently escalated on October 2020, after several reports of the Special Anti-Robbery Squad (SARS) alleged killings of innocent Nigerian citizens. Using Akinsola Akiwowo's Orunmilaist perspective as a theoretical framework, and Grant Farred's vernacular intellectual classification, my current study argues for Fela's inclusion in the growing body of works on African intellectual heritage, which he has been excluded from due to his means of ideological dissemination, which was done mainly through his music. This paper analyses the End Sars movement through the narratives of two Fela's songs: Movement of the People (M.O.P) recorded in 1984, and Confusion Break Bone, recorded in 1990.

By positioning the lyrics of both Fela's songs within the context of the End Sars movement in Nigeria, an understanding of his exposition on the breakdown of sociational life in Nigeria is made manifest. This breakdown, which Akiwowo argues is a shift from Ajobi (consanguinity) to Ajobe (co-existence), is reflected in the police brutality, corruption, bad governance, and several other social problems in Nigeria.

**Turning the tide: 'From disaster to triumph', story-telling of covid-19 by the Chinese party-state and its political implications**

*Kailing Xie*

*(University of Warwick)*

While the rest of the world is still battling the second wave of Covid-19 and implementing lockdown measures to combat the spread of the virus at the end of 2020, China has been celebrating its 'victory' over the pandemic since March. Most cities in China have since declared 'virus free' and the party-state has announced its 'steady economic recovery' on state media. State news channels are filled with daily reports about the failure of Western democratic state of putting the virus under control as a contrast to China's seeming victory. However, the beginning of the story in China was far from victorious, with many criticizing the party-state's secrecy over the initial outbreak in Wuhan. The perceived mismanagement led to the loss of many innocent lives and countless human tragedies, which generated widespread public resentment peaked at Dr Li's Death, a widely perceived whistle-blower who died of the virus in February 2020. This paper examines the state's propaganda efforts of the pandemic since March 2020 to illustrate the narratives used to transform a disaster into a story of national triumph, It pays particular attention to the affective realm of the story-telling to reveal both continuities and changes of Chinese nationalism under Xi. By comparing the disaster politics used to manage the 2008 earthquake, it discusses the political implications of such story telling against the background of China's rise on the global stage.

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## Environment and Society

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**Risk and class in the time of coronavirus**

*Harriet Bradley*

*(University of the West of England)*

Ulrich Beck's influential theory of 'risk society' posited that in the contemporary world anthropogenic risks, such as pollution or nuclear hazards were becoming more impactful than natural risks like famine or drought, and that such risks were less class-specific and more universally distributed: 'poverty is hierarchical, smog is democratic.' Prima facie the coronavirus pandemic seems a prime exemplar of Beck's thesis: a biohazard with global and universal reach. However, as scientists quickly demonstrated, the risk of infection from COVID-19 was not equally experienced. Older people, men and members of certain ethnic communities were the most 'at risk' of catching the disease and of dying. The other risks associated with the pandemic-unemployment, isolation, penury-were also unevenly distributed, especially on axes of class and gender. The risks have also been unequally perceived: younger people reverted to group activities once lockdown eased, while a minority denies the existence of Covid-19

This paper will employ an intersectional approach, sensitive to varying inequalities, to explore how risks play out in the pandemic. Adams distinguishes between formal regimes of risk- as handled by governments and enterprises - and informal negotiation of risk by individuals. The formal regime in the U.K. has sought to reconcile the risk to public health with the risk to the economy, while the resultant fluctuating policies force individuals to negotiate their way through a minefield of risk.

While Beck believed that risk was now replacing class as the driver of social relations, I suggest that class divisions have been deepened by the pandemic.

**Donor Interests, Development Aid, and the Political Economy of Low Carbon Energy Future in Bangladesh**

*M. Omar Faruque*

*(Queen's University)*

The global climate crisis has triggered scholarly interest in the transition to a low carbon energy regime. Although the United Nations Sustainable Development Goals Agenda has laid out a policy framework for moving towards low carbon development by 2030, many climate-vulnerable countries like Bangladesh face substantive barriers to sustainable energy transition. There is also a growing concern among scholars about the effects of Covid-19 on low carbon energy transition. Bangladesh's climate change strategy and action plan adopted in 2008 outlined its path towards a low carbon development by increasing the use of renewable energy. This policy has remained purely rhetorical, however; there is a large gap between the target and the actual achievement, and the gap is growing. The scholarship on energy transition and climate-resilient development in the developing world underscores the role of endogenous forces (behaviour, underlying interests and incentives, and partisan politics of political and bureaucratic elites) in shaping the policy agenda on low carbon development. A significant gap in this scholarship is that entrenched donor interests, a critical force in the policymaking processes, receives little attention. By drawing on recent scholarship on critical international political economy of energy and environmental sociology, this paper will analyze exogenous factors influencing Bangladesh's current energy regime characterized by a fossil fuel 'lock-in' – a dominant energy policy perspective premised on the inevitability of fossil fuel use in power generation because of its low cost, abundance, and reliability.

**Post Covid-19 Modernities**

*Vincenzo Luise, Adam Erik Arvidsson*

*(University of Milan)*

In a famous essay published in late March 2020, French sociologist and philosopher Bruno Latour suggested that we see the Covid pandemic as a sort of preliminary exercise in what is coming. The widespread of Covid-19 virus is accentuating the collapse of modern rationality in at least two ways. First, the Covid-19 manifests itself as a hyper-object which is too large to be directly perceived. Its abstract nature leads to ever more people losing faith in the official narrative. Second, the absence of a frame of interpretation makes the pandemic generate events that are marked by fundamental insecurity. The pandemic seems to exceed institutionalised capacities of rational management. Various policy answers, like lockdowns, social distancing, requiring people to wear masks or to use tracing apps often reveal themselves to have little or no effects or to be impossible to implement. By exploring three possible future modernities that we call 'latex modernity', 'communitarian modernity' and 'porous modernity', this paper looks into possible economic and social scenarios that we might see unfolding as we go deeper into the Anthropocene, confronting new pandemics and other unpredictable disasters on the way. This work combines qualitative interviews with members of 'anti-mask' movements, middle class knowledge workers who have the possibility to work from the home and different actors of the informal economy such as microentrepreneurs, informal wage workers, and industrial outworkers. This research contributes to the discussion on future existential condition of post-modern society in the Anthropocene.

### **The exclusive community: Students' perceptions of dangerous others**

*Nicola Roberts*

*(University of Sunderland)*

The political neoliberal ideology of enhancing competition so markets thrive, creates inequalities (del Cerro Santamaria 2020). This has marketised Higher Education (Maisura and Cole 2017) arguably altering the ethos/role of universities as providing a 'public good' or 'community' (see Martinez and Garcia 2000: unpaginated), and subsequently, has altered the way individuals relate to others (Bauman 1993). Under this ideology, individuals are viewed as responsible for providing solutions to their own problems (Martinez and Garcia 2000), are driven to gaining competitive advantage over others, rather than developing civic and social responsibility for others (del Cerro Santamaria 2020). Through this lens, this paper, using data from an online survey about students' perceptions of on-campus safety at a university in the north of England, shows how some students view 'others' as dangerous, rather than view them as (potentially) vulnerable groups on the margins of an inequitable neoliberal society. The porous borders of the university campuses amplify students' perceptions of dangerous others and students' suggestions to 'keep out' such others arguably serve to aggravate rather than relieve their perceptions of unsafety. If the university continues to lock-down its campuses, as it has during the global pandemic, closing its doors to 'unauthorised' others, the upshot is entrenching further an exclusive community of the privileged unless universities can reclaim their ethos/role as institutions with the power to educate about and influence social issues (Giroux 2014), and to ultimately triumph over the political and corporate interests of the capitalist elite (del Cerro Santamaria 2020).

## **Families and Relationships**

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### **Caring from a distance**

*Rachel Benchekroun*

*(University College London, Institute of Education Social Research Institute)*

Covid-19 and lockdown measures have disrupted the ways we interact with and care for family members beyond the household. Between April and July 2020, I conducted a small-scale qualitative study to explore how individuals' interactions with family members, friends and colleagues changed, and the impact of these changes on access to social support and subjective wellbeing. Eleven public sector professionals living in London took part; they created sociograms, kept reflective diaries and engaged in a series of online, in-depth interviews over three months. In this presentation, I draw on my narrative analysis and thematic analysis of empirical data to show how communication by phone and online was perceived by participants as both enabling and problematic in caring practices for extended family. Building on analytical frameworks of 'ethics of care' (Tronto 1998, 2005), emotion work (Hochschild 1979) and everyday family and intimacy practices (Morgan 2011, Jamieson 2011), I argue that a shift to 'caring through a screen' has disrupted the physicality of everyday micro-acts of care, and has shone a light on ambivalence in adult kin relationships. I reflect on the implications for caring for family from a distance: how might everyday caring practices continue to evolve in the context of Covid-19 and lockdown, and how might this affect feelings about family relationships and individual wellbeing?

### **"It gives you the possibility of immediacy": Digital intimacies, temporalities and their social significance for gay and bisexual men in the United Kingdom**

*James Cummings, Ingrid Young*

*(University of East Anglia and University of Edinburgh)*

This paper explores time and intimacy within gay and bisexual men's use of smartphones, in particular how technologically mediated temporalities figure in discussions around the pursuit, maintenance and valuation of intimate relationships. We draw on 40 in-depth interviews with men in London and Edinburgh, conducted during the COVID-19 pandemic, as part of our interdisciplinary ESRC Digital Intimacies project.

The capacities of digital technologies to transform the rhythms of life have been the subject of sociological debate. Technologies of temporal measurement produce time as a tangible resource, while those that facilitate communication and information sharing accelerate social processes at the levels of everyday interaction and broad societal change. These dynamics were highlighted by men in our study, who spoke of the increasing pace with which intimacies can be established and practiced through smartphone use. However, technology-driven changes in the nature of time do not occur in isolation from, but as intertwined with, other social and material dynamics. The concerns of gay and bisexual men for the role of their phones in the rhythms of intimacy are inseparable from their concerns over what they see as desirable and appropriate forms of intimacy, how these 'should' play out and the wider contexts within which they are situated – including the upheavals of the COVID-19 pandemic. We unpack the complex dynamics at play in practices around time, intimacy and digital technology, offering insights into the forms of normativity by which they are regulated and how they unfold as nexuses of discursive and technological-material processes.

### **Deception in the Temporal Order: Living with Untruth in the Context of Dementia Care**

*James Hodgson, Andrew Balmer*  
(University of Manchester)

Although deception is often used widely by professional and home carers of people living with dementia, most scholarship on the issue views such activities in negative terms because deception is supposed to deprive people living with dementia of agency and autonomy. In order to better understand how deception and lies figure within caring relationships such as these, we need to better understand what it is that leads to deception and lying. In this paper we draw on qualitative interview data from a larger project on everyday experiences of living with dementia, to explore the accounts carers make about the lies they tell and the deceptions they carry out. We find that carers frequently explain their use of deception by way of reference to a problem with time and the temporal landscape in which they find themselves. Equally, we show that carers' orientation in time impacts substantially on their particular practices of deception, whether in terms of the historical, biographical past or their view of the future. In demonstrating the entanglement between time and deception, we thus also contribute to the sociology of lying, which has only marginally considered time as a factor in how lies figure in everyday life.

### **Queering lives under COVID-19, Dismantling Binary Oppositions: Chinese one-child generation queers in London under COVID-19 pandemic**

*Scarlett Yee Man Ng*  
(University of Oxford)

This paper is an interdisciplinary research exploring how being in London under COVID-19 constructs Chinese one-child generation queers' identity. My empirical data is gleaned from semi-structured interviews with 5 queer-identified Chinese one-child generation individuals who stayed in London from January to May in 2020. Queer in this paper not only represents an umbrella term incorporating non-normative sexual and gender subjects, and a theoretical framework, but also a critical, analytical and political practice challenging normative discourse production, and deconstructing identity essentialism and binary oppositions. Through the practice of queering, I argue for the hybridities, complexities and fragmentation of Chinese one-child generation queers' identities in London under COVID-19 on three levels, which are national, community and individual so as to disrupt the homogenisation of the identity, and to dismantle the dichotomies between the West and the East, online and offline space, and "in" and "out" of the closet respectively. In particular, I highlight that the queers consciously and constantly transform themselves for survival and transgression in this particular space and time. This research is the first empirical study on Chinese one-child generation queers' identity formation in London and the UK. In addition to this, it is also an experimental, exploratory and political queer intervention in the chaotic time under COVID- 19.

## Frontiers 1

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### **Plants, Vegetables, Lawn: Pandemic diaries of more than human solidarities**

*Giulia Carabelli*  
(Queen's University Belfast)

This paper draws on a project I started in May 2020 to explore the roles played by houseplants during the pandemic. When it started, I was curious to learn what was behind the spike of social media posts about plants and plant care and how this phenomenon could be related to the covid-19 global crisis. This paper engages with the data I collected – photographs and interviews - to explore homemaking practices in times of forced social isolation and extreme vulnerability. It focuses on the roles of more than human beings – and specifically plants – in building worlds. I introduce the experience of indoor plant carers, gardeners, and vegetable-growers to illuminate the meanings of care as a means of survival in pandemic times. I attend to plant care as the activity of building hope, assigning meaning, and placating anxieties. Overall, this paper argues for the need to imagine radical solidarities as inclusive of multi-species experiences and knowledges. Empirically, it reflects on the politics of more than human affective entanglements by looking at homemaking practices with plants that centre on the provision and reception of care. Theoretically, it builds on

conversations in the environmental humanities that challenge the anthropocentrism of western imagination to de-centre human agency in future building projects.

**“Because it’s you, it’s fine”: Taking an Autoethnographic Approach to Evaluate and Learn from Community-Based Participatory Research Before and During the COVID Pandemic**

*Michael Petch*  
(LGBT Foundation)

There are many benefits to Community-Based Participatory Research, the most discussed of these being the ability to remove or reduce the inherent power imbalance between researchers and research populations. By taking an autoethnographic approach to evaluate my own experiences as a community-based researcher I intend to reflect on the benefits and limitations of Community-Based Participatory Research. I have found so far that the biggest benefit so far has been the immediate sense of trust established within interviews. This has continued through lockdown, despite no longer sharing a space, and the established benefits of interviewing within a charity building. By reflecting on the limitations of Community-Based Participatory Research and the hurdles I have encountered, I intend to work towards possible solutions to improve both the quality of the research and the experience of the community-based researcher. By thinking on my experiences before and during the COVID pandemic and associated lockdown and restrictions, I will consider how Community-Based Participatory Research has had to change, and how we have found new ways to engage participants and audiences with research and webinars. Lastly, I will reflect on how all these learnings can be applied in an academic setting to better collaborate with the communities they research.

**Coping in Crisis - Using Oral History to explore the role of feelings and emotions in the construction of responses to Covid-19 pandemic**

*Esther Hitchen, Jolanta Shields, Stephanie Snow, Angela Whitecross*  
(University of Manchester)

Drawing on a rich archive of over 500 personal testimonies collected from NHS staff across the UK from 2017 and continuing through the Covid-19 pandemic, this paper explores the specificity of coping mechanisms mediated by different social groups to better understand the wider societal dimensions of the recent global health crisis. We pay close attention to the feelings and emotions of NHS staff (working and retired), to identify the different responses they adopt and reveal unevenness in the lived experiences. The analysis is situated in the historical and institutional memory of the NHS that grants healthcare workers implicit heroic qualities. Simultaneously the conjunctural temporalities of Covid-19 exposes the multiple roles and identities these workers occupy and how these are shaped by wider social, spatial, political and economic conditions. Oral history is a powerful tool with which to map the contradictory trajectories of resilience and vulnerability and provides intimate and nuanced insights to the current health crisis. In this respect, we see our contribution as twofold. First, we offer rich new empirical data that we have collected, and which will enhance our future memory of the Covid-19 pandemic as well as deepening the present understanding of health crisis beyond the narrow conception of physical health. Second, by locating the role of feelings in a wider institutional and social framework we suggest an important nudge in the direction of health policy cognisant of intimate feelings and emotions as predictors of people behaviours and wellbeing that are currently underexplored in policy craft making.

**A methodological ‘bricolage’ for our times: Walking interviews, group tours and outdoor performance**

*Aled Singleton*  
(Swansea University)

This paper presents a methodological approach suited to future demands for social distancing and making research outside. I choose the French word ‘bricolage’ because it translates into English as ‘do it yourself’; or rather taking major components which already exist and having scope to modify according to the specific and local context.

This works stems from my PhD research in 2019 which developed a biographical approach that engages with the body’s potential to reveal deeply-held emotions, memory and affect. The methodology mixes one-to-one walking interviews (Evans & Jones, 2011) with group walking tours and an artist collaboration to create site-specific performances which playfully interpret and assemble the social. Narrative meaning and focus is found through two cycles of walking interviews, with corresponding group walks and public performances.

The methodology enables research relationships between people from different stages of the lifecourse. Specifically we follow the advice of human geographer Doreen Massey’s (2005) to put time to one side and consider space as ‘.. the sphere of the possibility of the existence of multiplicity.’ Using space as the mediator, particularly the everyday and the mundane, gives both parties a common frame of reference. Although my PhD focused on the historical side of biography, there is equal potential to engage with the present day; digital walks are also possible using online mapping technologies.

More than just a response to Covid-19, this approach is an interdisciplinary bridge into the sociological imagination from elements of environmental psychology, human geography and performance. See 3-minute film <https://vimeo.com/373090583>.

## Frontiers 2

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### **Ava goes to AMEE**

*Margaret Simmons  
(Monash University)*

In a COVID world where restrictions to travel and interaction are now the norm, many conferences have shifted to online modes of delivery. This presentation highlights the challenges, dangers and opportunities of attending conferences in virtual worlds where the creation of avatars is a requirement. From my Antipodean lounge room, I attended the 2020 AMEE (International Association for Medical Education) conference in Glasgow as an avatar (Ava) and this presentation is the story of my/her (mis)adventures in that space. While virtual worlds may avoid social interaction (which is useful in a pandemic) and be more cost effective in terms of the environment and the university's 'bottom-line' (both of which are useful in a global climate-change emergency and in tertiary institutions facing COVID-related financial crises); they are not a panacea. Using Erving Goffman's notion of performativity, this presentation argues that performing in the virtual world as an avatar has the potential to connect, disrupt and, paradoxically, be both liberating and constraining.

### **The Lake District in a Post-Covid-19 Period**

*Basak Tanulku  
(Independent)*

COVID-19 has changed some ordinary but essential things taken for granted. First, it locked almost one-third of the world population to their homes, to some degree (Buchholz, 2020). It has led to "social distancing" which almost ceased physical contact among people in public and private lives. Education has stopped in almost every stage, while non-essential businesses closed and a significant amount of the population has lost their jobs. It has also strengthened various inequalities across identities (class, race, gender). However, it has shown some positive side effects, such as cleaner air in cities, while green spaces have gained more importance (Moore, 2020). Also, crime rates have declined due to the lockdown measures (Jacoby, Stucka and Phillips, 2020).

During the pandemic, cities have received attention, due to their density, size and role in the economy. However, the rural realm has been a lesser focus of attention, despite experiencing various issues, which are related to a lack of services, infrastructure, as well as people escaping from cities to the rural realm, perceived healthier and safer (Phillipson et al., 2020). This process has also deepened some of the existing problems and inequalities across the rural realm. More broadly, the problems in the rural have been associated with those in the urban. This paper focuses on the Lake District, which has been an important destination of tourists, as well as public and academic debates. By looking at the region during the pandemic, the paper discusses what it could face in a post-pandemic period.

## Lifecourse

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### **Keep Calm! Moral Panics over Childhood in the 1980s and 1990s**

*Deniz Arzuk  
(University College London, Social Research Institute)*

In the last quarter of the 20th Century, the news coverage about children in the mass media was marked by a series of moral panics, which ranged from children growing up too fast to not being mature enough. Everything children did or did not became a source of concern, including what they ate, what they wore, where they spent their time, what they played with, and even which music they preferred. As in the example of the simultaneous moral panics about children's safety and overprotection, echoed also by the moral panics about controlling, governing and protecting children during Covid-19 lockdown, some of these panics both complemented and contradicted each other, and often resulted in disregarding major societal factors that lie beneath. Based on a comparative reading of news texts published in mainstream newspapers in Turkey and Britain, this paper will discuss how these pieces defined appropriate and idealised versions of "ordinary" childhood, and at the same time, reflected a vague and often unfocused, unarticulated, unacknowledged anxiety about wider social change and a fear of the unknown, and it will raise questions about the potential of turning back to the past as we remake the future.

The paper is an output of the European Commission funded MSCA project CHIBRIT "Is There No Such Thing As Childhood? New Childhoods in Britain and Turkey between 1976 and 1997" ([www.changingchildhoods.com](http://www.changingchildhoods.com)) which investigates the changing ideas about children and childhood that emerged in response to the shared global processes of the period.

### **Rethinking Concerted Cultivation as a Classed and Racial Project**

*Utsa Mukherjee  
(University of Southampton)*

The notion of 'concerted cultivation', first coined by the American sociology Annette Lareau (2000), has achieved immense popularity among sociologists of childhood and parenting culture studies. It names a cultural logic of child-

rearing prevalent among middle-class parents wherein parents enact strategies to develop the talents and skills of their children in a concerted fashion. Within this classed logic of 'concerted cultivations', parents conceive of their school-age children as 'projects' to be developed, thereby investing a great deal of their time, money and energy in scheduling their children's after-school hours with a plethora of organised leisure activities that equip children with a range of skills that resonate with the demands of the education system and the professional jobs market. While Lareau (2000, 2011) formulated 'concerted cultivation' as an exclusively classed ideology which has little to do with race and ethnicity, in this paper I draw on recent works on racialised middle-class families to call for a rethinking of this concept. While the notion of 'concerted cultivation' is useful in capturing the shifts currently underway within parenting ideologies and children's time-use patterns, its operation on the ground cannot be reduced to class processes alone. Exploring the intersection of race and class within middle-class parents' 'concerted cultivation' strategies can offer a more nuanced picture of contemporary childhoods and parenthoods. I also emphasise the need for harnessing children's lived experiences of concerted cultivation alongside parental narratives to unpack these processes at a more granular level.

### **Creative methods for engaging with children in the classroom - Exploring children, food and friendship**

*Marianne O'kane Boal*

*(Institute of Technology Sligo, Ireland)*

This paper proposes a reimagining through arts-based methodologies of the importance of children's school food and friendship practices in their life worlds. I am in the final stage of a PhD in Social Research (2017-2021) examining; 'the significance of school food practices in the conduct and experience of peer relationships of children aged 4-12 in contemporary Irish society'. The qualitative project focuses on what leads children to engage with friends on school 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, particularly arts-based (Kara, 2015), have been employed to conduct fieldwork and build knowledge. These methods include thematic discussion of children's picture books, drawing, modelling with clay, story games, creative writing, journals, concept mapping and discussion. I have carried out observation during school break and lunch. The research was conducted with three schools in the classroom environment with children aged between 4-12 years old in a period lasting six weeks in each school. Children participated collectively and individually with the researcher working as facilitator on activities in the presence of their class teacher. There were considerable ethics protocols involved in delivering the fieldwork. The paper includes a discussion of the project, fieldwork context, the methods selected for engaging with children in the classroom, attendant ethics protocols, and potential outcomes of the project (Helen Kara, *Creative Research Methods in the Social Sciences*, Bristol: Policy Press, 2015).

### **Observing the End of the School Year Shows: A Preliminary Analysis of the Stage as an Exceptional Place for Children's Agency**

*Ayşe Yılmaz*

*(Bahcesehir University)*

This work aims to understand how the stage becomes an exceptional place for children's agency at the end of the school year shows.

Based on my ongoing Ph.D. research on first graders, I will argue that schools are the areas where children are constrained, guided, even shaped, and formed in various ways; however, children can find some opportunities for exerting agency in order to escape from these constraints. When it comes to the preparations of the end of the school year shows, which is considered in this research as a process starting with the beginning of the first semester and finishing towards the end of the second semester with shows staged by students, children are treated as passive actors with no permission to take part of the decisions that concern them; their agency becomes visible only when they are at the stage during the showtime. Except for these, they undergo what is imposed on them by their adult counterparts during this process.

The data on which the argument is built is collected through observations in field research on the first-grade children's experiences with respect to the end of the school year shows in public primary schools in Istanbul's middle-class districts since 2017. In this presentation, focusing on the shows performed on the stage by first graders, I will discuss the ways through which the stage provides children exert agency with space for a certain degree of emancipation from constraints despite the expectations on them.

## **Medicine, Health and Illness 1**

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### **Retention of doctors in emergency medicine: An ethnographic study**

*Daniel Darbyshire*

*(Lancaster Medical School)*

The emergency department is a challenging place to work, it is in constant flux, patients are in pain and distress, and the physical environment is often crowded and dilapidated. It is therefore no surprise that emergency medicine has a staffing problem. Who would want to work in such a place? With the added burden of frequent out-of-hours working and a consistently high intensity of work being used to explain the high turnover of staff from all professions. Yet many

manage to work in this setting for decades, not only surviving but thriving. This study focuses on emergency medicine doctors of all levels of experience and tries to understand how they manage this.

This study looks at doctors in two departments in the northwest of England, utilising a combination of ethnographic observation and semi-structured interviews, to build an in-depth understanding of the day-to-day practices, often mundane in nature, that emergency physicians employ to enable them to have a sustainable career. This is contextualised in the changing nature of work for the emergency physician by incorporating policy documents into the ethnography along with interviews with people from key organisations charged with making and implementing said policy.

An ethnomethodological lens on the micro-materialities of multidisciplinary work in the emergency department reveals how emergency physicians build multiple connection with the people they work with, with objects that facilitate care and with the work they do. This is constantly eroded, and emergency physicians are necessitated into portfolio careers earlier in their working lives.

### **'Taking care of oneself' in the narratives of psychiatric survivors and users during the lockdown: A digital ethnography of the #NSUNCovidLife initiative**

*Sandra Gonzalez*

*(Universidad del País Vasco / Euskal Herriko Unibertsitatea (Spain))*

During the onset of the Covid-19 pandemic, governmental institutions, the media, and users led groups have promoted intensively self-care practices.

Based upon a governmental approach, this communication focuses on the role of caring for oneself in the narratives collected by the online initiative #NSUNCovidLife of the National Survivor User Network (NSUN) aimed at publishing their members' experiences under lockdown. Following Foucault, 'self-care' recommendations and practices can either be read as a disciplinary form of 'self-management' that re-inscribes the ideal psy- and biopsychiatric subject, or alternatively, as 'the care of the self' practices that problematize the hegemonic subjectification process. Thus, the objective is to understand the way in which the care towards oneself is conceptualized in the narrations collected by this initiative in the form of blog entries and short video series.

The digital ethnography and the discourse analysis carried out reveal that, first, care is a notion that is crossed by reciprocity and enacted by a relational self; second that practicing care requires to contextualize psychic suffering in precise personal, socio-economical and historical coordinates; third, that the emotional self acquires legitimacy and, forth, that experiential knowledge is crucial for caring of oneself.

Therefore, in these first-person narratives, the care of the self mobilizes non-normative ways of knowing and acting on the self during the pandemic, as well as producing subjectivities that challenge the biopsychiatric understanding of mental illness.

### **Combining patient talk about internet use during primary care consultations with retrospective accounts: A qualitative analysis of interactional and interview data**

*Fiona Stevenson, Catherine Pope, Sue Ziebland, Geraldine Leydon, Rebecca Barnes, Helen Atherton, Maureen Seguin*

*(University College London)*

The pervasiveness of the internet is evident worldwide, however patients report not disclosing use of online health information in consultations. We compare reported use of the internet prior to consulting with video recordings of the consultation in question. The concepts of doctorability and epistemics are employed to consider any differences between patients' reports in interviews and actions in the consultation.

Data are drawn from the Harnessing Resources from the Internet study. The data set consists of 281 video-recorded general practice consultations, with pre-consultation questionnaires completed by all patients, interviews with all 10 participating doctors and 28 selected patients. We focus on the 28 patients who were interviewed after the consultation, also drawing on data from matched consultations. A conversation analytic (CA) approach was used to systematically inspect both the interview and consultation data.

In interviews patients presented use of the internet as associated with appropriate self-management and help-seeking. In consultations patients skilfully translated what they had found on the internet in order to provide grounds for the actions they sought.

We conclude that patients translate and utilise what they have found on the internet to assert the doctorability of their presenting problems. Furthermore, patients design their talk in both interviews and consultations to accord with their understanding of the epistemic rights of both doctors and patients. Patients search the internet so they are informed about their medical problem, however they carefully manage disclosure of information so as to avoid disrupting the smooth running of medical interactions.

## Medicine, Health and Illness 2

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### **Coronavirus, capitalism and the ‘thousand tiny dis/advantages’ that affect health inequalities**

*Nick Fox*

*(University of Huddersfield)*

The Covid-19 coronavirus particle has been extraordinarily successful in colonising human bodies as hosts worldwide (Chakraborty and Maity, 2020). Despite this, there appear to be wide divergences/inequalities in infection prevalence and death rates associated with age, gender, occupational class, ethnicity and body-mass index. This paper uses a relational, posthumanist approach to explore class disparities in prevalence and death rates, making direct links between coronavirus and capitalist social relations.

First, I use this perspective to re-think occupational class disparities in Covid-19 infection and death rates in terms of the ‘thousand tiny dis/advantages’ produced during quotidian human interactions.

The paper then applies a new materialist framing to explore the ‘pandemic assemblage’. This analysis reveals that this pandemic has emerged because the virus not only subverts the genetic mechanisms of human cells to replicate itself, but has also subverted the normal functioning of the global market economy in which humans are inextricably caught up. With the ‘market-assemblage’ (comprising humans, goods, money and trade mechanisms) of capitalism highjacked into a ‘pandemic-assemblage’ that produces viral contagion, sickness and death, the inequalities of capitalist production (including inequalities in health) are baked into the pandemic.

This insight supplies an alternative to the mainstream public health and scientific perspectives on the pandemic, and addresses both the global spread of infection and the inequalities it manifests. I conclude by considering the implications for current and future policy on how to manage the interactions between epi/pandemic infections and a capitalist economy.

### **The inverse response law: Theory and relevance to Covid 19**

*Suzanne Phibbs, Christine Kenney*

*(Massey University, New Zealand)*

The inverse care law refers to the idea that people who require the most care actually receive the least and to a lesser standard (Tudor Hart, 1971). The inverse care law is principally concerned with the effect of market forces on health care which create inequities in access to health services through disadvantaging certain groups and advantaging others. Consideration needs to be given to the way in which inequities, driven by economic and social policy as well as institutional decision-making, create vulnerabilities prior to a global pandemic which are magnified through systematic differences in access to resources. It is argued that vulnerable groups lack the power to compete for necessary services, as well as to engage in protective actions, creating inequities in outcomes over time. The authors posit a mid-range sociological theory, the inverse response law, as a mechanism for enabling exploration of the social patterning of vulnerability within social systems as well as its upstream drivers. International examples of pandemic responses and outcomes are examined in order to illustrate themes at work relating to vulnerability in the context of a global pandemic. An argument is advanced that attention to the workings of the inverse response law is relevant to an understanding patterns of infection and death resulting from the Covid-19 global pandemic.

### **Pandemics, Infodemics and Myth-busting: Optimising media communication in a pandemic event**

*Elisa Pieri*

*(University of Manchester)*

This paper, based on a three-year project investigating pandemic preparedness, discusses infodemics, the uncontrollable spread of information about an ongoing infection, and the transmission of dangerous myths about it and about the measures that citizens can take.

It highlights the attempts made by medics and organisations to counteract them via new media engagement. In the current COVID-19 crisis this included extended press conferences, social media campaigns, enrolments of personalities to endorse the myth busting campaigns, and other close collaborations with social media providers and industry. The paper also discusses some of the experimentation around using social media for rapid tracking of outbreaks, generating early warnings and timely outbreak identification.

This paper argues that the risk of global pandemics continues to be configured in the media as always originating outside the West resulting in problematic flaws in debate and policy responses. The language used, which is often depicting the effort to control a pandemic as a war on the disease, generates certain actors (villains, including super spreaders), produces a personification of an invisible disease, and results in the stigmatisation of certain groups, which are rightly or wrongly associated with the spread of infection. The paper concludes with some lessons from previous pandemics and reflection on best practices for optimising media communication in a pandemic event.

### **Deindustrialization as social death: Challenges for medical sociology**

*Gabor Scheiring*

*(Bocconi University)*

The rise of populism, the Brexit vote, and the presidency of Donald Trump put the issue of deindustrialization and the working class back into the spotlight. The growing health inequalities, and the stagnating life expectancy of workers in

rustbelt areas in some of the most wealthy economies, such as the US and the UK, signal capitalism's existential crisis. The collapse of socialist industrial economies in Eastern Europe represents one of the most striking examples of deindustrialization, which also led to declining life expectancy and growing health inequalities. There is a large literature on the political-economic determinants of health, but this literature is dominated by social epidemiology, with a tendency to focus on empirical patterns, neglecting causal mechanisms. This article offers two contributions. First, it presents a sociological framework for analyzing deindustrialization as a fundamental cause of health by synthesizing findings from the literature. Second, applying this framework, the article presents the first empirical analysis of the role of deindustrialization in the postsocialist mortality crisis by analyzing 82 qualitative interviews conducted in four towns in Hungary's rustbelt. Following a theory-building process tracing approach, the article concludes that the arguments about the exceptionalism of the mortality crisis in Eastern Europe are misleading. The sociological perspective developed in the article—highlighting the short-, medium-, and long-term, individual and contextual-level mechanisms—can link the macro level of capitalist transformation to its embodied effect, offering insights into the mechanisms of the health crisis in the American or British rustbelt also.

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## Race, Ethnicity and Migration

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### **Safe environment? Understanding the housing of asylum seekers and refugees during the Covid-19 outbreak**

*Gavin Maclean*

*(Edinburgh Napier University)*

Asylum seekers living in the UK are one of the most marginalised groups in society, with most living in poverty and experiencing poor health. Private firms have increasingly played a key role in the provision of asylum accommodation in recent years (The Refugee Council 2019). Since 2010, the Home Office contracted out its asylum services to various private companies, a provision which had previously been the responsibility of local authorities (Darling 2016). Underpinned by a neoliberal logic (Davies 2017), the policy shift towards outsourcing of asylum accommodation to private firms has led to what Darling (2016) refers to as a 'depoliticising effect', transforming asylum from a human rights issue into an 'economic' concern. Recent moves by private firms to relocate asylum seekers into 'safe environments' have been widely criticised, particularly for the difficulties in maintaining physical distancing in new crowded, shared spaces that increase the risks of exposure to Covid-19 within an already 'high risk' group (BBC News, 2020). Inspired by calls for more ways of conducting research 'not on but with' those individuals whose lives are being studied (Berg and Nowicka 2019; Sinha and Back 2013), this paper reports on research co-produced with a grassroots organisation based in Scotland advocating for human rights and dignity for asylum seekers and refugees living in the UK. The paper will present findings from ongoing collaborative digital ethnography with asylum seekers to understand the role of housing provision and the privatisation of asylum services in exposing these individuals to Covid-19.

### **Exploring health and wellbeing in a rural refugee resettlement location: A community-based participatory research intervention**

*Caitlin Nunn, Raelene Wilding, Katharine Mckinnon, Htoo Gay Ku, Gai Porh Soe La Myint, Posao (Nido)*

*Taveesupmai, Megan O'keefe, Kaye Graves*

*(Manchester Metropolitan University; La Trobe University; Bendigo Community Health Services)*

The resettlement of refugees in rural and regional areas is presenting new challenges for health and wellbeing service provision, highlighting the culturally and experientially situated nature of good health and appropriate, high quality care. This paper reports on a community-based participatory research (CBPR) project that explored understandings of health and care across the lifecourse in a refugee-background community in a rural resettlement location in South East Australia. Participants reported that the key challenges they faced were lack of access to local services that addressed their complex needs, and the problems created by communicating across languages, cultures, and ontologies. As a team of social scientists, refugee-background community members, and health service providers, we collectively argue that embedding CBPR's ethos of dialogue, collaboration, and power sharing into health care practice with refugee background populations can support positive health outcomes by building understanding and capacities in health care practitioners, institutions, and refugee-background service users. In the process, it can contribute to tackling structural inequalities relating to both rural and refugee health. Cultural safety, an approach already widely recognised in indigenous health care in Australia and New Zealand, offers a potential framework for this work. Further, we suggest that rural and regional settings – sharing common characteristics of relatively small, bounded communities with established social and professional networks – are uniquely equipped to enact such transformative change.

### **Building Durable Futures in Conflict and Exile: Critical pedagogies and young refugees' higher education trajectories in displacement and resettlement contexts**

*Jessica Oddy, Prof. Giorgia Donà, Prof. Corinne Squires, Dr. Aura Lounasmaa, Dr. Afaf Jabiri*

*(University of East London)*

Migrants, asylum seekers and refugees globally continue to face uncertain times amidst the COVID-19. This presentation outlines the innovative holistic, participatory and multimodal narrative approach developed at the University of East London to support young refugees' access to higher education (HE) across contexts of displacement and exile,

which were adapted in 2020. Higher education continues to be an under-examined area of education in forced migration contexts while young refugees continue to be highly underrepresented in higher education globally. Three interrelated projects are discussed: the Life Stories Higher Education (HE) programme with people on the move at the France-UK border in Calais; the Open Learning Initiative (OLive) Erasmus+ funded programme 'bridging' refugees, asylum-seekers and migrants into HE (UK); and the Peer-to-peer Guidance to Accessing Higher Education (Jordan and Lebanon, with Mosaik), that uses participatory design principles and digital spaces to address information, access and psycho-social barriers to accessing higher education for young refugees in the Middle East.

These participant-centred programmes aim to shift and expand learning and teaching, challenging methodologies and foci of mainstream migration studies that enforce the "refugee-victim" narrative. Situated within the critical theory, praxis, and decolonial frameworks to knowledge formation, the approaches question the divide between spaces of encampment and spaces of learning. We build on concepts of intersectionality and the 'asylum university' lens (Aparna & Kramsch, 2019) as a means to challenge the concept of the Ivory tower and connecting multiple (border) localities via practices of knowledge exchange that challenge the hostile borders practices in the UK.

### **Time and experience in the transnational healthcare practices of Poles in the United Kingdom**

*Giuseppe Troccoli, Derek Mcghee, Chris Moreh, Athina Vlachantoni*  
(University of Southampton)

This paper contributes to understanding migrants' healthcare-seeking practices by applying a transnational approach centred on the processual nature of access to healthcare between national borders, and public and private sectors. We argue that beyond a focus on motivations and expectations, it is key to consider how migrants' experiences after migration impact their engagements with healthcare systems, thus making time and change pivotal in comprehending how they manage their health. We develop our argument by drawing from the experiences of Polish nationals living in the United Kingdom. The paper presents findings from a mixed-methods study consisting of an online survey conducted between the 15th of November 2019 and the 10th of February 2020 amongst 510 adult Poles living in the UK, and thirty-two in-depth semi-structured phone interviews conducted between the 3rd of June and the 27th of August 2020 with survey respondents affected by, or caring for a family member with, a chronic condition or disability. We follow the methodological trajectory of our study by, firstly, presenting the multiplicity and complexity of access to healthcare based on quantitative data from the survey, and secondly, by unravelling the role of time in healthcare use and (migrant) experience on the grounds of the accounts collected through interviews. By reflecting upon the way in which the Brexit transitional period and the COVID-19 pandemic are affecting patterns of international mobility that sustain transnational healthcare practices, we ask how shared experiences of uncertainty and immobility affect the future of transmigrants' health seeking behaviours.

## **Rights, Violence and Crime**

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### **Ethnography of Peace, Violence and Social Distance**

*Ashmeet Kaur*  
(TERI School of Advanced Studies, New Delhi, India)

The article attempts to understand the concept of peace through the prism of social realities. The central argument deconstructs violence and peace as a variable of social distance. Consequently, social interactions become the mechanism of inequalities to underscore how asymmetries of power restructure the social distance. However, interactions are not always actualization of the pre-existing vertical social structures (shaped by power) but how agentic dispositions can counter the course of these interactions and the resultant social distance. The recalibration or maintenance of this distance through the agency is then understood in light of peace or violence framework. The course of analysis builds upon 'structural violence' and 'School Convivencia' as a measure of social distance in relationships. Highlighting the Foucauldian notion of 'governmentality', the article concludes social distance enabled 'informal' pedagogy as a more intrusive and more insidious form of pedagogy than the disciplinary one because it attends to the affective aspects of learning. The analysis is based upon the ethnographic fieldwork conducted in an elite international residential School in India. As this builds an evaluative space of 'peace thinking', it provides for complexities of peace research.

### **Not just a metaphor: Taiwan's 'war' and Hong Kong's 'revolution' against COVID-19 and beyond**

*Eva Cheuk-Yin Li, Po-Han Lee*  
(Lancaster University; National Taiwan University)

The use of war metaphor in national responses to COVID-19 is observed across countries, provoking the senses of control, urgency, and nationalism. In this paper, we examine the use of war metaphors during COVID-19 in East Asia, through the examples of the use of "revolution" in Hong Kong and that of "war" in Taiwan. We argue that war metaphors should be studied in the contexts where war memories are complicated and contested. The use of war metaphor in Hong Kong during COVID-19 did not originate from its pro-China government, but from the participants in the 2019 protests as a bottom-up resistance against government's lack of response and refusal to close the China-Hong Kong border. In Taiwan, the 'war' was waged by both Taiwanese people and the current anti-China government against the

Chinese regime – which concealed information, prevented Taiwan’s participation in the WHO, and threatened Taiwan with the use of force even during the pandemic. Incorporating cultural studies and security studies, we have analysed protest art, memes, news reports, and official statements to unfold the diverse articulations of collective memories and identities. We contend that blanket statements against a war frame is as misleading as uncritically embracing it. Both examples demonstrate that war metaphors have drawn the public’s attention to political accountability. We also observe multidirectional processes, in which young citizens, who did not experience actual wars, redefined collective memories and identities based on (in)security from the virus as well as the threat of Sinicisation in East Asia.

### **Peacebuilding and the temporalities of climate change and conflict**

*Natascha Mueller-Hirth, Stephen Vertigans*  
(Robert Gordon University Aberdeen)

Climate change is widely considered a ‘threat multiplier’ that places increased stress on natural resources and the communities dependent on them with their livelihoods. As the UN’s Pathways to Peace report found, this stress can jeopardise peacebuilding processes or increase the risks of violent conflict, especially in already fragile and conflict-affected contexts. Yet, in addition to providing livelihoods and development opportunities, natural resources have the potential to resolve conflicts by developing shared identities – referred to in recent scholarship and practice as environmental peacebuilding.

This paper develops a time-critical analysis of the climate change/ conflict nexus in the arid range lands of Northern Kenya. Here, agro-pastoralist violent conflict has intensified alongside increased temperatures and prolonged droughts. At the same time, traditional and community-based conflict resolution mechanisms have long acknowledged temporalities of environmental change, with seasonal strategic peace made to survive periods of scarcity. Bringing into conversation recent insights around the temporalities of conflict and peace with scholarship on climate change, the paper examines the intersections of environmental, political and developmental times, and the challenges and potential they present for peacebuilding, in pastoralist regions of Northern Kenya.

### **Contesting views of nonviolence and envisioning future movements: The case of Hong Kong’s Democracy Movement**

*Anissa Yu*  
(University of Warwick)

Since the Umbrella Movement in 2014, Hong Kong has witnessed a gradual escalation in political conflicts. The summer of 2019 was marked with a variety of protest tactics: from the large-scale set up of Lennon Walls in different districts, political advertisements on international newspapers, blockades and Molotov cocktails in police-protester confrontations, to vandalism of government buildings. Observers of Hong Kong politics may find the regular and violent protests in the extradition law amendment controversy a stark contrast with the peaceful occupation in the Umbrella Movement. Why and how did the democracy movement turn violent in these five years?

The approach in this paper is to study movement escalation and interactions among factions in nonviolent resistance from a cultural perspective. How movement participants contested the idea of nonviolence resistance in the Umbrella Movement with their experience, and produced alternative visions (including militant resistance) to future political actions in Hong Kong? The imagination of ‘militant resistance is possible’ is thus considered as a product of negotiation between different discourses in the movement and among various movement actors, through the articulation of values, norms, and experiences. This paper argues that changes in the understanding of nonviolence paved the way for the experiment of violent tactics in post-Umbrella Movement era.

## **Science, Technology and Digital Studies**

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### **Bazaars and e-commerce platforms: A case for India’s question concerning technology**

*Maitrayee Deka*  
(University of Essex)

A late-capitalist structure vis-a-vis a rentier system has become a defining way to speak about the economic aspect of digital platforms that has a global and far-reaching effect. The paper provides a voice from the other side to focus on actors in the informal economy. This is a much-required perspective given that mainstream discourses have highlighted the voices of powerful actors and the ‘unicorn’ companies. As a result, we have the impression that the harmful or beneficial aspect of the platform economy has all but been analysed. In contrast, if we concentrate on the realities of a large section of the people in a country like India where the informal pursuits are still about 90% of the economy, there is a different scene unfolding. Based on an ethnographic account of Delhi’s electronics bazaars, this paper argues that bazaars’ engagement with the platform economy says something more significant about the technological question in India, particularly how non-elites—those outside the elite networks of political, corporates and professional middle class—‘make do’ with their inadequacies and limitations. There is an ‘aura’ around new technology until such times when survival concerns take over, at this point, technology appears basic and banal, a chaotic assemblage requiring a hands-on and almost an irreverent approach. The paper traces the trajectory of the exchanges between informal bazaar

actors and e-commerce platforms to outline the popular moral and material conditions of technological futures in the Global South.

### **ICT Use in Third Sector Organisations - A Systematic Review of the Research**

*Silke Roth, Sarah Hewitt, Sophie Stalla-Bourdillon, Lorna Fielker*  
(University of Southampton)

COVID-19 has accelerated the use of Information and Communication Technologies (ICT) in Third Sector organisations (TSOs). 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.

### **Citizenship in a Digital Age: The Politicisation of User Experience on the Dark-Net Marketplace**

*George Smith*  
(SOAS)

Exploring the emerging phenomenon of hidden online marketplaces, known as Darknet Markets, I ask what it means to be a citizen in a digital age. In the wake of our digital age the fight for a human future looks uncertain. The age of surveillance capitalism has brought with it a new strain of power, one which Byung-Chul Han has named “smart power” and Shoshana Zuboff, “instrumentarian power”. Han has called neoliberalism the capitalism of “Like”, while Zuboff has equally noted the friendly permissibility of this new strain. Nonetheless, both agree the coercion afforded from its total panoptic omniscience leaves its digital citizens disenfranchised. In this context, I investigate the darknet life-worlds which have been created, both as acts of resistance and as simulations of a new utopia, a revival of the dreams of early techno-optimists. Through various ethnographic vignettes I speak to hackers, vendors, and users of the marketplace who view their (often illegal) acts as forms of direct-action – combining, for the first time, activism and virtual reality. I conceptualise these interlocutors as new digital citizens, ones which seemingly transcend the boundaries of the nation state and exist in a parallel world which is at once detached from, and yet umbilically attached to, the actual world. I make several conclusions about our digital selves in a world which increasingly asks us to blur the lines between virtual and actual.

## **Social Divisions/Social Identities 1**

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### **A Misfitted Understanding: Developing A Future of Critical Autism Research Through Feminist Disability Studies**

*Owen McGill*  
(University of Strathclyde)

“Disability, like femaleness, is not a natural state of corporeal inferiority, inadequacy, excess, or a stroke of misfortune” (Garland-Thomson, 2001). The study of Disability as a field and activism has branched beyond the reductivist overlook of positivist and medicalised thought in the last two decades. While Critical Disability Studies has drawn on disability models and activism to develop its pivotal adaptation in thought and knowledge of disability (Goodley, 2013) other paradigms have further moulded disability studies. Feminist Disability Studies (FDS) draws challenges to the constructed materiality of bodies and disability as somehow ‘less’ through challenging stigmatised perceptions of disability, body and gender.

One area which has remained largely uninvolved or unaddressed through an FDS lens is the field of autism research. Understanding autism as more than a diagnosed condition has been at the core of recent developments in autism research. Sociological thought has shown a robust and meaningful engagement with autistic lives. Theoretical constructs such as the Double Empathy Problem (Milton, 2012) have constructed an opposition to certain diagnostic criteria such as impairments in communication. My own research seeks to expand the current knowledge base of autistic school experiences through engagement with autistic girl’s early education reflections. In building the research engaging a Feminist lens has been vital to development of a more nuanced approach to understanding autistic lives. Looking forward, the paper will consider how Critical Autism research can benefit from more solid grounding and engagement with FDS in conceptualising and comprehending the lived experiences of autistic individuals.

### **The making of the activist disabled subject in English higher education**

*Francesca Peruzzo, Rille Raaper*

*(University College London - Institute of Education)*

Higher education has become increasingly positional, both in terms of disabled students' professional opportunities and identity formation. Despite the progressive equality developments of the Equality Act (2010) and the Inclusive Teaching and Learning in Higher Education as a route to Excellence (2017), discrimination is still present in terms of disabled students' access to and experience of university, with only 13% disabled students within the overall student population in the UK in 2018/2019 (Osborne 2019).

In this paper, we explore how this persistent marginalisation has triggered a wave of activism among disabled students, who, just before the advent of the pandemic, had organised in a structured movement, Disabled Students UK (DSUK), to act against ableist practices in higher education (Dolmage, 2017).

Drawing on Foucault's (1991) governmentality approach, we use qualitative analysis of in-depth interviews with eight disabled students and documentary data produced by DSUK to explore disability activism and the formation of activist disabled students as political subjects. The findings demonstrate disability discrimination in a 'hybrid reality' of the pandemic that has created more accessible spaces but also exposed the historic ableism in university practices that ultimately motivate and hinder students' political action.

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### **"Periods don't stop for pandemics": Remaking the Future of Menstrual Activism**

*Maria Tomlinson*

*(University of Sheffield)*

Menstrual advocacy has long aimed to alleviate social inequalities amongst menstruators and eradicate the menstrual stigma and shame that is perpetuated by the mainstream media. The pandemic, however, has exacerbated social inequalities and created new barriers for activists. In March 2020, grassroots activities in communities and schools came to a halt. Activists had to quickly rethink how to achieve their objectives through digital means and social distancing. With a view to rethinking the future of menstrual activism, this paper presents findings from 25 interviews with menstrual advocates that were conducted between May and September 2020. Drawing on sociological work within the field of menstruation studies, such as by Chris Bobel and Breanne Fahs, this paper examines the opportunities and obstacles encountered by these 25 activists as a result of Covid-19. For instance, as one interviewee argued, the move to online events has been an equaliser for disabled menstruators who can now more easily take part in activism. As the media is a key vehicle for activists, this paper also examines the future role the media could play in changing societal attitudes towards menstruation. For example, many interviewees expressed the importance of increased representation of BAME menstruators. Overall, this paper argues that, despite the many problems that the pandemic posed, such as difficulties in accessing marginalised communities, it also offered the opportunity for activists to critically reflect on their practices and to strive to remake a better future for menstruators.

## **Social Divisions/Social Identities 2**

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### **Intersectionality and COVID-19: Relative Well-Being**

*Amy Andrada, Ugur Ozdemir*

*(University of Edinburgh)*

Based on the concept of intersectionality (Crenshaw 1989), the argument proposes that the matrix of intersectional status inform and predict inequalities in social life (Carastathis 2013; Cho et al. 2013). Researchers argue the COVID-19 pandemic has exposed, and to some extent exacerbated, existing inequalities (Laurencin & McClinton 2020). Yet, inequalities are based on relative understandings, which then frame perceptions of inequality itself (Mackenbach 2015; Wilkinson 1997). In this paper, we examine the relationship between the matrix of intersectional status (e.g. positionality) and changes in well-being during the COVID-19 pandemic. Research examining intersectionality argues negative outcomes are more evident among underprivileged or minority groups. As such, the research uses single-level regression analysis to examine intersecting social inequalities (Evans et al. 2020). Thus, within an intersectional frame, the analysis examines changes in subjective well-being during the global health crisis, COVID-19. Our results indicate that measures of well-being were informed by context of intersectional positionality, rather than positionality itself. In other words, changes in well-being during the COVID-19 pandemic differed in relative terms among minority males yet showed no change among women overall. Furthermore, age, financial (in)security, parental status, and social networks were shown to be significant in changes in well-being as well.

### **Cliques, cronyism and conspiracies: 'Private spaces' and public scrutiny**

*Mike Sheaff*

*(University of Plymouth)*

The "conspiracy theory of society" was described by Karl Popper as, "the view that whatever happens in society ... are the results of direct design by some powerful individuals or groups" (Conjectures and Refutations). The complexity of social phenomena, he argued, made such reasoning absurd.

Nonetheless, there can be little doubt that powerful individuals and groups will seek outcomes that further their interests, frequently involving collaboration with others. With around one-third of British public expenditure now spent on the purchase of goods and services from external suppliers, relationships between government and these organisations are of crucial importance.

Yet these processes are mostly shielded from public view. Building on previous research (Sheaff, 2017 and 2019), and using data from freedom of information requests, this paper explores policy-making relating to NHS properties. Disclosed information, and other data, suggest a significant role for powerful individuals, including ones having extensive corporate networks. However, options that were apparently considered, including transfer to a private company, appear to have been constrained by other influences.

Suggesting the relevance of Polanyi's 'double movement', involving marketization and social protection, the research was inhibited by the withholding of some information on the grounds that a 'private space' is required for the formulation of government policy. I argue that in the context of increased marketization, and evidence of mistrust of those in authority, some of these spaces must be opened up to public scrutiny.

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## Sociology of Education

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### **The current and future shape of the sociology of education**

*David James*

*(Cardiff University)*

The BSA's 70th anniversary year comes just after the 40th anniversary of the British Journal of Sociology of Education, an occasion recently celebrated with a Special Issue of that journal entitled 'The current and future shape of the sociology of education'. The twelve contributions include some of the longest established and well-known scholars in the sociology of education. They encompass a range of empirical and theoretical matters, and whilst some of the achievements and growth of the sub-discipline are celebrated, considerable attention is also paid to more troubling themes and there is an invitation to engage in some deep reflexivity. These more troubling themes include such matters as: the relationship between research and policy; that between sociology and the sociology of education; the degree to which the academic field reproduces some of the structural inequalities it seeks to identify and/or ameliorate; how academic integrity might be maintained or enhanced in the face of technocratic, 'what works' conceptions of social life.

In this presentation and discussion, the journal's editor will introduce some key themes from this cross-section of recent scholarship, outlining some of the 'ways forward' for the sub-discipline that are suggested within and beyond the special issue itself and which the journal's Executive Editors would wish to encourage and support.

James, D. (2020) '40th Anniversary Special Issue: the current and future shape of the sociology of education' British Journal of Sociology of Education 41(6), pp. 757-767.

### **Dichotomies of disability and ageing in the teaching and discourses of digital accessibility**

*Sarah Lewthwaite, Angharad Butler-Rees*

*(University of Southampton)*

COVID-19 has brought about unprecedented change in our society and the mediating role of technology in everyday life. The pandemic has left many, especially older and disabled people, isolated and reliant on digital platforms and services which are not always accessible. Digital accessibility is a technical discipline within Human Computer Interaction that seeks to make technologies accessible to all. Yet within teaching, disability and ageing are frequently articulated separately. Technical communities recognise a need to consider the ways in which accessibility and inclusive design practices must cater for both groups, yet they are rarely inter-related. This paper considers this discursive divide within accessibility. We broach where there is capacity for these boundaries to be more productively and critically engaged. To elucidate the issues, we draw upon qualitative research with international pedagogic leaders, to ask where older people fit within contemporary discourses of accessibility teaching. This is theorised, in light of the biopolitics of Web accessibility standards, and their pedagogic influence in a context of 'digital first' public services, growing regulatory frameworks, compliance culture and litigation in industry. What are the pedagogic roles of such standards, and how do teachers negotiate and answer the subtle hierarchies of impairment and ageing that standards can convey? How can the socio-technical and cultural experiences of disability and ageing be imbricated and realised within this frame, to build a more inclusive digital future? We invite delegates to engage in this dialogue and discussion.

## **The library [re]classified: Considering the library's significance in the futures of Higher Education and Civil Society**

*Katherine Quinn*

*(Wales Institute of Social & Economic Research, Data & Methods (WISERD))*

Libraries sit at the intersection of processes concerning public education, knowledge and space and should be critically considered in research concerning both Higher Education and Civil Society. Within Sociology the [academic] library has been largely overlooked, being subject to somewhat cliched representations as neutral, instrumental sanctuaries on the one hand, or figuring only tangentially within criticisms of academic publishing practices, on the other. In research concerning sociology of public space and civil society, work often considers the [public] library primarily as a through-way to studying other topics, like multi-culturalism, migration, austerity.

Drawing on the findings of my doctoral ethnography of a joint-use public-academic library (The Hive in Worcester), my paper has three elements. Firstly, I expand upon the significance of thinking with libraries as sites of sociological importance within live debates into the future of formal and informal public education. Secondly, I present my theorisation of "classificatory practices". Here, I bring an Affect Theory approach to an empirical study. Classificatory practices refers to both the "hard" structures of classification that underlay the infrastructures of libraries as places of learning (what and whose knowledge belongs and where), and to the live and in-the-making processes of en/closure, belonging, and negotiation that characterise the way different groups of people move through and in library spaces and knowledges. Thirdly, I reflect on what attending to these moments of classification tells us about the re/creation of educational and public spaces, and outline - with reference to university public engagement imperatives – the possibilities offered therein.

## **Enhancing the role of political consulting in preparation future sociologists**

*Larisa Vdovichenko*

*(Russian State University for the Humanity)*

The directions and tasks of training future sociologists in the 21st century are expanding significantly. This happens, firstly, due to the diversification of their places of work. In addition to traditional areas of employment in centers for the study of public opinion, research and educational institutions, sociological services at enterprises, sociologists have become more often invited to work in state legislative and executive bodies, local government, parties, and social movements, in business, the media, and other organizations. Second, employers' requirements for their potential cadres of sociologists are increasing. Now employers make much higher demands on sociologists than it used to be: a broad outlook, knowledge of the problems of the industry in which they are invited, the ability to analyze, predict and assess problem situations and policy-making documents. Employers want sociologists who have the skills to prepare draft decisions, programs, the ability to assess the effectiveness and consequences of policies in various areas of political practice, PR and GR skills to ensure activities and consulting work in government and business, as well as in the field social communications. Nowadays, in many developed countries, sociological consultants earn more than just pollsters, who conduct traditional empirical research. Sociological consultants are also more in demand in the job market. These trends are also evident in Russia. The study of these trends is based on an analysis of educational and professional standards of sociologists of a new generation, as well as surveys of employers expressing their requirements for their potential sociological employees from universities.

# Work, Employment and Economic Life 1

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## WELLNESS AT WORK

### **Addressing discrimination at work: Avoidance, withdrawal behaviour and COVID-19**

*Alysia Blackham*

*(University of Melbourne)*

COVID-19 continues to exacerbate existing inequalities at work, particularly for women, those with caring responsibilities, older and younger workers, and those with disabilities. The virus itself, and government responses to the virus, have intensified workplace inequalities and precarity. For those in occupations where working from home is possible, COVID-19 potentially heralds a new era of work inclusivity; for those who cannot work from home, though, COVID-19 is likely to magnify issues of work precarity, under-employment and labour market withdrawal. These effects and impacts are having a disproportionate impact on those with multiple inequalities.

A key regulatory tool for addressing workplace inequalities is equality law. However, equality law is primarily dependent on individual enforcement to address discrimination and unequal treatment. While the individual enforcement model is flawed in a myriad of ways, it fundamentally depends on individuals experiencing discrimination. Drawing on statistical analysis of Australian Bureau of Statistics data on avoidance, and the findings of a multi-year socio-legal mixed-method study of the enforcement of age discrimination law in the UK and Australia, this paper considers the way individuals respond to experiences of discrimination, and how this might undermine or challenge the framing of the individual enforcement model. Using theories of avoidance and withdrawal behaviour, this paper argues that individual enforcement is unlikely to capture most instances of discrimination at work. Given these findings, it reflects on the likely

consequences of COVID-19 on workplace inequalities, and proffers alternative regulatory mechanisms for promoting equality.

### **The Commercialisation of Knowledge Work: Risk and Implications for Worker Wellbeing in Modern Organisations: The Case of Academia**

*Sallyann Halliday*  
(Leeds Beckett University)

We live in uncertain times. Work is changing at a rapid pace. The ability of workers to perform within their work roles within organisations depends on mental wellbeing, personal resilience and adaptability. Given the argument that new forms of work often demand substantially more from the worker, workers may find that the level of job demands has increased dramatically (Tausig, 2013, p.440). Managing and coping with stressful roles, decisions and environments is an inherent feature of modern work roles and those workers who can best cope with these stressors stand the best chance of not only surviving but of succeeding (Hunter and Chaskalson, 2013).

This paper explores the implications of these issues within the context of the UK HE sector. In these turbulent and economic and social times with increased pressure in all employment contexts to satisfy the 'customer', the nature of the work in academia is of interest.

The nature of tasks that academic workers are required to carry out has changed, as well as the way that their work activities are organised. There is a need for constant updating and upskilling – arguably, the requirement for workers to become what Castells (1996) termed 'reprogrammable labour'.

The paper argues for increased mental well-being training/support for academic workers. It seeks to build on arguments already put forward that suggest that effective well-being approaches adopted by organisations should involve integrating health and well-being considerations into every aspect of how HE organisations operate, including leadership, culture and people management (CIPD, 2016, p.3).

### **Lean In or Just Leave? Work, Wellness and Wanting Otherwise**

*Rachel O'Neill*  
(University of Warwick)

The bestselling manifesto-cum-memoir-cum-manual *Lean In* (2013) by Facebook COO Sheryl Sandberg received extraordinary media attention on publication and has informed public discourse on women and work ever since. Grounded in Sandberg's own experiences navigating the male-dominated environs of Silicon Valley to eventually become a major industry player, the book advises women how to climb the corporate ladder. This paper explores the seemingly divergent but nevertheless related phenomenon of women leaving corporate jobs in order to pursue careers in 'wellness', an industry that has expanded dramatically in the UK in recent years. Drawing on interviews with established and aspiring wellness workers, and focusing on an especially privileged stratum within this cohort, I discuss the motivations and experiences of those leaving jobs in sectors such as finance, pharmaceuticals, professional services and PR to start businesses centred around health-enhancement. Rather than acceding to the *Lean In* dictum to become powerful actors in elite organisations – touted as a route to gender equality – these women are in some sense attempting to live and work otherwise. For many, the appeal of wellness work is its promise to blend passion and purpose, creativity and care; in short, they see wellness as an escape from and antidote to work that is pointless and polluting – a vision not necessarily realized in reality. Analytically, the paper charts shifting manifestations of 'illegible rage' in the continuing 'aftermath of feminism' (McRobbie 2009), illuminating the intersectional dimensions of what anthropologist David Graeber famously termed 'bullshit jobs' (2018).

### **Covid and the Loss of a Sense of Coherence**

*Francisca Veale*  
(University of Gloucestershire)

The paper focuses on the impact of the worldwide Covid-19 pandemic on people's work-life balance and their sense of coherence (SoC). The pandemic has changed everyone's lives in one or many ways and might lead to long-lasting trauma for individuals or whole communities. Work-life balance as it was known has been thrown out of its balance, and the term 'new normal' has entered people's language. Not only is it 'new' but nobody knows how long it lasts. Many are worried about how work is going to be conducted during these times of uncertainty. Those who can work from home having to change their work and personal life arrangements to establish a new kind of work-life balance. New virtual communities have developed in order to stay connected on a personal level as well as using virtual platforms to continue work where possible.

The familiarity, routine, and known factors of working in an office environment with colleagues, the community spirit that may have been part of their professional or personal life has most likely lost its SoC. Antonovsky (1985) argued that a SoC is a key factor in maintaining health and wellbeing, meaning: a) to see life events as comprehensible, b) being able to manage life's challenges, and b) to give meaning to their life. But, the 'meaningfulness' not only of our lives but also our work life has been impacted by the Covid pandemic. For many, the crisis has spiralled out of their Spheres of Control (Covey 2004).