

TASA Conference 2022

Social Challenges, Social Changes

Book of Abstracts and Refereed Papers

University of Melbourne
28 November - 2 December 2022
ISBN: 978-0-6482210-3-6
©TASA 2022

Editors: Peta S. Cook, Sally Daly and Roger Wilkinson



TASA The Australian Sociological Association



Understanding our world, making a difference

Welcome to TASA 2022

Social Challenges, Social Changes

The last three years have presented significant challenges and changes to Australia and the world. Locally, the Australian 2019-2020 bushfire season burned 18.6 million hectares. This adversely impacted on air quality, destroyed natural habitat, displaced and killed humans and animals, resulted in property and economic losses, and raised questions on political leadership. Concurrently, public concerns on climate change continued to increase.

As the bushfires raged, the first Australian COVID-19 case was confirmed on 25 January 2020. Since this time, millions of people across the world have been infected and died from this virus. Politically, international responses to COVID-19 have been noticeably diverse with a range of consequences. Spanning from ideas of herd immunity to mass protection and prevention, these political responses have impacted on the social, health, and economic fabric of the global world. Such impacts have not been even, revealing—and deepening—pre-existing social inequalities at local, national, and international levels. These inequalities include race and ethnicity, class, socio-economic status, nationality, citizenship, gender, sexuality, age, and disability; with socio-economic, lifestyle and health gaps between the less developed and developed world intensifying.

During this time, higher education in Australia has continued to experience significant challenges and changes. The imposition of utilitarian visions of education and knowledge has failed to appreciate the role of universities in and for surrounding communities, and the value of critical enquiry. This includes overlooking the impacts and outcomes that the social sciences can and do have in addressing pressing social issues. Such attitudes towards higher education and social sciences have been exasperated by the budgetary impacts of reduced international student enrolments, which have been translated into job and career losses across Australian universities.

In the meantime, social movements have been bringing attention to social injustices. Black Lives Matter has continued to advocate for racial equality, highlighting racism and discrimination experienced by black people. Within Australia, this movement has drawn attention to continuing racism and racial injustice, and the over-representation in incarceration of First Nations people. Simultaneously, the global #MeToo movement has emphasised the social magnitude of sexual abuse, violence, assault, and harassment.

In Australia, other concerns that challenge the neoliberal state include housing accessibility and affordability; job opportunities, security, and flexibility; population

health and wellbeing; costs of living; equity and inclusivity; welfare divides and stagnation; and the climate and environment. This occurs against a global backdrop of civil unrest and persecution, accompanied with forced migration. Yet despite the need for people to live in safety, political responses to human displacement have made it increasingly difficult for people to seek protection in Australia and, for those that do, they may face indefinite detention.

This myriad of social issues are fundamentally what sociologists seek to understand, examine, and address. Sociologists can and are part of speaking to these issues, as well as providing guidance and suggestions for change. Sociology can answer and is answering the challenges faced in Australia and across the world.

TASA welcomes sociologists and social scientists from around Australia and the world to our 2022 annual conference on **Social Challenges, Social Changes** (University of Melbourne from 28 November to 2 December 2022); our first in-person conference since 2019.

Peta S. Cook

Vice-President, TASA

TASA 2022 Convenor

TASA is the professional association of Sociologists in Australia. TASA hosts its annual conference in different locations across capital cities and regional towns. The Abstracts for this event have been compiled by Arinex (Professional Conference Organisers). The *Book of Abstracts and Conference Proceedings* is organised and formatted by Roger Wilkinson and Sally Daly.

Sally Daly

Executive Officer, TASA

admin@tasa.org.au

Roger Wilkinson

TASA Digital Publications Editor

digitalpe@tasa.org.au

TASA 2022 is being supported by the
Melbourne Convention Bureau (MCB)
(www.melbournecb.com)



TASA acknowledges all Aboriginal and Torres Strait Islanders as Traditional Custodians of Country and recognises their continuing connection to land, sea, culture and community. We pay our respects to Elders past, present and future.

AUTHOR AND TITLE

<i>The roots of neglect: Towards a sociology of non-imagination</i> Professor Barbara Prainsack	1
<i>Sociology at the Edge</i> Dr Samantha Cromptvoets	1
<i>Indigenous perspectives on decolonial societies</i> Professor Yin Paradies	1

Ageing and Sociology 2

<i>Exploring the power of music and home language to support the well-being of migrants living with dementia in Australia. Anthropological fieldnotes in aged care.</i> Simone Marino ¹	2
<i>Facilitation and hindrance for social support networks of older Vietnamese migrants</i> Hien Nguyen ¹ , Loretta Baldassar ² , Raelene Wilding ³ and Lukasz Krzyzowski ¹	2
<i>Neoliberal violence and the pain of Loneliness in community centres in SA</i> Ben Lohmeyer ¹ and Ros Wong ¹	3
<i>Social Connection Support Tool for Residential Aged Care Facilities</i> Jasmine Knox ¹	3
<i>Multimorbidity and Social Activities in Late Life</i> Pei-Chun Ko ¹	4

Applied Sociology 4

<i>Using relational sociology to make sense of lived experience amidst marketizing policy change and industry shift</i> Kristen Foley ¹ , Stacie Attrill ² and Chris Brebner ³	4
<i>Poetic Inquiry as research methodology</i> Vicki Kelleher ¹	5
<i>Compulsory Income Management in Australia and New Zealand: More harm than good?</i> Michelle Peterie ¹ , Zoe Staines ² , Philip Mendes ³ , Greg Marston ² and Shelley Bielefeld ⁴	5
<i>Challenging poverty narratives in place-based initiatives</i> Margaret Kabare ¹	6

Crime & Governance

6

<i>Impact of sub-national border closures during COVID-19 on Australian communities: shifting scales of governance and resilience</i> Justine Lloyd ¹ , Andrew Burrige ¹ , Daniel Ghezelbash ¹ and Richie Howitt ¹	6
<i>Instruction and Information, Images and Icons: Governing contagion, social regulation and public health</i> Sharyn Roach Anleu ¹ , George Sarantoulis ²	7
<i>'We assumed it would all be fairly straight forward': Exploring the early implementation of the Victorian Royal Commission into Family Violence's recommendations</i> Rebecca Buys ¹	7
<i>From Agora to Telegram: the social organization of drug dealing through encrypted messaging apps</i> Matias Dewey ¹	8
<i>Bugmy Ten Years On.</i> Don Mckenzie.....	8
<i>Automating Neoliberal Racism: Punishing the Poor in the Digital Age</i> Aitor Jimenez ¹	9
<i>When survivors disagree: making sense of a positive experience in an infamous youth justice centre</i> Clarissa Carden ¹	9
<i>Interpreting meaning in participant insights and the direction of research</i> Natalia Maystorovich-Chulio ¹	10
<i>Crowdfunding in crisis: GoFundMe's slow reckoning with their potential complicity in misery, division, and violence</i> Matt Wade ¹	10
<i>Trust Flows: Does our government trust its communities?</i> Christine Horn, Mark Duckworth ¹	11

Critical Disability Studies

11

<i>Responding to politicised contours of everyday, online, ableist hate speech – Australian of the Year Dylan Alcott, Facebook and Herald Sun reader attitudes</i> Rae West ¹ , Belinda Johnson ²	11
<i>Reimagining Down syndrome via shifts in social spectacle: from ableist abjectivity to fashion exotica</i> Belinda Johnson, Anna Hickey-Moody ¹	12

Critical Indigenous Studies 13

- Indigenous housing displacement in Australian and North American cities*
Deirdre Howard-Wagner¹13
- Truth-telling about a settler-colonial legacy: Decolonising possibilities?*
Vanessa Barolsky¹13

Cultural Sociology 14

- Gathering Nostalgia: Early Reflections on an Ethnography of Magic: the Gathering Communities*
Kyle Medlock¹14
- ‘Vertical cruise ships?’ – A narrative analysis of maritime, hotel and residential quarantine in Australian news media*
Stefanie Plage, Ella Kuskoff¹14
- Charming authority: The Nobel Prize and the aesthetic foundation of power*
Geoffrey Mead¹15
- How to navigate a pandemic: emotions, selves, and lifestyle choices in The Australian Women’s Weekly magazine*
Sara James, Anne-Maree Sawyer¹15
- New Materialisms and Girlish Consciousness in Alternative Kawaii Fashion Communities, Harajuku*
Megan Rose¹16
- What got you through lockdown? Exploring the role of everyday objects in building resilience during the COVID-19 pandemic.*
Vivian Gerrand, Kim Lam¹16
- Under the big tent: Uncovering difference and conflict in the live music sector*
Ben Green¹17
- Docile bodies or social bodies? What qualitative interviews reveal about the gaps in current research on Korean beauty cultures*
Joanna Elfving-Hwang¹17
- Making sense of Public Displays of Love: Examining library displays and cultures of Love*
Benjamin Hanckel¹, Vassiliki Veros²18
- Aging Stylishly: Negotiating male beauty and aging in contemporary Japan*
Masafumi Monden¹18

<i>'Hibernation' and planning for music careers in Victoria during COVID-19</i>	
Catherine Strong ¹ , Fabian Cannizzo ²	19
<i>Basic Income, Cultural Labour, and the Music Industries: Precedents and Current Experiments</i>	
Sam Whiting ¹	19
<i>Harnessing diasporic cultural frameworks in shared value (CSV) initiatives: An opportunity for sustainable development</i>	
Claudia Speidel ¹	20

Environment & Society **20**

<i>Permaculture in crisis: divergent discourse and practice during the COVID-19 pandemic</i>	
Tim Gentles ¹	20
<i>Folk devil or fairy-tale princess? The figure of the climate activist in Australian political discourse.</i>	
Olivia Hamilton ¹ , Daniel Nyberg ¹ , Christopher Wright ² , Vanessa Bowden ¹ and Randi Irwin ¹ ..	21
<i>'I guess you could call it plant racism' - reflexive speciesism and making kin in environmental workfare</i>	
Jai Cooper ¹	21
<i>'Design' and 'governance' of waste infrastructures in multi-unit developments</i>	
Bhavna Middha, Ralph Horne	22
<i>Energy transition as a class process</i>	
Beck Pearse ¹	22
<i>Working against the system: Experiments in low waste living</i>	
Jo Lindsay ¹ , Rob Raven ² , Ruth Lane ¹ and David Reynolds ¹	23
<i>Throwing plastic out with the bathwater: change and challenges in avoiding plastic materials at the household level</i>	
David Reynolds ¹	23

Families & Relationships **24**

<i>Young parents and digital technologies: Navigating pathways to enhance agency for vulnerable mothers</i>	
Farnaz Zirakbash, Kay Cook ¹ and Milovan Savic ¹	24
<i>Intergenerational Support as Spatial Relations</i>	
Xiaoying Qi ¹	24

<i>Reparative Reproduction: babies, bushfire and climate futures</i> Mary Lou Rasmussen ¹ , Celia Roberts ²	25
<i>The military and motherhood: the (impossible) dilemma of serving two greedy institutions for Australian Army servicewomen.</i> Maureen Montalban ¹	25
<i>Left-behind children's agency within families in the context of rural-to-urban migration in China</i> Zihong Deng ¹ , Ilan Katz ¹ and Bingqing Li ¹	26
<i>Intergenerational Relationships and how they Influence Family Care Practices</i> Cheng Yen Loo ¹	26
<i>Let's (not) talk about sex: Discursive sexual subjectivities in the context of new digital technologies</i> Alexandra James ¹ , Jennifer Power ¹ and Andrea Waling ¹	27
<i>How do home environments influence the resilience of young people who have been bereaved by parental domestic homicide?</i> Ashwini Sakthiakumaran ¹	27
<i>The experiences of separated fathers in Australia: in pursuit of a "meaningful relationship".</i> Ekaterina Ivanova ¹	28
<i>Family Estrangement: A sociological take</i> Ashley Barnwell ¹	28
<i>The management of cognitive labour in same gender couples</i> Caitlan McLean ¹ , Alice Rose ² , Connie Musolino ³ and Paul Ward ¹	29
<i>Mapping service responses to women's economic abuse: From individual to institutional change</i> Kay Cook ¹ , Adrienne Byrt ¹	29
<i>Intimate life in the digital era: Exploring the continued relevance of three key theories</i> Lyndsay Newett Ostersen ¹	30
<i>"It's not just an abuse, it's an abuse of your trust as well": Understanding women's experiences of intimate partner sexual violence</i> Laura Tarzia ¹	30
<i>Making and Being Parents: Donors and the Transformation of Australian Families</i> Tomoko Fujita ¹	31
<i>Legitimised, internalised, normalised: challenging deficit discourses in domestic and family violence policy and prevention programs.</i> Gracie Lolicato ¹	31

Genders & Sexualities

32

<i>Mates, masculinities and social change: An intergenerational exploration of emotion and intimacy in Australian men's friendships</i> Brittany Ralph ¹	32
<i>Navigating the river: Experiences of Vietnamese female academic leaders</i> Jane Phuong ¹	32
<i>Writing Internet Histories: Innovating ethnographic methods to produce meaningful data</i> Richa George ¹	33
<i>"I felt like I was trying to bend myself": Examining the affective experience of Australian men's negotiations with normative masculinity and social change</i> Sarah McCook ¹	33
<i>A safe place for queerness?: Documenting everyday life and archiving memories of queer international students on social network sites.</i> Hao Zheng ¹	34
<i>"The courage to step in": good intentions, white femininities and social entrepreneurship</i> Helen Taylor ¹	34
<i>Exploring the discourses of healthy and toxic masculinity</i> Jayden Walker ¹	35
<i>The problem of a victim's rights approach to sexual violence and consent: Perspectives of refugee and migrant women advocates</i> Jenny Maturi ¹	35
<i>Tasmanian Wards of the State. Voices from the Archive.</i> Elga Skrastins ¹	36
<i>Everyday mobile feminisms: Feminist women's everyday smartphone practices in Victoria (Australia)</i> Caitlin McGrane ¹	36
<i>A world alone: Masculinities, humiliation and aggrieved entitlement on an incel forum</i> Joshua Thorburn ¹	37
<i>Practices of care, Higher Degree Research (HDR) candidature, and the Unencumbered Bachelor</i> Peter Bansel ¹ , Cris Townley ¹ and Kate Huppatz ¹	37
<i>The hammer and the nail: The triple lock of methods, realities and institutional contexts in Australian research on nightlife violence</i> Duane Duncan ¹ , David Moore ² , Helen Keane ³ , Mats Ekendahl ⁴ and Kathryn Graham ⁵	38

<i>Invisible sexual minorities: Queer men's sexuality and identity construction</i>	
Weifeng Tao ¹	38
<i>Young People's Experiences and Understandings of Pornography</i>	
Ryan Thorneycroft, Lucy Nicholas ¹ and Erika Smith ¹	39
<i>Moral panic and conflation: A scoping review of the discourses used in same-sex marriage debates</i>	
Xavier Mills ¹	39
<i>Feisty femininity for all? Navigating responses of resistance and responsibility to sexual violence</i>	
Leisha Du Preez ¹	40

Health **40**

<i>"Everybody is broken": Using experiences of harmful methamphetamine use to explore a posthumanist understanding of agency.</i>	
Samuel Brookfield ¹ , Linda Selvey ¹ , Lisa Maher ² and Lisa Fitzgerald ³	40
<i>Staff shortages in rural hospitals: Lessons from the past</i>	
Eileen Louise Clark ¹ , Jennifer Munday ¹ and Alison Watts ²	41
<i>Towards ethical multiplicity in low back pain care: Practicing beyond the biopsychosocial model</i>	
Karime Mescouto ¹ , Rebecca Olson ² and Jenny Setchell ¹	41
<i>Cured bodies in flux: Living with/out hepatitis C in the era of viral elimination</i>	
Dion Kagan ¹ , Kate Seear ¹ , Emily Lenton ¹ , Suzanne Fraser ¹ , kylie valentine ² and Adrian Farrugia ¹	42
<i>Staying safe, feeling welcome, being seen: How spatio-temporal configurations affect relations of care at an inclusive health and wellness clinic</i>	
Stefanie Plage ¹ , Cameron Parsell ¹ , Rose Stambe ¹ , Ella Kuskoff ¹ , Kirsten Baker ² and Arif Mansuri ³	42
<i>Ordering and Routinising Medicine: An Agenda for a Sociology of Prescribing</i>	
Anthony K J Smith ¹	43
<i>A systematic review of the health consequences of precarious employment</i>	
Saeed Jaydarifard ¹ , Shamsi Shekari Soleimanloo ¹ , Kalina Rossa ² , Dwayne Mann ¹ , Elahe Nikooharf Salehi ² , Arvind Gnani Srinivasan ¹ and Simon Smith ¹	43
<i>Young People's Experiences of Chronic Health Conditions in the Digital Age</i>	
Imogen Harper ¹	44

<i>Im/mobility and mortality: memories, imaginaries and experiences of travel after a cancer diagnosis</i>	
Leah Williams Veazey ¹	44
<i>Depression in young Samoan females – the effect of ignoring and/or disbelieving sexual violence allegations.</i>	
Sarah McLean-Orsborn ¹	45
<i>Peer support and social connectedness in health professionals’ use of online communities</i>	
Rowena Forsyth ¹ , Krestina Amon ¹ , Brad Ridout ¹ and Andrew Campbell ¹	45
<i>Interrupting Care Relations, Prioritising Psychological Support</i>	
J. R. Latham ¹	46
<i>“What price do you put on your health?”: Medical cannabis, financial toxicity, and patient perspectives on medication access in advanced cancer</i>	
Rebecca Olson ¹ , Alexandra Smith ² , Phillip Good ³ , Morgan Dudley ² and Janet Hardy ⁴	46
<i>Exploring mental health automation through apps</i>	
Jacinthe Flore ¹	47
<i>Biomedical logics in community understandings of managing ‘blood borne viruses’</i>	
Joanne Bryant ¹ , Anthony K J Smith ² , kylie valentine ³ , Asha Persson ¹ , Kerryn Drysdale ⁴ , Jack Wallace ⁵ , Myra Hamilton ⁶ and Christy Newman ¹	47
<i>Exploring the role and impact of inclusive language in the Australian National Cervical Screening Program</i>	
Kerryn Drysdale ¹ , Nicola Creagh ² , Claire Nightingale ² , Lisa Whop ³ and Angela Kelly-Hanku ⁴ ..	48
<i>Living Positive in a time of COVID</i>	
Allyson Mutch, Lisa Fitzgerald ¹	48
<i>Actuaries and algorithms: tracking risk scores from finance to public health</i>	
Rachel Rowe ¹	49
<i>“It challenges some of the narratives around genuineness and real interpersonal closeness”: A postphenomenological perspective on eHealth technologies in social work practice</i>	
Campbell Tickner, Milena Heinsch ¹ and Caragh Brosnan ¹	49
<i>Technoscience and terminality: Entanglements of promise, persistence and perspective</i>	
Katherine Kenny ¹	50
<i>Delivering Hegemony: How Queensland Clinical Guidelines reinforce medical dominance and the subordination of midwives and birthing women</i>	
Romy Wilson Gray ¹	50

<i>The spectre at the feast: reimagining alcohol experiences and subjectivity in Viet Nam through ‘ma men’</i>	
Hau Pham ¹	51
<i>How Can I Make This Easier for You: telling jokes from the cutting edge of research</i>	
Michelle Walter ¹	51
<i>Drugs, human rights and the remaking of ‘the human’</i>	
Kate Seear ¹	52
<i>Co-creating organisational digital and data literacy for sexual health</i>	
Samantha Mannix ¹ , Kath Albury ¹	52
<i>Living the Gaps</i>	
Michelle Walter ¹	53
<i>Navigating friendship when living with a chronic condition</i>	
Sophie Lewis ¹ , Maja Lindegaard Moensted ¹ , Karen Willis ² , Leslie Dubbin ³ and Lorraine Smith ⁴	53
<i>‘Jack of All Trades and Master of None’? Exploring Social Work’s Epistemic Contribution to Team-Based Health Care</i>	
Hannah Cootes ¹ , Milena Heinsch ¹ and Caragh Brosnan ¹	54
Media	54
<i>“I don’t know how to not be in my research:” Reciprocal vulnerability and Instagram research</i>	
Tarmia Klass ¹	54
<i>Digital Power and Social Structure</i>	
Paul Henman ¹	55
<i>Escape in fantasy novels: Reading sovereignty and identity formation</i>	
James Holmes ¹	55
<i>Theorising the Turn to TikTok Lives</i>	
Naomi Smith ¹ , Clare Southerton ²	56
<i>What’s in a Crisis? Journalism, democracy and change</i>	
John Budarick ¹	56
<i>Desire for Omnipresence: A Sociological Introduction to a Key Conceptual Tool</i>	
Camila Mozzini-alister ¹	57
<i>Social connection in the digital age</i>	
Milovan Savic ¹	57

<i>The rhetoric of Australian news: from monopoly media and rich and powerful friends to ‘Dangerous Allies’</i>	
Rock Chugg ¹	58

<i>The Zone of Rearticulation as a conceptual step forward for intersectional analysis of media discourses</i>	
Toni Bruce ¹	58

Migration, Ethnicity & Multiculturalism 59

<i>Love across class: migration, investment and shifting class dynamics in Australia</i>	
Rose Butler ¹ , Eve Vincent ²	59

<i>the Lived Experience Of New Chinese Professional Women: Gendered Ambivalence, Guilt And Promise In Their Life Course</i>	
Yinghua Yu ¹	59

<i>‘Racism isn’t getting worse, it’s getting filmed’: African Australian youth and the #BlackLivesMatter movement</i>	
Claire Moran ¹ , Kathomi Gatwiri ²	60

<i>Contesting Chineseness: new Chinese migrants, cultural citizenship and the ‘lower classes’ in Singapore</i>	
Sylvia Ang ¹	60

<i>Migrant women’s ‘wifely performances’ during the digital age: An Australian case-study</i>	
Alexandra Ridgway ¹ , Ana Borges Jelinic ²	61

<i>Movement, difference and friction: Emerging insights into young mobile Asian Australians’ experiences of London</i>	
Alexandra Lee ¹	61

<i>Understandings of responsibility amongst Samoan diaspora in Greater Brisbane</i>	
Laura Simpson Reeves ¹	62

<i>Moxie: young people of African backgrounds’ psycho-entrepreneurial plans for success</i>	
Farida Fozdar ¹	62

<i>Diaspora Policy: A missing plank in Australia’s multicultural portfolio</i>	
Melissa Phillips ¹	63

<i>Care Work and Conditional Belonging in a Temporally Bordered Australia</i>	
Catriona Stevens ¹	63

<i>Reflexive conversations and ‘art of inventing’: exploring ‘change’ among Hungarian community leaders through the impact of a</i>	
---	--

<i>diaspora tourism program on cultural sustainability efforts in Australia.</i>	
Julia Kantek ¹	64
<i>Leaving the urban behind? Examining the supposed counter-urban trend in Australia during and post COVID-19</i>	
Nick Osbaldiston ¹	64
<i>A ‘cultural’ misunderstanding? Comparing teachers’ and Asian migrant parents’ perspectives on schooling and tutoring</i>	
Christina Ho ¹	65
<i>Unpacking the “Australian Model”: examining the links between sovereignty, crises, and the offshore detention of asylum seekers.</i>	
Catherine A Martin ¹	65
<i>Displacing crisis: the role of social movements in negotiating migrants’ vulnerable positions in intersecting crises</i>	
Iris Poelen ¹ , Justine Lloyd ²	66
<i>The not-so-green grass of the Tropics: A migrant’s perspective</i>	
Rana Dadpour ¹	66
<i>Capacities and challenges for frontline responses to forced marriage in Australia</i>	
Jacqueline Nelson ¹ , Jennifer Burn ¹	67
<i>Australian Identity Politics Playing Tricks for Young South Sudanese Australians</i>	
Sarah Williams ¹	67
<i>Atrapados / Trapped in Time: home protracted precarity among Argentine temporary migrants in Perth, Australia.</i>	
Bernardo Dewey ¹	68
<i>Integrating Older Migrants: Organisational Processes and Practices in the Australian Aged Care Sector</i>	
Marika Franklin ¹ , Lucy Taksa ¹ and Fei Guo ²	68
<i>Youth multiculturalism from below: Learning, sharing and living sports and arts on the fringes of Melbourne</i>	
Hariz Halilovich ¹ , Tuba Boz ¹	69
<i>Social media constructions of Muslim and Asian Australians during COVID-19: Dominant discourses and anti-racist resistance</i>	
Ashleigh Haw	69
<i>Child-rearing styles, practices, and beliefs of Russian-speaking migrant parents: National habitus and “parenting paradox.”</i>	
Raisa Akifeva ¹	70

<i>Linguistic diversity and the challenges of health communication: A digital solution?</i>	
Raelene Wilding ¹ , Natalie Araujo ¹ , Emma Koster ² , Jessica Velasquez Urribarri ¹ , Linda Whitby ¹ and Tonya Stebbins ¹	70
<i>Family after the genocide: Preserving ethnic and kinship continuity among the second-generation Australian-Bosniak Immigrants</i>	
Amina Hadziomerovic ¹	71
<i>Asian Australians' Experiences of Online Racism during the COVID-19 Pandemic</i>	
Alanna Kamp ¹ , Nida Denson ¹ , Rachel Sharples ¹ and Rosalie Atie ¹	71
<i>Beyond Watan: Valency of Afghan identity among a fragmented diaspora.</i>	
Zarlasht Sarwari ¹	72
<i>Indigenous methods in insider research as applied in the Sociology of music and migration</i>	
Carljohnson Anacin ¹	72
<i>Racism and public trust in people, institutions, democracy and climate science within a multicultural context</i>	
Amanuel Elias ¹	73
<i>Social Change From Within a Diaspora Book Club: Negotiations of Social Reproduction Across Three Generations</i>	
Maria Greta Carleze Du Plooy ¹	73
<i>Employment Experiences of Pakistani Migrant Women in the Australian Labour Market</i>	
Faiza Yasmeen ¹ , Alan Petersen ¹ and Helen Forbes-Mewett ¹	74
<i>'Charismatic' local council mayors managing and facilitating multicultural communities</i>	
David Radford ¹	74
<i>Zine-making memories of post-conflict: Latin American migrants in Australia</i>	
Laura Rodriguez Castro ¹	75
<i>Resisting Complicity with Oppression in Academic Knowledge Production: the example of European Roma Populations</i>	
Lois Orton ¹ , Olga Fuseini ¹ , Angéla Kóczé ² , Márton Rövid ² and Sarah Salway ¹	75

Risk Societies **76**

<i>Correlates of well-being and resilience in the context of COVID-19</i>	
Nida Denson, Alanna Kamp ¹	76
<i>Facilitating bushfire action planning with older people</i>	
Zoei Sutton ¹ , Beverley Clarke ¹ , Kirstin Ross ¹ and Cassandra Star ¹	76

<i>Ontological Insecurity and the World Risk Society</i>	
John Cash ¹	77

<i>Science for Whom? Manufacturing social consent for government policies through the control of science production.</i>	
Jodie Bruning ¹	77

Rural Issues **78**

<i>Cohesion, corrosion and fire adaptation: The Case of Boolarra in Australia</i>	
Helen Forbes-Mewett ¹ , Allegra Schermuly ¹	78

<i>Ageing Bodies, Rural Spaces, Precarious Times</i>	
Gilbert Knaggs ¹	78

Social Stratification **79**

<i>How do Australian politicians frame poverty? An examination of Commonwealth parliamentary debates for Anti-Poverty Week, 2012-2021</i>	
Philip Mendes ¹ , Steven Roche	79

<i>Community attitudes towards welfare: A critical examination of five different payment types</i>	
Sonia Martin ¹ , Peter Butterworth ²	79

<i>Social class is not a zombie category: A qualitative study applying Bourdieu's relational capitals to understand health inequities in women's relationships with alcohol</i>	
Belinda Lunnay ¹ , Kristen Foley ¹ , Megan Warin ² and Paul Ward ¹	80

Social Theory **81**

<i>Why action theory is important, why it goes nowhere, and how to fix it.</i>	
Jack Barbalet ¹	81

<i>The affective life of capitalism: a more-than-human sociology.</i>	
Nick J Fox ¹	81

<i>There is No Outside (of) Capitalism: A New Feminist Materialist Ecology</i>	
Peta Hinton ¹	82

<i>Can you even do a Deleuzian cartography?</i>	
Jenny Setchell, Tim Barlott ²	82

<i>Solitude and theories of relationality</i>	
Vince Marotta ¹	83
<i>Thinking through soil genealogies: Unsettling and transforming soil-human relations</i>	
Angie Sassano ¹	83
<i>Interrogating and Transforming Racialised Scholarly Practices</i>	
Shiva Chandra ¹	83
<i>A hierarchy of becoming – a novel frame on subject motivation and formation</i>	
Julie Peters	84
<i>Theory and the Identity of Australian Sociologists</i>	
Benjamin Manning ¹ , Natalie Maystorovich ¹ and Fran Collyer ²	84
<i>Society as an information-processing system</i>	
Erik Aslaksen	85
<i>Anthony Giddens, psychoanalysis, and the complex career of “ontological security”.</i>	
John Cash ¹	85
<i>Alcohol as ritual and rhythm for Australian women pre-midlife: managing layered temporalities of daily, lifecourse, and pandemic time</i>	
Kristen Foley ¹ , Paul Ward ¹ , Megan Warin ² and Belinda Lunnay ¹	86
<i>The Sovereign Individual Reloaded? Neoreactionaries and their Software</i>	
Roger Burrows ¹	86
<i>Historical Sociology of/for Christian/Religious Education in Queensland: Mapping 1859-2022 and Beyond</i>	
Neville Buch ¹	87

Sociology & Activism **87**

<i>The Sociology of Permaculture</i>	
Terry Leahy ¹	87
<i>Refugee mobilization in the Nepal-India borderlands: the construction of porosity</i>	
Susan Banki ¹	88
<i>Resisting neoliberalism: teacher education academics navigating the pandemic</i>	
Lucas Walsh ¹ , Bronwyn Wood ² and Rosalyn Black ³	88
<i>Intersectional–Decolonial Social Movements in Australia</i>	
Sohee Kwon ¹	89

<i>Towards a Sociology of Social Licence</i> Declan Kuch ¹	89
--	----

Sociology & Animals 90

<i>Utopia and Dystopia in McKay's (2020) 'The Animals in That Country' : Challenging the beneficiary boundaries of sociology's 'promise'</i> Josephine Browne ¹	90
<i>Navigating pet unfriendly accommodation in South Australia</i> Zoei Sutton ¹	90
<i>Soyboys will be boys: Exploring the seemingly contradictory identity of vegan men in Australia</i> Alexander Hill ¹	91

Sociology of Education 91

<i>Are universities caring institutions?</i> Sally Baker, Megan Rose ¹	91
<i>Go8 versus non-Go8 Sociology PhDs: who is the most research productive during PhD enrolment?</i> Adam Rajčan ¹ , Edgar Burns ²	92
<i>How to get your child into a selective school: School choice and study practices among Asian-Australian families</i> Christina Ho ¹ , Alexandra Wong ²	92
<i>"Asian" educational closure: How closed ethnic educational environments impact the professional aspirations of Southeast Asian-background students</i> Ivy Vuong ¹	93
<i>The Home Routines and Spaces of Pedagogical Labour: Ethnicity, class and the study practices of school students</i> Greg Noble ¹ , Megan Watkins ¹	93
<i>Insiders and Outsiders: how different adult learners are named and framed in Australian tertiary education</i> Sharon Aris ¹	94
<i>Working together with communities: How bureaucratic social embeddedness and collaborative network develop education policy innovation at the local level?</i> Sirojuddin Arif ¹ , Risa W. Nihayah ² , Shintia Revina ² and Syaikh Usman ²	94
<i>Responsibilised aspirations in precarious times: Narratives of present and future selves among migrant-background youth</i> Antoine Mangion ¹	95

<i>Highs, lows, and inequalities: Young people's perceptions and experiences of careers guidance services in Australia</i>	
Steven Roberts ¹ , Ben Lyall ¹ , Cathy Waite ¹ and Jonathan Smith ²	95

<i>(Self-) Care for Researchers in Fragile Contexts</i>	
Phillipa Bellemore ¹ , Sally Baker ² and Sally Morgan ³	96

Sociology of Emotions & Affect **96**

<i>Beyond Pathology: Towards A New (Re) Conceptualisation Of Distress In Chronic Pain Care</i>	
Dillon M ^{1,2} , Olson R ³ , Miciak M ⁴ , Window P ² , Setchell J ¹	96

<i>Exploring the myths of loneliness in Australian young adults</i>	
Amy Vanderharst ¹	97

<i>You're not on the margins of society, you're outside of it! Loneliness and social isolation among people experiencing homelessness</i>	
Lynette Šikić Mićanović ¹	97

<i>Conversations on love, loss and (in)dependence: How individuals who use dating apps talk about loneliness</i>	
Elain Kraemer ¹	98

<i>Reflecting on Judicial Work and Emotion Work</i>	
Sharyn Roach Anleu ¹ , Kathy Mack ¹	98

<i>(Un)certainty and emotions in low back pain care – insights from an ethnographic study</i>	
Nathalia Costa ¹ , Rebecca Olson ² , Karime Mescouto ³ , Paul Hodges ³ , Miriam Dillon ² , Kerrie Evans ⁴ , Kelly Walsh ⁵ , Niahm Jensen ⁵ and Jenny Setchell ³	99

<i>Happiness as a Future Oriented Emotion</i>	
Jordan McKenzie ¹	99

<i>Is there emotional decision making in gender identity formation?</i>	
Julie Peters	100

<i>The spectacular and speculative home: Australia's national fantasy of homeownership on 'Luxe Listings Sydney'</i>	
Alana Scully ¹	100

<i>Feeling Alienated: Prospects for Thinking Alienation as a Feeling</i>	
Ben Gook ¹	101

<i>Food Care as Response-able Peacebuilding</i>	
Elaine Pratley ¹	101

Sociology of Religion 102

<i>“If you are here, it is because God wants you to be here”:</i> How Brazilian and African Christian students use faith to negotiate their everyday lives in Australia Kathleen Openshaw ¹ , Cristina Rocha ¹	102
<i>‘There is more voice given to men’ - Gender (In)equality in Atheist and Humanist Groups in Australia</i> Katja Strehle ¹	102
<i>Menstruation and Men’s Space : Women preaching as disrupting and surviving gendered inequality in the Sydney Anglican Diocese</i> Rosie Clare Shorter ¹	103
<i>‘Christians don’t have a monopoly on decency’: observations of ‘empire religion’ in media discourses through a decolonial lens</i> Enqi Weng ¹	103
<i>Religious Chaplaincy in Australian Universities – Time for a change?</i> Sunim Rose ¹	104
<i>“My whole life was the two suburbs that surrounded the church:” LGBTQ+ experiences of Australian Pentecostal-Charismatic churches as “Greedy Institutions”</i> Mark Jennings ¹	104
<i>Mark ‘No Religion’: The Consequences of Religious Risk Perception.</i> Rhys Gower ¹	105

Sociology of Sport and Leisure 105

<i>Is there an equal playing field for women in football?</i> Nadia Bevan ¹ , Ruth Jeanes ¹ and Hayley Truskewycz ¹	105
<i>Enhancing social inclusion in sport: Dynamics of community-based participatory action research</i> Ramon Spaaij ¹ , Carla Liguetti ¹ , Brent McDonald ¹ and Fiona McLachlan ¹	106
<i>Space to Play? Spatial Justice and Informal Sport Participation in Australia</i> Ruth Jeanes ¹ , Ramon Spaaij, Dawn Penney and Justen O’Connor	106
<i>“To call my own”: migrant women, nature-based leisure and emotional release after divorce in Hong Kong</i> Alexandra Ridgway ¹	107
<i>A Collision Course for Change: The Affective Dynamics of Organising Professional Women’s Contact Sport</i> Adele Pavlidis ¹ , Simone Fullagar and Wendy O’Brien	107

<i>STARS: Standing Together Against Racism in Sport – A community sports club anti-racism intervention</i> Karen Block ¹ , Dana Young ¹	108
<i>Contextual factors influencing social capital development for migrant and minority ethnic background adolescent girls in Victorian sports clubs</i> Dana Young ¹ , Karen Block ¹ and Lisa Gibbs ¹	108
<i>Learning to feel the nonverbal physical activity participation experiences of children with (dis)ability.</i> Graham Lee ¹	109
<i>A neighbourhood turned Supercars circuit: performative belonging and resistance by residents in Newcastle, Australia</i> K Booth ¹	109
<i>Clearing the boundary: a multilevel analysis of how gendered relations enable female leadership in non-professional cricket</i> Lisa Lymbery ¹	110
<i>Political Correctness and Paradoxes of Inclusion: Examining Trans Inclusion Sport Policy and Responses to it by the Media and Fans</i> Connor MacDonald ¹	110
<i>The Work of Women’s Football Media-Making</i> Angela Christian-Wilkes ¹	111
<i>“People who may be like I was, where they’re kind of anti-military and stuff, can see that there’s another side to it”: Winning hearts and minds at the Canada Army Run</i> Bridgette Desjardins ¹	111
<i>Co-creating sustainable solutions for girls and women’s basketball participation in Melbourne’s West</i> Sophie Byrnes ¹	112
<i>A relational approach to women’s Instagram use for sport, physical activity and fitness</i> Kim Toffoletti ¹	112
<i>Change Makers: Designing Public Sociology for social change in community sport</i> Brent Mcdonald ¹	112
<i>Redefining sports fandom through the lens of a ‘feminine’ sport</i> Toni Bruce ¹ , Margaret Henley ¹	114
<i>Sports pages of our own: exploring intergenerational perspectives of women in sports journalism in Australia</i> Kirby Fenwick ¹	114

<i>Chinese immigrants and New Zealanders' views on sport participation, race/ethnicity and the body: Does sport participation improve cultural understandings?</i>	
Richard Pringle ¹ , Lucen Liu ²	115
<i>A feeling of community: The AFLW, Twitter and the reterritorialization of place within digital sport fan publics</i>	
Tim Boots ¹	115
Sociology of Work, Labour, and Economy	116
<i>'Gig' Work And Earnings Outcomes: The Case Of Ride-hailing Drivers In Indonesia</i>	
Dian Fatmawati, Irma Mooi-Reci	116
<i>Non-standard employment and couples' fertility intentions in Australia</i>	
Irma Mooi-Reci ¹ , Brigid Richmond ¹	116
<i>Cybersecurity for whom, by whom? How data feminism can help address the cyber skills gap</i>	
Meraiah Foley ¹	117
<i>'We Are Here To Help': Australia Trade Unions' Strategy And Discourse In Addressing Migrant Workers' (im)mobility Amidst COVID-19</i>	
Yao-Tai Li ¹	117
<i>Encoding Labour: An autoethnographic case study of Amazon Mechanical Turk.</i>	
Monique de Jong McKenzie ¹	118
<i>Digital technologies and gender in retail work: Insights from Labour Process Theory and Social Shaping of Technology approaches</i>	
Laura Good ¹	118
<i>New class divisions and the asset economy: bringing (precarious) work back in.</i>	
Tom Barnes ¹	119
<i>Sociologists in Australia: Who are they and what do they do?</i>	
Fran Collyer ¹ , Natalie Maystorovich ² and Ben Manning ²	119
<i>'Very unsure of what's to come': Salon worker experiences of COVID-19 in Australia during 2020</i>	
Hannah McCann ¹	120
<i>'Sweet, I get to sit down' - environmental workers and disillusion</i>	
Jai Cooper ¹	120

<i>New Tech, old exploitation: Migrant labour, algorithmic control and mythical autonomy in the gig economy</i>	
Lutfun Nahar Lata ¹	121
<i>Attitudes towards caring as remunerable labour</i>	
Zoe Staines ¹ , Elise Klein ² and Francisco (Paco) Perales ¹	121
<i>Reflecting on asset-based welfare capitalism: wealth inequality, housing finance and household risk after the GFC and COVID</i>	
Ben Spies-Butcher ¹ , Gareth Bryant ² and Adam Stebbing ¹	122
<i>Perspectives on regional migration and migrant labour in Sunraysia</i>	
Martina Boese ¹ , Anthony Moran ¹	122
<i>Involuted labour in the Creative Industries</i>	
Michael Scott ¹	122
<i>Doing gender in the male dominated skilled trades</i>	
Donna Bridges ¹ , Elizabeth Wulff ¹	123
<i>Women of Western Sydney: how did COVID-19 reshape work flexibility meanings, practice and aspirations?</i>	
Suneha Seetahul ¹ , Rae Cooper ² , Elizabeth Hill ¹ and Tanya Bretherton	124
<i>Non-transient Labour in a Transnational Workplace: Understanding the Relationship between the Local Working Class and Migrant Workers in Singapore</i>	
Wen Li Thian ¹	124
<i>Transitioning Defence: Military to civilian transition and how convergence enhances pride in service</i>	
Brad West	125

Sociology of Youth **125**

<i>Young Masculinities, Citizenship and Right-wing Politics</i>	
Pam Nilan ¹ , Bryan Turner ² , Josh Roose ³ , Mario Peucker ⁴ and Jenny McMullan ²	125
<i>A 'Code Red for Humanity': Sociologies of Youth and the 'Problem' of the Anthropocene</i>	
Peter Kelly ¹	126
<i>Aesthetics and Taste in Hospitality Venues</i>	
Lena Molnar ¹ , Steven Threadgold ²	126
<i>SS4C and Young People's Activism at the Convergence of the 4th Industrial Revolution and the 6th Mass Extinction</i>	
James Goring ¹ , Peter Kelly ¹	127
<i>Are Normative Deaths Celebrated, Reinforced, or Disrupted in Children's Media? A Critical Discourse Analysis of Coco and Soul</i>	
Zhaoxi Zheng ¹ , Rebecca E. Olson ¹	127

<i>Youth and Value in Hospitality: Contesting Youthful Labour</i> David Farrugia ¹	128
<i>Youth and politics: Rethinking intergenerational dialogue in youth-led social movements</i> Ingrid Valladares ¹	128
<i>Class, political participation and the School Strike for Climate movement in Australia</i> Milo Kei ¹	129
<i>From innocent heroes to self-absorbed alarmists: A critical analysis of how young people are storied in climate change discourses</i> Charlotte Jones ¹	129
<i>Blah, Blah, Blah ... [not] Business as Usual': Young Female Leaders in Climate Change Action.</i> Judith Bessant ¹ , Philippa Collin ² and Rob Watts ¹	130
<i>Horizontal forms of financial assistance with home ownership: Understanding the role of siblings</i> Julia Cook ¹	130
<i>What can we learn from the stories of people with lived experience of being bereaved by domestic homicide?</i> Katitza Marinkovic Chavez ¹	131
<i>The Shape of Things to Come: Transnational Youth Mobilities and New Adulthoods</i> Anita Harris ¹ , Loretta Baldassar ² and Shanthi Robertson ³	131
<i>Affective labour and relations of inequality: The gendered politics of women bar workers managing violent patrons</i> Julia Coffey ¹ , David Farrugia ¹ , Megan Sharp ² and Steven Threadgold ³	132
<i>Queer Hospitality: Gender and Sexuality in Service Work</i> Megan Sharp ¹	132
<i>Exploring the interaction between intergenerational relationships and transnational youth mobility and transition – A comparison between PRC-born Chinese (PRCC) Youth in Australia and Australia-born Chinese (ABC) Youth in China</i> Yan Wang ¹	133
<i>"I felt more emotions because it was regarding my ethnic background": Diasporic young people's use of digital and social media to narrate their own citizenship identities and practices.</i> Amelia Johns Johns ¹ , Anita Harris ² , Jessica Walton ² and Gilbert Caluya ²	133
<i>Ghosts in the machine: (Post)subculture and the 'problem' of contemporary youth</i> Andy Bennett ¹	134

<i>Regulating Self-Presentation Through Hair: An Analysis of Uniform Policies in Queensland High Schools</i>	
Kayla Mildren ¹	134
<i>Manifestations and performances of digital youth in India: Exploring the myth of popular music and society</i>	
Devpriya Chakravarty ¹	135
<i>Youth citizenship frameworks: Expanding conceptions of the young citizen</i>	
Bronwyn Wood ¹	135
<i>'Another number in their system': young adults and the digital delivery of public services in Australia</i>	
Ben Lyall ¹	136
<i>Building skills in Melbourne's west: improved training experiences for apprentices and women in the construction trades</i>	
Fiona MacDonald ¹ , Ruth Liston ¹ , Tim Corney ¹ , Brett Woods ¹ and Lizzie Knight ²	136
<i>Understanding selfie-editing apps in youth visual digital cultures</i>	
Julia Coffey ¹ , Amy Dobson ² , Akane Kanai ³ and Rosalind Gill ⁴	137
<i>Beyond religious individualisation: young people and Buddhism in precarious times</i>	
Kim Lam ¹	137
<i>Individualism and the social paradox of Australian young people: Implications for a post COVID world</i>	
Ashley Humphrey ¹	138
<i>Neither rural nor urban? Multilocality in emerging rural adulthood in Finland</i>	
Kaisa Vehkalahti ¹	138
<i>Young people's intimate relationships: navigating f*ckbois, shame and care</i>	
Samantha Mannix ¹	139
<i>Outcomes, Impact and Beyond: the long-term effects of participating in arts-based youth programs</i>	
Pariece Nelligan ¹	139
<i>Affective Futures? Searching for methodological approaches to studying non-linear temporalities</i>	
Signe Ravn ¹ , Justine Pors ²	140
<i>Young People in Conflict: Roles and Aspirations</i>	
Septrin Calamba ¹	140
<i>Intimate life in the digital era: A calculated, fast-tracked, short-lived, and unclear arena</i>	
Lyndsay Newett Ostensen ¹	141

<i>The mobilisation of ‘cancel culture’ in young people’s reflections on social media use and employment futures</i>	
Brady Robards ¹	141
<i>Making a life with less: the impact of underemployment on young people’s well-being</i>	
Brendan Churchill ¹	141
<i>Beyond Angry White Men: Social Democratic Imaginations as an Alternative to Aggrieved Entitlement</i>	
Nathan Manning ¹ , Djordje Stefanovic ¹	142
<i>Understanding bespoke models of care: Examining the care-ful ways young people provide informal support to peers during tough times</i>	
Benjamin Hanckel ¹ , Jasbeer Musthafa Mamalipurath ¹	143

Urban Sociology **143**

<i>No place to call home: Homelessness and cross-border immobility during the COVID-19 pandemic</i>	
Harry Tan ¹ , Francesca Lee ¹ and Jenin Teo ¹	143
<i>Accumulating financial vulnerability, not financial security: social reproduction and older women’s homelessness</i>	
Catherine Hastings ¹ , Lyn Craig ²	144
<i>Doing things differently: care and control in pandemic support</i>	
Emma Mitchell ¹ , Emma Power ² , Kathy Mee ³ and Ilan Wiesel ⁴	144
<i>‘It’s part of the job’: Evicting Tenants from Social Housing</i>	
Abigail Lewis ¹	145
<i>Redefining Nationhood, Locally: ‘Change the Date’ and Urban Governance</i>	
Rachel Busbridge ¹	145
<i>Exploring neighbourhood connections of transient residents: a case study of Iranian migrants in Melbourne</i>	
Somaieh Ebrahimi ¹	146
<i>Place-based collective impact model: Exploring the challenges and opportunities intermediaries experience while delivering place-based initiatives in Australia</i>	
Lutfun Nahar Lata ¹ , Tim Reddel ¹	146
<i>Sorting housing needs: how access to social housing is managed in the liberal welfare state</i>	
Andrew Clarke ¹	147

Panel Sessions 147

Sociology for real-life institutional change: Challenges and transformations 147

<i>Applied sociology, embedded sociologists</i> Nick J Fox ¹	147
<i>Applying social ecology from knowledge to practice as an applied sociologist</i> Sienna Aguilar	148
<i>Building 'concrete utopias': how critical realism supports transformative sociological research for social change</i> Catherine Hastings ¹	148
<i>Dismantling institutional barriers using Participatory Institutional Ethnography in sociological Health Service Research</i> Sophie Hickey ¹	149

2023 FIFA Women's World Cup: A Triumphant Moment or Business as Usual 149

<i>The FIFA Women's World Cup 2023, narratives of progress and gender equity in sport</i> Fiona McLachlan ¹	149
<i>Enacting gender equity and inclusion through the Women's World Cup: Feminist questions about difference</i> Simone Fullagar ¹ , Sally Shaw ²	150
<i>The Matilda Exodus and the Decadence of Australia's Women's Professional League</i> Gabriela Garton ¹	150
<i>Gender and the Sport Mega Event</i> David Rowe ¹	151
<i>2023 FIFA Women's World Cup: A triumphant moment or business as usual - women coaches</i> Aish Ravi ¹	151

Globalization, low-intensity conflict, and religious militancy: The Taliban as a Phenomenon and a Movement 151

Narratives of Justice in former FATA

Moeen Cheema¹151

How will ideology fare in the Taliban's campaign against arms and drugs trafficking?

Muhammad Amir Rana¹152

Comparing Jihads: the Taliban and Lashkar-e-Tayyaba

Samina Yasmeen¹152

Intergenerational connections and challenges in the asset economy 153

Explaining Social Class Identification: The Role Of Education, Occupation, And Assets

Lisa Adkins¹, Gareth Bryant¹, Sarah Cameron¹ and Martijn Konings¹153

Assets, Young Adulthood and the Remaking of Inter-generational Inequality

Dan Woodman¹, Quentin Maire¹153

Intergenerational transfers and the risk of elder abuse: the need for nuance in the asset economy debate

Peta S. Cook¹, Julia Cook²154

Healthy societies after the pandemic: How do we 'Build back better'? 154

Ending collective isolation

Barbara Prainsack¹154

De-accelerated communities

Aksel Tjora¹155

Building back under conditions of decay

Alex Broom¹155

The Future of Work for Women and Families: Lessons from the Pandemic

Leah Ruppner¹156

(Beyond) Welfare Stigma and the Weaponisation of Shame

Michelle Peterie¹156

Young people and the transformation of selves and society in (post-) pandemic times: Insights from Life Patterns 157

<i>The economic and social consequences of COVID-19 on young adults' life</i>	157
Quentin Maire ¹	157
<i>The reconfiguring of relationships in space and time by COVID-19</i>	157
Johanna Wyn ¹	157
<i>Livelihood resilience during COVID-19</i>	158
Jun (Eric) Fu ¹	158
<i>Australia's most pressing issues according to Gen X and Gen Y: Climate change and COVID-19</i>	158
Jenny Chesters ¹	158

Queer Youth Studies 159

<i>Reflections on a queer youth studies PhD as an “insighter”: Things I wish I knew at the beginning</i>	159
Dr Barrie Shannon ¹	159
<i>Beyond victimhood, towards citizenship: (Re)conceptualising campus climate for LGBTQ+ university students in the Australian context</i>	159
Dr Megan Sharp ¹ , Dr Barrie Shannon ¹ , Dr Ruby Grant ²	159
<i>Young Queer Latinx Men, Embodiment, and Negotiating Masculinities</i>	160
Adriana Haro	160
<i>‘It doesn’t give people the opportunity to learn ... if you completely censor everything’: Examining hate speech online through young queer perspectives</i>	160
Dr Benjamin Hanckel	160

The Australian digital welfare state – Intersectional perspective and contestations 161

<i>“The Digital Poorhouse: Resisting “autovation” in Australian employment services”</i>	161
Jay Coonan ¹	161
<i>Digitalisation and the Australian welfare state: How First Nations people experience digitalised social security under the Cashless Debit Card</i>	161
Shelley Bielefeld ¹	161

<i>Austerity through algorithm: Rationing Australia's National Disability Insurance Scheme (NDIS)</i>	
Monique Mann ¹ , Darren O'Donovan ²	162
<i>Digitalisation of Third Sector Welfare Organisations: gatekeepers, collectors or data marketers?</i>	
Georgia van Toorn ¹ , Karen Soldatic ²	162
<i>"This is NOT human services": Counter-mapping automated decision making in social services in Australia</i>	
Lyndal Sleep ¹	163

Sociology at the crossroads: Challenges for Sociology in the 21st Century **163**

<i>A Crisis of Reproduction in Australian Sociology?</i>	
Benjamin Manning ¹	163
<i>The Question of Relevance</i>	
Karen Farquharson ¹	164
<i>Advocating for sociology at the crossroads: Social Sciences Week, Parliamentary Friends of Social Science and the Congress of Humanities, Arts and Social Sciences.</i>	
Dan Woodman ¹	164
<i>Resigned Hope of Early Career Sociologists in Australia: The Unmaking of Academic Career Prospects</i>	
Natalia Maystorovich-Chulio ¹	165

Religious Diversity in Australia **165**

<i>Religious diversity and anti-discrimination legislation in Australia</i>	
Douglas Ezzy ¹ , Rebecca Banham ¹ , Geraldine Smith ¹ and Lori Beaman ²	165
<i>Policing in Diverse Australia: Community Engagement and Respect in Tasmania and Victoria</i>	
Douglas Ezzy, Rebecca Banham ¹	166
<i>Multifaith as Performance: Findings and Further Questions About the Future of the Multifaith Movement in Australia</i>	
Geraldine Smith ¹	166
<i>Migration, Religion and Belonging in Australia</i>	
Anna Halafoff ¹ , Greg Barton ¹	167

'Living with COVID': Marginalised perspectives 167

<i>Disability's Deathly Status</i> Ryan Thorneycroft ¹	167
<i>Responsibility of support in the disability services market - what do I do if there's no support workers available?</i> Rae West ¹	168
<i>What good things can we take from our pandemic experiences?</i> Elizabeth Knight ¹	168
<i>Discrimination against older people during the coronavirus pandemic: A case study in ageism</i> Peta S. Cook ¹	169

Loneliness and Social Isolation in a post-COVID world 169

<i>Loneliness Post-COVID - Asleep at the Screen?</i> Roger Patulny ¹	169
<i>Prolonged Loneliness in Later Life: Meanings, Management, and Existential Inequality</i> Barbara Neves, Narelle Warren	170
<i>Relationships Australia</i> Claire Fisher ¹ , Nick Tebbey ¹	170

Discussion Panel 171

Automating welfare-to-work: Workforce Australia and the Digitalisation of employment services 171

Refereed Article 173

<i>Legitimised, internalised, normalised: Challenging deficit discourses in domestic and family violence policy and prevention programs</i> Gracie Lolicato ¹	173
---	-----

Keynotes

The roots of neglect: Towards a sociology of non-imagination

Professor Barbara Prainsack

Head of Department at the Department of Political Science at the University Vienna

The sociology of expectations has helped academics and policy analysts to understand how socio-technical imaginaries are not only hypothetical and “in the future”, but how they create realities in the present. They do so by shaping what gets funded, who gets hired, and even how people lead their lives as they consider particular futures more likely than others. While this focus on the performative power of specific expectations and visions has been hugely important, in my talk I will foreground another situation that has arguably been at least equally impactful on the present: The absence of (alternative) imaginaries of the future. I will argue that it is the absence of visions of the future that people deem desirable that explains why we have not changed these arrangements - despite being fully aware of political and economic practices and arrangements that are detrimental for human and planetary health. I will end with sketching the elements that an alternative vision of the future should have that could get us to act in the present.

Sociology at the Edge

Dr Samantha Crompvoets

Sociologist, entrepreneur, consultant and advisor to Australian and international governments and the private sector

In this keynote address, Dr Crompvoets will discuss her experience applying sociological theories and methodologies outside of academia. She will talk about opportunities for the sociology entrepreneur, and how sociologists can apply their skills and knowledge across government and corporate sectors. Using examples from across 15 years of applied work, and delivering critical insights and strategic advice to decision-makers, Dr. Crompvoets will explore what works and what doesn't. She will critically consider how an applied sociological framing situates her 'on the edge' of two distinct worlds. Doing sociology at the edge of academia brings with it challenges and opportunities, and she explores what it means to be doing research that is applied, impactful, and academically rigorous.

Indigenous perspectives on decolonial societies

Professor Yin Paradies

Chair in Race Relations, Deakin University

This presentation will explore constructions of Western culture, colonisation and modernity alongside Indigenous worldviews, perspectives and philosophies. Practical decolonial actions that flow from these perspectives will also be considered together with potential emergent decolonial societies that may arise in potential futures.

Abstracts

Ageing and Sociology

6:

Exploring the power of music and home language to support the well-being of migrants living with dementia in Australia. Anthropological fieldnotes in aged care.

Simone Marino¹

¹ *University of South Australia*

The study presents a case study from a larger ongoing project located at the intersection of anthropology and ageing, dementia and well-being for people from migrant backgrounds. The main aim was to explore a relationship between the music and language of one's home country and one's mental well-being for people from culturally and linguistically diverse backgrounds (CaLD) living with dementia.

Fieldwork and the collection of oral histories have been utilised to collect the 'soundscapes' of the life of one participant. Culturally tailored songs and a method here labelled *comusichiamo* ('let's make music together') have been also part of the object of study. The present practice article demonstrates how a juxtaposition of an anthropological approach with the process of therapeutic songwriting (TSW) in music therapy could contribute to "improving practice" among individuals of different cultural backgrounds, and "the issue" that practices do not always take diversity into account. The paper suggests that culturally tailored songs composed and sung in their first language enhance meaningful physical and social engagement and contributes to the general well-being of people from migrant backgrounds living with dementia.

109:

Facilitation and hindrance for social support networks of older Vietnamese migrants

Hien Nguyen¹, **Loretta Baldassar**², **Raelene Wilding**³ and **Lukasz Krzyzowski**¹

¹ *Anthropology & Sociology, School of Social Sciences, The University of Western Australia,* ² *The University of Western Australia,* ³ *Department of Social Inquiry, La Trobe University*

Social support networks (SSNs) are an important resource for older adults, contributing to their social, emotional and physical wellbeing. However, many older adults can experience a disruption to their social support networks as a result of their own migration or the migration of others. Building on the growing body of research demonstrating that social support networks can be sustained across both distance and national borders, this paper examines the determinants that facilitate and/or hinder the continuity and expansion of support networks following migration. In this paper, we report on fine-grained ethnographic interviews and online participant observation conducted with 22 older Vietnamese migrants in Australia. Research findings indicate older Vietnamese migrants' SSNs comprise at least three forms, which are *local, distant and virtual*. These SSNs are engaged by *individuals* (kin and non-kin) and (public

and private) *institutions*. The sustainability and growth of the SSNs are governed by numerous factors including educational and professional backgrounds, digital literacy, health, language proficiency, transnational experiences, care responsibilities, and political view. Drawn from the research findings, we recommend that policies aimed at supporting older migrants with CALD backgrounds should consider the types and determinants of SSNs, in order to better assist older migrants' access to different types of support and care in late life-course transitions.

116:

Neoliberal violence and the pain of Loneliness in community centres in SA

Ben Lohmeyer¹ and Ros Wong¹

¹ *Flinders University*

According to the Australian Institute of Health and Welfare (2021), a third of Australians will experience loneliness in their lifetime, with significant impacts on their mental and physical health. The “social pain” (Kung, Kunz, & Shields, 2021) of loneliness is a result of the difference between desired and perceived social interaction but is widely addressed through a “cognitive deficit model” (Victor et al., 2018). We argue that the social and cultural conditions that produce experiences of pain in loneliness can be examined as Neoliberal Violence. This paper draws on data from 15 focus groups with staff and volunteers (predominantly retirees) in 15 community centres in South Australia on the frontline of loneliness intervention. We argue that the current funding arrangements for community centres might be contributing to rather than solving the problem of loneliness. The participants in our research described the “horrendous” and “cumbersome” administrative burden of applying for grants and acquitting neoliberal funding arrangements that prioritise instrumental programs focused on individual skill development. We argue that the cultural politics of neoliberalism that champions competitive individualism within funding arrangements for community centres in South Australia is in opposition to the desire to build social connections.

168

Social Connection Support Tool for Residential Aged Care Facilities

Jasmine Knox¹

¹ *Swinburne University of Technology*

The Royal Commission into Aged Care Quality and Safety found that aged care fails to meet the physical, psychological and social needs of older Australians. Social isolation and loneliness is of growing concern both locally and internationally, with older people in residential care particularly vulnerable to the deleterious effects on health and wellbeing. A service evaluation pilot project involving two practice partners, The Salvation Army Aged Care and Uniting and research partner, Swinburne University's Social Innovation Research Institute, designed and tested a Social Connection Assessment Tool to better understand older people's social connections in residential aged care. The assessment tool collected information about residents' individual connections, preferred pro-connection activities and spaces and places in facilities conducive to connection. The purpose of the tool was to assist front-line staff, key support

personnel, family, and friends to better understand and support residents' social connections, and identify and respond to gaps to minimise social isolation and loneliness in aged care settings.

Findings from the pilot project highlighted the lack of data currently collected about older people's social and emotional wellbeing and evaluation of the tool showed that residents felt comfortable discussing social connection and that doing so created rapport with aged care staff.

251:

Multimorbidity and Social Activities in Late Life

Pei-Chun Ko¹

¹ *Monash University*

Multimorbidity, a health condition in which individuals have two or more chronic conditions, has been observed among ageing populations in developed and developing societies. The disablement process model illustrates how chronic conditions gradually morph into impairment, functional limitations, and then disabilities, which affect older adults' engagement of daily activities. This model implies the declining frequencies or terminations of social engagement in later life due to the worsening health. Decreasing social engagement further intensifies worse health over time. On the other hand, the adaption perspective points out that older adults may adapt to the challenges due to multimorbidity and related health conditions by allocating own socioeconomic resources or acquiring family support. Shifting to different types of social engagement may occur to stay active, which can help older adults to live with chronic conditions and improves wellbeing. The proposed paper explores the relationships between multimorbidity and social activities based on the four waves of nationally-representative data of China Health and Retirement Longitudinal Studies (2011, 2013, 2015 and 2018). Older Chinese adults aged 55 and over will be included as the analytical sample (n=6,185). Fixed effects models will be employed to investigate the impacts of changing multimorbidity on different types of social activities. The results are expected to provide policy suggestions on building supportive environment to enhance older adults' social participation.

Applied Sociology

253:

Using relational sociology to make sense of lived experience amidst marketizing policy change and industry shift

Kristen Foley¹, Stacie Attrill² and Chris Brebner³

¹ *Torrens University*, ² *University of Adelaide*, ³ *Flinders University*

The National Disability Insurance Scheme uses marketized logics to shift the direction of funding for disability services in Australia – towards people with disability (and their carers) and away from government administration. This entails significant and multi-level change within the sector and for the people who populate it.

Contemporary relational sociology encourages dissolution of classical agency-structure 'sides', instead asking sociologists to think about complex and inter/dependent networks of

agency-structure negotiations. We applied this conceptual architecture to examine qualitative data collated during the personalisation of allied health services (recipients/carers n=28; sector advocates n=2; providers/managers n=17). Our analyses were driven by abductive and retroductive inference as we moved iteratively between data collection, analysis and interpretation – within and between three separate projects.

We develop ‘hearts versus minds’ imagery to elucidate the tensions people living through policy change articulated. Our work provides a roadmap for engaging with contemporary sociology as methodology to explore the complex setting of marketizing policy change amidst (rationalising) care-based sectors.

339:

Poetic Inquiry as research methodology

Vicki Kelleher¹

¹ *University of Tasmania*

During recent years poetic inquiry has proven itself to be an effective arts-based research methodology. Over this time, it has obtained greater space among qualitative researchers, especially among those who use the analysis of poetry as the core focus of the research process. Despite growing interest among researchers, there has not been broad reaching critical exploration of poetic inquiry as a powerful research tool – powerful in its ability to bring nuance, and what Glesne (1997) refers to as a ‘third voice’ which is the fusion of participants’ and researcher’s voices. From within the context of my own research project exploring the lived experience of complex trauma through poetic inquiry, this presentation aims to provide a broad overview of poetic inquiry as it exists in the literature today, and this includes answering the following question: What new understandings and knowledge can emerge for research from this form of inquiry?

362:

Compulsory Income Management in Australia and New Zealand: More harm than good?

Michelle Peterie¹, Zoe Staines², Philip Mendes³, Greg Marston² and Shelley Bielefeld⁴

¹ *The University of Sydney*, ² *The University of Queensland*, ³ *Monash University*, ⁴ *Griffith University*

In this presentation we will outline key findings from a three year ARC study on compulsory income management schemes in Australia and New Zealand, which has been written up as a monograph and published by Policy Press in 2022. The presentation will reflect on the lived experience and consequences of compulsory income management across four case study sites in Australia. We analyse whether claimed benefits of the schemes are outweighed by negative impacts that deepen the poverty and stigma of marginalised citizens. The presentation will also examine the future of welfare conditionality in Australia, in light of the change of Federal Government in 2022, along with broader questions of fairness and justice in social security policy.

More than a decade on from their conception, this book reflects on the consequences of income management policies in Australia and New Zealand. Drawing on a three-year study, it explores the lived experience of those for whom core welfare benefits and services are dependent on and benefits of the schemes are outweighed by negative impacts that deepen the poverty and stigma

of marginalised and disadvantaged groups. This novel study considers the future of this form of welfare conditionality and addresses wider questions of fairness and social justice. income management policies in Australia and New Zealand.

Drawing on a three-year study, it explores the lived experience of those for whom core welfare benefits and services are dependent on government conceptions of 'responsible' behaviour. It analyses whether officially claimed positive intentions and benefits of the schemes are outweighed by negative impacts that deepen the poverty and stigma of marginalised and disadvantaged groups.

This novel study considers the future of this form of welfare conditionality and addresses wider questions of fairness and social justice.

386:

Challenging poverty narratives in place-based initiatives

Margaret Kabare¹

¹ *Brotherhood of St Laurence*

Policy responses to poverty in Australia are dominated by measures that focus on the individual. This narrative has shaped and influenced societal perceptions of people experiencing poverty and attitudes towards places described as disadvantaged. We interviewed 15 women and 7 individuals from stakeholder organisations in a small regional town in Victoria to examine narratives of poverty and place. Our study revealed that women and stakeholders simultaneously subscribed to the dominant narrative of poverty and expressed understandings of disadvantage as a product of structural and systemic issues. Endorsement of the dominant narrative of poverty was also underpinned by both feelings of powerlessness to change the system, and stereotypes about the poor demonstrating the complexity of challenging pervasive and false narratives about poverty.

Crime & Governance

61:

Impact of sub-national border closures during COVID-19 on Australian communities: shifting scales of governance and resilience

Justine Lloyd¹, Andrew Burridge¹, Daniel Ghezelbash¹ and Richie Howitt¹

¹ *Macquarie University*

This paper examines how sub-national COVID-19 border closures have affected governance and resilience of border communities in the Australian state of NSW. Border closures and changing governance of services, communication of rules, and management of mobility have shifted Australians' awareness and understanding of taken-for-granted internal borders.

The implementation of state and territory COVID-19-related border closures since March 2020 has therefore had significant implications for interstate and community-level cross-border mobility. The legal and sociological implications of these closures transcend immediate

pandemic management at the local and state level, in particular affecting the resilience of communities within border regions, such as their adaptation to rapid closures with indistinct timeframes for reopening.

This paper presents early findings from a study of the impact of state and territory-level COVID-19 border closures – the first substantive closures in a century – on communities in NSW border regions. We investigate these impacts in 3 cross-border communities within NSW, Albury/Wodonga, Broken Hill and Wreck Bay (Jervis Bay Territory). The paper discusses insights from fieldwork at these case study sites.

103:

Instruction and Information, Images and Icons: Governing contagion, social regulation and public health

Sharyn Roach Anleu¹, George Sarantoulas²

¹ Flinders University, ² Monash University

The novel corona-virus (COVID-19) pandemic during 2020 and beyond made visible many taken for granted aspects of social life and inequality often shrouded by the busyness of daily interactions and relationships. Responses to the pandemic include the proliferation of new and shifting social norms: new expectations about every day, ordinary behaviour, management of the self, social interaction, and social distancing. New norms regarding mobility and physical distancing deviantise behaviour usually considered normal, ordinary, even expected, for example, handshaking, kissing, hugging, jostling in crowds, sitting or standing close together, coughing and sneezing. Central to the amalgam of new norms is the way information and instructions are communicated, often in the form of simple images and icons in posters and signs that are widespread in public settings. This paper combines two sociological concerns – social control/regulation and visual research – to investigate the ways social interaction is being recalibrated during the pandemic. The paper discusses several photographs of posters/signs located in publicly accessible situations across Adelaide and Melbourne. These signs and posters anticipate that individuals will (be able to) interpret instructions correctly and have the capacity and motivation to modify their behaviour to enable the interaction order to continue without disruption.

185:

‘We assumed it would all be fairly straight forward’: Exploring the early implementation of the Victorian Royal Commission into Family Violence’s recommendations

Rebecca Buys¹

¹ Deakin University

The use of public inquiries to govern some of Australia’s most pernicious, prevalent, and persistent problems has increased significantly over the past decade. In this time there have been nine Royal Commissions federally, and their use has also intensified at the state level, particularly in Victoria. Yet, despite their growing political, policy and practice impacts on governing some of Australia’s most complex and entrenched problems, they have received comparatively little research attention. Drawing on relational and non-linear ideas of power and time, in this paper

I reflect on the insights and narratives of 19 activists who engaged with the formal processes of the 2016 Victorian Royal Commission into Family Violence. Specifically, given the government's promise to implement all the Commission's recommendations, I explore their experiences in, and attempts to make sense of, the early implementation phase and consider what they reveal about public inquiry processes and their potential to bring about social change.

196:

From Agora to Telegram: the social organization of drug dealing through encrypted messaging apps

Matias Dewey¹

¹ *University of St. Gallen*

Drug markets' expansion is closely linked to the development of new technologies. Based on a current research project, this presentation analyzes the trade of drugs through encrypted messaging apps. While much research on drug dealing has been centered on cryptomarkets i.e., Ebay-like marketplaces that rely on anonymizing technologies, the drug distribution that makes use of apps such as WhatsApp, Telegram, Instagram, Snapchat, Messenger and Wickr has been overlooked. In my presentation, I make two interrelated claims. First, I argue that this new form of drug distribution recreates the traditional organizational form of marketplaces: an organizer that offer a selling spot to sellers who hold the property rights over the products offered. Used on smartphones, these encrypted technology-based apps offer a "place" where drug sellers and buyers meet and exchange information about products, prices and product delivery. This exchange and the resulting transactions make use of several technical features of both apps and phones such as the possibility to set up groups, to advertise drugs by way of sharing pictures, to exchange information by using text, emoticons and voice messages, and to easily exclude group members. Second, I claim that, by adopting a marketplace-like form, drug distribution through apps expands the illegal market for drugs. I provide evidence of large Telegram groups in which high levels of interaction among sellers and buyers takes place. Overall, the presentation seeks to foster a discussion about marketplaces, how they change over time, and their impact in the context of illegal economies.

243:

Bugmy Ten Years On.

Don Mckenzie

In 2023 it will be ten years since the majority of the Australian High Court determined that an offender's background of profound social deprivation is a relevant matter for sentencing courts when considering sentencing options for offenders.

The judgement arose from consideration of the circumstances of Mr. Bugmy, who was an Aboriginal man who had been exposed to extreme violence and alcohol abuse as a child. The

High Court determined that profound social deprivation of the type experienced by Mr. Bugmy is a relevant factor in considering an offender's moral culpability relating to an offence.

The decision was an important recognition of the effects of profound social deprivation, that the effects of such deprivation do not diminish over time and that full weight must be given to the effects of the deprivation in all matters.

This paper presents the first stage of a study which reveals the need to further examine a number of critical issues including the manner in which the Victorian County Court and Victorian Supreme Court of Appeal evaluate the nature and severity of profound social deprivation and whether that deprivation can be seen to be in any way explanatory of the offending conduct.

313:

Automating Neoliberal Racism: Punishing the Poor in the Digital Age

Aitor Jimenez¹

¹ *University of Melbourne*

In this paper I aim to explain how neoliberal politics paired with the sociotechnical developments of the digital era are leading to a form of socially harmful algorithmic governance that reinforces inequality, racism and is threatening our fundamental freedoms. For that I will unpack the two -separated although connected- phenomena. First, I will dissect the ideological structure of neoliberal racism and explain how such ideology partnering with far-right movements and widespread islamophobia has settled the grounds for the development of digitized policies aimed to maintain a social structure of inequality. Secondly, I will scrutinize the sociotechnical apparatus underpinning the digital welfare state. I will explain how the rise of automated decision systems is linked to previous forms of technologies and knowledges of domination, and how datafication processes affect specially the poor. Finally, I will study how the neoliberal racist digital state has been operationalized and hacked by corporations, and how this is producing profound and extensive social harm.

331:

When survivors disagree: making sense of a positive experience in an infamous youth justice centre

Clarissa Carden¹

¹ *Griffith University*

This paper reflects on an interview with 'Derrick', a man who was incarcerated in the infamous Westbrook Youth Detention Centre in Queensland during the 1990s. Westbrook is an institution with a brutal reputation: it was singled out in the 1999 Forde inquiry into the abuse of children in Queensland institutions. Its closure, in 1994, was precipitated by a 'riot' carried out by boys dissatisfied with the way they were treated by staff. Most former residents of Westbrook who have spoken publicly have been deeply critical of the institution. While the specific criticisms differ according to the period in which survivors were incarcerated, themes of abuse and neglect are present throughout their stories. This perception was reinforced by other former residents I interviewed as part of my postdoctoral research into the institution. Yet Derrick described

Westbrook in glowing terms and credited it with turning his life around after he committed a serious crime as a teen.

Drawing on Derrick's account, this paper considers the process – and the ethics – of making sense of the stories of formerly institutionalised and incarcerated people when they conflict with those of other survivors.

344:

Interpreting meaning in participant insights and the direction of research

Natalia Maystorovich-Chulio¹

¹ *University of Sydney*

The VOF (Valley of the Fallen) is a site of competing narratives regarding Spain's recent past. It is both a site of 'memory and dismemory' at the same time, referring to the hegemonic narrative of the site as a monument to Spain's victory, while ignoring the site as a place of 'suffering' (Hepworth, 2014: 464). The notion of 'dismemory' highlights the ways in which the symbolisation of historical events forget and silence versions of the past which contradict the hegemonic narrative (Hepworth, 2014). The site is saturated with Francoist and Nationalist symbols to the exclusion of Republican ones. It is also the largest secondary mass grave in Spain, where victims are buried with the symbols and those who authorised their deaths. Nonetheless, during initial research I was unaware of the significance of the site as an outsider. It was during an interview with a relative of the Disappeared that the significance of the monument for those seeking to dignify the dead, when she said "the Valley of the Fallen should be blown up". This paper reflects on the changing direction of my research in light of my interviewee's comment.

397:

Crowdfunding in crisis: GoFundMe's slow reckoning with their potential complicity in misery, division, and violence

Matt Wade¹

¹ *La Trobe University*

GoFundMe has profoundly impacted giving practices, introducing many to the user-friendly affordances of peer-to-peer fundraising. Overall, GoFundMe's extraordinary success can be attributed to: *normalizing their platform* as the go-to destination for people seeking help; *tasking the beneficiaries themselves* with crafting appeals for support; *restricting forms of support to money*; and *deferring responsibility to donors* to assess the legitimacy of appeals. This lean, hands-off, self-policing approach has attracted sharp criticism over the years. This paper outlines three broad phases through which GoFundMe has defended their capture of 'the giving layer of the internet.' Initially, GoFundMe espoused ideals of *utopian disruption and soteriological solutionism*, selling their platform as a 'take-action button' in empowering citizens to improve the lives of others. Later, after attracting more divisive causes and criticisms of its revenue model, GoFundMe adopted forms of *reputational repair and attempted neutrality*, insisting that their for-profit platform could be accommodative to practically all causes and worldviews. More recently, as 'neutral' stances became untenable and fundraising success rates increasingly grim, GoFundMe pivoted towards strategies of *state critique* by: more pointedly highlighting state failures; actively aligning themselves with social movements; and partnering more with

established non-profits. Such efforts are intended to address underlying causes of injustice, inequality, and suffering, rather than simply ameliorating them with decreasing success. However, GoFundMe is increasingly finding itself wedged and struggling to navigate delicate territory. For example, in trying to avoid complicity with extremist causes using their platform for fundraising purposes, GoFundMe is facing threats by conservative legislators, accusing the company of unjust bias in removing contentious campaigns. There is no such thing as a 'neutral' platform, so how should GoFundMe envisage its role in aiding social causes? More broadly, what are the broader implications of a for-profit platform holding such a key mediating role in shaping what causes are visible and elevated, or hidden and neglected?

435:

Trust Flows: Does our government trust its communities?

Christine Horn, Mark Duckworth¹

¹ Deakin University

Public trust is a key part of a well-functioning democratic, socially cohesive and resilient society and is crucial for the success of public policies and for voluntary compliance with laws and regulations. And, while many of us trust our government institutions to a greater or lesser extent, it is not always clear whether the government trusts us in turn. Government organisations reliance on control and the exertion of authority calls into question the government's trust in citizens intentions and their ability to act responsibly in an emergency, in particular for minority and diverse communities.

This paper examines whether governments display trust in affected communities in emergency and crisis situations, and whether trust by governments in communities is a determinant of meaningful co-production of policy and programs that empower communities and foster resilient and inclusive societies. We draw on early data collected during an ongoing research project on government trust in communities that engages with government servants, community organisations and the public to examine trust flows in frontline interactions, drawing on case studies from the area of Emergency management and response, Countering Violent Extremism (CVE) and Public health interventions during the pandemic.

Critical Disability Studies

93:

Responding to politicised contours of everyday, online, ableist hate speech – Australian of the Year Dylan Alcott, Facebook and *Herald Sun* reader attitudes

Rae West¹, Belinda Johnson²

¹ University of Melbourne, ² RMIT University

Ableist hate speech regularly appears in online comment-enabled media articles and on social media, whenever disability related topics enter public discourse. Our previous publications identified contours of ableism and strategies to respond to online hate speech within a free speech

framework. We conceded the necessity of free speech that enables some expression of ableist views, in order to educate and persuade rather than suppress misinformed views of disability. We also highlighted the damage caused by online ableist ignorance and hate speech to people with disability. In 2022, Dylan Alcott's appointment as a person with disability to Australian of the Year is to be celebrated. Yet, we identify that responses to him illuminate a politicised ableism in online discourse. We look at readership responses to an April, 2022, *Herald Sun* Facebook post where Alcott responds to Prime Minister Scott Morrison's comments on being personally 'blessed' to have children without disability. Enmeshed with the usual ableism - 'why would any parent want to have a child with a disability?' - was new justifications of entrenched ableism via political association. Through this case study, we analyse this contour of ableism to revisit questions of responding to everyday, online ableist hate speech.

226:

Reimagining Down syndrome via shifts in social spectacle: from ableist abjectivity to fashion exotica

Belinda Johnson, Anna Hickey-Moody¹

¹ *RMIT University*

Recently, glamorous images of women models with Down syndrome have appeared in sites of high fashion: models with Down syndrome appeared in a 2020 Gucci Beauty collaboration with Italian Vogue, a 2022 Victoria's Secret campaign, and have walked New York and London Fashion Weeks. Edgy fashion/art projects have also focused on the beauty of Down syndrome embodiment. These images dramatically contrast with social spectacles where people with Down syndrome are envisioned through an ableist imaginary as tragic, abject figures, separated from ordinary life. In 2004, Susan Bordo criticised fashion, which unarguably privileges tall, thin, white, youthful and abled forms, for restricting body difference to moments of titillating 'exotica'. While an enduringly relevant critique, body diversity in fashion has expanded. However, as an intellectual disability with distinct visual markers, Down syndrome further extends fashion's previous acknowledgements of body diversity. Engaging the concept of social spectacle, I illuminate the value of these recent appearances as powerful transgressions that create visual, emotional and representational challenges to the ableist social imaginary of Down syndrome. While rights-based action in everyday life remains central to disability social justice, high fashion has become a social setting that is usefully contributing to disrupt and challenge the ableist imaginary.

Critical Indigenous Studies

217:

Indigenous housing displacement in Australian and North American cities

Deirdre Howard-Wagner¹

¹ *The Australian National University*

The COVID19 pandemic has amplified the long-running housing crisis for First Nations peoples in the cities of Australia and North America. Today, Indigenous housing displacement is the most pressing issue facing First Nations tenants on low incomes in the private market, First Nations tenants living in social (public and community housing) or low-barrier housing, and those experiencing housing stress and homelessness in cities.

In this paper, I illustrate how Indigenous housing displacement leads to concentrations of poverty and new forms of disadvantage in cities and displaces Indigenous communities. But first, I draw on the scholarship of sociologists, such as Saskia Sassen and Loic Wacquant, to explicate the interconnections between neoliberalism, displacement, alienation, and new forms of disadvantage in Australian and North American cities. I then engage with sociologist Paul Watt's broadening of Sassen's 'logic of expulsion' to examine 'housing-related expulsionary processes'. Next, I explore the forms of expulsionary processes in Indigenous housing displacement in Australian and North American cities, including what sociologist Steven Tuttle refers to as 'alienation from place'. I link Indigenous housing displacement to a complex and long history of being displaced, invisibilised, marginalised and regulated in cities.

411:

Truth-telling about a settler-colonial legacy: Decolonising possibilities?

Vanessa Barolsky¹

¹ *Deakin University*

In 2017, the Uluru Statement calling for Voice, Treaty and Truth was released by Australia's Referendum Council. The Uluru Statement calls for a Makarrata Commission to supervise a process of 'agreement-making' and 'truth-telling'. I argue that it was in the regional dialogues held by the Referendum Council leading up to the release of the Uluru Statement that this demand for truth-telling was substantively articulated by dialogue participants. This presentation explores this grass-roots invocation of truth-telling within the context of the desire for political transformation outlined in the Uluru Statement and the long-standing demand for truth-telling and recognition, which preceded it. I argue that truth-telling is conceptualised by regional dialogue participants as an opportunity for Aboriginal and Torres Strait Islander and non-Indigenous Australians to participate as equals in a process of place-based dialogic engagement about the 'truths' of colonial history that may or may not lead to local forms of reconciliation. The type of 'agonistic' political encounter envisaged by regional dialogue participants therefore does not assume an outcome of national or even local reconciliation. I contend that these types of encounters may have the potential to create local decolonising spaces in which more equal terms of association are negotiated. However, these spaces could also be appropriated in pursuit

of ideological forms of consensus that undermine this possibility, as occurred in previous periods of Australian history.

Cultural Sociology

4:

Gathering Nostalgia: Early Reflections on an Ethnography of Magic: the Gathering Communities

Kyle Medlock¹

¹ *Griffith University*

Nostalgia is a ubiquitous presence in modern leisure communities. A return to an activity or place from our past to find it – or ourselves – transformed in the wake of time’s passage is an experience that forces us to reckon with our memories and expectations. This has been heightened all the more in a world of COVID-19, where years of disruption have altered or halted participation in these communities. This paper examines the globally popular trading card game, *Magic: the Gathering* (MTG), which, after almost 30 years of continuous releases has grown to embody the modern world’s rapid pace of change. Players adapt to the game’s changing landscape of competitive play and utilise the game creatively to engage with collective and individual histories. Drawing on ongoing ethnographic fieldwork and interviews with players around Australia, this paper explores how players of MTG experience and respond to nostalgia in their engagement with this community, as well as examining how players use the game’s cultural objects as means of expressing themselves and their memories. In doing so, this paper seeks to illuminate the everyday practices of nostalgic reminiscence that take place in our ephemeral and fast-paced modern world of post-industrial consumerist economies.

106:

‘Vertical cruise ships?’ – A narrative analysis of maritime, hotel and residential quarantine in Australian news media

Stefanie Plage, Ella Kuskoff¹

¹ *The University of Queensland*

COVID-19 pandemic responses saw the large-scale return of quarantine, a public health technology which, in modern society, had been relegated by infection control regimen combining immunisation, personal hygiene, and sanitation. While anchored in biomedicine, quarantine is a profoundly relational practice infringing upon personal liberties. There are socio-cultural repercussions of targeting specific parts of the population for quarantine. Drawing on historian Alison Bashford’s (2004) relational understanding of quarantine as co-constituted by and co-constituting objects, people, and places, we conduct a narrative analysis of Australian news published online primarily by the *ABC*, *The Australian*, *Sydney Morning Herald* and *The Daily Telegraph* between January 2020 and December 2020. Comparing the reporting on maritime, residential and hotel quarantine in over 600 articles, we explore socio-cultural continuities and shifts in narratives as well as emergent subjectivities. We trace how some *objects* (i.e., cruise ships) become reimagined as ‘harbingers of death’, how in some *places* of quarantine (i.e., public

housing estates) the approximation of class and race to danger is reiterated, and how a nuanced *subject position* is brought about in the ‘returned traveller’ quarantining in hotels. What objects, places and people are associated with disease, inflects if and how far quarantine practices are deemed morally and socially viable.

147:

Charming authority: The Nobel Prize and the aesthetic foundation of power

Geoffrey Mead¹

¹ *The University of Melbourne*

As intellectual expertise seems to find itself increasingly questioned, it is important to inquire into the bases of its authority. One way that such authority is acquired and consolidated is through institutions bestowing recognition in the form of awards. In the intellectual realm, the general significance of the Nobel Prizes is unparalleled. This paper will describe the contribution that aesthetic power makes to the authority of these prizes. To substantiate this claim, the paper will offer an explanation of the success of what is commonly known as the Nobel Prize for Economics, an award absent from Alfred Nobel’s stated will and one that dates from only the late 1960s. While critics have lamented the existence of this award, describing it as an “imposter” or “ersatz” Nobel, this research focuses instead on how the Nobel institution itself can acquire and transmit authority. Through an examination of how the economics Nobel Prize leverages the symbolic capital of the institution, it finds that to a large extent the Prize’s authority manifests itself through aesthetic means: the qualities it bestows to its winners and the experiences it grants its consumers.

159:

How to navigate a pandemic: emotions, selves, and lifestyle choices in *The Australian Women’s Weekly* magazine

Sara James, Anne-Maree Sawyer¹

¹ *La Trobe*

As the COVID-19 pandemic caused schools, workplaces, and childcare centres to close, with households across Australia going into isolation, pressures in the home increased. Social media posts commenting on the challenges of quarantining with children often responded with humour, while cloaking an undercurrent of despair, anger, and exhaustion. As families negotiated homeschooling, working from home, childcare and housework, women took on most of this extra unpaid work. Women were also disproportionately affected by redundancies and decreased working hours, particularly in retail, hospitality, and care services. Lockdowns also brought an increased prevalence of family violence. Although women’s magazines reported on the challenges women faced, much of their advice urged them to stay positive and develop healthy routines—highly individualized solutions to a societal crisis. In this paper we examine messages on navigating the pandemic in Australia’s most popular women’s magazine in 2020-2021: *The Australian Women’s Weekly* (AWW). Based on a qualitative content analysis of the AWW, we identified three key categories of advice: reinventing the self, finding the “silver lining”, and making lifestyle choices. Inspired by Illouz (2018), we argue that the AWW functions as an

“emodity”, reinforcing the cultural templates for ideal selfhood in late modernity: authenticity, intimacy, and self-improvement.

374:

New Materialisms and Girlish Consciousness in Alternative Kawaii Fashion Communities, Harajuku

Megan Rose¹

¹ *UNSW Sydney*

(with guests Haruka Kurebayashi and Rei Saionji)

To date kawaii (cute) fashion, as it has been practiced by girls and women in Japan, has been conceptualised as infantile regressions to childhood, or submission patriarchal norms. This patronising framing of girls and womens' creativity has left some communities vulnerable to appropriation by government programming and cultural industries attempting to capitalise on their image of “cool” without appropriately recognising or remunerating their labour. This pattern emerges in scholarship also, as communities are rarely consulted for their views or attitudes towards their own lives, their photographs used as texts for analysis. This paper complicates this reading of girls and women's experiences in the context of kawaii fashion in Harajuku, Tokyo, through an action-led participatory research approach to working with youth communities. We report on a 7-year longitudinal study with girls and women, their experiences and reasons for participating in this alternative community. Designed and implemented by a Sociologist and two community leaders, the project analyses interviews with n=32 participants from 2013 to 2020, and a focus group with n=12 participants in 2020. Central to the resistant practice of kawaii fashion in this context is the vitalities and new materialist experiences of the kawaii matter that participants use to adorn their bodies.

375:

What got you through lockdown? Exploring the role of everyday objects in building resilience during the COVID-19 pandemic.

Vivian Gerrand, Kim Lam¹

¹ *Deakin University*

While individuals from marginalised and vulnerable communities have long been confronted with the task of developing coping strategies, COVID-19 lockdowns intensified the conditions under which resilience was/is negotiated, not only for marginalised communities but for people from all walks of life. In particular, the pandemic has highlighted in simple terms the stark divide between the ‘haves’ and ‘have nots’, and how pre-existing physical conditions and material resources (or lack thereof), including adequate income, living circumstances, and access to digital and other resources, have created different conditions for people to be able to physically isolate, avoid working in conditions that put them at greater risk of exposure to the virus, and maintain up-to-date information. The significant literature on objects and things offers a wide range of potential applications when brought to bear on the material conditions of resilience in the COVID-19 pandemic as it continues to unfold. Through a combined object-based photovoice and digital ethnography approach, our study of the relationships between material objects and people in conditions of adversity focuses on the things that have supported

the mental and physical health of different sections of the community during the pandemic. It thereby contributes to emerging understandings of multisystemic resilience.

392:

Under the big tent: Uncovering difference and conflict in the live music sector

Ben Green¹

¹ *Griffith University*

Australia's live popular music sector is staking a place in national discourse. Peak bodies including the Live Music Office and Australian Live Music Business Council lead media campaigns and government engagements, armed with a burgeoning grey literature, with renewed urgency in the COVID-19 crisis. Goals remain fundamental and therefore unifying: to establish the value of live music, typically expressed in jobs, social cohesion and well-being with special regard to young people, and to develop dedicated policy against a history of incidental regulation and inconsistent support. The sector even seems united as to the importance of (if not the solution to) internal challenges of diversity, inequality, safety and well-being. However, live music is an ecosystem of diverse and competing interests: event promoters and venues; owners and operators, and the musicians and staff they engage; large and small businesses, with commercial and public funding; metropolitan and regional places, and so on. Beyond the most immediate concerns and existential threats, these differences and conflicts will shape Australian live music into the future. This paper begins to map them, as part of a Griffith Postdoctoral Research Fellowship project, *Roaring Twenties? Crisis and reinvention for live music in Australia*. Utilising perspectives from conflict theory and cultural sociology to consider both material and non-economic interests, this mapping draws on secondary sources including policy proposals, media texts and grey literature, as well as my primary research in Australian music scenes and creative sectors including scholarly and contract projects in south east Queensland, northern NSW and regional Australia over the last ten years.

393:

Docile bodies or social bodies? What qualitative interviews reveal about the gaps in current research on Korean beauty cultures

Joanna Elfving-Hwang¹

¹ *Curtin University*

South Korean beauty cultures typically both fascinate (and occasionally horrify) outside observers unfamiliar with the highly contextualised role that appearances play in everyday social interactions. In this presentation I critique the hitherto excessive focus on broader structural aspects in Korean society that are seen to drive individuals' engagement with beauty cultures. I suggest that by generalising a whole population simultaneously as *all body* paradoxically reduces individuals in society into disembodied social subjects. In much of the existing literature, the easy availability of biomedical aesthetic technologies of the body combined with social structures such as Confucian-influenced "collectivism" are used to explain why in Korea individuals appear to be predisposed to be unable to resist disciplinary discourses that produce "docile bodies" with internalised body ideals. I argue that by overlooking how the diverse engagements with beauty and body work in the microcontexts of every day social interactions, the current

research on Korean beauty cultures have produced only a partial picture of the sociology of body work in Korea which simply insists on an internalised and cultural desire for uniformity. In this presentation I will reflect on the importance of qualitative approaches with multiple sample groups to gain a more nuanced understanding of embodiment and beauty work in non-Western contexts. Drawing on my previous work among less mainstream groups of individuals in Korea, I illustrate how the body in Korean society is in fact not uniform, and offers a much broader repertoire of human possibilities than much of existing research suggests.

402:

Making sense of Public Displays of Love: Examining library displays and cultures of Love

Benjamin Hanckel¹, Vassiliki Veros²

¹ Western Sydney University, ² University of Technology Sydney

What does it mean to approach public libraries as urban spaces with a framework of love? Focused on public libraries as cultural artefacts practiced and made for publics, this work-in-progress paper attends to and builds on our understanding of the cultural practices that generate reflections of love. Our object of inquiry is the public library display - specifically the display(s) at key moments of love (i.e. Valentine's day, LGBT pride), and the practices that make (im)possible certain narratives and re-produce cultural understandings of love and romance. Our work extends Ferfolja and Ullman's (2020) concept of 'culture of limitations', and brings it into conversation with Jenkins (2014) work on 'convergence culture [and] democratic participation' in public spaces, to examine libraries and displays of love in public space. Specifically, we draw on empirical data from a duoethnography, which examined urban libraries over a 5 year period. Our findings point to the ways that libraries (re)create normative space through display architecture, often demarcating space between queerness and love, drawing limitations around the possibilities of love. We show how love gets re-produced in these public settings, and how the emergence of 'Library Lovers Day' shift narratives of love away from human interactions and to encounters with material objects such as books. We propose this asks us to consider how love is (re)imagined in public spaces dedicated to information and knowledge exchange, and its implications. We conclude by considering the ways we might think with the display as a space for social encounters that invites a community dialogue about relationships, love, consent and romance, as sites of diverse representation and health intervention.

405:

Aging Stylishly: Negotiating male beauty and aging in contemporary Japan

Masafumi Monden¹

¹ The University of Sydney

Fashion models are frequently seen as an embodiment of youth; a profession that is transitory. However, this is not always the case. Male models tend to have longer careers than their female colleagues, particularly in Japan where some men have modeling careers into their 60s. This may be due in part to prevalent gender norms where male attractiveness is conventionally measured by power, wealth, and factors like intelligence and strength over youthful physicality, and that older men are deemed more competent and attractive than older women. On the other

hand, as Ota Satoshi's work indicates, Japanese men in age increasingly retain a youthful look. The primary aim of this paper is to examine how male models negotiate the gender norms that value maturity with their own desire to stay physically attractive. Through the experiences of the models themselves, I hope to shed light on the previously under-explored role that Japanese male fashion models play in offering an opportunity to question and (re)evaluate the concept of aging, beauty and ideal masculinity in today's ageing society. Looking at male fashion models in Japan, this paper argues, has the potential to address the intersection of male attractiveness with beauty and particularly age, a variable that has received little consideration in fashion research in any society.

414:

'Hibernation' and planning for music careers in Victoria during COVID-19

Catherine Strong¹, Fabian Cannizzo²

¹ RMIT University, ² Monash University

During COVID lockdowns in 2020 in Australia, businesses and workers were supported by income support, tax relief, and economic incentives to spur on spending as businesses were able to again operate—an approach that became known as 'hibernation'. This paper examines music workers' expectations for their future, and the future of the music industries, post-'hibernation'. Using surveys and interviews undertaken with Victorian music workers and business owners during lockdown, we explore how workers positioned themselves in relation to the idea that the sector could return to 'normal' post-COVID, and situate these responses within creative work research. Without common spaces of socialisation and economic objectives, workers demonstrated individualised approaches to their career planning, fragmented by the breakdown of daily rituals and routines. We show that some workers oriented themselves to a future where the sector re-opens mostly unchanged, while others believed that the industry would be fundamentally different post-COVID. Workers' activities in lockdown were shaped by these beliefs, with many exiting or preparing for an exit from music work, and those who anticipated staying undertaking extensive labour to ensure the viability of their careers.

415:

Basic Income, Cultural Labour, and the Music Industries: Precedents and Current Experiments

Sam Whiting¹

¹ University of South Australia

Debates around Basic Income and the potential of the Public Purse have moved from the margins to the mainstream in the last five years. The idea has long roots and different, sometimes conflicting dimensions. It can be seen as part of a broad suite of ideas which have (re)emerged in the last decade – such as job guarantees, universal basic services, community wealth building, co-operatives, and others. This paper will investigate how these have or might be applied to the arts and cultural sector, specifically the music industries, and the implications of a Basic Income (BI) for artists and musicians.

First, this paper will consider any existing basic income schemes or proposals for the cultural sector, such as the current BI for artists being trialled in Ireland and/or France's long-standing

Intermittence du Spectacle unemployment insurance scheme, and how these have impacted the lives and labour of musicians. Second, it will discuss previous or exiting pilot schemes not focused on culture, but which might have directly impacted on musicians and cultural workers (i.e., the 'Dole' or any previous social welfare utilised to fund cultural labour). Finally, it will investigate the extent to which BI schemes not specific to culture have or might benefit the music sector.

420:

Harnessing diasporic cultural frameworks in shared value (CSV) initiatives: An opportunity for sustainable development

Claudia Speidel¹

¹ *University of Technology Sydney*

Translating sustainability research is one of the most crucial endeavours for academics today. A primary challenge for sustainability research is the ambiguous meaning of the term and its global stance, which is primarily piloted by Western, Judeo-Christian and/or secularist and scientific ideals. This paper aims to provide a new, culturally nuanced perspective on sustainability, namely that of the significant Indian diaspora in Australia, and to “translate” this perspective by connecting it to the Sustainable Development Goals (SDGs) inherent to numerous CSV (creating shared value) initiatives introduced by business. To achieve this, it will investigate the nexus of two momentous social phenomena (i.e., the new notion of diasporas and the growth of CSV initiatives) in the greater context of sustainability, with the postulation that stimulating an alignment of the two will uncover opportunities to further the overall sustainability agenda. The paper uses Social Identity Theory (SIT) and its evaluation of dual identities and intergroup relations as the conceptual framework of investigation. As such, the project proposes a theoretical framework that could be expanded to other communities and stakeholder groups concerned with sustainable development worldwide. Initial findings based on six semi-structured focus groups with the Indian diaspora will be presented to provide preliminary insights.

Environment & Society

31:

Permaculture in crisis: divergent discourse and practice during the COVID-19 pandemic

Tim Gentles¹

¹ *University of Newcastle*

Built around three core ethical principles: ‘Care of the Earth’, ‘Care of People’ and ‘Distribute the Surplus’, permaculture is a sustainability focussed agriculture and design movement generally regarded as belonging on the political left. Recent events, however, have called into question permaculture approaches to politics, science, public health and the practical application of the movement’s principles and ethical framework. Faced with the ongoing COVID-19 pandemic, key figures within the movement have come to divergent interpretations of the role that permaculture

and its practitioners should play in responding to these events as they unfold. The participation of a permaculture founding figure in recent 'freedom' protests was seen by some as publicly positioning permaculture within the wider anti-lockdown movement alongside conspiracists and members of the far right. This proximity, both physical and discursive, has triggered fierce debate and raised questions regarding the kinds of alliances permaculture practitioners may choose to make when pursuing social change. Drawing on a range of voices in the debate, this research analyses the contestation of discourse and practice within permaculture and the implications this may have for the future direction of the movement in the face of impending social and ecological crises such as climate change.

107:

Folk devil or fairy-tale princess? The figure of the climate activist in Australian political discourse.

Olivia Hamilton¹, Daniel Nyberg¹, Christopher Wright², Vanessa Bowden¹ and Randi Irwin¹

¹ University of Newcastle, ² University of Sydney

Despite recent developments to address the climate crisis in the political sphere, including commitments to net zero made in the lead-up to COP26 in Glasgow (2021), global action to reduce greenhouse gas emissions remains far short of that required. Within this context, Australia has built a global reputation for not only failing to act on climate change nationally, but also for seeking to limit international agreements. Based on 70 qualitative interviews with key informants from the political, lobbying and fossil fuel sectors as well as community groups, non-government organisations [NGOs] and unions, this paper draws on the concept of 'figuration' (Braidotti 2011) and the concept of the 'folk devil' (Cohen 1972), to explore how climate activists are represented in political discourse. For those who seek to maintain the status quo, reliance on fossil fuels is positioned as logical, rational, and sensible, while climate activists are presented as either naïve and idealistic (the 'fairy-tale princess'), or dangerous and manipulative (the 'folk devil'). Climate activists are thus faced with the task of challenging their position as 'other', reconfiguring these (and other) dichotomous constructions in order to chart new paths through the climate crisis.

241:

'I guess you could call it plant racism' - reflexive speciesism and making kin in environmental workfare

Jai Cooper¹

¹ University of Newcastle

Australia has a unique history of three decades of national environmental youth training programs such as 'Green Corps' and 'Green Army'. Such environmental work engages a diverse range of actors: from university-qualified scientists to unemployed urban and rural youth. If any workplace culture would encourage the production of a naïve environmentalist eco-nationalism, then the pseudo-military setting of national environmental workfare programs would be worthy of close examination.

Scholars such as Hage and Franklin have drawn associations between naïve Australian environmentalism, racist nationalism, and natural resource management practices that

potentially exceed their scientific merit. Yet applying semiotic analyses to focus upon such associations can risk obscuring efforts to actively loosen the nature-culture binary.

Based upon data collected from participants in environmental workfare programs, this paper explores how young workers displayed critical reflexivity, engaging creatively and ironically, embracing the more obscure 'Others'. While attempting to generate cultural capitals, particularly in the field of environmental science, they actively spurned naïve environmentalism and effectively answered Haraway's call to *make kin* in the Chthulucene.

260:

'Design' and 'governance' of waste infrastructures in multi-unit developments

Bhavna Middha, Ralph Horne

RMIT University

Previous research has highlighted the need for a relational approach to reveal critical entanglements of everyday life in apartments and items designated as waste. Furthermore, related policy interventions tend to focus upon individual behaviours regarding waste and recycling. As this focus becomes increasingly inadequate in the face of curbs on international shipping of waste and attempts to divert material from landfill, attention turns to the social structures at play; the spatio-temporal, design and political logics of apartment living that may enable waste-minimising practices to become more widely established and supported. The paper starts by reviewing major areas of concern for apartment waste disposal and recycling. Using social change theories, the paper explores socio-technical and socio-material relationships and dynamics that provide a conceptual framework for empirical projects. We then focus on one main area of concern, complexities and dynamics of digital food provisioning and online shopping shaping kerbside recycling, and particular ways in which materialities, meanings and rules pertaining to apartment living shape waste-minimising practices. The paper illustrates, through a pilot project how theoretical and empirical investigation based on this line of enquiry can help us understand the limitations and possibilities of 'design' and 'governance' of waste infrastructures and high-rise housing.

341:

Energy transition as a class process

Beck Pearce¹

¹ *The Australian National University*

This paper develops a class analysis of Australia's energy transition. A major industrial shift is underway, where coal power plant closures and related job losses are imminent in regional centres and major infrastructure investments are bringing new electricity infrastructure to new areas of rural life. Meanwhile, middle class and affluent households are developing new private interests in the decarbonising electricity market. Australia's energy transition can usefully read as part of the larger class process and conflict underway in the Australian political economy. In order to interpret energy transition as part of the landscape of ongoing upward redistribution of power and wealth, I proceed by exploring the underling property and labour relations of energy transition. I then interpret the public politics of class in three common conflict situations over costs, subsidies, and rents.

376:

Working against the system: Experiments in low waste living

Jo Lindsay¹, Rob Raven², Ruth Lane¹ and David Reynolds¹

¹ School of Social Sciences, Monash University, ² Monash sustainable development institute, Monash University

Australia is experiencing an urban waste crisis. There is an urgent need to reduce waste and change norms and practices at the household level but ways of doing this are underdeveloped. Households are often seen as a problem for sustainability transitions and are targeted by public education campaigns, yet they are also a source of innovation.

This paper explores the types of labour involved when householders initiate low waste strategies. We report on a participatory action project working with 35 householders to co-design and evaluate household 6-week experiments in low waste living. The experiments chosen involved experimenting with methods to reduce waste, changing consumption practices and/or influencing others. We found that low waste living involved working against the system – it was challenging work physically and interpersonally. Following Wheeler and Glucksmann (2015) we discuss how managing waste is part of everyday consumption work within households requiring coordination of multiple tasks across fields. We suggest that reducing consumption is relational labour that sometimes involves managing resistance from family members, housemates and retailers. Reducing waste is an example of sustainability labour that is led largely by women, extending their domestic labour, as they work to change the system toward a more sustainable future.

400:

Throwing plastic out with the bathwater: change and challenges in avoiding plastic materials at the household level

David Reynolds¹

¹ Monash University

Plastic materials have a significant role in environmental pollution and current waste crises. Understood as a set of materials that have developed in mutual influence with people's uses of them, reducing the vast flows of plastics through societies presents a socio-technical challenge. The challenge of entwined social and material change is so demanding because of the forms and extent of social change entailed in undoing the extensive enmeshment of plastic materials with the way we live our lives. I draw on the experiences of people who avoid plastic at the household level and assemblage theory to argue that change in how people relate to plastic materials involves a process of disrupting, re-imagining and reconfiguring human-plastic relations, and subsequently sustaining novel relations. This is a process of negotiation between agentic capacities and the durable power of plastic materials in assemblages, supported by their enmeshment in how we live. I consider the socio-technical changes involved disrupting social order by avoiding plastic materials at the household level in Australia today, and the implications of this for responding to social challenges from pollution to over-consumption.

Families & Relationships

29:

Young parents and digital technologies: Navigating pathways to enhance agency for vulnerable mothers

Farnaz Zirakbash, Kay Cook¹ and Milovan Savic¹

¹ *Swinburne University of Technology*

Mothering and motherhood can be a very challenging experience in the 21st century where cultural pressures on one hand, and health experts' regular parenting surveillance on the other, continue to influence mothering decisions and practices. The socially constructed "good mother" discourses and their associated pressures/influences can be amplified for vulnerable mothers who may feel marginalised from or judged by the broader society. The findings presented in this paper are from a study that involved interviews with ten young mothers and 12 staff working at one leading Australian family welfare agency in Melbourne supporting young parents. The study examined the extent to which digital technology can promote a sense of agency for vulnerable mothers as well as both barriers and enablers of accessing digital knowledge and online parenting support for vulnerable mothers. Next, the study also explored how technology can assist staff in community organisations supporting young parents in better supporting their clients. This paper argues that, overall, digital technologies can positively influence the experience of mothering and can empower vulnerable mothers by increasing their access to various sources of support. Furthermore, our findings suggest that technology can play a role in enhancing community and family service providers' practice, opening up possibilities for a more supportive relationship with clients by empowering them and increasing agency over their situation.

53:

Intergenerational Support as Spatial Relations

Xiaoying Qi¹

¹ *Australian Catholic University*

A significant number of rural young families in present-day China have relocated to cities for employment, contributing to that country's massive rural-to-urban labour migration. It is widely reported in the literature that accompanying labour migration there is a 'left-behind' population of older persons who remain in remote rural areas. In addition to this highly visible and frequently discussed pattern, a much less noticed occurrence of spatial mobility deserves the attention of researchers. A population of older men and women are not left behind but instead undertake migratory journeys to join their adult children's families in order to provide childcare, necessary for their adult children's participation in full-time employment. Drawing on semi-structured interviews, this presentation will examine several important issues that arise as a result of these geographical relocations, impacting on the social space of intergenerational relations internal to family life.

127:

Reparative Reproduction: babies, bushfire and climate futures

Mary Lou Rasmussen¹, Celia Roberts²

¹ The Australian National University, ² The Australian National University

Having a baby during the 2019-2020 Australian bushfires was a stressful, and, sometimes frightening experience. In public health advice, pregnant women were produced as particularly vulnerable and told to minimise their exposure to smoke and to evacuate from fire and extreme smoke events, but this was often impossible. In our qualitative study of these experiences, we also investigated participants' broader feelings about reproduction. In this paper we focus on how they answered the question: "How do you feel about the idea of people having children in general, in the context of climate change?" Participants' responses detail their faith in the power of the earth to repair itself and the capacity of their future children to repair the damage caused by previous generations. These responses were strongly linked to specific types of 'conscious' parenting and reproductive decision-making, which articulate forms of racial, sexual and class privilege.

133:

The military and motherhood: the (impossible) dilemma of serving two greedy institutions for Australian Army servicewomen.

Maureen Montalban¹

¹ The Australian National University

The military is a predominantly male dominated organisation that has entrenched hierarchical and patriarchal norms. Since 1975, women have been allowed to continue active service in the Australian Defence Force during pregnancy and after the birth of a child; prior to this time, pregnancy was grounds for an automatic termination. The military and family, as institutions, make great demands on individuals with respect to their commitment, loyalty, time and energy.

My research explores what it means to serve in the Australian Army as a woman through a gender lens, overlaid during a specific time period of their service; that is, during pregnancy, birth and being a mother. It investigates the external demands faced by servicewoman who are mothers, whether it be from society, the Army, their team mates, their partners or their children; and how they internally make sense of that with respect to their own identity and role as a mother, servicewoman, partner and as an individual. It also seeks to uncover how Australian Army servicewomen who are also mothers, attempt to manage the dilemma of serving two greedy institutions, when both expect and demand so much and whether this is in fact, an impossible dilemma.

134:

Left-behind children's agency within families in the context of rural-to-urban migration in China

Zihong Deng¹, Ilan Katz¹ and Bingqing Li¹

¹ *Social Policy Research Centre, UNSW Sydney*

A large number of studies have examined left-behind children's well-being in China, but many of them are from adults' perspectives while children's perspectives do not receive enough attention. Drawing on the new social studies of childhood, this study aims to understand how left-behind children perceive and shape their agency and well-being during their parents' migration. Criterion sampling was used to recruit 25 left-behind children and 10 parents and grandparents in Wanzhou District, Chongqing, China, and semi-structured interviews were conducted with them. The findings suggest that left-behind children exercise agency by taking actions to be a good child and perform family responsibilities. The children understand the importance of education and provide emotional and practical support for their parents and grandparents. Although they also exercise agency to pursue autonomy and freedom, many of them tend to suppress their emotions and opinions either to avoid being punished and conflict with parents and grandparents or to play the role of a good child in the family. This study shows children's low level of agency as an individual and high level of agency as a family member. Parents and grandparents need to encourage left-behind children to express their emotions and opinions.

177:

Intergenerational Relationships and how they Influence Family Care Practices

Cheng Yen Loo¹

¹ *University of Western Australia*

Among nations with a growing ageing population, the need for quality aged care support is an increasingly important issue on both a policy and familial level. The nature of a nation's welfare regime informs the type of publicly funded services available to its citizens, and while Australia is not a universal welfare state, the country does have social security safety nets that are heavily means-tested to protect the most vulnerable in society. Despite this, familial care continues to play a vital role as public support services are not always equally accessible or culturally compatible to the needs of all eligible citizens.

This is particularly evident among families that come from a culturally and linguistically diverse (CaLD) background, such as the Straits Chinese from Malaysia and Singapore. This study explores how CaLD households negotiate the provision of aged care on an intergenerational level that takes into consideration changes in filial care expectations, economic and market forces of care and how these are influenced by social welfare policy.

182:

Let's (not) talk about sex: Discursive sexual subjectivities in the context of new digital technologies

Alexandra James¹, Jennifer Power¹ and Andrea Waling¹

¹ *Australian Research Centre in Sex, Health & Society, La Trobe University*

Digital technologies increasingly play a role in contemporary sex lives. Digital sexual imagery is a major part of this, from sending sexual or nude images ('sexting') to creating amateur pornography to upload. The increasing prominence of digital sexual imagery has introduced new language for talking about these sexual practices, including the ways they are spoken about within couples and in relation to consent. In this project, we explored how adults speak about image-based digital sexual practices, and the ways contemporary sexual subjectivities are discursively constructed in relation to new technologies. Data collection involved 23 in-depth interviews with people aged 25–75 who had experience creating nude and erotic photos and/or film. Participants preferred to speak about their practices in ways that were disassociated from sex or pornography, relying on innuendo or desexualised terms such as 'cheeky'. The language revealed the extent to which digital practices are associated with shameful or taboo expressions of sexual desire and pleasure, or seen as undesirable due to potential risk of exposure. Most participants refrained from talking to friends about their practices. Limited language was available for participants speak about practices in ways that were affirming of their positive experiences.

188:

How do home environments influence the resilience of young people who have been bereaved by parental domestic homicide?

Ashwini Sakthiakumaran¹

¹ *University of Melbourne*

In Australia, between 2010 and 2018, there were at least 311 intimate partner violence homicides with at least 43% of children under the age of 18 who survived the homicide being exposed to the violence between the homicide victim and offender (ANROWS, 2022).

There is limited research exploring a child's home environment following a parental domestic homicide (DH) event and the factors that promote resilience in children. This study approached the concept of resilience from an ecological perspective and an individuals' capacity to positively adapt within significant adversity or following exposure to prolonged trauma (Ungar, 2013). Eight people with lived experience were interviewed and shared their journeys after losing a parent to DH. A thematic analysis of interview data extracted themes relating to the reciprocal interactions between an individual's resilience and home environment.

While each individual's journey post-homicide varied, results demonstrated that one's home environment and the wider social forces that influence them played a unique role in the level of resilience developed by each individual years after the event. These findings will inform therapeutic services working with young people impacted by complex trauma, policies around caring arrangements post-homicide and promote young people's agency in determining their lives after DH.

207:

The experiences of separated fathers in Australia: in pursuit of a “meaningful relationship”.

Ekaterina Ivanova¹

¹ *University of Melbourne*

Large numbers of parents separate each year in Australia. With the recent changes to the legislation, separated parenthood is increasingly regulated by the state. Nevertheless, the core principles of the legislation are not precisely defined and when implemented, are receptive to different, sometimes competing, interpretations, which may endanger the stability of parenting arrangements. Given the emphasis of Australian family law on maintaining a “meaningful relationship” between parents and their children after family dissolution, this presentation aims to outline how fathers understand and practically implement this legal principle. Drawing on 22 semi-structured interviews with separated fathers in Australia, conducted in 2021, I examine how fathers’ interpretations of a “meaningful relationship” are rooted in a broader social context, influenced by gendered discourses, and affected by fathers’ practical efforts to “do family” after separation. Cases of the “50/50” care arrangements will be paid particular attention in the presentation. Often seen as the fairest” way to do parenting after separation, the “50/50” shared care, when implemented, exposes various tensions and clashing parents’ expectations and commitments. This project finds how fathers deal with these tensions, not only practically but also discursively, making sense of their choices, new responsibilities and routines. The research offers insights on the social conditions within which equally shared care, despite gaining cultural significance, only practiced by the minority of separated families.

256:

Family Estrangement: A sociological take

Ashley Barnwell¹

¹ *University of Melbourne*

Recent research suggests that one in twenty-five Australians have experienced estrangement from a family member (Agllias 2016), and yet there is little research into understanding the social dimensions of this often difficult phenomenon and few services devoted to providing families and individuals with the necessary support. This paper covers preliminary findings from a 2021 qualitative survey I conducted of people who have experienced family estrangement. Drawing on frameworks from the sociologies of emotions and intimate life, I examine how people define their experiences of estrangement and what they see to be their options for the future of these relationships.

259:

The management of cognitive labour in same gender couples

Caitlan McLean¹, Alice Rose², Connie Musolino³ and Paul Ward¹

¹ Torrens University, ² Centre for Workplace Excellence, Justice and Society, University of South Australia, ³ Stretton Equity, School of Health Sciences, The University of Adelaide

Background:

Cognitive labour (anticipating needs, identifying options for meeting needs, making decisions and monitoring progress within a household) is a dimension of unpaid labour. It is traditionally a gendered activity and has been underexamined. This study explored how people in same-gender couples manage cognitive labour within their homes to further inform current research relating to cognitive labour performance.

Methods:

Dyadic and individual interviews were used to explore how cognitive labour was performed in same-gender couples. Interviews were conducted between March and October 2021.

Results:

A model was developed based on nine interviews, seven of which were dyadic and two individual (16 participants in total). Interactions between each person formed four key themes: 1) habitually fostered patterns of trust; 2) agency in redefining family; 3) barriers to cognitive harmony; and 4) facilitators to cognitive harmony.

Conclusions:

Contrasting themselves with their familial upbringings and heterosexual friends, same-gender couples centered the self and a knowledge of the needs and strengths of their partner. Couple's adoption of a strengths-based frame to cognitive labour performance removed the opposition inherent in gender dichotomies. Exploring cognitive labour within same gender couples enables us to further refine sociological theory on gendered divisions of labour.

321:

Mapping service responses to women's economic abuse: From individual to institutional change

Kay Cook¹, Adrienne Byrt¹

¹ Swinburne University of Technology

Economic abuse involves the control and coercion of a partner or family member through several financial mechanisms. The extant research shows the gendered experience of economic abuse, where women are more likely than men to endure such harm in the context of intimate partner relationships. This paper presents data from a systematic literature search that included studies on women's experiences of economic abuse and the implications of existing programs that prevent and intervene in its perpetuation. Mapping the literature across the relationship lifecourse, the evidence showed a range of tactics that enacted the beginning of a relationship through to beyond the couple's separation. For example, perpetrators restricted women's employment, controlled financial decisions and assets, and enacted coercive control. Analysis of the implications of existing intervention programs culminated in the development of a prevention to crisis continuum, where individualised solutions are mapped alongside systemic

interventions to show the need for improved preventative strategies at an institutional level, alleviating the psychological, administrative, and financial burdens on victim-survivors.

342:

Intimate life in the digital era: Exploring the continued relevance of three key theories

Lyndsay Newett Ostersen¹

¹ *University of Tasmania*

Sociological theories produce different outlines, and understandings of, intimate life. At the start of the twenty-first century, frameworks developed by Anthony Giddens, Ulrich Beck and Elisabeth Beck-Gernsheim, and Zygmunt Bauman were highly influential when it came to the way this area of social life was examined and considered. Still, more recent research – particularly that pertaining to the use of social technologies in intimate life – has tended to overlook these accounts. Given the accounts more problematic aspects, in many cases, such oversight has been warranted. Nevertheless, this study aims to identify the parts of these frameworks that remain relevant to intimate life in the digital era. This is achieved by drawing on survey (N = 254) and interview data (N = 21) provided by young Australians aged 18 to 35.

364:

“It’s not just an abuse, it’s an abuse of your trust as well”: Understanding women’s experiences of intimate partner sexual violence

Laura Tarzia¹

¹ *The University of Melbourne*

Intimate partner sexual violence (IPSV) is a serious human rights violation disproportionately affecting women. Defined as any non-consensual sexual activity perpetrated by an intimate partner, IPSV is an umbrella term for a broad range of behaviours including: persistent pressure and blackmail, manipulation, forced consumption of pornography and non-consensual rough sex, in addition to rape and physically violent sexual assault. Traditionally, research and practice have grouped IPSV together with other forms of intimate partner violence, or with sexual assault more broadly. Yet, IPSV has its own unique context and dynamics that are critical to understand in order to identify, respond to, and ultimately prevent this hidden form of violence. In this presentation I draw on in-depth qualitative research with 38 victim/survivors in Australia to provide a nuanced picture of the phenomenon of IPSV. I will address the lived experience and impacts of IPSV on women; the relationship between IPSV and psychological abuse in relationships; and women’s experiences of help-seeking after IPSV and how these are impacted by cultural and internalised stigma. Taken together, this body of research makes a vital contribution towards understanding IPSV and has important implications for addressing this significant social challenge in research, policy and practice.

382:

Making and Being Parents: Donors and the Transformation of Australian Families

Tomoko Fujita¹

¹ *Kyushu University*

The spread of assisted reproductive technologies (ART), particularly third-party reproduction, has led to transformation of Australian families and reconsideration of the concepts, along with legal responses by each state. In New South Wales, the *Assisted Reproductive Technology Act 2007* was amended in 2018 to close “loopholes,” ensuring donor-conceived children’s access to information about donors and donors’ access to information about pregnancies and births resulting from their donated gametes. This amendment was reportedly triggered by a case in which a donor and her clinic were lied to by the embryo recipient who also concealed the birth of a child. Losing her chance to maintain contact with the child, the donor spoke to the media, leading to extensive coverage. Through an analysis of political debates and media reports, this paper scrutinizes the political process of law reform, including debates on this case, particularly by analyzing discourses of family and parents. This analysis does not only highlight the issue of information access especially for donors, but also sheds some light on how that is related to the reformation of “the familiar coordinates of father-mother-child” (Beck and Beck-Gernsheim 2014: 145) as well as reconstruction and transmutation of family discourses in contemporary Australia.

401:

Legitimised, internalised, normalised: challenging deficit discourses in domestic and family violence policy and prevention programs.

Gracie Lolicato¹

¹ *Griffith University*

Domestic and family violence (DFV) is considered within Australian government reports to be a ‘whole of society’ public health issue, situated within the dispositions, culture and life choices of individuals effected by systems of patriarchy. This policy discussion paper finds that while external stressors are mentioned within reports as contributing factors to DFV, the impact of broader issues of exclusion and inequity are not. Furthermore, the reporting of data pertaining to ‘at risk’ categories does not reflect the heterogeneity of individuals within these categories of disadvantage. Diverse life experiences and differences in access to resources within presumed ‘at risk’ populations are often ignored, masking the impact of social and economic exclusion. Instead, DFV is presented as a social issue driven by gender inequality, situated within the problems, choices and attitudes of individuals influenced by the presumed inherent deficits, and ‘lacking’ in resources and human capital attributed to individuals within categories of risks. Discussions of the interrelatedness of interpersonal violence to structural and systemic violence remains absent within policy and reports. Programs designed and implemented to support victims and perpetrators of domestic violence in Victoria are shaped by policy and reports and reproduce deficit thinking.

Genders & Sexualities

44:

Mates, masculinities and social change: An intergenerational exploration of emotion and intimacy in Australian men's friendships

Brittany Ralph¹

¹ Monash University

Australian men have long valorised a commitment to 'being there for your mates', but rigid masculine norms are said to inhibit deeper forms of platonic intimacy in their same-gender friendships. However, a growing body of research suggests young men are now more physically affectionate, emotionally expressive and comfortable discussing sensitive issues with their friends. Some scholars argue this evidences a disintegration of masculine hierarchies (Anderson 2009), while others caution it may simply be a "repackaging of forms of domination" (Ingram and Waller 2014:39). In this presentation, I offer insight into the prospect for and mechanics of *socio-positive change* in masculinities through a feminist poststructuralist lens. Drawing on data from interviews with 14 pairs of fathers and sons, I illustrate how discourses surrounding emotion and homosocial intimacy have shifted across two generations of Australian men. This, I argue, demonstrates that the convergence of feminist, queer-inclusion and therapeutic counter-discourse has destabilised masculinity in the context of men's friendships, offering men an alternative subject position that allows care, expressiveness and intimacy. With this broadened set of homosocial practices now sanctioned by counter-discourse, I contend that men have greater "capacity for agentive and emotionally reflective choices" about their homosocial practices (Waling 2019:102).

57:

Navigating the river: Experiences of Vietnamese female academic leaders

Jane Phuong¹

¹ University of Canberra

Gender inequities in leadership positions in academia persist globally. However, there are significant variations in the form these inequities take depending on country contexts, and as such devising strategies to overcome these will require developing a thorough understanding of the country specific barriers to equality. While the underrepresentation of women in senior leadership positions has become a burgeoning field of inquiry in recent years, few studies have been conducted to investigate this problem in Vietnam. This qualitative research uses photo elicitation interviews and interpretative phenomenological analysis (IPA) to bridge this gap. Grounded in the conceptual framework of the metaphor, the research examines Vietnamese women's lived experiences as academic leaders in a male-dominated environment and argues that by analysing the metaphors used by the leaders, we can extend our understanding of the issues they face. In the Western context, the metaphor of labyrinth has been used to describe the barriers and challenges to career progression. This study reveals that in Vietnam, the metaphor of river is more representative of the careers of women in academia, and it helps shed light on

the hidden barriers to their leadership. Overall, the study seeks to help organisations to plan for difference in the workplace, and therefore promote gender equality at work by enabling women to progress in their academic careers.

87:

Writing Internet Histories: Innovating ethnographic methods to produce meaningful data

Richa George¹

¹ *Monash University*

This presentation draws on my ongoing fieldwork journey exploring how young men use social media in their everyday lives and make sense of their digital experiences, to reflect on how ethnographic methodologies may be adapted to produce dense and highly textured data about digital life-worlds. This presentation will outline some of the challenges inherent in feminist research prompting male participants to reflect on their engagement and negotiation with digital discourses of masculinity, such as the ubiquity of social media and the perceived defaultness of the male gender. Using notes from the field, I argue that innovating ethnographic enquiry to thicken the data, such as through long-term, and agile participant observation – by immersing myself in the digital life-worlds of my participants across social media platforms - provides a deep understanding of the rituals, languages, and symbols of the corpus. This knowledge is used to encourage participants to engage more openly during scroll back interviews where we co-analyse the life stories, values, and motivations behind the traces they leave (and don't) on social media. I conclude with a critical consideration of researcher safety and ethics in online fieldwork and hope this presentation demonstrates how thick data helps write rich Internet histories.

91:

“I felt like I was trying to bend myself”: Examining the affective experience of Australian men’s negotiations with normative masculinity and social change

Sarah McCook¹

¹ *RMIT University*

Gender politics continue to shape global society in ways that reveal the deeply affective nature of social change. Feminist theory has drawn our attention to the political work of emotions in connecting subjectivities with society, understood as the felt experience of social processes like gender, race/ism, and cisheteronormativity (Ahmed 2014). Agency emerges here as fundamentally relational, unfolding through emotional reflexivity within the spaces between selves, norms, and structures (Holmes 2010). In this paper, I develop this conceptual lens to analyse video interviews with men in Australia as they navigate personal attachments to masculine subject positions within changing social worlds. Men in this study were reflexively negotiating the conflicting pressures of masculinity and awareness of feminist politics, though in different ways and to different extents. I argue that attention to these feelings of emotion and (dis)comfort can provide insight into how men experience and negotiate the subjecting work of gender, alongside whiteness and heterosexuality. Their experiences illustrate how feeling

outside the norm is one pathway through which established social and political forms can be challenged and transformed in everyday life. Grounding our understandings of gender, power and normativity in men's lived experiences will ultimately support broader efforts to catalyse pro-feminist futures.

99:

A safe place for queerness?: Documenting everyday life and archiving memories of queer international students on social network sites.

Hao Zheng¹

¹ *Deakin University*

This presentation focuses on queer international students' deployment of social network sites to document everyday experiences and conduct 'hyperlinked storage' (Wang & Lim, 2021) to archive personal memories. I argue that, rather than seeking to share and connect with others online and in the moment, as is commonly claimed about queer young people's digital media use, Chinese queer female students in Australia are eager to cultivate personal space where they feel safe as queers. The analysis is based on my PhD research examining Chinese queer female students' queer and adult identity making in Australia. In this presentation, I aim to build on and complicate the bedroom analogy (Hodkinson and Lincoln, 2008) by critically examining the notion of private ownership for Chinese queer international students in virtual space. Specifically, I demonstrate the tension and complexity brought by queer identity onto Chinese queer international students' individual-oriented digital practices and throw light on the detrimental impacts of censorship, which rattles their confidence in finding a safe place for queer self-documenting and memory archiving online.

198:

"The courage to step in": good intentions, white femininities and social entrepreneurship

Helen Taylor¹

¹ *University of Technology Sydney*

The success of (white, middle-class) women in business continues to be overwhelmingly celebrated as evidence of growing diversity and inclusion in traditionally male-dominated spaces. While decades of critical race scholarship illustrates and examines the privileges constructed by racism and white supremacy, gender endures as a 'sticking point' in the navigation of these privileges. White anxiety, discomfort, defensiveness and fragility are constructed in particular ways by and for white middle-class femininities.

This paper examines how white femininities reflect and reproduce structures of power in the context of a social enterprise. Through a 12-month digital ethnographic study, we examine how motivations to do good and create social value are held in tension with a drive to succeed for the white women founders. For this organisation, the implicit expectation of social entrepreneurship has shaped the construction of an organisational discourse we term 'professed vulnerability'; a defensive performance that reveals the ways white middle-class femininities are constructed to protect privilege and proximity to power. While these social entrepreneurs demonstrate

some reflexivity and an emerging understanding of their privilege, constructions of white defensiveness and fragility hold. The organisation's leaders continue to defer to experiences of disadvantage as women under patriarchy, further contributing to the ongoing practice of universalising whiteness and middle-class status in organisations.

205:

Exploring the discourses of healthy and toxic masculinity

Jayden Walker¹

¹ *Monash University*

Healthy masculinity and toxic masculinity are two terms that feature heavily in today's public discourse, particularly in the media. Notably, there is a lack of clarity regarding the definition of these terms and how individuals engage with them. Academically, healthy and toxic masculinity are not endorsed, though there is a developing interest in the terms within the context of men's health. There is a growing movement within health promotion circles to address the harmful social determinates of men's health, such as men's poor help-seeking behaviour, high-risk behaviour, and men's high suicide rate, by using healthy and toxic masculinity as terms to garner attention and promote alternative behaviour.

My research qualitatively explores healthy and toxic masculinity. Through interviews with facilitators of men's masculinity programs, I consider what these terms mean and how the facilitators engage with them. Key findings indicate that whilst views towards healthy masculinity are mixed, the facilitators did not endorse the term toxic masculinity, finding it harmful and limiting. My research concludes by considering how such terms relate to the existing literature on masculinity.

237:

The problem of a victim's rights approach to sexual violence and consent: Perspectives of refugee and migrant women advocates

Jenny Maturi¹

¹ *University of Queensland*

Interventions addressing gendered violence are generally based on a rights approach, encouraging women to seek help from the criminal justice system and services that might support them. But a victim's rights approach is only effective if women see those rights mirrored back at them in the help and protections they seek. This research sought to understand the perspectives of refugee and migrant women advocates in Australia on affirmative consent. Thematic analysis of semi-structured interviews found that participants are supportive of the premise of affirmative consent; my body = my consent, women's rights, human rights and the illegality of sexual violence. However, the 'limits' of a rights approach was also present; the limits of justice system responses, a lack of resources to support women after they take up their 'rights', and other 'rights' violations contradicting a victim's rights approach to sexual violence, such as human trafficking and pornography. Refugee and migrant women might want rights, but competing subjectivities of a rights defined self and commitments to family, kin and community create further confusion for women. Rather than encouraging women to take up their rights, efforts should focus on how to ensure a rights approach is affirmed in responses to sexual violence.

250:

Tasmanian Wards of the State. Voices from the Archive.

Elga Skrastins¹

¹ *UTAS .University of Tasmania*

Why were young, pregnant, Tasmanian Wards of the State detained in asylums, under the 1920 Mental Deficiency Act.? Post-colonial legislative, welfare, medical and legal practices, and the state powers behind them, constructed the perceived promiscuity of young working-class girls as a social problem requiring policies of regulation, and constraint. An investigation of the origin, emergence and rise of the promiscuity problem was achieved by examining a series of legislative acts and archival discourses from stakeholders and applying Carol Bacchi's, Foucauldian inspired methodology: "What's the Problem Represented to be." Selections of archival data from reports, welfare files, correspondence, parliamentary debates and newspapers, were assembled as a 3-act play and audio recorded, empowering the archival voices of wards to be heard, for the first time. Data analysis supports a contention that the management of women as sexual beings was achieved by; partial legislation, patriarchal power structures, and institutionalised discriminatory practices, based on class and gender. The confronting narratives imply the comparable ways that aspects of present-day sexuality are constructed and experienced by young girls. The historical interpretation of legislation underpinning contemporary issues, validates a claim for "A History of the Present".

276:

Everyday mobile feminisms: Feminist women's everyday smartphone practices in Victoria (Australia)

Caitlin McGrane¹

¹ *RMIT University*

Smartphones are an everyday mobile media that most adults in Australia use, but there can also be privacy and surveillance risks when using smartphones. Women's uses of smartphones require specific analysis because technological development and use has been dominated by men and male perspectives have become the default framework through which all people's uses are understood (Wajcman, 1991). Feminist approaches to technology, such as mobile media (Fortunati, 2009), take seriously women's relationships to and uses of technology while also remaining critical of how these gendered relations can be experienced unevenly depending on social privilege and marginalisation. This paper focuses on four women and a feminist theme relevant to their experience (women and ageing; women living with disability; women and social mobility; and women and refugee status). It uses visual diaries, smartphone app preferences and interview data to understand the thoughts, feelings and concerns of four women in relation to their smartphones, and how their smartphones influence their everyday lives. The findings suggested that although participants could recognise the possibility of being covertly or overtly surveilled by their smartphones, there were a range of different responses to these feelings. This paper concludes by offering some potential pathways forward to furthering our understanding of how smartphones impact women's everyday lives and what feminist activism around smartphones and surveillance might entail.

288:

A world alone: Masculinities, humiliation and aggrieved entitlement on an incel forum

Joshua Thorburn¹

¹ *Monash University*

An emerging body of criminological research has sought to investigate the ‘incels’ movement. This research explores the construction of masculinities, gender and violence in a popular incel online forum. Here, observations from a digital ethnography of incels.co incorporating qualitative analysis of 445 user posts are discussed, with a focus on three key overarching themes, namely: biological determinism, masculine humiliation and hierarchical gender relations. Our analysis draws on concepts such as hegemonic and hybrid masculinities (Demetriou 2001; Connell 2005; Bridges and Pascoe 2014), as well as Kimmel’s (2013) notion of ‘aggrieved entitlement’, to further develop understandings of the complexity of users’ framings of gender and masculine identity within the forum. Implications for future research in the field are then discussed.

294:

Practices of care, Higher Degree Research (HDR) candidature, and the Unencumbered Bachelor

Peter Bansel¹, Cris Townley¹ and Kate Huppatz¹

¹ *Western Sydney University*

Whilst prior research has established barriers to career progression for women and non-binary academics, the experiences of HDR candidates have received less attention. We know that the metrics of excellence through which academic subjects are measured re/produce gendered inequality (Huppatz et al 2019), and that mentorship and pastoral care responsibilities often impact women to a greater degree than men (Hu et al., 2017, Huppatz et al., 2019). When practices of care within universities clash with metrics of excellence, those with responsibilities for care within and beyond the institution are disadvantaged. This performance culture materialises in the figure of Benchmark Man; a normative, standardised Anglo, white, middle-class, able-bodied, heterosexual cis man, without caring responsibilities (Thornton, 2013). Benchmark Man rides the tailwinds to academic excellence and success (Anderson et al., 2019) leaving others to battle headwinds in their attempts to demonstrate excellence. Using data from policy analysis, and interviews with HDR candidates with caring responsibilities during COVID, we conceptualise HDR candidature as training for becoming Benchmark Man. We name this emergent figure the ‘Unencumbered Bachelor’, and pay attention to the ways in which policies and practices constitute the ‘Unencumbered Bachelor’ as the ideal HDR candidate, and in so doing re/produce gender inequality.

296:

The hammer and the nail: The triple lock of methods, realities and institutional contexts in Australian research on nightlife violence

Duane Duncan¹, David Moore², Helen Keane³, Mats Ekendahl⁴ and Kathryn Graham⁵

¹ University of New England, ² La Trobe University, ³ Australian National University, ⁴ Stockholm University, ⁵ CAMH

There is considerable public debate in Australia about violence associated with alcohol and young people in the Night-Time Economy. Though overrepresented in such violence, the role of men and masculinities is rarely explicitly addressed, and policy responses rest on a narrow range of mainly quantitative research and recommendations favouring blanket alcohol restrictions. Drawing on John Law and colleagues' account of the 'double social life of methods' (2011), we analyse interviews conducted with Australian quantitative researchers about the role of gender in such violence. According to Law et al., methods inhabit and reproduce particular ecologies and reflect the concerns of those who advocate them. Participants described a research ecology in which the authority of quantitative research methods emerged in relation to an imperative to respond in a 'timely' and 'pragmatic' fashion to public policy debates and with prevailing governmental and policy priorities and public framings of violence. Though participants frequently acknowledged the role of men in violence, these arrangements sustain taken-for-granted assumptions about the properties and effects of alcohol while displacing men and masculinities from policy attention. The political consequences of these arrangements demand development of innovative policy responses and new modes of knowing that make visible the gendering of violence.

308:

Invisible sexual minorities: Queer men's sexuality and identity construction

Weifeng Tao¹

¹ Australia National University

Abstract

Men's sexuality is always a popular topic in academic discourse. Most of these studies examining men's sexuality, masculinity and sexual behaviour are centred around heterosexual and gay men. However, other non-normative male identities and sexual practices remain understudied. This study aims to address the literature gap and contribute new knowledge and unique data to men's studies, and draws on a qualitative interview project on the sexuality and identity construction of men who self-identify as non-normative and are less visible in the LGBTQ community. From August 2021 to October 2021, I conducted semi-structured in-depth interviews with 8 AMAB (assigned male at birth) individuals, aged 18-32, who self-identifying as gender or sexual queer individuals. The research mainly explores queer men, including asexual, pansexual, non-binary and genderfluid cosplayers, revealing their unique ways of understanding and practising sex and constructing their non-normative male identity. The findings suggest that (1) asexual men tend to question, challenge and resist existing mainstream sexual norms and assumptions around men, trying to unbound themselves from traditional masculinity ideology and construct their unique male identity; (2) Some non-binary men and genderfluid cosplayer participants tend to

view sex as a meaningful practice in exploring their genderqueer identity and pursuing their ideal sexual self.

333:

Young People's Experiences and Understandings of Pornography

Ryan Thorneycroft, Lucy Nicholas¹ and Erika Smith¹

¹ *Western Sydney University*

Pornography is often considered a private pleasure and yet everyone seems to have an opinion about it, and nowhere is this more apparent than in the context of young people's viewing. Pornography is often framed as a 'risk' to young people's wellbeing, sexual attitudes, behaviour, practices, and development. This type of argument suggests that pornography contributes to 'unsafe' practices such as anal or condomless sex, promotes sexual violence, leads to body self-objectification and shame, reduces relationship satisfaction, perpetuates sexism and misogyny, and encourages violent attitudes. Absent from these discussions, however, are the viewpoints and experiences of young people themselves, and this presentation addresses this lacuna by documenting the preliminary findings of focus group research with young people (18-25 years) about their experiences and understandings of pornography. The preliminary findings suggest that young people do hold concerns about pornography, but are much more critical and self-aware than public commentary suggests. Key gendered differences were found, and different motivations—ranging from desire to sex education—explained their engagements with pornography. Overall, a sense of ambivalence structured many of their engagements and interactions with pornography.

357:

Moral panic and conflation: A scoping review of the discourses used in same-sex marriage debates

Xavier Mills¹

¹ *Swinburne University of Technology*

Same-sex marriage (SSM) direct popular votes (plebiscites, referendums, and postal surveys) have proliferated internationally in recent years, particularly in the Global North, with some notable exceptions. By including the public in the decision-making process, opinion polls have fermented serious debates about the morality of lesbian, gay, bisexual, transgender, and queer (LGBTQ+) rights. Using a scoping review, this paper maps the key findings from domestic research (16 studies) to offer a cross-national analysis of diversionary discourses used in SSM debates. This paper finds that despite ostensibly being about LGBTQ+ sexual rights, debates commonly conflate SSM with unsubstantiated 'threats' at three levels, global, national, and individual. The findings suggest that SSM opinion polls reinforce tensions between the Global North and Global South and conflate the issue with 'race', gender, the nuclear family, and reproduction. This paper concludes with the limitations of this review and possible directions for future research.

388:

Feisty femininity for all? Navigating responses of resistance and responsibility to sexual violence

Leisha Du Preez¹

¹ *Western Sydney University*

Women's responses to preventing sexual violence are varied and include avoidance or precautionary strategies. However, newer research has begun conceptualising 'feisty femininity', or femininity that is retaliatory and one that 'fights back' as a response to unwanted sexual attention or harassment. However, it is unclear how this operates on a larger scale and what the potential repercussions are for women who enact such approaches to sexual violence. This presentation will draw on the results of a recent research project that used visual, note-taking and interview methods to understand feelings of safety, risk and responsibility at night with women aged 18-24. Women's responses highlighted contrasting approaches characterised by a balancing act of executing their agency and right to public space, while also using strategies to ensure their safety. Women not only risk sexual violence but also other retributive responses for stepping outside respectable feminine roles. For women who occupy marginalised positions, they potentially risk their safety even further. This research explores women's responses to a continuum of sexual violence and considers the ways that agency is sometimes constrained by the context of women's lives.

Health

12:

"Everybody is broken": Using experiences of harmful methamphetamine use to explore a posthumanist understanding of agency.

Samuel Brookfield¹, Linda Selvey¹, Lisa Maher² and Lisa Fitzgerald³

¹ *School of Public Health, University of Queensland*, ² *Kirby Institute for Infection and Immunity, University of New South Wales*, ³ *University of Queensland*

Harmful drug use is frequently managed by treatment services built on a deeply contradictory understanding of their drug using clients: both as rational and responsible subjects capable of change, and irrational objects requiring monitoring and regulation. The conceptual confusion inherent in this framework can harm people using drugs by producing inadequate accounts of how agency operates within addiction. This presentation draws from an ethnographic study with a group of 12 people as they engaged in recovery from harmful methamphetamine use, exploring their experiences of agency, and how these experiences are shaped by the hegemonic and reductive discourse of volition/compulsion. Thematic analysis was conducted using a posthumanist theoretical framework, viewing agency and the self as relational and emergent phenomena. This analysis interrogates how the experiences of people using methamphetamine can undermine traditional concepts such as the abject drug user and challenge the interpretation of addiction as the repeated loss of internally produced agency or self-control. Attending to these complex experiences of agency can help resolve the tension between loss of control and personal responsibility for people who use drugs, by renegotiating the historically imposed

categorical distinction between volitional and compelled actions, and the cultural constructions of 'addictive' versus 'normal' behaviour.

51:

Staff shortages in rural hospitals: Lessons from the past

Eileen Louise Clark¹, Jennifer Munday¹ and Alison Watts²

¹ Charles Sturt University, ² Southern Cross University

Across Australia and elsewhere, there are critical shortages of hospital staff, particularly nurses. While the COVID pandemic has exacerbated staffing issues, the problem is long-standing, especially in rural areas. Hence it may be instructive to examine staffing practices from earlier times to see if lessons can be learned from them. In this presentation, we explore employment patterns at Mayday Hills Mental Hospital, Beechworth, Victoria, in the thirty years or so before its closure in 1995, using oral history interviews with former staff. Beechworth was an isolated country town, and the hospital was a major employer. Psychiatric hospitals elsewhere struggled to attract staff, but two factors operating at Mayday Hills assisted recruitment. Local people knew the hospital and its routines because generations of families worked there, and government jobs offered security unmatched in the private sector. However, the complex pattern of relationships built up over generations between staff and in the town meant that conformity to unwritten norms was rigidly enforced through pranks, hazing (bastardisation) and trade union activity. This research is part of a wider study into the history of mental health care in Beechworth (www.maydayhills.org.au).

58:

Towards ethical multiplicity in low back pain care: Practicing beyond the biopsychosocial model

Karime Mescouto¹, Rebecca Olson² and Jenny Setchell¹

¹ The University of Queensland, ² University of Queensland

Low back pain (LBP) is a multidimensional condition often argued to be best understood through a biopsychosocial model. This model, however, has been critiqued for its narrow theoretical conceptualisation and clinical application. We explore how attending to the multidimensionality of LBP goes beyond the biopsychosocial model. To consider sociomaterialities of clinical practices, we draw on Mol's concept of multiplicity (Mol, 2002), Braidotti's nomadic ethics (Braidotti, 2006) and empirical data. Specifically, we engaged with 90 ethnographic observations of LBP clinical encounters, 22 dialogues with clinicians, and eight meetings with people with LBP. Our analyses suggest that practices produce multiple objects of clinical attention and ethical concerns. The multidimensionality of LBP was well attended to by reimagining: 1) clinical settings through constructing more relational spaces - "becoming more-than-sterile environments"; 2) differences through considering power relations to allow better connectiveness and belonging - "becoming minoritarian"; and 3) disciplinary boundaries through expanding traditional scopes of practices - "becoming interdisciplinary within". Such reimaginings and multiple becomings move LBP care beyond the biopsychosocial model to an ethico-onto-epistemological approach. We suggest that engaging with an ethical multiplicity provides a better understanding of how places, objects, emotions, power, bodies, and professions interconnect: coming together in everyday practice.

62:

Cured bodies in flux: Living with/without hepatitis C in the era of viral elimination

Dion Kagan¹, Kate Seear¹, Emily Lenton¹, Suzanne Fraser¹, kylie valentine² and Adrian Farrugia¹

¹ Australian Research Centre in Sex, Health and Society, La Trobe University, ² Social Policy Research Centre, University of New South Wales

The blood-borne virus hepatitis C is a major public health challenge in Australia, highly stigmatised for its association with injecting drug use. ‘Revolutionary’ new treatments have emerged recently that enable viral eradication in over 95% of cases, and many are optimistic that cure will transform lives. Drawing on interviews with people who have undergone these new treatments (N=30) and using Kim’s (2017) work on disability and ‘curative violence’, this paper explores lived experiences of cure. Kim takes issue with the logics and ‘temporal distinctions’ that shape ideas about cure, noting that cure is often both ‘enabling and disabling’. As Kim argues, ‘cure promises to take bodies from the category of disability to that of normality’ but frequently leaves them somewhere ‘in the middle’. We find similarly that while new treatments promise to transform individuals, restoring them to states of wholeness and normality, accounts of post-cure life indicate fraught experiences of social and corporeal (well)being due to ongoing stigma and discrimination. Treatment for hepatitis C may place bodies in a state of flux, caught within complex social, legal, and material enactments. We consider the implications of these processes for people living with – and treated for – hepatitis C.

71:

Staying safe, feeling welcome, being seen: How spatio-temporal configurations affect relations of care at an inclusive health and wellness clinic

Stefanie Plage¹, Cameron Parsell¹, Rose Stambe¹, Ella Kuskoff¹, Kirsten Baker² and Arif Mansuri³

¹ The University of Queensland, ² The University of Technology Sydney, ³ Inclusive Health and Wellness Hub

People experiencing social exclusion are also experiencing poorer health. Health services catering to marginalised populations provide care through varied approaches, though service provision is limited by structural constraints. Little is known about how the resulting relations of care are embedded in space and time. Drawing on 20 interviews with service users and providers, and ethnographic observations at an inclusive health and wellness clinic in Southeast Queensland, we explore how spatio-temporal configurations shape experiences of providing and receiving care. There are three clinical settings pertinent to this study: First, a well-established clinic comprising wellness and primary care services which was closed temporarily after a severe weather event; second, a pop-up clinic facilitating timely recommencement of primary care consultations; and third a separate wellness centre located in a community centre. We identify interrelated themes in the way space and time inflect care, that is ‘staying safe’, ‘feeling welcome’ and ‘being seen’. ‘Staying safe’ captures the perceptions of safety (and danger) which potentially sit in tension with ‘feeling welcome’. Closely related, ‘being seen’ attends to co-presence in sites of care often augmented through inreach, outreach and telehealth. We tease out nuances across these configurations to inform health care practices in inclusive clinical settings.

81:

Ordering and Routinising Medicine: An Agenda for a Sociology of Prescribing

Anthony K J Smith¹

¹ *UNSW Sydney*

Drug prescribing is a key site of health research and regulation, increasingly rationalised over many decades through the governance of evidence, ethics, and drug safety monitoring. Prescribing orders medical industries and professions; structures clinical encounters; and shapes how pharmaceuticals and their embodied effects are taken up. In recent years there has been a flourishing sociology of diagnosis, but what of prescribing? In this presentation I articulate an agenda for a contemporary sociology of prescribing, drawing on a nascent sociology of prescribing which emerged in the 1970s. This earlier literature attended to the divergent expectations of prescribing between doctor and patient, and characterised prescribing as symbolically potent, enabling the doctor to alleviate, validate, and placate patient concerns. Recent decades of prescribing-relevant sociological inquiry include studies of health professions, (bio)medicalisation and pharmaceuticalisation, the practice of evidence-based medicine, and new technologies and systems like electronic prescribing. Pharmaceutical industries, research, government regulations, pharmacy, clinicians, and patients assemble prescribing. Beyond a rationalised and technical process, I call for attending to prescribing as an affective clinical practice within the complex choreography of the clinical encounter, involving routine and novel negotiations of moral work, values, and social imaginaries between patient and provider to enact health(care).

92:

A systematic review of the health consequences of precarious employment

Saeed Jaydarifard¹, Shamsi Shekari Soleimanloo¹, Kalina Rossa², Dwayne Mann¹, Elahe Nikooharf Salehi², Arvind Gnani Srinivasan¹ and Simon Smith¹

¹ *Institute for Social Science Research, The University of Queensland, Brisbane, Queensland, Australia, ARC Centre of Excellence for Children and Families over the Life Course, The University of Queensland, Brisbane, Queensland, Australia,* ² *Institute for Social Science Research, The University of Queensland, Brisbane, Queensland, Australia*

Engagement in precarious employment is increasing in many developed countries. This new employment modality may be a risk factor for numerous health conditions. This systematic review aims to identify, evaluate, and summarize the consequences of precarious employment and identify critical areas for further research. A systematic review of the literature searched four databases to identify relevant studies published over the last ten years. We included studies that employed two out of three key dimensions of precarious employment including *employment insecurity, income inadequacy, and lack of rights and protection*. Only studies from developed countries were included. Overall, 4947 unique studies were identified, of which four studies were deemed eligible. Two studies were of high quality, while the other two were of moderate quality. The review found that the current literature predominantly defines precarity based on a single criterion, employment insecurity. Our review identified limited evidence for the negative consequences of precarious work including general health (3), physical health (2), mental health (1) and family well-being (1). The rise of employment precariousness will likely continue to be

a major issue in the coming years, more research is required using a consensus definition of precarious employment when measuring its consequences.

104:

Young People's Experiences of Chronic Health Conditions in the Digital Age

Imogen Harper¹

¹ *University of Sydney*

Chronic health conditions are on the rise, with 'chronic living' now emerging as an important, but also troubling, lived experience. My PhD thesis will investigate the experiences and young people living with chronic health conditions, with a particular focus on how youth identity work is shaped by the experience of unseen chronic concerns. The research will involve, first, in-depth qualitative interviews with young people who live with a range of chronic health conditions, and second, a digital ethnography of social media communities formed around issues of chronic illness and disability. The research is situated in the emerging relationship between sociology and disability studies, and it will consider individuals' experiences, structural difficulties in accessing care, and collective responses to these difficulties. Conceptually, this research will deepen our understanding of the politics of visibility, contribute to current work on the ethics of vulnerability and care, and broaden our understanding of social media communities and embodied health movements. This is a nexus of knowledge, fragility, invisibility, and expected productivity, and investigating it will help us understand both how we might conceptualise our current relationship with chronicity, and how we might begin to address the issues faced by people with chronic health concerns.

108:

Im/mobility and mortality: memories, imaginaries and experiences of travel after a cancer diagnosis

Leah Williams Veazey¹

¹ *The University of Sydney*

From 'bucket lists' of destinations and experiences, to 'flights of hope' for experimental or specialised medical care, diagnoses of serious illness are deeply entwined with inter/national travel in Australian cultural narratives. In sociological scholarship, the 'mobilities turn' has drawn attention to experiences of transition, waiting, uncertainty and liminality in people's experiences of im/mobility. In cancer, the 'precision turn' has reconfigured understandings of remission, cure, survival and chronicity, introduced new treatment regimes, and complicated prognostic notions of 'future time'.

Drawing on in-depth interviews with 54 people receiving precision cancer therapies and 28 with their informal carers, this paper explores the intersection of im/mobility and precision oncology through participants' narratives of travel contemplated, constrained, cancelled or completed. Interviews were conducted remotely, during 2020 and 2021, and therefore COVID-19-related restrictions on mobility constitute an additional layer in participants' experiences and understandings of the significance of im/mobility in the shifting shadows of mortality.

130:

Depression in young Samoan females – the effect of ignoring and/or disbelieving sexual violence allegations.

Sarah McLean-Orsborn¹

¹ *The University of Auckland*

There is a lack of research and information specifically about depression in young Samoan females in New Zealand. Research has begun to look at Pacific mental health and wellbeing in the last ten years, however not specifically at depression within the Samoan population nor young Samoan females. This research explores the link between depression and sexual violence allegations that are treated as false and/or ignored.

This paper is derived from a Master of Arts which investigated the views and experiences of mental health service providers and their experiences working with young Samoan females diagnosed with depression. A qualitative approach was utilised, exploring these professional experiences to gain an understanding of the distinct needs and issues facing young Samoan women diagnosed with depression.

During diagnosis and treatment sessions, disclosures of sexual violence to mental health service providers were not uncommon, along with disclosures to their family often was ignored or treated as false.

More research needs to be undertaken to attain a deeper understanding of sexual violence and the negative impacts it is having on young Samoan women. A closer analysis may also help identify how these young Samoan women were able to seek help and begin to trust people again.

138:

Peer support and social connectedness in health professionals' use of online communities

Rowena Forsyth¹, Krestina Amon¹, Brad Ridout¹ and Andrew Campbell¹

¹ *The University of Sydney, Cyberpsychology Research Group, Biomedical Informatics and Digital Health Theme, School of Medical Sciences, Faculty of Medicine and Health, Sydney, New South Wales, Australia.*

Health professionals are a group at risk of mental health issues which impact on their personal and professional lives. Issues such as burnout, bullying and job demands have all been shown to impact on health professionals' mental health. These effects have been exacerbated by the COVID-19 pandemic. Feeling socially connected and valued are key strategies that health professionals use for self-care. Online support communities (including asynchronous and synchronous groups accessible through web browsers and apps and group messaging apps) in health have been predominantly studied for how they facilitate communication between patients with common health conditions and practitioner-patient interactions. These studies tend to focus on single platforms. We present preliminary findings from our study of how health professionals use online communities for peer interaction with others of the same profession and/or specialty area. These interactions cut across different professions and platforms and have implications for understanding how these platforms enable inter- and intra-professional social connectedness and reciprocity. We consider how the functionality of the technology, such as anonymous posting, enables different forms of interaction to occur and how these interactions enable social support to be achieved.

141:

Interrupting Care Relations, Prioritising Psychological Support

J. R. Latham¹

¹ Deakin University

The shift to telehealth for mental health treatment throughout Victoria's severe and extended 2020-21 restrictions was almost ubiquitous, and telehealth has been heralded as the right solution to deliver mental health care in the pandemic. Indeed, under the pandemic response funding arrangements, providers were expected to adopt either a 100% remote business model or a hybrid model of service provision, where face-to-face consultations were only recognized as being needed where "*physical examination* was required or where *technology could not be used*". In this presentation, I explore the assumptions about psychological support services that underpin this arrangement. Telehealth, as well as mask-wearing, clearly introduce a different set of circumstances for relations between practitioners and patients. Trust and rapport may be damaged in this treatment shift, making this mode of practice not only ineffective, but potentially harmful. Considering how the pandemic has revealed and exacerbated social inequities, I will discuss how prioritising psychological support relations could be practiced under alternative models of care that recognise the need for in-person treatment, especially for people with chronic mental illness.

154:

"What price do you put on your health?": Medical cannabis, financial toxicity, and patient perspectives on medication access in advanced cancer

Rebecca Olson¹, Alexandra Smith², Phillip Good³, Morgan Dudley² and Janet Hardy⁴

¹ University of Queensland, ² School of Social Science, The University of Queensland, ³ Mater Health Services; St Vincent's Private Hospital, Brisbane, ⁴ Mater Health Services, Mater Research Institute-University of Queensland

Medication access is fraught with injustice. Research shows class and gender often play into clinicians' prescription decision-making. Clinical trial participation in early-stage pharmaceutical testing is skewed towards marginalised men (Fisher, 2020), inequality, and the Testing of New Pharmaceuticals. When those in financially precarious positions do access necessary medications, there can be lasting consequences: bankruptcy, ongoing anxiety, and cancer worry. This phenomenon, prevalent in the United States, is known as 'financial toxicity'. This study suggests fear of financial toxicity to be a key consideration amongst Australians with advanced cancer. Based on interviews with 48 patients eligible to participate in a randomised clinical trial (RCT) for medicinal cannabis (MedCan), findings show participants are supportive of making MedCan accessible through a prescription. Cost and administrative barriers, however, remain key deterrents. MedCan is not currently on the Pharmaceutical Benefits Scheme; medication subsidisation only occurs with high quality trials showing drug efficacy and safety. Findings suggest that – despite a comparatively robust universal healthcare system – Australians are fearful of financial toxicity. This fear – and the systems sustaining it – may be undermining RCT completion and (legal) patient access to clinical interventions. Such findings support calls (Fortuna et al., 2022) to explicate power structures within scientific practices, and design RCTs to overcome disadvantage.

158:

Exploring mental health automation through apps

Jacinthe Flore¹

¹ RMIT University

Typically free, accessible on-demand, and easy to use, smartphone applications (apps) for mental health support have become increasingly popular in recent years, particularly during COVID-19, which caused many people to experience loneliness, social isolation, and mental health challenges. Not only do such apps potentially afford personalised and automated care through data analytics, but they are also actively transforming understandings of mental health. This paper presents findings from a qualitative study with fourteen young adults aged 18 to 25 years old who use apps to understand, track, and monitor their mental health. Drawing on sociomaterialism, I discuss how apps are transforming understandings and experiences of mental health. Young adults integrate apps in their daily lives in complex ways. Apps are associated with the material and affective ‘labour’ of mental health care that is ongoing and ambiguous. In addition, through the discretion afforded by many apps (and some wearable devices), the entanglements of young adults and technologies are actively producing spaces of mental wellbeing beyond the clinic, thus inflecting their routines with material and affective intensities. These practices point to a need to examine the routines that ‘make’ mental health apps and the materialities enacted through their usage.

180:

Biomedical logics in community understandings of managing ‘blood borne viruses’

Joanne Bryant¹, Anthony K J Smith², kyli valentine³, Asha Persson¹, Kerryn Drysdale⁴, Jack Wallace⁵, Myra Hamilton⁶ and Christy Newman¹

¹ Centre for Social Research in Health, University of New South Wales, ² Centre for Social Research in Health, University of New South Wales, ³ Social Policy Research Centre, University of New South Wales, ⁴ Centre for Social Research in Health, UNSW Sydney, ⁵ The Burnet Institute, ⁶ University of Sydney

In this paper, we explore understandings of HIV (human immunodeficiency virus), hepatitis C and hepatitis B among people living with these infections. Our analysis explored how participants understood viral infection, and the logics that underpinned these understandings. In-depth interviews were conducted with 61 participants who were living with infection. Our analysis reveals that viral infection was often described in terms of self-management, control, and as ‘just a condition that needs to be managed’. This sense of assurance was achieved through participants fastidious and sometimes exhausting practices of managing their bodies and family relationships. It also revealed the biomedical logic through which many participants understand their infection: as viral invasion causing illness and necessitating biomedical intervention. Yet, these narratives of confidence were contingent on contexts including the specific cultural meanings attributed to health and bodies. This was particularly revealing in relation to participants with hepatitis B, some of whom presented their infection as a condition unintelligible through Western biomedical logics, instead defined by the symptomology it produces in the body – “live disease”, “liver inflammation”. This focus on symptomology calls into question the soundness of prevention and management responses to hepatitis B that are firmly based in biomedical logics.

208:

Exploring the role and impact of inclusive language in the Australian National Cervical Screening Program

Kerryn Drysdale¹, Nicola Creagh², Claire Nightingale², Lisa Whop³ and Angela Kelly-Hanku⁴

¹ Centre for Social Research in Health, UNSW Sydney, ² Melbourne School of Population and Global Health, The University of Melbourne, ³ National Centre for Aboriginal and Torres Strait Islander Wellbeing Research, The Australian National University, ⁴ The Kirby Institute, UNSW Sydney

As a broad medical speciality, 'women's health' has historically been characterised by gendered language, and cervical screening especially, as it has conventionally been understood as something 'women' need to screen for. Yet, emerging literature points to the partiality of definition which continue to unsettle the universality and applicability implied in the notion of 'women's health'. A key domain where shifts in language to make 'women's health' more inclusive are currently being negotiated within the Australian National Cervical Screening Program. Changes to policy around cervical screening represents a timely case study for examining the role and impact of inclusive language.

This project sought to obtain stakeholder views working in health policy and promotion, cancer prevention, and women's, LGBTIQ+, First Nations and Culturally and Linguistically Diverse community health organisations (N=20). Emerging findings speak to (i) the importance of language to reflect both targeted communities' preferences and the need for medical accuracy, (ii) a notion of inclusivity that is predominately framed in respect to LGBTIQ+ diversity, though the phrase 'women and people with a cervix' was largely acceptable for other under screened population; and (iii) broad agreement that the principles of inclusivity require greater flexibility within the healthcare system, but which need to be aligned with incremental shifts in policy.

280:

Living Positive in a time of COVID

Allyson Mutch, Lisa Fitzgerald¹

¹ University of Queensland

For many people living with human immunodeficiency virus (PLHIV), particularly the first generation of PLHIV in Australia, the experience of living through a pandemic is not new. This presentation examines how PLHIV navigated the first wave of the COVID-19 pandemic.

Methods:

Living Positive in Queensland (LPQ), is a qualitative longitudinal study that examined ageing in people living long term with HIV. In 2020, the fourth round of data collection was completed with 60 LPQ participants to explore experiences of COVID-19.

Results:

Analysis highlighted four themes. Participants articulated a level of expertise, drawn from the confidence, knowledge, and skills gained from living through the HIV epidemic. For many, existing experiences of social precarity were magnified. Social isolation and limited social support remained a central issue - many of the micro-interactions used to engage in a social world were interrupted by public health measures. Online social and health interactions further

magnified experiences of disconnection. Finally, interruptions to daily routines created a return to the uncertainty that characterized the early HIV epidemic.

Conclusion:

COVID magnified the strengths and vulnerabilities of many PLHIV, highlighting benefits and limitations of living in a time of enforced social isolation, and challenges associated with shifting to online interactions.

285:

Actuaries and algorithms: tracking risk scores from finance to public health

Rachel Rowe¹

¹ *UNSW*

Within the phenomena of data-intensive innovation, health analytics companies are releasing new risk scoring products. Risk scores are designed to guide decision-making by distilling information into a commensurable, quick and transferable register. When introducing these products, some companies opt not to compare them with common medical risk scores, but to compare them with credit risk scores. This paper probes this surprising comparison to understand how novel risk calculation may be remodelling population health. With advances in computational capacity and data access in the 1990s, FICO scores went from being standardising tools for the banking sector, to becoming part of assemblages that facilitated competition between lenders (Poon 2009). The developments in credit scoring included indicating which consumers would tolerate higher interest rates and which would respond to marketing. Makers of social risk scores for health services claim that their products have an edge over actuarial calculation. At stake in the new breed of scores in population health is that they can be used to offset risks, assist in calculating returns on investment and may elevate credit suppliers' influence over what services deserve to be financed. Financial logics, as we have seen elsewhere, are indifferent to how risks are lived by people.

297:

"It challenges some of the narratives around genuineness and real interpersonal closeness": A postphenomenological perspective on eHealth technologies in social work practice

Campbell Tickner, Milena Heinsch¹ and Caragh Brosnan¹

¹ *The University of Newcastle*

In recent years, eHealth technologies have received widespread recognition and are increasingly being implemented into health care practice. Yet despite the advantages, social work remains 'behind the curve' in implementing eHealth tools in practice. The profession has questioned the congruence of digital technologies with its values, particularly the preoccupation with facilitating genuine connection, which is often thought to be most effective through face-to-face interaction. While this reliance may be a key reason for the slow uptake, responding to the ongoing demand of digital health care is something social work can no longer hold off. In this paper, we consider postphenomenological concepts of multistability and mediation in the analysis of 20 recorded interviews with social workers in health care. Our findings show that

while social workers believe their practice relies on human connection to understand the ‘full picture’, eHealth stands to expand our practice in other ways. This study brings together ideas across a sparse body of literature on eHealth use in health social work practice and extends current understandings on postphenomenology in a context not previously considered. Core theoretical concepts illuminate the current practice challenges for social workers in a digitally connected world and point towards a future hybrid practice.

325:

Technoscience and terminality: Entanglements of promise, persistence and perspective

Katherine Kenny¹

¹ *The University of Sydney*

The advent of precision medicine has brought with it enormous hope for new and better treatments, even cures, for formerly intractable diseases. Nowhere is this more evident than in the field of oncology. Yet the promise of precision remains only partially realized, creating various tensions around therapeutic innovation and patient care, immediate treatment needs and longer-term research objectives, and how long to persevere along therapeutic pathways in the face of grim prognoses. Taking the intersection of technoscientific advances (in the form of therapeutic innovation) and enduring forms of terminality (that have so far resisted such advances) as its point of departure, this paper has two objectives. First, drawing on 12 in-depth interviews with parents dealing with childhood cancer, I examine some of the consequences of the (partial) promise of precision as it is being implemented in practice. Second, I reflect on the ‘afterlives’ of qualitative data, exploring what happens when the futures imagined by participants in in-depth interviews do (or definitively do not) come to be. What happens to the status of qualitative data when the prospective future that research participants articulate is revised to a hope, held in the past, that the present has unequivocally dashed? What is the ethico-onto-epistemological status of such knowledge, and what does it illustrate in terms of the diffractive nature of knowing- both for research participants and researchers, themselves?

338:

Delivering Hegemony: How Queensland Clinical Guidelines reinforce medical dominance and the subordination of midwives and birthing women

Romy Wilson Gray¹

¹ *The University of Queensland*

My presentation addresses Australian maternity care quality, which is being compromised by increasing obstetric interventions with iatrogenic effects. It is based on my Honours thesis, a critical policy analysis of Queensland maternity guidelines. Utilising critical discourse analysis (CDA), I examine how these guidelines position women, clinicians, procedures and interventions, and what they reveal about contemporary maternity care. Intrapartum care guidelines, totalling twelve, were analysed. Findings highlight the dominance of obstetric models of care, which subjugate women and midwives through discourse that reinforces power and knowledge hierarchies. Specifically, I address the positioning of women as mechanism over person, the

competing discourses of midwifery and obstetrics in *Normal Birth* and how discourses of safety justify medical control and expansion. Recommendations include the deconstruction of professional hierarchies which privilege obstetricians and obstetric knowledge over midwives and lay women. This is fundamental structural and cultural change that requires ongoing reform; specific measures include rewriting these guidelines in an interdisciplinary team of midwives and obstetrician gynaecologists, increased accessibility to birth centre and home birth options, and integrated decision-making. This project engages with sociological inquiry into pregnancy and childbirth, feminist philosophy and midwifery literature and is poised to make a contribution to these fields of scholarship, policy and practice.

352:

The spectre at the feast: reimagining alcohol experiences and subjectivity in Viet Nam through 'ma men'

Hau Pham¹

¹ *School of Social and Political Sciences, The University of Melbourne*

Despite its significance in the global governance of alcohol, the concept of addiction remains a topic of contest. Different disciplines of scientific research as well as policy initiatives constantly compete and argue for the best way to understand and pin down the concept to detect, manage, and cure the addicted subjects. In other words, governing alcohol with addiction (arguably in most of the prominent models) requires the stabilisation of the concept in both academic and policy debates. This process has been widely criticised to be reductive of complex empirical alcohol experiences and rely on rigidly constituted governable subjects for the sake of control. Drawing from a poststructuralist analysis of expert interview data on alcohol control in Viet Nam, I consider how the fluid notion of *ma men* (loosely, 'the spectre/spirit of intoxication') offers new ways to think about alcohol-related practices and individuals as multiple and flux instead of reductive and static. With roots in the everyday language and local pop culture repertoire of describing a wide range of alcohol experiences (including and especially intoxication/loss of control), *ma men* is mobilised by Vietnamese experts in variable ways to problematise drinking and addiction. At the same time, such understandings remain subjugated in Vietnamese alcohol policy discourses through knowledge practices reproduced by the hegemony of Western health paradigms and governing frameworks.

363:

How Can I Make This Easier for You: telling jokes from the cutting edge of research

Michelle Walter¹

¹ *University of Melbourne*

As an autoethnographer exploring experiences of long-term mental illness, I am in the position of telling difficult and painful stories. Often, I find myself drawing on humour in order to make the hearing easier, diffusing tension and breaking open moments to allow people to laugh with me. Yet, in turning myself into the joke, am I not, as Butler (1997) argued, marshalling the very forces to my defense that injured me in the initial instance? This paper will explore this question, troubling the line between levity and denigration in autoethnographic storytelling.

365:

Drugs, human rights and the remaking of 'the human'

Kate Seear¹

¹ *La Trobe University*

Across Australia, discussion of and interest in human rights appears to be increasing, spurred on, perhaps, by perceived and documented rights violations during COVID-19. Proponents of human rights often argue that rights can protect populations against the arbitrary exercise of state power. Conversely, critics argue that protections are unreliable for those (e.g. women, LGBTQI+) who fail to fit normative ideals of the 'human'. This is based on a 'post-human' approach to rights: one which holds that human rights are not 'neutral' and 'universal', as often claimed, but that they reflect Western, humanist, masculine ideals and concerns. This paper situates itself within these debates about 'the human' in human rights and the value of rights for the subaltern. Drawing on insights from Science and Technology Studies and a major ARC-funded project on human rights and drug policy, the paper explores, first, how debates about the human rights of people who use drugs work to constitute a normative 'human'. It finds that people who use drugs are frequently constituted as less-than-human. Rather than abandoning human rights altogether, the paper then argues that the normative 'human' can be challenged and expanded through drugs, in ways that have broader resonances, benefits and effects.

367:

Co-creating organisational digital and data literacy for sexual health

Samantha Mannix¹, Kath Albury¹

¹ *Swinburne University of Technology*

While 'digital literacy' is often promoted as a tool for advancing sexual health and wellbeing (for example, in relation to image-based abuse, online pornography, and dating application use), much of the research and applied work in this space focuses on children and school-aged young people. This often overlooks the urgent need for adults – including sexual health professionals and policymakers - to develop their own digital literacies. Similarly, while there is considerable literature exploring sexual healthcare consumers' use of digital media, and trust and privacy in health data (Davis et al 2022), there is no existing definition of, or guideline for, developing collective digital literacies and data capability among sexual health workforces and policy-makers (McCosker et al 2022). Drawing on interviews with scholars and practitioners across the fields of digital and data studies and sexual health, we explore the nature of digital 'best practice' in the contested (and under-resourced) space of sexual health. We argue there is a need to move beyond a focus on the knowledge, skills and behaviours of individuals, and build meaningful, co-designed strategies that create new capabilities for 'digitally literate and data literate' sexual health organisations.

368:

Living the Gaps

Michelle Walter¹

¹ *University of Melbourne*

In this paper, I examine the spaces that exist between experience and language within the context of mental illness. Drawing on the work of Judith Butler (2008), I explore how, as linguistically constituted beings (Butler, 2008; Davies, 2000) we draw on language in order to make and understand our worlds. In the context of trauma and mental illness, the risk of slipping between the gap between language and experience emerges as a barrier to help-seeking and recovery. Writing from a lived experience perspective, I argue that in trying to pin down pain, or violence or beauty, we encounter instead the ‘world shattering’ (Butler, 2008, p. 6) potential of that which stands outside of language. This paper examines the implications of the limits of language when translating trauma, specifically within the context of help-seeking, mental illness and the therapy encounter.

387:

Navigating friendship when living with a chronic condition

Sophie Lewis¹, Maja Lindegaard Moensted¹, Karen Willis², Leslie Dubbin³ and Lorraine Smith⁴

¹ *Sydney School of Health Sciences, Faculty of Medicine and Health, The University of Sydney,* ² *College of Health and Biomedicine, Victoria University,* ³ *School of Nursing Department of Social and Behavioral Sciences, University of California, San Francisco (UCSF),* ⁴ *Sydney Pharmacy School, Faculty of Medicine and Health, University of Sydney*

Chronic conditions can disrupt many aspects of daily life including identity, anticipated life trajectories and social relationships. Sociological research has examined how people with chronic conditions maintain social connectedness, though there is still only limited research that has specifically focused on the experiences of those who are experiencing loneliness. Research that has been conducted has often focused on loneliness experiences in later life. This paper draws on qualitative interviews with 40 participants with chronic conditions who were experiencing loneliness. Inspired conceptually by theoretical work on performativity and social recognition, we explored how participants experiencing loneliness navigate friendship, and the strategies they use to maintain social connectedness with friends. Participants described the significant personal labour and performative identity work required to maintain connectedness within friendships. Findings revealed that internal and external pressure to maintain (often tenuous) social connections with others could sometimes work against meaningful social connectedness. A narrative of trading authenticity in friendships with other desirable social gains (such as desire for social inclusion), was evident. Findings also revealed that normative expectations about able-bodiedness may work against connectedness by limiting opportunities for social participation for those living with chronic conditions.

434:

'Jack of All Trades and Master of None'? Exploring Social Work's Epistemic Contribution to Team-Based Health Care

Hannah Cootes¹, Milena Heinsch¹ and Caragh Brosnan¹

¹ *The University of Newcastle*

From its inception, the social work profession evolved in tandem with public health, and has historically contributed to public health efforts to restore, protect and promote public health principles. In recent times, however, the most prominent role for health-related social work is in hospital-based, multidisciplinary teams. Curiously, scant attention has been paid to the place of social workers' knowledge—their 'epistemic contribution'—within this medical context. This article reports the findings of a scoping review that examined the role and function of social work knowledge in healthcare teams. Thematic analysis of the literature revealed four key themes: (i) a lack of clarity and visibility—'Ok, what is my role?'; (ii) knowledge Hierarchies—'Jack of all trades and master of none?'; (iii) mediator and educator—'Social work is the glue' and (iv) public health principles—'We think big'. Findings show that despite social work's epistemic confidence, and alliance with broader public health principles and aims, its knowledge can be marginalised and excluded within the multidisciplinary team context. The article introduces Fricker's theory of 'Epistemic Injustice' as a novel framework for inquiry into health care teams, and the mobilisation of social work knowledge within them.

Media

173:

"I don't know how to not be in my research:" Reciprocal vulnerability and Instagram research

Tarmia Klass¹

¹ *The University of Adelaide*

This presentation will explore how the concept of 'reciprocal vulnerability' underpins my PhD research, which critically examines fatness and fat activism on Instagram through ethnographic fieldwork. Deeply influenced by feminist thinking and praxis, 'reciprocal vulnerability' is understood here as a productive, necessary, and non-negotiable aspect to my research design and application. Highlighted by my participant Casey when she said, "I was...coming at my content ... from a very personal standpoint. A very almost diary-esque standpoint," body-centred advocates share intimate, personal and vulnerable experiences to the Instagram platform. From conducting my ethnography using my personal Instagram page, to posting personal content alongside that of my participants, my use of 'reciprocal vulnerability' emphasises the importance of working against the perpetuation of harmful researcher and participant dynamics. My presentation will outline how 'reciprocal vulnerability' has shaped, and continues to shape my digitally centred research project. Additionally, further applications for 'reciprocal vulnerability' will be considered and how, perhaps, rather than researcher detachment, researcher entanglement presents a better feminist approach to ethnographic research, especially digital/online research.

199:

Digital Power and Social Structure

Paul Henman¹

¹ *The University of Queensland*

Long neglected in much sociological enquiry, digital technologies are now unarguably enmeshed in the operation and constitution of social relations, social processes, and social change. From mediated social interactions through social media platforms and micro-targeted advertising in our emails and online searches, to the calculated circulation of hyper emotive disinformation and automated government decision making, these technologies are recasting classical sociological concepts of power and structure. This paper engages in the challenge of apprehending what contemporary digitised power and concomitant social structure looks like. Through highlighting the affordances of digital technologies – of networks of flows, surveillance and anonymity, of differentiation and prediction, or automation and knowing – the paper explores how digital technologies are enacting different modes of power in various state-political, economic-financial, social-culture, and truth-knowledge domains. These observations then provide the basis for thinking about the current futures of social structure as hyper-fragmented and hyper-unequal.

200:

Escape in fantasy novels: Reading sovereignty and identity formation

James Holmes¹

¹ *Deakin University*

The charge of ‘escapism’ levelled at fantasy readers is not entirely unwarranted. My research, consisting of 22 semi-structured interviews with fantasy readers and analysed thematically, shows that readers *escape from* work stress/pressure, family obligation, the news, and mundanity; they *escape toward* wonder, excitement, and an authentic sense of self. Drawing on social constructionism with an emphasis on the phenomenological imagination (Ricoeur; Schutz; Mead) and Goffman’s dramaturgy, I explore how reading may provide a ‘safe’ space for questions of identity. Leisure reading, according to Victor Nell, affords readers ‘a kind of sovereignty over their lives and their worlds.’ Reflecting this, the participants often distinguish between a reading self, expressed as authentic (backstage), and a performative, instrumental (frontstage) social self. The aesthetic experience functions to create what Holly Blackford calls ‘a non-social space for identity’, which enables the above demarcation. There, readers take on the experiences of characters, prompting reflection of the (moral/political) content of the novels through the lens of identity. Rather than ignoring challenging or confronting social issues, the interviews suggest reading fantasy can help some readers create an imaginative space, free from social judgement, where such issues can be explored in ways that feel meaningful and authentic.

245:

Theorising the Turn to TikTok Lives

Naomi Smith¹, Clare Southerton²

¹ Federation University, ² LaTrobe University

The platform affordances of TikTok have created a distinct culture of 'lives' (live streamed videos). We explore the technical and cultural specificities of TikTok that produce these distinct live encounters. While scholars have explored TikTok lives as a form of e-commerce, the affective aspects of these communicative modes remains under-theorised. More broadly, live streaming literature has examined platforms such as Twitch and Instagram, which have different affordances to TikTok, and have traced the ways live streaming offers connection and intimacy between creators and their fanbase. However, TikTok Lives, especially the Live feed, lack a sustained connection to a fanbase as such, rather reflecting TikTok's orientation towards unpredictability and unexpected affective encounters. Users cannot see what content they might be presented with next (unlike YouTube recommendations function). In this paper, we trace the trend of TikTok lives, examining the specific platform cultures and affordances that give rise to these forms of live streaming in which intimacy can be fleeting, momentary and jarring. The constant shift in tone and content can render TikTok as a chaotic platform that seemingly imposes no clear curatorial logic, but that may create space for the pleasure of discovery.

267:

What's in a Crisis? Journalism, democracy and change

John Budarick¹

¹ University of Adelaide

Crises define the modern age. They involve social change and turmoil, from enlightenment critique to more recent upheavals across multiple social spheres. Crises also have a constitutive function, reflecting what a society holds dear and necessitating some form of repair. In this paper I look at the overlapping crises of journalism and democracy. I make three central arguments. 1) The crisis of journalism can be understood in the context of rationalist theories of society and democracy, most famously through the work of Jurgen Habermas. 2) This context shapes both how crises are constructed and how they are responded to, with journalism calling on dominant ideals that emerged during the professionalisation of the field. 3) This response is limited in its ability to appreciate new social movements, new journalistic forms and indeed different models of democracy. Drawing on post-structuralist models of society and democracy, based primarily on the work of Chantal Mouffe, I argue that a different approach to crisis allows us to reimagine its response. Rather than take a break down of consensus as a crisis in need of repair, we may see it as better reflecting the nature of politics and society.

358:

Desire for Omnipresence: A Sociological Introduction to a Key Conceptual Tool

Camila Mozzini-alister¹

¹ *University of the Sunshine Coast*

Abstract: Since the pandemic spread of the virus SARS-CoV-2 or “COVID-19” globally took place in 2020, life has moved increasingly online. The present paper seeks to introduce the notion of “desire for omnipresence” (Mozzini-Alister, 2021) as a transdisciplinary conceptual tool of academic research through a sociological lens. Therefore, the main goal of this paper will be articulated along three different sections: the first, will aim to contextualize previous developments on the concept of desire for omnipresence as well as give a closer insight into how it emerged in my own path as a researcher; the second, will aim to address the sociological approaches where this conceptual tool can be articulated, exploring how the seemingly distant practices of mediation via social media and Tantric meditation intertwine through the concept of anthropotechnics (Ludueña, 2012); the third and final section will address the implications of this conceptual tool for the production of knowledge as a form of self-knowledge. Hopefully, this endeavor will illuminate new approaches to the study of media, its relationship with the human mind, and the current desire to be more than just a body.

390:

Social connection in the digital age

Milovan Savic¹

¹ *Swinburne University of Technology*

Over the years, digital technologies (such as portable digital devices and social media) became deeply interwoven into the very fabric of social lives. Inevitably, these technologies also reconfigured how people interact and connect with each other. COVID-19 pandemic further amplified this by making digital media the primary communication channel between governments, community organisations and residents. While there are undisputed benefits of using digital technologies to connect and interact with others, unevenness in digital access, skills and use persists, and digital inequalities can exacerbate the social disadvantage of individuals in the community. Yet, research on the significance and promises of digital technologies in shaping, enabling and promoting hybrid forms of social connection is scarce.

This paper explores the importance and valences of digital technologies in shaping contemporary hybrid forms of social connection. Drawing on qualitative data from GoAlong interviews with vulnerable groups living in outer metropolitan Melbourne suburbs (i.e., migrants, isolated youth, older people and people enduring psychosocial disability), this paper reports on lived experiences with using digital technologies as facilities for social connection. Using the concept of affordances (Davis, 2021) paper seeks to unpack how and to what extent digital technologies afford a social connection, for whom and under what circumstances.

391:

The rhetoric of Australian news: from monopoly media and rich and powerful friends to 'Dangerous Allies'

Rock Chugg¹

¹ *Freelance*

In Irving Horowitz's political sociology, based on power élites (unlike party-systems of political science) conspiracy theory is the norm. Similarly, in recent purportedly *amor patriae* developments of embedded journalism, assigned to military units since the 2003 Iraq invasion, 'no-military-above-the-civil-power' of *The Declaration of Independence* was repudiated. Finally, for strong-leadership hegemony ostensibly structuring international power, such never held to account double-standards were known as American exceptionalism. According to this updated media-sociology checklist of news institutions, content and audiences, such 'rhetorics' (after first casualty of war truth has gone) predominate in coverage of the Ukraine as perhaps the most chauvinistic saga in living memory. In this case, (1) 'embedded journalism' behind the undeclared militarist forced-regime-change program of NATO against Russian sovereignty is unchecked; whereas (2) 'conspiracy theories' of EU anti-Semitism are visited on misrepresented Russian resistance. Ultimately, the (3) 'hegemony' of American exceptionalism, repurposed as fabricated Russian war crimes, consolidates a doctrinaire show-trial logic of organisation and xenophobic presumption of guilt. In this article, findings indicate that such uncontested Rhetoric of the News is re-emerging in the same-old Australian media monopoly, that had already perpetrated the illiberal dehumanisations of asylum seeker, weapons of mass destruction and Aboriginal Intervention policy.

426:

The Zone of Rearticulation as a conceptual step forward for intersectional analysis of media discourses

Toni Bruce¹

¹ *University of Auckland, New Zealand*

Research on news and sports media texts has an extensive history, much of which focuses on one aspect of identity at a time, such as gender, sexuality, race/ethnicity, nationalism or dis/ability. Grounded in cultural studies theorising, I introduce the Zone of Rearticulation, a concept I am developing to more effectively investigate how different discourses jostle and combine in new ways to reinforce or shift the representation of particular groups. It extends Stuart Hall's concept of articulation, which is the process by which different discourses, such as sport and masculinity, are renewed so often that they appear impossible to uncouple. I conceptualise the Zone of Rearticulation as a space of activity rather than a boundary, in which competing and often incompatible discourses collide, some of which cohere into articulations to influence how—in my research—sport is represented. This approach encourages us to think about how discourses related to traditionally marginalised and dominant groups—such as sportswomen/sportsmen, disabled/able-bodied and LGBTI+/heterosexual athletes—move across and jostle within the Zone, and to look for differences within, and similarities across identity categories. I explore some of these conceptual ideas via the results of a longitudinal analysis of shifting discursive representations of the Paralympic Games.

Migration, Ethnicity & Multiculturalism

18:

Love across class: migration, investment and shifting class dynamics in Australia

Rose Butler¹, Eve Vincent²

¹ Deakin University, ² Macquarie University

Changes in migration schemes, coupled with shifts in asset investment, have altered how social class is constituted, reproduced and experienced in contemporary Australia. In this paper we argue that cross-class relationships provide an important site for understanding these changes, and a rich lens through which to study the entanglement of class with migration and assets. We have recorded the stories of 22 cross-class couples as part of our qualitative research into 'love across class', within which we study how class difference, entangled with race and gender, is negotiated in intimate life. A key theme to emerge from this research is the role of migration and assets in the contemporary production of class, and the altered prospects for social mobility and immobility these transformed conditions have enabled. In this presentation we outline three themes which speak to these complex and shifting class dynamics. We consider: legacies of the post-war racialised class structure; the relationship between whiteness, class and migration; and contradictory locations of the global middle class in contemporary Australia.

43:

the Lived Experience Of New Chinese Professional Women: Gendered Ambivalence, Guilt And Promise In Their Life Course

Yinghua Yu¹

¹ Institute for Culture and Society, Western Sydney University

Existing studies rarely touch on the lived experiences of new Chinese professional women – a growing demographics among new Chinese migrants in Australia. In particular, how their status as being *Dushengnv* (Singleton Daughter) and associated gendered expectations with their life course are often overlooked. Among new Chinese migrants, overseas studies often work as a pathway for their migration (Robertson 2014) and a temporary escape from familial obligations (Martin 2018). Consequently, Australia's lifestyle and flexible work/family arrangements attract them to stay here for an extended period. Yet deeply rooted social ties and gender relations still play a significant role in their everyday life. How to adopt a 'proper' life becomes one of many concerns after new Chinese professional women start a family. This paper explores the intersectionality of life, migration, *Dushengnv*, gender relations, and life courses through 21 new Chinese professional women's life courses before and after their migration to Australia. I analyse the constantly changing dynamics between life and family those Chinese professional women must deal with in the short term and the long run. I argue that gender relations are contextualised in different social environments and adopted to differentiate before and after Chinese professional women migrated to Australia. Interlocking with the status of *Dushengnv*, they have shouldered enormous pressure across the span of their life courses. To some extent, Chinese professional women struggle to question what life is and what to do with their Australian life.

49:

'Racism isn't getting worse, it's getting filmed': African Australian youth and the #BlackLivesMatter movement

Claire Moran¹, Kathomi Gatwiri²

¹ Monash University, ² Southern Cross University

The murder of African American man George Floyd by a white police officer in May 2020 – captured on a smartphone and shared on Facebook - sparked a resurgence of the #BlackLivesMatter (BLM) movement globally. Social media played an instrumental role in shaping BLM discourse, with social media users sharing, hashtagging and liking BLM content across platforms. In Australia, Black African young people engaged extensively in the BLM movement, using their social media platforms to share their own experiences of anti-Black violence and racism. This paper explores these practises, drawing on a social media ethnography and multiple participant interviews with Black African young people in Australia (n=15). Our findings indicate that participants used the BLM movement as a discourse upon when they could build their own narratives and experiences of racism and violence. Participants' social media posts challenged the criminalisation and problematisation of Black African bodies in Australia and called out white privilege, white silence and performative allyship.

52:

Contesting Chineseness: new Chinese migrants, cultural citizenship and the 'lower classes' in Singapore

Sylvia Ang¹

¹ Alfred Deakin Institute for Citizenship and Globalisation

Nearly eleven million Chinese migrants live outside of China. While many of these faces of China's globalization headed for the traditionally popular western destinations, others have been lured by the booming Asian economies. The reception of new Chinese migrants, however, has been less than warm in some places. In Singapore, tensions between Singaporean-Chinese and new Chinese arrivals present a puzzle: why are there tensions between ethnic Chinese settlers and new Chinese arrivals despite similarities in phenotype, ancestry and customs? Drawing on data from ethnography and digital ethnography, this paper investigates this puzzle through exploring mainland Chinese migrants' claims to belonging and citizenship, and Singaporean-Chinese's denial of such claims. It shows that contrary to claims from mainland Chinese professional migrants that they are *like* Singaporeans, Singaporean-Chinese segregate between a "middle-class" us and a "working-class" them. I analyze how Singaporean-Chinese imagine the Chinese, especially female migrants, as marked by bad dressing, poor hygiene and sexual immorality. For Singaporean-Chinese, these markers are imagined to be Chinese migrants' embodiment of the "third world" status of their country and which construct Chinese migrants as of the lower classes. I consider how migrants' middle-class background or formal citizenship may not indicate a right to belong.

73:

Migrant women's 'wifely performances' during the digital age: An Australian case-study

Alexandra Ridgway¹, Ana Borges Jelinic²

¹ *The University of Hong Kong*, ² *Griffith University*

This presentation analyses the interplay of agency and compliance within the 'wifely performances' of migrant women on partner visas in Australia. It does so by examining four stories of female partner visa holders collected during two qualitative research projects (one in Brisbane and the other in Melbourne) which focus on their experiences of marriage and migration. Using narrative analysis, we discover that Australian immigration law indirectly shaped these women's 'wifely performances' by creating expectations that equated 'wifely performances' to legal deservingness. We use these findings to argue that the Australian immigration system seeks conforming migrants, in terms of following the legal rules, and simultaneously creates and benefits from a group of migrants who socially conform to expectations of family and community. In making this argument, we also point to how these factors must be understood within a rapidly advancing digital age where surveillance has become a dominant feature of social life. Regardless of whether immigration authorities are watching these migrant women directly, we claim that a social setting of heightened surveillance can create a sense of these women being constantly observed and assessed which consequently shapes their behaviour within family-based settings.

79:

Movement, difference and friction: Emerging insights into young mobile Asian Australians' experiences of London

Alexandra Lee¹

¹ *Deakin University*

This paper seeks to complicate relational theorisations of mobility by problematising the home-and-away dialectic that youth mobilities and migration scholarship have often centred. Drawing on intersectional feminist literatures of embodiment, whiteness (Ahmed 2007), and Tsing's (2005) metaphor of 'friction', the paper situates itself between the literatures of youth mobilities and migration/multiculturalism to examine the experiences of young Asian Australians who engage in transnational mobility; reflecting on their relationships with Australia in the process. Based on ongoing qualitative research conducted for my PhD, I explore 'difference' as a central aspect of young mobile Asian Australians' experiences of both 'home' and 'away'; whether their own perceived difference, encounters with diversity, or friction generated by experiences of contrasting environments. Focusing on their embodied experiences of 'being' in London, as an environment that epitomised movement and difference, I explore the alternative ways that home and away might be relationally re-constructed or indeed deconstructed by subjects who are 'treated as a foreigner in [their] own country', yet who may experience 'not [being] questioned', while overseas. Ultimately, I ask what this friction *does*: what practices might it enable? What possibilities or aspirations (for their selves, homes and environments more broadly) might it render visible, or imaginable?

85:

Understandings of responsibility amongst Samoan diaspora in Greater Brisbane

Laura Simpson Reeves¹

¹ *University of Queensland*

Those claiming Pacific Islander heritage, including Samoan heritage, has increased in Australia in recent years, both in absolute and relative terms. Yet, research exploring the perspectives of this growing group remains limited. This paper draws on a qualitative study with 16 members of the Samoan diaspora living in the Greater Brisbane area. It examines how responsibility towards their family, their community, and themselves is described by the participants. It explores how participants enact responsibility to their households, which includes both financial and non-financial contributions. The paper describes how participants enact responsibility towards their community, including extended family in Greater Brisbane and abroad, and how this results in either close engagement with or deliberate separation from the diaspora in Greater Brisbane. These perspectives necessitate a broader sociological understanding of responsibility than what has been historically described that moves beyond Western notions of responsibility to include other perspectives.

94:

Moxie: young people of African backgrounds' psycho-entrepreneurial plans for success

Farida Fozdar¹

¹ *Curtin University*

Most social research on African-background young people in Australia has focused on humanitarian entrants. Academic, political and everyday discourse reproduces pathological/deficit narratives of their settlement experiences. Part of a Scanlon-funded study examining how youth of African backgrounds in Western Australia navigate their identities, this paper reports a single key theme from the 9 youth focus groups (18-30 years old, n=24), and an online survey (n= 127). The focus is on 'moxie', a slang term for courage, spirit, pep, determination, energy, perseverance and confidence, especially in the face of difficulties. Participants demonstrated *moxie* in their visions of where they want to go in life and how they will get there, articulated in psycho-entrepreneurial plans for how to succeed. Whether speaking about permanent residence/citizenship, career goals, community-minded goals, travel goals and so on, the use of terms like "long-term goals", "my best values", "end goal", "I am an asset", "impact on a global scale", "innovative", "a growth mindset", "achieve more goals in life", suggest young people see themselves as capital to be realised in particular ways. What was striking was an overwhelming sense of optimism and ambition. Critical application of the 'active v passive' settlement framework, Bourdieu on capital, and reflections on youth and race, are used to challenge the current *doxa*.

95:

Diaspora Policy: A missing plank in Australia's multicultural portfolio

Melissa Phillips¹

¹ *Western Sydney University*

Ensuring responsive and effective arrangements for diaspora members resident in Australia on either a temporary or permanent basis, and for Australian nationals living overseas, is an area of public policy that has been consistently recommended by leading scholars and in multiple Parliamentary Inquiries over many decades. Such measures would also offer a systematic and predictable approach to diaspora management across all levels of government. However there has been a general reluctance to put in place permanent systems at federal, state or local levels to coordinate or manage diaspora affairs as has been done in many other contexts including in countries that rely on immigration, for instance Canada and the USA, as well as countries of sizeable outmigration, such as India and the Philippines. This paper considers the implications of this inaction and queries the logic of lauding Australia as a highly diverse multicultural nation when it is unable to attend to the needs of diasporas beyond ad hoc funding. The impacts of keeping diaspora at arm's length have become more pronounced during the COVID-19 pandemic and times of national attention on critical matters such as Australia's relationship with China.

98:

Care Work and Conditional Belonging in a Temporally Bordered Australia

Catriona Stevens¹

¹ *University of Western Australia*

While Australia border policies historically defined criteria for in/exclusion on the basis of race and language, Australian immigration now increasingly involves mechanisms of temporal exclusion that operate as onshore bordering policies. Rights to enter, remain, work, and maintain family life are explicitly tied to the passage or limitation of time. Unlike many other migrant-receiving nations, Australia did not have guest worker programs and so temporary visa holders are not readily incorporated into traditional 'nation of immigrants' narratives. Emerging narratives instead draw on tropes of un/skilled migrants' economic and social contributions to justify policy shifts and the increasing presence of the temporary Other.

This paper explores the lived experiences of temporary visa holders employed in aged care. Essential care workers, deemed unskilled under selective migration programs, experience protracted insecurity and impermanence, precarious employment, and exclusion from full social citizenship because of their temporary status. Although recent public commentary has highlighted the value of their care work, this has not yet translated into a policy response. Instead, migrant workers experience their temporariness as social distance and stigma that intersects with traditional sites of exclusion and othering, such as race and religion.

102:

Reflexive conversations and ‘art of inventing’: exploring ‘change’ among Hungarian community leaders through the impact of a diaspora tourism program on cultural sustainability efforts in Australia.

Julia Kantek¹

¹ *Western Sydney University*

The transformative impact of diaspora tourism programs on participant identity is well-understood within diaspora literature. However, to what extent do the experiences in such programs shape cultural sustainability efforts of local community organisations in the diaspora? This paper draws from community participatory research I conducted with Hungarian-Australian community leaders to examine the impacts of a 10-month Hungarian diaspora program (in Budapest) on local efforts to maintain collective Hungarian identity in Australia. The paper centres on 2 focus groups with leaders which explored their perspectives on sustainability challenges, as well as on interview insights from 17 previous Hungarian-Australian program attendees – specifically, leader reactions to their memorable experiences in Budapest and motivations regarding local community involvement after the program. I focus on the moments of ‘reflexivity’ leaders encountered over the course of their conversations, arguing that they encouraged leaders to engage in the ‘art of inventing’ (Bourdieu, 1990). Through grappling with feelings of surprise, disappointment and hope, leaders re-examined previous understandings of community ‘commitment’ and invited new strategies for enhancing retention within their organisations. The paper thus contributes to the greater potential of diaspora programs to inspire transformation beyond their immediate participants, shaping organisational change and cultural sustainability strategies.

136:

Leaving the urban behind? Examining the supposed counter-urban trend in Australia during and post COVID-19

Nick Osbaldiston¹

¹ *James Cook University*

There has been a tremendous rise in media interest in recent years in stories of Australians fleeing from major cities such as Melbourne and Sydney for the ‘good life’ in regional locations. Agencies such as the Regional Institute of Australia, make bold summaries and predictions that regional towns are being swamped by incoming ex-urbanites looking for better lifestyles and cheaper living (such as housing). This paper seeks to discuss this using data from the Australian Bureau of Statistics. Using a combination of census and populations estimates, it is shown that there is a trend towards regional Australia broadly, but this is focused mostly on already popular destinations such as the Gold and Sunshine Coasts. Other locales, such as Cairns, Townsville and Mackay, in North Queensland still maintain a slow population growth and still lose certain sections of the community, especially young people. Furthermore, rural Australian towns are maintaining population loss and ageing. It is argued in this paper that eventually, we will need to start redefining our discussions of ‘regional’ better so we can better grasp actual population change and settlement into the future.

146:

A 'cultural' misunderstanding? Comparing teachers' and Asian migrant parents' perspectives on schooling and tutoring

Christina Ho¹

¹ *University of Technology Sydney*

As Australia's classrooms become increasingly culturally diverse, especially with migration of skilled Asian migrants, there is a growing gap between teachers and Asian migrant families. This paper draws from an ARC project, *Schools, Parenting and Ethnicity*, which includes interviews and observations with Asian migrant students and their parents and teachers, based in six Sydney schools. We found that teachers, who are rarely recent migrants, often see Asian migrant parents as excessively demanding of their children: their expectations are too high and too narrow, focused too much on marks. Their use of private tutoring is seen as excessive, especially exam preparation tutoring. Meanwhile, Asian migrant parents are more likely to complain that standards at Australian schools are too low, and schools do not adequately report on students' performance. These limitations compel Asian parents to establish their own home-based study regimes, and to send their children to tutoring. This paper examines the causes of this gap between teachers and migrant parents, arguing that it is not simply a 'cultural' misunderstanding but an ideological difference in the perceived purpose of education.

181:

Unpacking the "Australian Model": examining the links between sovereignty, crises, and the offshore detention of asylum seekers.

Catherine A Martin¹

¹ *University of Western Australia*

Increasingly, the 'Australian model' of offshore detention is promoted internationally as tool to preserve national sovereignty. Utilizing a Critical Discourse Analysis of Australian press reports, I demonstrate that the introduction of the 'Pacific Solution' in 2001 was accompanied by an intensification of negative metaphors, constructing asylum-seekers as racialized, illegitimate immigrant Others, with their exclusion justified as protecting national sovereignty. Significantly, declarations of sovereignty were absent from earlier press reports, appearing alongside the inception of offshore detention. This link intensified in 2013, culminating in the aptly named Operation Sovereign Borders. I argue that utilizing sovereignty discourses when endorsing offshore detention expresses a neo-colonial worldview, which reaffirms a racialized ordering of the world. I further argue that this is a response to crisis; within Australia, this was a crisis of settler-colonial legitimacy, exacerbated by increasing calls for Indigenous sovereignty. However, the exclusion of asylum-seekers reasserted white sovereignty, with even opponents of the government's policies able to articulate objections from a position of governmental belonging, reaffirming the nation as a white (settler-colonial) possession. Sovereignty claims featured alongside the introduction of offshore detention for asylum-seekers to post-Brexit Britain, highlighting the need to critically interrogate the intersections between sovereignty discourses and the exclusion of asylum-seekers.

189:

Displacing crisis: the role of social movements in negotiating migrants' vulnerable positions in intersecting crises

Iris Poelen¹, Justine Lloyd²

¹ Radboud University, ² Macquarie University

In this paper, we critique the current associations of crisis with the transgression of multi-scalar borders, particularly the way in which framing immigration as crisis creates a sense of societal anxiety. To better understand the link between displaced persons' individual agency and structural forces, we focus on grass-roots and collective responses to these intersecting crises. We present an analysis of social movement media, and draw on empirical work with displaced persons in The Netherlands. We explore varied localizations of crisis, and in particular how narratives of economic, health, environmental and political crisis intersect in contemporary social movements. Simultaneously, we highlight how experiences of displacement also figure forms of agency and resistance. We show how both social movements and displaced persons themselves work to resist the multiple forms of discrimination that displaced persons experience resulting from their discursive labelling as figures deemed 'out-of-place'.

210:

The not-so-green grass of the Tropics: A migrant's perspective

Rana Dadpour¹

¹ James Cook University

The return to basics at the times of crises is a phenomenon rooted in the historic perception of rural as refuge. In the light of COVID-19 metropolitan areas have been identified with high density and overcrowding while regional and rural localities have been re-populated as sanctuaries away from the pandemic to re-connect to the nature. Cairns as a tropical paradise far from capital cities and surrounded by rainforests and the Great Barrier Reef, has the perfect image of such sanctuary. However, this image undermines the fact that Cairns is a cosmopolitan urban city suffering from several capital cities' liveability issues. Little research has been done to analyse the nature and impacts of such inconsistencies between expected and perceived liveability among newcomers in non-metropolitan areas. Drawing on the concepts of amenity migration and liveability, this paper addresses this gap and reports on the preliminary findings of 35 narrative interviews with recent migrants to Cairns. Applying a social constructivism lens, this paper discusses the liveability of Cairns from newcomers' perspective, the aftermaths of a prominent contrast between expected and perceived liveability, and possible strategies to address such disparities.

211:

Capacities and challenges for frontline responses to forced marriage in Australia

Jacqueline Nelson¹, Jennifer Burn¹

¹ *University of Technology Sydney*

This paper explores the capacities, and challenges, for key frontline workers in identifying and responding to forced marriage in Australia. Addressing forced marriage requires sensitivity to both the cultural specificity of the problem, as well as the universality of this form of gender violence. Previous work in this area has identified frontline workers as playing a potentially critical role in preventing forced marriages. Zeweri and Shinkfield (2021) highlight the skills and capacities of young women in navigating forced marriage and the complex family dynamics associated. Appropriate support – such as education about rights and options, referrals to appropriate accommodation, financial and psychological services – works to reinforce and build on these skills and capacities. Survivors of forced marriage have indicated that good support from frontline workers helped them to avoid a forced marriage, assisted them to leave, helped them undertake safety planning or to understand their options (Simmons & Wong, 2021). This paper draws on focus group discussions with frontline workers from a range of different sectors to identify both the capacities and challenges involved in appropriately supporting those at risk of or in a forced marriage. The current legal and policy frameworks for addressing forced marriage and how they impact frontline responses to forced marriage will be considered.

223:

Australian Identity Politics Playing Tricks for Young South Sudanese Australians

Sarah Williams¹

¹ *Deakin University*

This presentation explores the key themes of African diaspora life for young people in Australia and their interplay with identity politics, primarily focusing on young South Sudanese Australians' assertions of their cultural identities. This is captured through their participation in youth participatory action research (YPAR) facilitated by a small non-profit, *Footprints*. The notion of 'identity politics playing tricks' was derived from observing *Footprints* YPAR projects as South Sudanese Australian (SSA) Hip Hop artists discern their diaspora identities in the backdrop of a nation that often displays a political agenda about their presence. Alternatively, young SSAs re-frame and assert their identity formation through their Blackness and pride in culture and establish themselves as social agents in the world. Utilising critical race theories through the lens of urban youth culture, this presentation demonstrates how participants examine their multifaceted experiences whilst navigating cultural codes; how they negotiate and articulate their own identities in challenging circumstances and in a diverse environment. It addressed the themes of the politics of 'reclaiming identity'. Findings point to the necessity to further explore racialisation discourses in localised contexts whilst prioritising the self-articulation of identities reviewing how young people enact agency and resilience.

229:

Atrapados / Trapped in Time: home protracted precarity among Argentine temporary migrants in Perth, Australia.

Bernardo Dewey¹

¹ *University of Western Australia*

In the last twenty years, Australia has re-directed its efforts to diversify the recruitment of temporary labour and students, attracting middle-class migrants from new sources. One such source is Latin America. While research on this cohort has contributed to understanding the overlapping trajectories and contested definitions of who they are and where they belong, little has been said on how structural socio-economic contradictions in their country of origin and destination can shape their everyday homing experience. Drawing on ethnographic research conducted among Argentine temporary migrants living in Australia, I have built on the work on temporary middle-class migration to show how the home lens contributes to refining our understanding of how precarity can become a protracted element in the life of migrants moving from the Global South to the Global North. The findings of this paper demonstrate that the strong feeling of detachment from the past home but the impossibility of planning the future due to their temporary status excludes them from any possible present stability, discouraging investment in their present homes. From this protracted precarity, middle-class migrants are found to adopt different modalities of vulnerability across space and time, adding to broader knowledge on “middling” temporary migration and migration studies in general.

233:

Integrating Older Migrants: Organisational Processes and Practices in the Australian Aged Care Sector

Marika Franklin¹, Lucy Taksa¹ and Fei Guo²

¹ *Deakin University*, ² *Macquarie University*

Migrant integration literature has focused on the complex processes involved from socioeconomic, cultural, geographic/residential, linguistic, and political perspectives. In this scholarship, migrants are seen as agents of change and their adaptation and integration behaviour reflects their own characteristics and the environments in which they are situated. Migrants' economic contribution to the labour force, their cultural-linguistic contribution to social diversity, and their residential patterns, including concentration in specific locales and often segregation from host communities have been extensively studied in many settings. What is less understood is the process of migrants' integration over time into older age. This paper adopts a life course perspective to indicate how integration processes remain important in the later stage of migrants' lives when they need to interact with and navigate through organisational care and support systems in the host society. Based on recent fieldwork with a range of migrant support providers and coordinating organisations that engage with older migrants, this paper provides a timely analysis of critical issues relating to the organising of integration for and with older migrants in the Australian context. By focusing on types and models of service provision, system level practices, and efforts to sustain social integration engaged by migrant aged support organisations, this paper addresses an often neglected area in the migration integration literature.

238:

Youth multiculturalism from below: Learning, sharing and living sports and arts on the fringes of Melbourne

Hariz Halilovich¹, Tuba Boz¹

¹ *RMIT University*

This paper discusses the meanings and practices of multiculturalism among young people from culturally-diverse and migrant backgrounds. The paper is based on an ethnographic study conducted between 2019 and 2022 with young men and women engaged in sports and arts in the suburbs of metropolitan Melbourne known as ‘migrant’, ‘ethnic’ or ‘multicultural’ areas. These suburbs—located in the Melbourne’s West, North and Southeast—and the people who live there are also often associated by negative stereotypes: from socially disadvantaged groups to youth gang culture. To various degrees, the negative stereotyping has also been reflected in a part of the mainstream media in Australia, where multiculturalism has increasingly been portrayed in similar negative terms. In this paper, focusing on the role of team sports and arts, we describe how young people living in these suburbs create, negotiate and live their own multiculturalism, which has not been a result of a deliberate social policy from above, but rather a reality of their everyday lives.

246:

Social media constructions of Muslim and Asian Australians during COVID-19: Dominant discourses and anti-racist resistance

Ashleigh Haw

Examinations of online rhetoric during COVID-19 highlight a hostile digital environment peppered with xenophobic constructions of ethnic and religious minority groups, notably Asian, Jewish, African, and Muslim communities. This includes misinformation and disinformation campaigns that scapegoat marginalised communities, legitimising their continued vilification and social exclusion. In Australia, we have witnessed growing reports of significant health, social and economic marginalisation resulting from mediated xenophobia and racism during the pandemic. We know little, however, about how publics are responding to these narratives. In this paper, I present the preliminary findings of mixed-methods research combining Computational Corpus Linguistics and Critical Discourse Analysis to examine online constructions of Australia’s Asian, African, Jewish, and Muslim communities during COVID-19. I focus on how social media users have engaged with, and in some cases, resisted online racism and xenophobia, situating my observations within the international literature surrounding digital anti-racism and counter-publics. Using COVID-19 as a contemporary case-study, I illustrate how public responses to discursive constructions of ethnic and religious minority groups can inform us – in the face of ongoing and future global crises – about digital practices and strategies for combating racism and xenophobia during increasingly uncertain and precarious times.

248:

Child-rearing styles, practices, and beliefs of Russian-speaking migrant parents: National habitus and “parenting paradox.”

Raisa Akifeva¹

¹ *The University of Western Australia*

In this paper, the notion of national habitus (Elias, 1996, 2002) is applied to migrant parenting practices and beliefs, placing this concept in the context of the debate regarding the nature of parenting and its adjustment to a new context. This research, drawing on interviews and observations collected in Australia and Spain and secondary data, confirms the findings of previous studies about the limitations of applying a standardized view of parenting styles to the study of the migrant experience. In the case of Russian-speaking migrants, the perception of their styles is interconnected with child-rearing practices. Specifically, certain practices, such as those related to taking care of child health in the way which is customary in some parts of the post-Soviet space, are associated among migrants with manifestations of greater severity than is demonstrated by local parents. The research also argues that there are two conflicting internalized groups of ideas from two contradictory discourses: 1) “liberal” concerning the desire to develop the child’s autonomy and 2) medical and “civilizing” related to the desire to raise a “cultured” and healthy child, which lead to a “parenting paradox” reproduced by the migrants.

258:

Linguistic diversity and the challenges of health communication: A digital solution?

Raelene Wilding¹, Natalie Araujo¹, Emma Koster², Jessica Velasquez Urribarri¹, Linda Whitby¹ and Tonya Stebbins¹

¹ *La Trobe University*, ² *Our Good Hood*

The Australian healthcare system provides a range of resources to support equality of access to healthcare services for people from culturally and linguistically diverse (CALD) backgrounds, including in-person and telephone translation and interpreting services. However, these services have been critiqued for being expensive as well as lacking privacy and accuracy. The COVID-19 pandemic has further highlighted the challenges of providing timely and effective health messages to CALD communities. Yet, CALD communities have some of the highest take-up rates of internet access and digital technologies, suggesting that an online tool could make a significant difference in enhancing equality of access to healthcare services for all Australians. In this paper, we report on a systematic literature review of international approaches to digital solutions to the problem of communicating urgent health information to linguistically diverse communities. Drawing on this evidence, we identify the features that would be necessary for an online tool to support access to healthcare services in preferred languages for Australia’s diverse migrant communities.

265:

Family after the genocide: Preserving ethnic and kinship continuity among the second-generation Australian-Bosniak Immigrants

Amina Hadziomerovic¹

¹ *RMIT University*

In recent times we have witnessed the sprouting of the research interest on the subject of transgenerational legacies of war and forced migration phenomena and their imprints on the lives and identities of the second generation survivors. However, most of these studies—conducted in the domain of Holocaust—yielded clinical implications that put emphasis on the human pathologies, failing to account for the factors of human resilience and the role of culture in responding to the crisis engendered through the wholesale destruction of communities. The present paper examines how both of these phenomena impacted the formation of social identities among the *post-generation* of Bosnian Muslim (Bosniak) migrants, whose parents survived the genocide in Srebrenica three decades ago and were forced to resettle in Australia. In particular, I focus on their family and homemaking practices in the diaspora by drawing upon findings from my ethnographic fieldwork in Melbourne and narratives derived from my in-depth interviews with both parents survivors and their children. I found that in a large part the second generation of Srebrenica survivors tend to engage in “translocal endogamous” marriage practices through which they seek to preserve, perform and reproduce their unique (trans)local, cultural, as well as relational identities. From this I argue that this shared experience of place-based familial trauma of genocide serves as a connective tissue that binds the second-generation migrants together into translocal endogamous unions with goal of further perpetuating not only ethnic, but also their ruptured kinship continuity.

286:

Asian Australians’ Experiences of Online Racism during the COVID-19 Pandemic

Alanna Kamp¹, Nida Denson¹, Rachel Sharples¹ and Rosalie Atie¹

¹ *Western Sydney University*

Between 13th November 2020 and 11th February 2021, an online national survey of 2,003 self-identified Asian Australians was conducted to measure the type and frequency of Asian Australians’ experiences of racism during the COVID-19 pandemic. The survey also aimed to gauge relationships between racist experiences and targets’ mental health, wellbeing and sense of belonging. In this presentation, we report findings on the type and frequency of online racist experiences and their associations with mental health, wellbeing and belonging. The survey found that 40 per cent of participants experienced racism during the COVID-19 pandemic. Within that group, 66 per cent experienced racism online. The demographic pattern of those most likely to experience online racism were younger age groups, males, those born in Australia, English speakers at home, non-Christians, and migrants who have been in Australia less than 20 years. Analysis also found a strong correlation between Asian Australians’ experiences of online racism and poor mental health, wellbeing and belonging. These correlations were more pronounced for those who experienced online racism compared to those who experienced racism in other offline contexts. This points to the corrosive nature of online racism on social cohesion, health and belonging.

292:

Beyond Watan: Valency of Afghan identity among a fragmented diaspora.

Zarlasht Sarwari¹

¹ *Western Sydney University*

In Afghanistan, nation building efforts of the twentieth century saw symbolic and pragmatic attempts in fostering a collective sense of Afghan national identity. Decades of conflict interrupted the nationalist agenda and collapsed established governance and social structures from 1979 to 2001. Post 2001, nation building agendas were compromised by US imperialism and ethnicization of national politics. 'Afghan identity' now faces a more urgent threat with the precarious climate of what is considered a proxy Taliban regime. Four decades of conflict, imperial intervention and occupation of Afghanistan has led to the emergence of a large diaspora community. Interviews conducted in 2018 and 2019 considered constructions and experiences of 'Afghan identity' among 'Afghans' who have resettled in Australia. They examined narratives regarding Afghan identity, nationhood and *watan* (homeland) within the Australian context. A fragmented diaspora has formed with complicated connections to national Afghan identity. These conceptions of 'Afghan identity' have been shaped by intra-group differences in social class, ethnic, ideological, generational, regional and gender divides - manifesting in a range of narratives. Notions of homeland and connection to 'Afghan identity' span multiple generations, are highly subjective and shaped by multiple factors including: geo-political forces, transnational social fields and the local Australian context.

305:

Indigenous methods in insider research as applied in the Sociology of music and migration

Carl Johnson Anacin¹

¹ *Griffith University*

Researching migrants who live in another geographical and social milieu demand culturally-sensitive ways of knowing. Doing so will ensure that their perspectives, lifeways, and knowledge are recognized as they may have to be understood through proper historical and cultural perspectives. This paper discusses the use and potential of applying indigenous methodologies when conducting insider research, particularly in the fields of migration and sociology of music studies - fields that have been dominated by western methodologies and scholars. In particular, the use of the Filipino method of *pakikipagkwentuhan* and *pakikilahok* are examined to show their applicability in my PhD thesis focusing on the identity and musicality of Filipino musicians in Australia. I argue that traditional methods of interview and participant observation are effective techniques in carrying out qualitative research as such. However, considering cultural differences in practice, community and conversations entail localised techniques that benefit both the researcher and respondents, particularly in terms of outsiders' involvement in locally-situated activities and culturally-sensitive conversations. This paper responds to the call to contribute to the decolonization of research methodologies and the co-creation of migrant epistemologies.

306:

Racism and public trust in people, institutions, democracy and climate science within a multicultural context

Amanuel Elias¹

¹ *Deakin University*

This paper examines the relationship among diverse forms of racism and public trust in people, institutions, democracy and climate science. Trust is considered vital for social relations, organisations and institutions, yet it may easily deteriorate unless conditions for positive intergroup relations are satisfied. Racism is one of many adverse factors that may inhibit intergroup trust by undermining future expectations of positive outgroup attitudes and behaviours. Previous research has shown a dual connection where racists distrust outgroups and that people do not trust systems that they think are racist toward them. Using data from a 2019 survey of Victorians aged 18 years and over (N=4019), we estimate the relationship between four measures of public trust and racist attitudes as well as experiences of racial discrimination (EOD). We use exploratory and confirmatory factor analyses to reduce racism and trust items and estimate multivariate ordinary least squares (OLS) models to model relationships among the dependent variables (trust) and key independent variables (EOD and racist attitudes). Our findings indicate strong association between being racist or experiencing racism and trust in democracy and climate science ($r=-.034$ to $r=-.457$, $p<.05$). OLS models indicated that those experiencing racial discrimination indicated lower trust in society and various institutions. We also found that anti-diversity attitudes are linked with reduced social and institutional trust while prejudice and denial of racism are associated with more generalized and institutional trust. Individuals holding racist attitudes (except those denying racism) are generally likely to demonstrate less trust in society both at the political and ideological levels. The findings of this research have implications for social policies and political governance in multicultural democracies. Racism may be important for generalized trust in a multiracial society, and intergroup heterogeneity in a racialized context could become associated with social and political distrust.

320:

Social Change From Within a Diaspora Book Club: Negotiations of Social Reproduction Across Three Generations

Maria Greta Carleze Du Plooy¹

¹ *University of Western Australia*

Book clubs have a long history of quietly catalysing social change. Variations of consciousness-raising groups, such as book clubs, have been an influential site of social reproduction and social change since the women's clubs of the 1800s, reigniting during the second wave of feminism and again in our current day. This research is based on such a book club of majority South Sudanese-Australian women, who are exploring topics of race and gender dynamics through interactions with literature, podcasts and other forms of creative expression. This research reports on the interaction of book club members with these topics through various books as they reflect on their own lived experiences.

Engaging with consciousness-raising in this way becomes part of the process of social change through social reproduction. This group of women share stories that reveal they are engaged in a process of cultural transmission and negotiation of three generations of South Sudanese-

Australians. Through reading the work of authors such as Maya Angelou, Bernadine Evaristo and bell hooks, this group of diaspora readers interact with experiences of gender and race spanning continents and decades. Hailing from a long lineage of oral tradition storytellers, the members of the book club use this platform to narrate their own stories of race and make conscious decisions about the story that the next generation will be told.

329:

Employment Experiences of Pakistani Migrant Women in the Australian Labour Market

Faiza Yasmeen¹, Alan Petersen¹ and Helen Forbes-Mewett¹

¹ Monash University, Melbourne

The Australian migration program serves as a nation-building project and anticipates that all skilled migrants successfully integrate into the local workforce. According to the Australian Bureau of Statistics (2020), more than 50 per cent of skilled stream migrants are women who are either primary or secondary applicants. However, migrant women have a considerably lower rate (51%) of labour force participation compared to men (71%). Previous research indicated that migrant women have significantly fewer chances for a successful professional transition into the host country's labour market. Therefore, the employment issues of migrant women are needed to investigate. By adopting human capital theory, this research aims to explore Pakistani migrant women's experiences towards employment attainment in the Australian labour market. For data collection, semi-structured interviews were conducted with (n=40) first-generation migrant women from Pakistan. Drawing on primary data, my presentation will demonstrate how foreign qualifications, foreign work experience and English language skills played a crucial role in the underutilisation of Pakistani migrant women's skills in the Australian labour market. Finally, recommendations to minimise the disadvantage of migrant women will be presented. This study contributes to the sociology of work with a particular focus on understanding the experiences of Pakistani migrant women in the Australian labour market.

404:

'Charismatic' local council mayors managing and facilitating multicultural communities

David Radford¹

¹ University of South Australia

While settlement policies and programmes are largely driven by federal and national governments the role of local government has increasingly become essential for successful migrant and humanitarian settlement often finding themselves negotiating and managing settlement (Boese and Phillips 2017; Galligan et al. 2014; Boese 2015). It is often at the level of local government councils (LGCs) where the lived-out experiences of multiculturalism are practiced 'on the ground and 'where community belonging is most critical and best able to be nurtured' (Thompson 2003:278). Key to Local Government Councils managing diverse migrant settlement is the role of the mayor. I argue in this paper that leadership exercised by mayors at a local level is critical not simply in the development and implementation of migrant or multicultural and policies and programmes but in *facilitating environments* that are either conducive to supporting, or undermining, diversity and successful settlement. I do so by drawing on Max Weber's ideas of

the ‘charismatic leader’ and contemporary ‘transformational’ (Shamir et al 1993) and ‘authentic’ leadership models (Shamir et al 2005; Avolio et al 2005). Data for this paper is based on semi-structured interviews undertaken with Mayors and CEOs of 6 urban and rural/regional local government councils in South Australia and NSW.

413:

Zine-making memories of post-conflict: Latin American migrants in Australia

Laura Rodriguez Castro¹

¹ Deakin University

Latin American migration to Australia spans over five decades. Despite a growing and celebrated Latin American diaspora in Australia, little is known about the difficult histories, desires and struggles that have shaped those who fled their countries. These stories remain largely untold in public spaces of our multicultural history and in understandings of Latin America in Australia. In this presentation, I narrate the method of “zine-making” to understand how people from the Latin American diaspora in Australia, who have had experiences of conflict, dictatorships, war and/or violence, construct, interpret and contribute to understandings of historical memory including difficult forms of memory and heritage. I focus on those memories that post-conflict migrants chose to remember and share, while also recognising the right to silence for healing and dealing with trauma. The memories narrated in the “zine” emerged through dialogues that centred sensory and material encounters with images, objects, or places that transcend fixed ideas of borders and nation-states. They reveal our deeply entangled translocal difficult histories and our shared desires for belonging, joy, care, healing and social justice that are rooted in difference.

441:

Resisting Complicity with Oppression in Academic Knowledge Production: the example of European Roma Populations

Lois Orton¹, Olga Fuseini¹, Angéla Kóczé², Márton Rövid² and Sarah Salway¹

¹ University of Sheffield, ² Central European University

This paper explores how sociologists might better account for, and work against, the complex web of dynamic oppressions embedded within processes of academic knowledge production. Our aim is to encourage careful scrutiny through which we might better recognise our own complicity with oppression and identify concrete actions towards transforming our research practices. We, two Romani and three non-Romani scholars, use examples from our own work around the social and health inequalities experienced by European Roma populations to illustrate three interconnected domains of oppression in which we have found ourselves entangled: structural, cultural and interpersonal. A new conceptual framework is proposed as an aid to understanding the spectrum of different “types” of complicity (voluntary–involuntary, conscious–unconscious) that one might reproduce across all three domains. We conclude by exploring how sociologists might identify concrete actions towards transforming our research practices, by actively identifying and challenging subtle, hidden and embedded negative ideologies and practices as well as more obviously oppressive ones. Whilst those working with racially (or otherwise) minoritised groups might, on the face of it, encounter some quite obvious

dilemmas, we believe these considerations are relevant for all sociologists and we hope our reflections will help revitalise important conversations.

Risk Societies

278:

Correlates of well-being and resilience in the context of COVID-19

Nida Denson, Alanna Kamp¹

¹ *Western Sydney University*

This study examined how Australians are affected by COVID-19, and the factors that correlate with well-being and resilience. We conceptualise psychological resilience as a dynamic process, conceptualized as mental health in relation to stressor load which can change over time (Chmitorz et al., 2018). We administered a national online survey (N = 1,380) in November 2020. The strongest (and most consistent) correlates of well-being and resilience were having an external locus of control (e.g., “A great deal of what happens to me is probably just a matter of chance”) and greater inhibitory anxiety (e.g., When I am uncertain I can’t function very well), with both predicting greater depression, anxiety, stress, loneliness and less resilience. Interpersonal trust was associated with less depression, anxiety, stress, loneliness and greater resilience (protective factor). Other predictors of poorer mental health included narcissism and belief in COVID-19 conspiracy theories and fake news. Trust in the federal government was associated with less loneliness. People who believed they are more likely to contract COVID-19 had lower resilience as compared to those who thought they were less likely to contract COVID-19. Belief in COVID-19 conspiracy theories and fake news was also associated with increased depression, anxiety, stress and resilience.

327:

Facilitating bushfire action planning with older people

Zoei Sutton¹, Beverley Clarke¹, Kirstin Ross¹ and Cassandra Star¹

¹ *Flinders University*

Australia is no stranger to bushfire risk. The devastation of the 2019/20 Black Summer bushfires lingers among affected communities and current research predicts that bushfire seasons will get longer and are likely to include more Catastrophic Bushfire Danger Days. In this context, bushfire messaging, and community responses to risk alerts, are seen as crucial to the safety of community members, animals, and first responders. Existing research highlights that although most people indicate they will evacuate when advised by authorities, a much smaller percentage actually evacuate. Previous research efforts have uncovered some factors impacting on evacuation, but the planning and evacuation experiences of older community members have not been thoroughly investigated.

This project explores how older people (aged 70+) living independently plan and respond to Catastrophic Bushfire Danger Days. Drawing on interviews with older people and in-home service providers, and focus groups with first responders, the project seeks to understand how approaches to risk and risk messaging shape bushfire action for older community members. This

presentation will share findings from the initial project stages – a review of relevant literature and existing bushfire messaging – to explore current best practice principles for catastrophic bushfire days and bushfire risk communication with older people.

384:

Ontological Insecurity and the World Risk Society

John Cash¹

¹ *University of Melbourne*

The metamorphosis of social relations, cultural norms, political institutions and human subjectivities and identities promoted by the destabilising and dis-embedding effects of the world risk society have threatened, if unevenly, the ontological security of citizens across the globe. According to Ulrich Beck, such a thorough-going metamorphosis and its corresponding existential and ontological insecurities, while hazardous, contains a potential upside. But how might this upside be realised while avoiding the downside collapse into friend-enemy othering processes that support populist ultra-nationalisms and extreme ethno-political ideologies? Norms of recognition play a crucial role, as do the modes of subjectivity and relatedness that they support. But norms of recognition are qualitatively variable. Some promote othering processes such as splitting and projection, abjection, dehumanisation and de-realisation, while others authorise equal and mutual recognition of self and others. The social and political battle to establish norms of recognition that defy friend-enemy mentalities can only succeed if it takes due account of the affective power of the psychic and normative formations that it opposes. By complementing Beck's analysis with Kristeva's account of strangers to ourselves and Butler's account of the centrality of variable norms of recognition, the fuller dimensions and difficulties of Beck's hoped-for metamorphosis become clearer.

409:

Science for Whom? Manufacturing social consent for government policies through the control of science production.

Jodie Bruning¹

¹ *Physicians and Scientists for Global Responsibility Charitable Trust New Zealand.*

For decades the science diplomacy community have emphasised the importance of evidence-based science and the role of the honest broker. This presumes that the science produced and presented equally represents the complexity of issues and risks at stake.

However, I suggest, this is where the public-interest rift occurs, unarticulated by 'honest brokers'. Science is a collection of social processes. Who funds the science, sets the scope, and declares the values, ultimately structures what is produced. Science is social and political, from its conception, through production, peer review and publication.

This discussion highlights this public interest rift. Like democracy, science should have space and the production of science should be at 'arm's length' from those with the political or financial interest in the outcome. Without a robust scientific community, risk of policy capture will be amplified in times of crisis.

I discuss as a case study, the COVID-19 emergency, arguing that the New Zealand government failed to make a safe space for contested and uncomfortable knowledge. Narrow forms of

science and directed data modelling shaped what was publicly known and considered politically legitimate. These processes effectively sabotaged the socio-political and scientific demosphere, establishing a troubling precedent for future public health emergencies.

Rural Issues

5:

Cohesion, corrosion and fire adaptation: The Case of Boolarra in Australia

Helen Forbes-Mewett¹, Allegra Schermuly¹

¹ *Monash University*

The frequency and intensity of bushfires in Australia and beyond indicate that communities need to find ways to become fire adapted. This phenomena suggests that the devastating impacts of bushfires and subsequent recovery processes cannot be viewed as single events. This study revisits the horror of the 2009 Black Saturday fires in Victoria, Australia when 173 people lost their lives and the disaster cost more than AU\$4 billion. We look beyond the economic cost to what can be learned from the everyday experiences of people impacted in the town of Boolarra. A conceptual frame incorporating theories around cohesive and corrosive communities that has previously been applied in a North American context helps understand how fire prone communities like Boolarra might overcome vulnerabilities and forge a flexible pathway to becoming fire adapted. In-depth interviews with residents of Boolarra reveal that community cohesion was augmented in the immediate aftermath of the disaster and institutional responses to the crisis were crucial to Boolarra's path to fire adaptedness. These dimensions contributed to both community cohesion and corrosion.

427:

Ageing Bodies, Rural Spaces, Precarious Times

Gilbert Knaggs¹

¹ *University of Sydney*

The association of old age with fated decrepitude – and population ageing with economic disaster – have been internationally challenged by positive and healthy ageing discourses. Coupled with proliferations of anti-ageing medicines and markets, ageing has been re-imagined as a consumer problem and as a period of productive potential. Despite population ageing occurring disproportionately in rural communities, privatised responsibilities for ageing have been poorly considered from a rural perspective. Although Australian sociologists have been quick to call out the structural ambivalences of individualistic, behavioural models of ageing, voiced concern has not sufficiently translated into qualitative research or robust theory. Very little is known about how privatised responsibilities for managing age-related declines are experienced *by* older Australians – let alone in rural communities where precarity and socio-economic disadvantage are chronically experienced. In this presentation, I discuss how the tension between a) privatised responsibilities for maintaining life in older age and b) structures of economic disadvantage in rural communities can be theorised from a spatial perspective. Then, with reference to queer

and feminist phenomenology, I outline some methods and benefits of researching precarity from the perspective of ‘embodied space’.

Social Stratification

25:

How do Australian politicians frame poverty? An examination of Commonwealth parliamentary debates for Anti-Poverty Week, 2012-2021

Philip Mendes¹, Steven Roche

¹ Monash University

The reduction of poverty was once a major political priority for Australian governments as reflected in the Henderson Commission of Inquiry into Poverty and the Hawke Labor Government’s commitment to end child poverty. This commitment has been less evident in recent decades, although advocacy groups such as the Australian Council of Social Service (ACOSS) have continued to place the relief and prevention of poverty on the policy agenda. Additionally, the Anti-Poverty Week coalition annually highlight concerns around poverty in the month of October.

This paper utilises a content analysis methodology to explore the content of the Commonwealth parliamentary debates around anti-Poverty Week for the last ten years from 2012-21. Our research design was informed by Bacchi (2009: xi) who emphasizes the need to “problematize” the assumptions, interests and values informing different policy perspectives, and also Head (2022: 10) who highlights the “close connection” between the way social problems are framed and the preferred policy solutions.

We analyse and compare how politicians from three political parties – Coalition, Labor and Greens – identified the key statistics for and groups in poverty, their sources of evidence, the consequences of poverty for those affected, the causes of poverty including whether or not disadvantage was linked to wider structural inequities, and the framing of policy solutions.

215:

Community attitudes towards welfare: A critical examination of five different payment types

Sonia Martin¹, Peter Butterworth²

¹ RMIT University, ² Australian National University

Australia’s system of income support has always been residual and targeted. Whether or not the amount is too much or too little, and/or access is ‘too easy’ or ‘difficult’, have long been sources of discussion and debate. Research shows the breadth of perspectives and reveals the pejorative

assumptions about people in receipt of income support. Yet there is limited empirical research into community attitudes towards welfare differentiated and contrasted by payment type.

Our paper reports on attitudinal survey data from 2016 that examined similarities and differences in community attitudes towards five different income support payments: Age Pension, Disability Support Pension, Newstart Allowance (now JobSeeker), Parenting Payment and Carer Payment. The study comprised 404 Australian adults (191 males, 212 females, 1 other) aged 18-90 years (mean 46 years). Participants completed a single anonymous online questionnaire (Qualtrics) that included 26 questions about each payment, which they rated on a 5-point Likert scale. A two-factor analysis of 'reciprocity' and 'responsibility' for each payment type reveals important differences in community perceptions of the five payments and in stigmatised attitudes towards individuals in receipt of income support. The findings also raise questions about the longer-term impacts of COVID19 on community attitudes towards welfare.

283:

Social class is not a zombie category: A qualitative study applying Bourdieu's relational capitals to understand health inequities in women's relationships with alcohol

Belinda Lunnay¹, Kristen Foley¹, Megan Warin² and Paul Ward¹

¹ Torrens University, ² University of Adelaide

Neoliberal society's individualisation of risk (and responsibility) spawned the rejection of social class. Some scholars thought it fit Beck's 'zombie category' – a dead social institution devoid of content but remaining alive in public discourse. In this presentation we show how social class is alive in the classed ways that women rationalise alcohol consumption relative to known health risks. We draw on 90 interviews with Australian women (aged 45-64 years) about their perceptions of risk and trust in alcohol-related risk messaging and their shifting risk perceptions during the COVID-19 pandemic, differentiated by their social class positions. Bourdieu's relational capitals are utilised to show how social class contours women's relationships with alcohol extending to the moral expectations surrounding how women 'should' behave - less privilege resulted in relationships with alcohol typified by reduced agency where the likelihood of 'breaking up' their relationships with alcohol was decreased. Social class remains relevant because it holds explanatory power in discerning the structures that reproduce social inequities. We suspect its use-value for understanding present-day social challenges is hampered by the absence of applied theoretical guidance. We hope this presentation will inspire future work on social class and inequity.

Social Theory

45:

Why action theory is important, why it goes nowhere, and how to fix it.

Jack Barbalet¹

¹ *Australian Catholic University*

If there is a single faculty which defines the human condition, it is surely the capacity for action. Action is the means whereby some change in the world is affected and through which the future is meaningfully altered, both intentionally and otherwise. Given the elemental nature in human society of action it is not surprising that Weber famously defined sociology as 'a science concerning itself with the interpretative understanding of social action and thereby with a causal explanation of its course and consequences'. The trouble is that Weber's account of action, and that of the majority of sociological accounts, is designed to supplement a broader theory rather than to provide a theory of action. As shown in the presentation, standard accounts of action are either self-contradictory, excessively narrow, or both. An approach to action which overcomes these problems is provided in the presentation.

63:

The affective life of capitalism: a more-than-human sociology.

Nick J Fox¹

¹ *University of Huddersfield*

Sociological analyses of capitalism conventionally focus upon human social practices. This paper takes a new tack, delving into the more-than-human micropolitics of capitalist assemblages and affects (capacities to affect or be affected). It asks the Deleuzian question: what does capitalism actually *do*?

In *Capital*, Marx (1906) supplied part of the answer: what capitalism does is transform human labour-power (capacity to labour) into capital in a production transaction that adds use-value to a commodity, and a market transaction in which the producer seeks to gain a return on their investment and generate surplus value.

Deleuze's relational, post-anthropocentric and monist analysis reveals these transactions as more-than-human assemblages, constituted by affective flows involving both human and non-human matter. Some of these affects operate beyond human intentionality (DeLanda, 2006: 36), and are responsible for the growth, waste and social inequalities for which capitalism is often criticised.

Of sociological significance, this critical (micro)political economy reveals capitalism as a black hole from which none can escape. Only right-wing ideologues still imagine extending capitalism via globalisation and neo-liberalisation supplies a route to prosperity. The paper concludes by setting out radical interventions to counter the more-than-human affects that establish runaway growth, waste and burgeoning inequality in capitalist assemblages.

64:

There is No Outside (of) Capitalism: A New Feminist Materialist Eco-logic

Peta Hinton¹

¹ *Western Sydney University*

New materialist engagements with social and environmental issues advance an ecological approach that incorporates an ethical and practical imperative to reconsider the understandings of 'nature as resource' upon which capitalist logics rely. Importantly, these approaches contend that it is not so much a 'moving beyond' existing capitalist systems but a shift in current circumstances that must continue to account for those more problematic by-products of capitalist industry. These arguments differ, then, from approaches that would situate capitalism as a system against which interventions and counter-active efforts might gain effect. Indeed, a new materialist eco-logic becomes a starting point from which to pose some different questions about feminist intervention into and about capitalist production and inequality by foregrounding the possibility that *there is no outside (of) capitalism*. This paper asks: what shape might a feminist ethics and politics take when capitalism's morphology is considered without the additional manoeuvre of rejecting its systemic organisations? Where do we look if social and environmental solutions no longer come down to human accountability alone in addressing contemporary capitalist 'failures'? What resources do new feminist materialisms offer for capturing and reworking the ethical requirements involved in attending to regimes of capital and power?

128:

Can you even do a Deleuzian cartography?

Jenny Setchell, Tim Barlott²

¹ *The University of Queensland*, ² *University of Alberta*

In this talk I explore the cartographic process my colleague and I write about in an upcoming book - the doing of thinking with theory. We traverse the lines of affect in our analyses, offering pragmatic insights into what it means when St Pierre et al. (2016) state: "our best advice is to read and read and read and attend to the encounters in our experiences that demand our attention" (p. 106). Rather than offering a systematic approach, I show how we used theory to creatively (and sometimes uncreatively) experiment with data across two different postqualitative projects. These experimental encounters with data are presented as asystematic transverse movements. I also discuss how habits of thinking can be constraining and 'wonder out loud' how it might be possible to achieve the more rhizomatic state required of those applying Deleuzoguattarian theory as method. How does one actually move with "processes and flows" rather than "structures and stable forms" (Fox & Alldred, 2014, p. 407)? And do this in a way that is interesting to other people? There is no simple answer, so we do not provide one - but play with the idea for a while.

150:

Solitude and theories of relationality

Vince Marotta¹

¹ Deakin University

There has been increasing interest on the role that solitude plays in understanding contemporary western societies and identities. This has been evident in the expansive non-academic work on solitude over the last two decades. I focus on three representative texts: Anneli Rufus' (2003) *Party of One: The Loners' Manifesto*, Michael Harris's (2017) *Solitude: In Pursuit of a Singular Life in a Crowded World* and Debbi Marco's (2019) *The Joy of Missing Out #JOMO: How to Embrace Solitude and Shun FOMO*. The paper examines the multiple interpretations of solitude emerging from these texts and their connections to freedom, individuality and creativity. Thus, I specifically contextualise the idea in relation to theories of self and other, individualisation, and modernity. Finally, drawing on theories of relationality, I argue that these popular books adopt a non-relational view of solitude in which solitude is conceived as an entity rather than an entangled process embedded in prior, present and future relations.

254:

Thinking through soil genealogies: Unsettling and transforming soil-human relations

Angie Sassano¹

¹ Deakin University

Soil provides a material insight into the ongoing effects of capital-colonial systems in the urban world. The broad invisibility of urban soils signals a trauma induced by colonial activities – such as agriculture and urbanisation – in disrupting more-than-human relationalities and ethics. Despite its longstanding invisibility, soil is increasingly being recognised as a central subject of concern in social theory. In doing so, a theoretical and practical engagement with soil-human relations offers a generative framework by which to untangle the ongoing colonial legacies of urban living, and possibilities of decolonial praxis. In this paper, I adopt a Foucauldian genealogical framework to critically explore the normalisation and invisibility of soil in social life and embodied food practices through an ethnographic engagement with urban agricultural sites in Melbourne. Through this genealogy of soil, I unveil the taken-for-granted status of soil as a fixed element of the natural world, to reveal its ontological, ethical and epistemological functions. In doing so, I examine the contingent practices and knowledges of soil to reveal the shifting colonial apparatus of urban living beneath the surface. By denaturalising soil and positioning it within the social, I aim to examine and propose potential decolonial ethics which emerge through soil-human relations.

261:

Interrogating and Transforming Racialised Scholarly Practices

Shiva Chandra¹

¹ Western Sydney University

This presentation will explore racialised scholarly practices within academia and highlight the need for more robust conversations around unspoken assumptions. It will argue that racialised

and orientalisng scholarly practices continue to inform research and frameworks today. It will highlight how culture and ethnicity are often used as an analytic lens for research examining the experiences of people of colour. This often serves to shore up the normativity of 'Whiteness' within academic scholarship, marking those who are not. The presenter will draw on his own experiences, to highlight how he has sought to navigate such processes within academia, and how they can feel to someone like him, of a non-Anglo background. He will highlight that to create more equitable, sensitive and reflexive scholarship, it is important to have conversations that are uncomfortable, and challenge some of the fundamental ways in which we think. By doing this we can not only create social change through our work, but also in how we go about doing our research.

272:

A hierarchy of becoming – a novel frame on subject motivation and formation

Julie Peters

In searching for a critical framing that could describe the data I found in critical autoethnographic research, I pushed together a few well know tropes to better describe the subject's personal motivations in their attempt to better their social position. This discussion examines the usefulness of this hierarchy in framing subject formation more broadly.

This paper describes a hierarchy of becoming, where the subject motivation moves beyond the will for the essentials for life, to the healthy (physical, psychological and social), to the agentic, to the will for the aesthetic.

Maslow (1943) described a hierarchy of individual motivation from having the necessities to self-actualisation and transcendence. Here I've attempted to thicken the concept by adding Nietzsche's (1882) concepts Will to Power and making one's life a work of art. Further to that I was impressed with Foucault (1976) seeing Will to Knowledge as a better way to understand the individual's motivation, rather than Will to Power. I very much see the whole point of the Will to Knowledge is to gain personal agency in world. Consequently, I see Will to Agency as the more useful concept.

284:

Theory and the Identity of Australian Sociologists

Benjamin Manning¹, Natalie Maystorovich¹ and Fran Collyer²

¹ University of Sydney, ² University of Karlstad

This paper reports on some of the findings of a large qualitative study of Australian sociologists and social scientists. In-depth interviews were conducted with nearly 200 participants about their own careers and reflections on the discipline. The interviews revealed that for many of the participants, theory, or perhaps more accurately, *theorising*, was identified as a key characteristic of sociology, differentiating it from other social sciences. For some participants it was a perceived lack of theoretical knowledge or a disinclination to engage in theorising that caused their failure to identify as sociologists, despite engaging in work that could be categorised as sociological. Some had qualifications in sociology, but saw their failure to keep up with theoretical developments as a barrier to identifying as a sociologist. Other participants, sociologists 'working the hyphen' in an applied field, argued that their perceived value in interdisciplinary work was largely the

contribution of a social theoretical orientation to research projects. Other participants reflected on the role of theory and how it might differentiate Australian sociology from that of other countries. This paper presents some of these findings to consider theory within the discipline and in Australian sociology in particular.

353:

Society as an information-processing system

Erik Aslaksen

We are concerned about our physical environment, and rightfully so: the air we breathe, the water we drink, the food we eat, and threats to this environment from global warming to loss of biological diversity. We are also concerned about many aspects of our society, such as overpopulation, economic growth, inequality, poverty, healthcare, and pandemics; again, concerns about physical features. In this talk I present a complementary view of our society — one peculiar to our species; a view of society as an information-processing system in which the physical aspects of society are both the results and the enablers of our mental processes. The system consists of individuals as processors and of the interactions between them in the form of information exchange, and as the processing capability and capacity of the individuals have not changed significantly over the last 10,000 years. The evolution of our society is, in this view, the evolution of this information exchange characterised by the media involved and of the enabling technology. Correspondingly, our concerns for society change from the above concerns to concerns about the information exchange and the associated information technology — in particular, about the ability of the technology to control the information flow.

389:

Anthony Giddens, psychoanalysis, and the complex career of “ontological security”.

John Cash¹

¹ *University of Melbourne*

Drawing directly on Ronald Laing’s book, “The Divided Self” and on psychoanalysts such as Erik Erikson and Donald Winnicott, Anthony Giddens developed a theory of ontological security that was central to his concerns with globalisation and the world risk society. In developing this concept Giddens drew on a diverse range of psychoanalytic theory, but his engagement, while fundamental, was also partial. While relying heavily on the concept of the unconscious for the initial establishment or collapse of a subjective capacity for ontological security, thereafter he unduly restricted its scope to “critical situations”. Despite this limitation, Giddens’ account of ontological security has operated as a concept that has enhanced the place of psychoanalytic theory within both sociology and, more recently, international relations theory. This paper will trace some of the main developments in the complex career of the concept of “ontological security” as it has moved from existential psychoanalysis, through sociology to international relations theory, where it has become a burgeoning area of research concerned with the analysis of nation-states as ontological security seekers, while also remaining concerned with the ways in which states and other political and social institutions support and/or exploit their citizens needs for ontological security.

399:

Alcohol as ritual and rhythm for Australian women pre-midlife: managing layered temporalities of daily, lifecourse, and pandemic time

Kristen Foley¹, Paul Ward¹, Megan Warin² and Belinda Lunnay¹

¹ Torrens University, ² University of Adelaide

The collective disruption(s) to time brought on by the pandemic offer rich and incisive opportunities to explore how people see, organise, and reproduce time – in their own lives and in relation with others. We draw on interviews with eight Australian women aged 25-44, collected at four timepoints as the pandemic unfolded in 2020 (n=31 interviews), to explore how alcohol consumption features in these layered temporalities: (1) daily life; (2) transitions through the female lifecourse; and (3) pandemic-related disruptions and their experiences of living within a suspended ‘future’.

Consuming alcohol helped women to negotiate daily time (punctuating the end of a working or caring day), while symbolically reminisce their younger selves and resist how/why previous generations of women drank alcohol (to resolve their problems or accompany passivity/boredom). In the ‘future on hold’ feeling of the pandemic, women’s consumption helped find ritual and rhythm as external temporalities were dissolved or recalibrated. We examine our findings in relation to the sociology of time, (gendered) temporalities of the female lifecourse, and liminality.

438:

The Sovereign Individual Reloaded? Neoreactionaries and their Software

Roger Burrows¹

¹ University of Bristol

Sociologists need to take the challenge of neoreactionary (NRx) thinking more seriously. This paper examines the provocations of Curtis Yarvin, Nick Land, Peter Thiel and Patri Friedman in relation to contemporary, political and policy debates manifest in notions of ‘architectures of exit’. It specifically focuses on Urbit, as an NRx digital architecture that captures how alt-right post-neoliberal politics imagines notions of freedom and sovereignty through a micro-fracturing of nation-states into ‘gov-corps’. It traces the development of NRx philosophy – and situates this within contemporary political and technological change, to theorize the significance of exit manifest within the notion of ‘dynamic geographies’.

While technological programmes such as Urbit may never ultimately succeed, I argue that these, and other speculative investments such as ‘seasteading’, reflect broader post-neoliberal NRx imaginaries that were prefigured a quarter of a century ago in a book that Thiel claims most influenced him, *The Sovereign Individual* (1997, co-authored by Lord William Rees-Mogg).

442:

Historical Sociology of/for Christian/Religious Education in Queensland: Mapping 1859-2022 and Beyond

Neville Buch¹

¹ *Professional Historians Association (Queensland)*

Randall Collins' *The Sociology of Philosophies: A Global Theory of Intellectual Change* is a model for charting relationships of cultural and social transmissions, and inspired an 'Queensland Intellectual Scatterplot Matrix.' The historiographical model is an explanation of the global-local layering in:

1. Theological Education;
2. Church Education Programs; and
3. Christian schooling.

After 1989, Queensland Christian/religious education had found its roots in religious humanism. In this approach there is what Josie McSkimming (2017) refers to as 'the insider-outsider continuum,' and maps the intellectual landscape, paying attention to the layering, in particular where there are overlaps. The historical sociology is informed by education from the late Professor Ian Gillman (1988) and his courses on 'Christian Thought', in the Studies in Religion Department at the University of Queensland, and, Professor Wayne Hudson (2016), formally at Griffith University. The aim of the paper is to map the Queensland story onto the Australian educationalist network.

On a global scale Collins (1998) argues that cultural and social transmissions happen as networks of scholars, in different types of relationships, and often beyond boundaries of the instituted 'schools'. The traditional 'schools' outlook leads into the critique of Ivan Illich (1970) for "Deschooling Society". Schools lack the capacity of correcting for the inadequacies for established and personal worldviews. With the movements of transnational histories and the dynamics of global-regional-local relations, we can see how the Queensland intellectual and educational environment was reshaped by scholars between the University of Queensland, Griffith University, and the rest of the educated society.

Sociology & Activism

15:

The Sociology of Permaculture

Terry Leahy¹

¹ *University of Newcastle, Australia*

This paper reports recent sociological analysis of the permaculture movement. Permaculture falls within the broader environmentalist movement. Key aspects mark it out as distinctive. The research combines in depth interviews, participant observation and textual analysis. Permaculture has an explicit commitment to 'system change' — an end to 'industrial society'. Yet ethnographic material reveals divisions within the movement that pertain directly to this goal. Participants differ about strategy and about how a post-industrial system might be organized. These are a pointer to similar divisions within environmentalism and the left at large.

Permaculture can be considered as a social movement, a textually mediated discourse, or a cult. As a social movement permaculture invites us to reconsider the analysis of Melucci and subsequent sociological writing. The distinction between the activism of everyday life and the activism of public political engagement makes little sense here. With an emphasis on prefiguring as a strategy for system change, permaculture allows us a range of real-world examples to consider the viability of system change as envisaged by Olin Wright and Gibson-Graham. Like much of the environmentalist movement, permaculture struggles to move beyond the middle class. Yet permaculture also hosts workable models of more inclusive practice.

101:

Refugee mobilization in the Nepal-India borderlands: the construction of porosity

Susan Banki¹

¹ University of Sydney

For more than a decade, the town of Kakarvitta on the India-Nepal border played a central role as a site of resistance for Bhutan's refugees. It served as a conduit through which materials and information were exchanged and demonstrations were planned and carried out. Key to the success of these activities was the border's porosity, which, I argue, is an overlooked opportunity structure in refugee activism. Yet porosity is neither fixed, like proximity, nor entirely exogenous to restrictions on refugee movements, like the presence of border police. Instead, porosity is contingent on a range of intersecting opportunities and constraints. In this article I draw on theories of spatial power and empirical evidence from refugee activism in the Nepal-India borderlands to elucidate the ways that porosity and opportunity intersect, and how we might understand porosity as an element of both power and precarity.

151:

Resisting neoliberalism: teacher education academics navigating the pandemic

Lucas Walsh¹, Bronwyn Wood² and Rosalyn Black³

¹ Monash University Centre for Youth Policy and Education Practice, ² Victoria University of Wellington, ³ Deakin University

Responses by higher education institutions to the pandemic have impacted on the social, health, and economic fabric of the global world. Such impacts, exacerbated by the budgetary impacts of reduced international student enrolments, have deepened pre-existing neoliberal conditions in which teacher education academics must work and make sense of their work. This presentation explores the findings of a comparative research project, *Critical Times: Producing the Global Graduate in a Pandemic*, which explored the production of the global graduate through temporalities related to knowledges and knowledge production, neoliberal agendas, managerialism and higher education marketisation. The findings include how teacher education academics based in New Zealand and Australia understood and experienced their role in producing global graduates during the uncertain times of the COVID-19 pandemic, which has major ramifications both for graduates and for the work of academics. The authors focus on how teacher education academics worked the 'microspaces' (Larner & Le Heron (2005) of the neoliberal university, finding ways to resist the seemingly totalising force of neoliberalism

and economic managerialism, through the creation of acts of resistance and liberatory identities to create more inclusive and emancipatory spaces for their students.

235:

Intersectional–Decolonial Social Movements in Australia

Sohee Kwon¹

¹ *University of Melbourne*

As a decentralised political and social movement, Black Lives Matter is a distinctly intersectional formation that addresses structural racism through engagement with multiple identity categories, especially as they interact to create compound forms of disadvantage. In Australia, Black Lives Matter resonates strongly with the struggles of Aboriginal and Torres Strait Islander peoples, especially addressing legacies of colonisation and continuing marginalisation of Indigenous peoples. This paper examines the engaged manifestations of Black Lives Matter in Australia, including protests, direct actions, and impacts within other existing social movements. How can social movements redress systemic discrimination that disproportionately affects those experiencing intersectional disadvantage? The structural forces of racism, patriarchy, and heteronormativity, among others, are co-implicated, thus presenting complex challenges for social movements seeking to overturn hegemonic forces and in turn produce change that does not reproduce oppressions. Intersectionality is an increasingly important framework for illuminating disadvantage, from which decolonial analysis can expand the potential of intersectional thinking through examining intertwining systems of domination. What does an intersectional–decolonial synergy look like in thinking about social movements in an Australian context?

381:

Towards a Sociology of Social Licence

Declan Kuch¹

¹ *Western Sydney University*

Since its development in the 1990s, the concept of a ‘social licence to operate’ (SLO) has created new interfaces between industries, activists, citizens and various state agencies. The concept developed around a set of measures and stakeholder engagement practices to express an intangible, impermanent indicator of ongoing acceptance of a company’s activities by communities and to offer a way to account for instances of resistance, in which the license can be said to be lacking or lost. The use of concepts derived from SLO has become increasingly commonplace in Australia, Canada and the USA for issues emerging from such areas as nuclear waste management, wind farm development, fracking, farming, forestry and technologies. Building on a collaboration across six countries applying SLO to new automated consumer energy technologies, I argue for a sociology of ‘social licence’ based on three key trends: 1) the shift from community to society as the site of ‘the social’; (2) the proliferation of measures of acceptance and rejection; (3) a shift in household sites affected by extraction from periphery to centre. I argue for sustained sociological engagement with each of these trends to understand key dynamics of contemporary environmental activism, corporate responsibility, and resource governance.

Sociology & Animals

163:

Utopia and Dystopia in McKay's (2020) 'The Animals in That Country' : Challenging the beneficiary boundaries of sociology's 'promise'

Josephine Browne¹

¹ *Griffith University*

This paper takes a cultural sociological perspective in engaging with dystopian novel, *The Animals in That Country* (McKay 2020), for the purposes of exploring social challenges and changes relating to multispecies justice.

As research-based, near-future worlds, dystopian fiction is rich with possibilities for sociological analysis (Seeger & Davison-Vecchione 2019), despite sociology's tendency to favour utopias. This paper therefore considers both these terms, questioning the species boundary currently constraining utopian concepts, asking, 'utopia for whom? Utopia for what?' (drawing on Lee, 1976).

Utilising Bauman's reflections on utopia (Jacobson & Tester, 2007), and the concept of 'promise' articulated by Mills (1959), I argue that it is necessary, given current ecological crises and the need to continue sociology's expansion of justice to all species, to query the constructions of both utopia and dystopia within sociology.

In applying a multispecies lens to McKay's (2020) novel, two significant challenges for human-animal relations are articulated: human language as a un/bridgeable barrier between species, and the im/possibilities of human empathy for non-human animals.

A sociological examination of McKay's (2020) critique reinforces the urgency with which sociologists must reconceptualise utopia itself, to incorporate multispecies' justice.

328:

Navigating pet unfriendly accommodation in South Australia

Zoei Sutton¹

¹ *Flinders University*

It is no secret that the rental market in Australia is tough. High levels of investment housing combined with a limited supply of housing stock have seen rental costs and competition increase — barriers which see many people excluded from securing stable accommodation. Existing research shows that securing rental accommodation can be significantly more difficult for tenants with pets, and these challenges are a key driver of pet relinquishment or living in unsafe conditions (e.g. domestic violence, damaged or disaster-affected housing) in order to obtain pet-inclusive accommodation. While some Australian states have adopted more pet-friendly tenancy regulations, South Australian legislation continues to support the exclusion of animal companions from rental accommodation. Nevertheless, many South Australian pet-owning tenants *do* find a way to secure rental accommodation in this hostile policy context. This project sought to learn from these experiences to find what works to navigate these challenging contexts. Drawing on findings from qualitative interviews with tenants with pets (n=15)

and housing stakeholders (n=10), this presentation will explore the barriers, facilitators and potential improvements to the housing of multispecies families in rental accommodation. In it, I will argue that while systemic change is ultimately needed, the findings from this project expand understandings of *what* changes to policy and practice are required and *how* stakeholders and tenants might navigate these hostile contexts in the meantime.

371:

Soyboys will be boys: Exploring the seemingly contradictory identity of vegan men in Australia

Alexander Hill¹

¹ *Macquarie University*

Vegan men wield the dual privileges of men (in a gender hierarchy) and human animals (in a species hierarchy), yet identify with a liberatory movement that is seemingly antagonistic to both patriarchy and *anthroparchy*. This contradiction is predicted to be especially acute in Australia, where meat – foregone by vegans – is closely tied to masculinity and the national identity. However, the existing empirical work suggests that vegan men may only symbolically align themselves with a liberatory philosophy (DeLessio-Parson, 2017; Mycek, 2018; Greenebaum & Dexter, 2018; Oliver, 2021). Instead, they may practice hybrid masculinities: whereby men incorporate elements of marginalized and subordinated masculinities and femininities into their identity while simultaneously fortifying unequal power relations between men and women (Bridges & Pascoe, 2014). While several studies have examined how vegan men relate to patriarchy, there is far less consideration of how these men interact with anthroparchy. Responding to this research gap, my study investigates the contradictory identity of vegan men in Australia throughout the course of 10 in-depth, semi-structured interviews. By investigating the experiences of vegan men, I hope to map a more discernible path towards equity on the basis of gender and species, and contribute to building a more reflexive social movement.

Sociology of Education

65:

Are universities caring institutions?

Sally Baker, Megan Rose¹

¹ *University of New South Wales*

In this presentation we will set a provocation to consider whether universities are ‘caring’, using Joan Tronto’s (2010) seven signs of un/caring institutions. We argue that, in the main, universities – as large and complex organisations, replete with competing agendas, policies, and politics – are not perceived as caring. As Bosanquet (2017) argued, there is a prevalent state of undercare in higher education. Drawing on data gathered from staff from universities across Australia, South Africa, and the UK, this presentation will offer illustrations of this undercare, connecting back to Tronto’s seven signs that universities cannot be considered ‘caring institutions’. When the diverse needs of an expanded student and staff body are not met, or where accommodations are not made to create inclusive teaching and learning conditions, we find the locus for care-related

deficiencies on the part of the institution. These can play out in terms of inadequate support, mental and emotional ill-health issues, and infringements of rights; these in turn impact on issues such as academic underperformance and attrition for students, poor working conditions and high staff turnover for staff. There is, therefore, a clear need to explore what counts as care for students and staff in the Australian higher education context.

89:

Go8 versus non-Go8 Sociology PhDs: who is the most research productive during PhD enrolment?

Adam Rajčan¹, Edgar Burns²

¹ Macquarie University, ² University of Waikato

This paper presents data comparing publishing practices of Australian Go8 and non-Go8 sociology PhD completions. Does this classic categorisation of Australian universities bear scrutiny when examining the research outputs of refereed articles and book chapters produced by doctoral students during their candidacy? In the current highly competitive academic and research labour markets what are the publishing patterns that students are achieving? Does this information tell us much about changing pressures to publish and the changing nature of a PhD? The evidence presented in this paper speaks to the larger debates about whether the contemporary push to publish and the impact on careers are beneficial or adverse for academic learning in a PhD. Presenting the data in terms of Go8 and non-Go8 universities provides one cut in the analysis of university resourcing and status in potentially initiating cumulative advantage for individual students or cohorts of successful sociology PhD completions. This contemporary evidence of doctoral publishing is based on a full cohort of almost 700 sociology PhDs completed in Australian sociology departments or sociology programmes in interdisciplinary schools of social sciences between 2010-2019.

144:

How to get your child into a selective school: School choice and study practices among Asian-Australian families

Christina Ho¹, Alexandra Wong²

¹ University of Technology Sydney, ² Western Sydney University

It has been widely recognised that academically selective public schools in Sydney and Melbourne are dominated by the children of Asian migrants. These students are also disproportionately found in selective streams in primary schools. Despite the popular discourse generally attributing the academic success of Asian students to a simplistic notion of 'tiger parenting', the relationship between Asian parenting practices and children's academic outcomes has been called into question. Drawing on a current ARC-funded project, *Schools, Ethnicity and Parenting*, focusing on six culturally diverse schools in Sydney, we examine this educational journey of getting into a selective school from the perspective of Asian-Australian students, their parents and their teachers. This paper explores why selective schools and streams are so popular among Asian migrants. It also documents the strategies families deploy to achieve entry into preferred schools, including months or years of private tutoring and home-based study, particularly in the lead up to the selective schools' admission test. Such strategies, rather than simply being viewed as an 'Asian approach' to education, underpin a more complicated relationship between

ethnicity, parenting practices and the Australian schooling system. The findings of this paper will help inform public debate and education policy on providing equitable education for all students.

161:

“Asian” educational closure: How closed ethnic educational environments impact the professional aspirations of Southeast Asian-background students

Ivy Vuong¹

¹ *University of Technology Sydney*

This paper explores the impact of closed educational environments on the occupational aspirations of Vietnamese-Australian students. Drawing on semi-structured interviews with second-generation Vietnamese Australians, it extends on the notion of social closure to highlight how a closed ethnic educational environment affects these students’ post-school aspirations. The closure of a social structure consists of linked social ties that provide collective norms and sanctions, and in this paper, “Asian” educational closure describes academic institutions – such as schools or tutoring centres – that are attended predominately by students of similar ethnicity and whose parents are migrants. Because of these common characteristics and experiences, these environments can become closed, limiting students’ interaction with others of diverse backgrounds. It is within this closure that certain aspirations become normalised, and while these occupational aspirations may have initially emerged in the home, this paper argues that these are consolidated and fortified within the students’ academic environments. Further, this closure facilitates and perpetuates the stereotype of the “Asian” student – a process enabled by the students themselves. Though problematic, the trope of the “Asian” student is nevertheless used as shorthand by these students to explain, and to even reconcile with, their schooling experiences.

264:

The Home Routines and Spaces of Pedagogical Labour: Ethnicity, class and the study practices of school students

Greg Noble¹, Megan Watkins¹

¹ *Western Sydney University*

While a significant body of research in the sociology of education emphasizes the role of the home in providing young people with the resources needed to succeed at school, surprisingly little of this research actually explores *how* this resourcing is accomplished. In the current context of social anxieties around the rise of tutoring colleges and the perceived emphasis on continuous and intensive study amongst Asian-Australian families, a micro-sociology of home-based educational practices is called for. This paper, drawing on findings from the ARC project, *Schools, Ethnicity and Parenting* based in six ethnically and socio-economically different schools in Sydney, examines the everyday practices of home-based study. Extending the insights of previous research into the formation of a scholarly habitus (Watkins and Noble, 2013), and positioned against simplistic critiques of homework, this paper argues that educational dispositions are not simply the automatic transmission of class or ethnicity, but an

accomplishment realised through the situated structuring of the spaces and routines of family life, embodying regimes of disciplinary practice. These are patterned in relation to class and ethnicity, but never simply so.

315:

Insiders and Outsiders: how different adult learners are named and framed in Australian tertiary education

Sharon Aris¹

¹ Australian College of Applied Professions

While the rapid expansion of tertiary education in Australia and worldwide has been well documented, including that of the expanded student cohort that has ensued, what has not yet been well explored is the underlying framing institutions have used that informs their responses to these new learners. This has had the effect of creating a blindness in both the curriculum and higher education policy as to the underlying assumptions of what an ideal tertiary learner looks like.

This presentation describes and interrogates a narrative review of the research literature on adult learners in tertiary institutions in Australia. Two key fields of literature are explored: the field produced by educators and education support professionals on the learner; and a field that reflects the student perspective on learning.

It examines how different types of learners are described in relation to each other and proposes key elements that constitute what continues to be understood as an 'ideal learner' and 'ideal learning' in tertiary education in Australia. It outlines what the ideal basis of success continues to look like and critically interrogates how power relations are thus maintained and reinscribed in the contemporary university.

324:

Working together with communities: How bureaucratic social embeddedness and collaborative network develop education policy innovation at the local level?

Sirojuddin Arif¹, Risa W. Nihayah², Shintia Revina² and Syaikh Usman²

¹ Universitas Islam Internasional Indonesia, ² SMERU Research Institute

How to promote education policy innovation at the local level remains a challenging task of our era. Despite the implementation of decentralization policies whose key objectives include the improvement of local education policies, few local policy innovations emerge in the developing world. Our study aimed to contribute to the debate about the development of local policy innovation in education by highlighting how bureaucratic social embeddedness in, and collaborative network with local communities can help develop policy innovation at the local level. We employed an ethnographic approach to explore the beneficial roles of bureaucratic social embeddedness and collaborative network in Yogyakarta and Bukittinggi's (Indonesia) education policies. Our findings illustrate how bureaucratic social embeddedness facilitates two-way interactions between bureaucracy and local communities. In doing so, the local government could consult its policies with the potential recipients of what type of policies that will work better. At the same time, local communities find it easier to articulate their interests

and concerns to the government. Yet, to implement the education policy, social embeddedness may not be sufficient. It requires a collaborative network among the community members and the local government to ensure its sustainability.

332:

Responsibilised aspirations in precarious times: Narratives of present and future selves among migrant-background youth

Antoine Mangion¹

¹ *Australian Catholic University*

This presentation explores the post-school aspirations of migrant-background youth, and the social and political conditions shaping them. It is based on my PhD research drawing upon narratives from focus groups with students attending three community language schools across western Sydney. Primarily focusing on one research component, I examine the ways students' aspirations interact with representations of being a 'good' student and citizen. Increasingly, students are expected to demonstrate highly aspirational dispositions that reflect neoliberal logics of performativity, responsabilisation, and self-maximisation along commodified and material terms (Keddie, 2016; Zipin, Sellar, Brennan and Gale, 2015), while the intimated rewards of such behaviour have been rendered more uncertain. The accounts demonstrate how such expectations both permeate and are complicated within students' storying of their experiences and ideas about the future. The study looks to enrich aspirations research in Australia by providing a greater focus on how they are constituted at the intersection of intergenerational migration, diaspora and class. It does so, however, by also being attentive to the political act of aspiring in precarious times. The presentation thus looks to broaden how we understand aspirations, and how we might engage students to consider the structural and systemic factors running through both their present circumstances and possible futures.

359:

Highs, lows, and inequalities: Young people's perceptions and experiences of careers guidance services in Australia

Steven Roberts¹, Ben Lyall¹, Cathy Waite¹ and Jonathan Smith²

¹ *Monash University*, ² *Australian Catholic University*

Career guidance services are a valued information channel for young people and OECD government agendas, evidenced by the advent of the UK's National Careers Service (2014-present), and Australia's National Careers Institute (2019-present). However, researchers have been critical, questioning the impacts of the NCS on employment outcomes, and finding careers services to be "patterned in ways that may be working to promote inequalities relating to gender, ethnicity and social class" (Moote and Archer 2017). Australian research has illustrated that students from equity groups underutilise careers services, despite often having the most to gain from them (Andrewartha and Harvey 2017). Through the voices of Australian students aged 15-24 – gathered from 17 focus groups (n=90); a nationally-representative survey (n=1,103); and 15,277 posts from four digital platforms, we critically explore perceptions and experiences around career services. Findings include mixed attitudes toward school-based services, and a distinct sense that formal government/private services are 'for other people'. A strong current of 'entrepreneurial selfhood' (Howie and Campbell, 2016) also featured: young people drew

knowledge from a wide-ranging ‘information ecology’. Inequalities – for example, young people from rural/regional areas faced additional access barriers, and those with less parental support were less confident about getting help – were also apparent.

80:

(Self-) Care for Researchers in Fragile Contexts

Phillipa Bellemore¹, Sally Baker² and Sally Morgan³

¹ *Sociology, Macquarie University,* ² *School of Education, University of New South Wales,* ³ *Faculty of Education, Monash University*

This presentation explores issues for researchers in ‘fragile contexts’, such as research with refugees and people seeking asylum, survivors of family violence, those with severe mental health issues and chronic illnesses. While research trends are driving more participatory, reciprocal and co-design practices, our institutions are simultaneously tightening research requirements through rigorous ethics processes and university impact agendas. Consequently, researchers can be disenfranchised in a system that does not value the relational and embodied nature (Askins, 2016) and emotional labour (Hochschild, 1983) of research. This creates the need for careful navigation of ethics in practice, particularly in terms of self-care.

Our aim is to highlight the complexities and the potential of research in fragile environments through discussing insights from a two-year collective biography (Hawkins et al., 2020) where we reflected on our experiences of researching in refugee education contexts. Using an ethic of care lens (Tronto, 1993; 2013), we emphasise how reciprocity mitigates the risks of not equally caring for ourselves, which can include vicarious trauma in fragile contexts. We argue that more tailored support is needed for researchers and identifying ways of managing and thriving, with ‘a community of ethical inquiry’ proposed as a complement to university ethics processes.

Sociology of Emotions & Affect

113:

Beyond Pathology: Towards A New (Re) Conceptualisation Of Distress In Chronic Pain Care

Dillon M^{1,2}, Olson R³, Miciak M⁴, Window P², Setchell J¹

¹ *The University of Queensland, School of Health and Rehabilitation Sciences, Brisbane, Queensland, Australia;* ² *The Royal Brisbane and Women’s Hospital, Physiotherapy Department, Brisbane, Queensland, Australia;* ³ *The University of Queensland, School of Social Science, Brisbane, Queensland, Australia;* ⁴ *The University of Alberta, Faculty of Rehabilitation Medicine, Edmonton, AB, Canada*

Distress is often pathologised. It is poorly understood in health care and chronic pain care. As a concept, distress is often individualised and seen as problematic. This presentation challenges these taken-for-granted understandings of distress. First, I explore ways distress has been traditionally understood and discuss what this makes (im)possible. Second, I analyse the ways in which conceptualisations of distress are deployed within chronic pain care. My analysis shows that distress is often understood to have a negative impact on clinical interactions and clinicians

often find it difficult to recognise and respond to their own and their patient's distress. I show how distress is often conceptualised within the individual, in physiological and biochemical ways; sociocultural and spiritual ways of understanding distress are often side-lined.

In this presentation, I offer a critical affective conceptualisation of distress for health care contexts, drawing on Dragojlovic and Broom's (2018) application of Deleuze and Ahmed's theorisation of emotional assemblages as relational. I will also provide insight into my experience of applying this (re)conceptualisation of distress to my clinical work in chronic pain.

118:

Exploring the myths of loneliness in Australian young adults

Amy Vanderharst¹

¹ *University of Melbourne*

In Australia, contemporary research on loneliness is predominantly conducted in the psychological field. While loneliness has a much longer history in sociology, more recently Australian sociologists theorise loneliness's existence and apparent increase along the lines of Zygmunt Bauman's Liquid Modernity thesis. There has been little sociological qualitative research that explores the everyday, lived experience of loneliness for young people - the kind of 'ordinary' loneliness that Robert S Weiss (1973) saw being the most analytically rich area for loneliness research and the gap my PhD research hopes to fill. Far from the narcissistic, commitment-phobic, social media obsessives that often characterise lonely young people in existing literature, my participants were highly thoughtful, reflective, and cared deeply about their relationships. With their insight, drawn from 40 semi structured interviews and digital diary entries done in 2019, I have found much to challenge the myths that surround young people and the contemporary experience of loneliness. When open to considering the range of lived loneliness experiences beyond the extreme ones, it became a word and feeling with incredible scope, drawn on to feel out relationships as well as our sense of self and the lives we lead. In other words, accounting for the vast array of loneliness experiences allows us to see what precisely makes the experience a sociological one.

126:

You're not on the margins of society, you're outside of it! Loneliness and social isolation among people experiencing homelessness

Lynette Šikić Mićanović¹

¹ *Institute of Social Sciences Ivo Pilar*

Loneliness is understood as an emergent relational process tied to social practices and places, themselves embedded in political economy, structural violence, and cultural expectations which are gendered, raced, and classed (Ozawa-de Silva & Parsons 2020). Although loneliness is a social phenomenon that affects everyone, homeless persons are often at a greater risk of social isolation and loneliness. Feelings of loneliness, social rejection, and abandonment are common experiences among those who are disconnected from their family/friends and cannot participate in networks of community, care and friendship. This paper addresses loneliness as a lived experience foregrounding subjective experiences and cultural processes. It draws on ethnographic fieldwork that is part of a joint comparative research project (CSRP) on homelessness in Croatia.

Specifically, it focusses on how persons experiencing homelessness perceive their position, the rootedness of their social isolation in past often dysfunctional family circumstances as well as an overall lack of services that presently fail to meet their emotional needs. The hardships of not having a 'home' understood as a place of 'privacy, control and security' are also explored in relation to loneliness. Coping strategies such as pet companionship, reliance on homeless peers and dependence on volunteers as well as recommendations are discussed.

171:

Conversations on love, loss and (in)dependence: How individuals who use dating apps talk about loneliness

Elain Kraemer¹

¹ *University of Queensland*

Unpartnered individuals who are seeking companionship via dating applications in the post-COVID era may be more susceptible to loneliness than their married counterparts. In neo-liberal Western cultures, feeling lonely is often stigmatized and associated with 'desperation'. Individuals who use dating services are traditionally known as 'lonely hearts' yet their experiences with loneliness are not well understood. Research highlights how conversation about emotions such as loneliness is often relegated to the feminine and private sphere. However, self-help culture and the 'Oprahfication' of emotions (Illouz, 2003), have moved the talk about emotions to public spaces. This presentation examines the lived experiences of loneliness of unpartnered individuals using dating applications through analysis of their emotion-talk and emotion-based reflections. The presentation draws upon in-depth interviews and online discussions with participants from urban and regional Australian Facebook Singles groups to identify the 'conversational feeling rules' that contribute to emotional reflection/disclosure as gendered and classed. Analysis will demonstrate how individuals who use dating applications navigate loneliness, engaging in precarious negotiations between neo-liberal ideals of autonomy, self-sufficiency, and investment with private and feminized discourses of love, attachment, and intimacy.

218:

Reflecting on Judicial Work and Emotion Work

Sharyn Roach Anleu¹, Kathy Mack¹

¹ *Flinders University*

Law and emotion scholarship challenges the emotion/reason dichotomy and demonstrates that emotion infiltrates the work of lawyers, prosecutors, and judges. Judicial officers manage emotions of lay people and professionals, especially in court, and regulate their own feelings to maintain a detached, emotionless demeanour, to be (and appear to be) impartial. Nonetheless, recognition of emotion in judicial work remains unsettling for judicial professionals and for courts as institutions: First, judicial wellbeing can be compromised when judicial officers suppress their feelings to maintain an appropriately 'judicial' demeanour. Second, a display of emotion that departs from the enduring script of judicial dispassion can lead to complaints, a perceived need for more professional education, even discipline of individual judicial officers. Both concerns arising from the intersection of judging and emotion characterise emotion as an individual, easily recognisable quality that must remain incidental, minimised, and disavowed. Yet, achieving and communicating impartiality necessarily entails emotion work shaped by

feeling rules and situational demands. Emotions are practices which enable judicial officers to do their work, but the repertoire of emotions is limited by the practical context and the ideals of the judicial role.

220:

(Un)certainty and emotions in low back pain care – insights from an ethnographic study

Nathalia Costa¹, Rebecca Olson², Karime Mescouto³, Paul Hodges³, Miriam Dillon², Kerrie Evans⁴, Kelly Walsh⁵, Niahm Jensen⁵ and Jenny Setchell³

¹ The University of Queensland, The University of Sydney, ² University of Queensland, ³ The University of Queensland, ⁴ The University of Sydney, ⁵ Metro South Health Persistent Pain Management Service

Uncertainty and emotion pervade clinical encounters. This study explores uncertainty in low back pain care, investigating how clinicians navigate the accompanying emotions and tensions. We draw on 76 ethnographic observations of clinical encounters at a private physiotherapy practice and a public multidisciplinary pain clinic. Informed by Fox [1] and Katz's [2] conceptualisations of medical uncertainty and Ahmed's critical theorisation of emotions [3], we reflexively and abductively analysed our data. Findings suggest that uncertainty relates to myriad sources: aetiology, diagnosis, prognosis. Such uncertainty was often accompanied by emotions – anger, tiredness, frustration. Clinicians attempted to decrease uncertainty and associated emotions by responding to questions about back pain aetiology or treatment efficacy with narrow answers. At times, clinicians' denial of uncertainty also suppressed opportunities for individuals to make informed decisions about treatments. Clinicians attended to uncertainty through logical reasoning, reassurance, acknowledgement, personalising care, shifting power, adjusting language and disclosing risks. Taken together, these findings demonstrate the centrality of emotions to experiencing and attending to uncertainty in back pain care. They emphasise the need for a healthcare culture that recognises the power imbued within emotional dimensions of patient-clinician interactions, and prepares clinicians to clearly communicate about and be more open to uncertainty and emotions.

268:

Happiness as a Future Oriented Emotion

Jordan McKenzie¹

¹ University of Wollongong

In recent decades the sociology of happiness has grown from relative obscurity to an interdisciplinary and widely recognised field of research. While debates about happiness are well established in philosophy and psychology, it is a good time to take stock of the sociological contributions to the field and attempt to draw some conclusions about common themes and findings. Happiness is simultaneously experienced by a self in a specific circumstance, as well as an orientation to the world that can be ontological, normative and critical (Ahmed 2010; Rosa 2019). Consequently, the analysis of happiness intersects common divisions between individual/social, micro/macro, emotional/rational, and past/present/future. Happiness is political, relative, critical, contested, hegemonic and inconsistently defined. This presentation will evaluate the recent contributions of Sara Ahmed and Hartmut Rosa as examples of the underlying theoretical

tensions that permeate through the sociological study of happiness. In particular, the chapter will consider optimism and pessimism with regard to social structure and social change. From there, happiness can be abstracted in a variety of important sociological ways; a normative goal, an orientation, a motivation for action, and a source of social connection.

271:

Is there emotional decision making in gender identity formation?

Julie Peters

Why do we support one football team over another? I'd suggest it's a complex of social influences including peer pressure. In this presentation, the author uses critical autoethnography on a more complex topic – gender transition/affirmation. From a very early age the author believed they would better fit the social world if that world related to them as a woman.

At one level, this decision to live as a woman/ desperately wanting to be a woman seems to be totally an emotional decision. But are there events, possibly long forgotten, during their subject formation, such as poor masculine role-models, that might explain this emotional belief.

Solomon (2000) sees emotions as useful psychic short cuts in decision making. Using an existential (Sartre 1939) pre-reflexive model of emotions, Solomon sees emotions as strategies for dealing with a world too complex to understand logically. The individual then sets up a 'magical' transformation of how they see the world, noting the only think we notice is a physical symptom such as stomach churning or euphoria. Coercion to perform gender normatively – a cultural belief -- can result in emotions, positive if the individual is comfortable or dread if not.

302:

The spectacular and speculative home: Australia's national fantasy of homeownership on 'Luxe Listings Sydney'

Alana Scully¹

¹ *The University of Melbourne*

The dream of homeownership is an aspiration for many Australians. In the wake of the COVID-19 pandemic, however, already exorbitant property prices soared to record levels, barring many Australians from gaining entry into the great Australian dream. This paper analyses Amazon Prime Video's reality series *Luxe Listings Sydney* in the context of both this period of crisis as well as the ongoing effects of the financialisation of the housing market, considering the role of popular culture in negotiating the fantasy of homeownership when it is under strain. Australia's fantasy of homeownership can be understood as an affective, embodied and material set of relations through which the public learns how to desire, and through which they gain an integral sense of national identity. By placing Guy Debord's theorisation of the 'society of the spectacle' in conversation with the growing literature on the financialisation of housing, I explore the contemporary Australian home's fetish-character as locked within the logic of financial speculation. Using *Luxe Listings Sydney* as my case study, this paper charts the home's contradictory position in the national imaginary; on the one hand it is positioned as a valuable asset on the global marketplace, and on the other, it continues to embody the more domestic, local and everyday associations with 'home'.

348:

Feeling Alienated: Prospects for Thinking Alienation as a Feeling

Ben Gook¹

¹ *The University of Melbourne*

Alienation is widely discussed in contemporary social life. It has apparently become a social challenge in recent years. The times seem to call for such a concept: social life has fractured, democracy is slipping and economic injustice is widely recognised, all of which have occurred along with feelings of anxiety, insecurity and powerlessness. In this paper, I will consider alienation's emotionality. This experiential component has to date remained strangely sidelined in scholarly discussions of alienation, where a structural interpretation continues to reign. This paper will ask if alienation can be considered an emotion – and what the stakes of such a question (and its answer) are for emotions research.

373:

Food Care as Response-able Peacebuilding

Elaine Pratley¹

¹ *University of Melbourne*

Feminists have long emphasised the critical importance of 'care' in human societies. In particular, the feminist ethics of care draws attention to the relational, interdependent nature of individuals and how emotions like care strengthen moral decision-making. Despite care being an effective galvanising frame for social justice work, however, it has not received sustained scholarly attention in orthodox Peace and Conflict Studies (PACS) beyond feminist circles.

Situating my work within feminist peace studies and drawing on new materialism, this paper reflects on fieldwork conducted with young people in Australia to consider what peacebuilding can learn from their caring food practices. Applying a more-than-human lens, I reveal how food are not just mere instruments used by humans to transmit care but intra-active agents of care transforming abject spaces like dumpsters into spaces of peace and conflict. Further, I examine how young people's daily food choices and 'pleasure activism'—at community gardens and university food co-operatives—are not just enactments of care but transformational acts of peacebuilding that co-exist with and resist structures of violence in the food system. Thinking-with-food, therefore, not only thickens understandings around care but demonstrates how peacebuilding is enacted everyday by mundane decisions like what we choose to eat.

Sociology of Religion

105:

“If you are here, it is because God wants you to be here”: How Brazilian and African Christian students use faith to negotiate their everyday lives in Australia

Kathleen Openshaw¹, Cristina Rocha¹

¹ *Western Sydney University*

International students are an important revenue source for universities financially eroded by neoliberal government agendas. The extent to which international students prop up university coffers *and* provide a casual labour force for industries such as hospitality became all too visible as Australia began to tally the costs of the COVID 19 pandemic. But so too did the deeply precarious nature of these students' lives in Australia. Based on ethnographic data collected over the course of 8 years and two ARC projects, this paper will discuss the role of faith communities in how Brazilian and African Christian students negotiate their lives in Australia. Here we explore how faith communities provide a multitude of supports to students who are often alone and financially vulnerable but can also hinder wider social participations beyond church. We argue for a more nuanced understanding of the complex experiences of international students through the lens of faith. This work contributes to discussions concerning global Christianity, migrant churches, diaspora and international student migration studies.

145:

‘There is more voice given to men’ - Gender (In)equality in Atheist and Humanist Groups in Australia

Katja Strehle¹

¹ *Western Sydney University*

This paper will consider the lived experiences of women members of non-religious organisations in Australia. The non-religious movement has a visible problem with gender balance. Despite humanist and atheist organisations often claiming otherwise, misogyny and gender inequality is a widespread but subtle issue in these groups in Australia. Drawing on preliminary analysis of data from participant observation and interviews with 30 women affiliated with humanist and atheist groups in Australia, I argue that there are two main reasons for the gender imbalance within organised non-religion in Australia. On the one hand, women complained of misogynistic behaviour (e.g., mansplaining, talking over women). I call this the ‘implicit’ cause, as the misogyny shown often seems unconscious and likely is a product of the patriarchal Australian society. On the other hand, there are structural causes. Most active group members are retired white men because they have more time to dedicate to the groups. They thus become leaders in these groups on a voluntary basis. This creates an exclusive and patriarchal environment (e.g., choice of activities, presentation topics and style of meetings) which is unattractive for women and young people.

231:

Menstruation and Men's Space : Women preaching as disrupting and surviving gendered inequality in the Sydney Anglican Diocese

Rosie Clare Shorter¹

¹ *Western Sydney University*

Historically, bleeding bodies have been a cause for gendered divisions and exclusion in public life and the Christian church (Page and Shipley 2020). Today, in evangelical faith communities, such as the Sydney Anglican Diocese, gendered exclusion is supported by complementarianism. The Sydney Anglican pulpit is a space which is typically dominated by men. This can diminish women's faith, and limit the opportunities available to women preachers (Lauve-Moon 2021). It also limits and excludes gender diverse people. Additionally, recent research shows complementarianism to be a contributing factor to Intimate Partner Violence (Truong et al 2020, Powell and Pepper 2021). Against this, I borrow from Adrienne Rich (1986) to ask what do Anglican women and gender diverse people need to know to survive and flourish in their communities? To answer, I draw on interviews conducted with Sydney Anglicans, read through a lens of critical menstrual studies (Bobel and Fahs 2020) and Sara Ahmed's (2017) notion of feminist survival kits. I argue that when women and gender diverse preachers speak of the ways their bodies have been used against them, and allow experience to critically inform their preaching, there is potential to disrupt gendered inequality and a path to change and survival.

234:

'Christians don't have a monopoly on decency': observations of 'empire religion' in media discourses through a decolonial lens

Enqi Weng¹

¹ *Deakin University*

A narrow and colonial version of 'religion' persists in political and media discourses in Western postcolonial contexts through the othering of particular religious groups. This limited understanding of religion also translates into lived experiences, such as exclusionary measures within religious communities. In the context of Australia's cultural, linguistic and religious diversity since the 1970s, this paper explores and critiques the presence of coloniality in religion through the presence of 'empire religion' in media discourses. Empire religion is an institutional expression of religion, imported through the British Empire's colonisation efforts. Viewing Australian religions and spirituality through a decolonial lens, this paper suggests that affective media discourses about religion can be viewed as 'reverbs' of Australia's 'colonial wound'. Collectively, these reverbs serve as sites of active resistance and the deconstruction of coloniality. They express a deep calling for more truth-telling and healing and for a broader, deeper understanding of Australian religions and spirituality.

247:

Religious Chaplaincy in Australian Universities – Time for a change?

Sunim Rose¹

¹ *Western Sydney University*

Zygmunt Bauman describes modern individuals as “tourists” and postmodern individuals as “strollers”, playful consumers in the shopping malls of life. But in our post-postmodern neoliberal world the chickens are coming home to roost. Australia is closely bound with colonial cultural hegemony and many Australian universities host religious chaplains whose praxis draws on a Christian model of engagement inherited from a colonial past. In my research, early findings indicate only 21% of Generations Y/Z students identify as “religious”, 60% as non-Western, 51% as “spiritual” and 55% value higher education as a “spiritual” portal to ‘know oneself’. These findings suggest it’s time to reimagine the chaplaincy space. Declining popularity of institutional religions, rising numbers of non-religious, and new models of spirituality, highlight a need to reconceptualise religious diversity as worldviews diversity. (Bouma: 2020) Other researchers emphasize the importance of a newly emerging integrative worldview which has affiliations with contemporary spirituality. (Benedikter: 2011) It is vital that students are not seen as *strollers* in the shopping mall of higher education but are given opportunity to think imaginatively and deeply about the kinds of knowledge and human skills they value, how to enhance resilience and ensure a more courageous, inclusive, and empowering university culture.

252:

“My whole life was the two suburbs that surrounded the church:” LGBTQ+ experiences of Australian Pentecostal-Charismatic churches as “Greedy Institutions”

Mark Jennings¹

¹ *University of Divinity*

LGBTQ+ people who participate (or formerly participated) in Australian Pentecostal-Charismatic Christian (PCC) churches often experience what one informant called “the struggle between being gay and being Christian and that space kind of in-between.” Despite their sexuality and/or gender identity being rejected or treated with suspicion by these typically conservative churches, several informants reported high levels of commitment and involvement in these congregations, together with a rich and full community and religious life, often grieved by those who had subsequently left the church behind. Arguably, the category “Greedy Institution” invented by Lewis A. Coser helps explain the apparent disjunction between LGBTQ+ people remaining in typically non-affirming PCC churches. Greedy Institutions demand a high level of affiliation, taking time and energy away from other commitments. Participants are not coerced, but give their allegiance freely and often happily, receiving a deep experience of community and belonging in return. In this paper, I argue that recognising PCC churches as Greedy Institutions will help to explain why some LGBTQ+ participants remain in these churches, despite their problematic relation between faith and their sexuality/gender identity – or in the case of those who leave, why they stay as long as they do.

380:

Mark 'No Religion': The Consequences of Religious Risk Perception.

Rhys Gower¹

¹ *Western Sydney University*

During the 2021 National Census, a coalition of active irreligious communities throughout Australia threw their support behind a public campaign encouraging religiously ambivalent Australians to mark 'no-religion' on their census form. While unsurprising, the reasoning behind this campaign support is symptomatic of a larger pattern of behaviour which tends to dominate active irreligious dealings with religion, whereby the active irreligious view religion as representing a risk. Indeed, the degree with which religion is perceived as a risk is revealed as a major crux upon which the active irreligious in Australia operate – effectively informing several of the more characteristic actions which differentiate them from 'non-active' atheists and agnostics. Through provoking varying degrees of fear and alarm among the active irreligious, perceptions of religion as risk determine levels of disapproval for religious sentiment in public life, consequently incentivising irreligious group membership and activism. For this presentation, 'risk perception' – as understood through Risk Society thesis proposed by Beck – will be argued as a significant factor which influences the beliefs and behaviour of non-believers upon engaging with religious phenomena. This will be accomplished through focusing predominately on the active irreligious community in Australia, and their reaction to the 2021 National Census.

Sociology of Sport and Leisure

33:

Is there an equal playing field for women in football?

Nadia Bevan¹, Ruth Jeanes¹ and Hayley Truskewycz¹

¹ *Monash University*

In the last five-years, the Victorian government has invested significant financial and human resources into promoting women's sport participation in efforts to address gender inequities within community sport. However, numerous challenges exist at grassroots levels in creating equal, inclusive, and welcoming spaces for women to play football. Using an ethnographic methodology, we explore the sociological, structural, and environmental factors that promote or impede women's participation in football, drawing on a case study of a newly established women's football team. Drawing on concepts from spatial and gender justice we consider questions such as; who is prioritised and privileged in sporting spaces? What opportunities are there for women to participate in grassroots football? How are challenges overcome? And, how are gender equity policy aspirations reflective of the everyday realities of grassroots participation for women? The findings drawn from observations, interviews, focus groups and field notes show that despite policy-agendas focussed on creating an equal playing field, there is still an uphill battle for women to be truly included, and have ease of accessibility at grassroots levels. We discuss how policy may more effectively address inequities and make space for women's sport at a community level.

38:

Enhancing social inclusion in sport: Dynamics of community-based participatory action research

Ramon Spaaij¹, Carla Luguetti¹, Brent McDonald¹ and Fiona McLachlan¹

¹ *Victoria University*

There are systemic and longstanding inequalities in sport participation for culturally and linguistically diverse (CALD) migrants at the level of access, experience, and representation. Drawing on theoretical foundations of critical pedagogy and social justice education, as well as a public sociology perspective, this paper examines the development of community-based participatory action research (CBPAR) to support the co-creation of inclusive climates in sports clubs in super-diverse communities in Melbourne, Australia. We use recordings and artefacts from collaborative sessions, interviews, surveys, and reflections to analyse the CBPAR's impact on participating community sport leaders' and volunteers' awareness and practice. The findings indicate how the collaborative process of assessing clubs' diversity and inclusion climates raised participants' awareness of inequities and exclusionary practices, and how the co-creation of strategies for change brought together diverse perspectives that bridged the research-practice divide. We reflect on the implications of the CBPAR for research practice aimed at promoting equitable access, experiences, and representations of CALD migrants in community sport.

40:

Space to Play? Spatial Justice and Informal Sport Participation in Australia

Ruth Jeanes¹, Ramon Spaaij, Dawn Penney and Justen O'Connor

¹ *Monash University*

This presentation examines the spatial exclusion of informal sport within community sport systems in Australia. Sports participation preferences have changed significantly amongst the Australian population over the last two decades. Adults are increasingly turning away from club-based sport whilst participation in informal forms of sport is increasing across time. Despite the increasing popularity of informal sport, this form of participation continues to lack recognition as a legitimate and valuable avenue for population-wide sport participation. Theoretically informed by concepts of spatial justice and Lefebvre's theories of spatial production this presentation utilises the perspective of multiple stakeholders and a multi-level policy analysis to demonstrate the current spatial injustice that manifests within policy, planning, and use of public spaces and the significant constraints for communities wishing to participate in informal sport. We argue that the marginalisation of informal sport is at odds with Australian policy agendas that emphasise an urgent need to increase population levels of physical activity. The presentation concludes that action to counter spatial injustice within community sport is essential to capitalise on the opportunities that informal participation presents to address key health and social policy priorities.

50:

“To call my own”: migrant women, nature-based leisure and emotional release after divorce in Hong Kong

Alexandra Ridgway¹

¹ *The University of Hong Kong*

For women who migrated for marriage, life after divorce may be characterized by disappointment, sorrow, and despair but leisure activities can transform their lives and emotions after separation. Using in-depth case studies of five migrant women who experienced divorce in Hong Kong, this paper examines how the performance of leisure activities with and within green and blue spaces can release negative emotions generated by this difficult life event. It discovers that these forms of leisure are highly embodied, with sight, smell, taste and sound key to how these women use nature as a space for unleashing emotions tied up with their difficult pasts. Their nature-based leisure is also often relational in which they build strong, sometimes kin-like connections with natural spaces and objects. Overall, this article highlights the role of nature-based leisure for shedding negative, unwanted and often damaging emotions for divorced migrant women – a discovery which is particularly important considering the fractured relationship between much of humanity and the environment in current times. While the paper is located in Hong Kong, the findings have wider reach in that they build upon a recognition of the importance of nature-based leisure for women and thus also has relevance to Australian sociology.

55:

A Collision Course for Change: The Affective Dynamics of Organising Professional Women’s Contact Sport

Adele Pavlidis¹, Simone Fullagar and Wendy O’Brien

¹ *Griffith University*

This paper presents research from our collaborative monograph, *A Collision Course for Change: The Affective Dynamics of Organising Professional Women’s Contact Sport* (Palgrave, forthcoming 2023) where we experiment with different ways of knowing and doing sport research. Women’s participation in sport exists in a time of contradictions where it is simultaneously ‘positive and something to celebrate, and... a depressing manifestation of failure and the repetition of old mistakes’ (Woodward 2017, p. 698). In professionalised team sports where women have been marginal at best, we are witnessing increased visibility and acknowledgment of women’s sporting capacities within the public sphere. However, the celebratory narratives of the ‘boom’ in women’s sport and performative articulations of ‘equality’ by sport organisations, lead us to pursue questions about the shifting gender dynamics that *affect* sport practices, organisations and representations. What do women’s sporting bodies ‘do’ when they move into sport territories that have historically excluded them (especially non normative bodies)? How is such change embodied, felt and responded to by different actors, stakeholders and organisations that make up the sport assemblage? And how does resistance or push back against equality materialise in different ways? Our paper reflects on the feminist lessons to be learned from a transitional period in Australian sport culture where gender normativity is entangled with desires for change.

90:

STARS: Standing Together Against Racism in Sport – A community sports club anti-racism intervention

Karen Block¹, Dana Young¹

¹ *University of Melbourne*

Racism in sport at both elite and grassroots levels is all too common and limits participation by people from minority ethnic groups. While anti-racism strategies have been implemented in professional sport, there is a lack of evidence for effective anti-racism interventions in grassroots sports settings.

STARS (Standing Together Against Racism in Sport) is a participatory action research project, in which we partnered with community organisations and sports clubs to pilot and evaluate an anti-racism intervention. Alongside anti-racism messaging and club policy review, the intervention aims to raise awareness about structural as well as interpersonal racism in sport. It includes training delivered to all club members (players, parents, coaches, volunteers and officials) about active inclusion and bystander actions that can be undertaken if experiencing or witnessing racism.

In this presentation we discuss associated findings from interviews, focus groups, and pre- and post- surveys with club members. The surveys assessed participants' experiences of the club environment, their experiences of racism (including witnessing racism) in the club environment; and racial literacy (attitudes, understandings of, and responses to racism). Challenges associated with implementing an anti-racism intervention in a community sports club setting will also be discussed.

132:

Contextual factors influencing social capital development for migrant and minority ethnic background adolescent girls in Victorian sports clubs

Dana Young¹, Karen Block¹ and Lisa Gibbs¹

¹ *University of Melbourne*

Much research and policy development has focused on the role that sport can play in the integration of people from migrant and minority ethnic groups in Australia. It is often assumed that participation in community-based sport leads to development and maintenance of social capital through the mechanism of diverse social interactions and increased access to associated resources, such as job opportunities.

Elements of social capital are likely to be experienced differently however, depending on age, gender, culture, and ethnicity. This research therefore applies an intersectional lens to consider how these characteristics and overlapping systems of discrimination and power influence the social connections and capital developed through sports participation.

This research employed a mixed methods approach to understand the experiences of adolescent girls from culturally diverse backgrounds participating in sport at two local sports clubs. It explores the characteristics of any social capital developed and the contextual factors that influence social capital generation. Data collection methods included focus group discussions,

social capital network mapping, interviews and a cross-sectional survey conducted with a range of club members.

162:

Learning to feel the nonverbal physical activity participation experiences of children with (dis)ability.

Graham Lee¹

¹ *School of Human Movement and Nutrition Sciences, The University of Queensland*

This presentation emanates from methodological engagement while observing children with (dis)ability participating in a community-based adapted physical activity program. Factors influencing physical activity participation decisions are varied and complex, but many associate negative feelings with physical activity avoidance. Therefore, understanding how participants communicate feelings of negative and positive experiences may be important to health promotion policymakers, academics, and practitioners. Recent research has expanded knowledge of the experience of physical activity participation in specific contexts. However, despite acknowledging experience's affective and contextual nature, these studies do not utilise embodied or observational data collection methods.

This project suggests that embodied observation can collect rich, deep data while managing several methodological and ethical difficulties that make research involving people with complex communication needs difficult. Learning that observation can yield more than ocular data by opening all senses to feel in the field was game-changing. With the conference theme in mind, I challenge the primacy of disembodied sports sociology research and advocate for change by provoking the thought that embodied research methods can offer unexpected insights into the worlds of under-researched people.

214:

A neighbourhood turned Supercars circuit: performative belonging and resistance by residents in Newcastle, Australia

K Booth¹

¹ *University of Newcastle*

In 2017 the residential streets of the East-End, a beach-side suburb of Newcastle, were controversially turned into a Supercars racetrack. The Newcastle 500, set to be an annual event, sparked fierce debate between residents, race attendees, and government officials, invoking questions about what, and whom, belongs in public space. Drawing on interviews with residents of the East-End, as well as photo elicitation and media analysis, this paper seeks to address these questions with reference to the spatiality of class, and concepts of taste and resistance. Many of the participants who lived in the East-End engaged in performative modes of belonging, seeking to legitimise their claims to public space within the suburb with reference to their everyday use and knowledge of the suburb. These performances of belonging also contributed to expressions of resistance against the Newcastle 500 event for some participants. I interpret these expressions as a form of defiance labour through which residents refused to cooperate with the corporations and government bodies organising and promoting the race. Ultimately, I consider the relevance of these findings to broader discussions of social class and spatial affinity in Australia, while also considering how resistant identities influence participant data and results in research.

255:

Clearing the boundary: a multilevel analysis of how gendered relations enable female leadership in non-professional cricket

Lisa Lymbery¹

¹ *Victoria University*

Women have traditionally been underrepresented across many areas of sport. Whilst inroads have been made in recent years with increased participation rates, greater media representation, and the professionalisation of many elite women's sports, one area which has continued to flounder—especially within male dominated sports—is female leadership representation. Whilst research to date has identified numerous gendered barriers which perpetuate the dominance of men in positions of power in sport, little attention has been paid to the enabling factors when women—through natural progression—reach leadership roles. Through an intersectional critical feminist lens, this research draws on a multilevel analysis of interviews and observations utilising the theories of Pierre Bourdieu and Raewyn Connell, to present one of four core themes identified. Specifically, the findings reveal how nine females within non-professional cricket clubs in the Melbourne metropolitan area adopt a gendered habitus most suited to their particular field in order to enable them to hold a leadership role. The implications drawn from this research point to a need to adopt both new practical and research approaches in the female leadership underrepresentation in sport space going forward.

262:

Political Correctness and Paradoxes of Inclusion: Examining Trans Inclusion Sport Policy and Responses to it by the Media and Fans

Connor MacDonald¹

¹ *University of South Australia*

In June 2019, Sport Australia published trans and gender diverse inclusion guidelines to assist sport organizations/clubs across Australia with understanding discrimination laws and implementing trans inclusive policies and practices in sport. Following the publishing of these guidelines, two of the largest and highest profile sport organizations published new trans inclusion policies, the Australian Football League and Cricket Australia. Approached from a poststructural and queer theoretical framework, this research explored this understudied topic by performing a policy analysis of the above guidelines and policies, and analysing the reactions to these changes in the Australian news media and amongst fans by conducting a news media analysis and creating a qualitative fan survey. The analysis generated many themes, but this presentation will focus on one: 'inclusion and political correctness'. This theme describes how while there were frameworks that increased inclusion and demonstrations of inclusive sentiments in the data, there was an uncritical engagement and reliance on dominant sport discourses, science/medicine discourses, and the gender binary, and at other times, an open disdain towards the inclusion of trans people. To conclude the presentation, queer reimaginings of sport will be discussed in the context of this research and for future work to build on.

349:

The Work of Women's Football Media-Making

Angela Christian-Wilkes¹

¹ *Deakin University*

Australia and worldwide, women's association football continues to record new victories. More competitions are broadcast than ever before; viewership records are frequently broken; Australian national players such as Sam Kerr are household names; and in 2023, Australia and New Zealand will co-host the FIFA Women's World Cup.

Within this success story lies persistent inequality. While media sustains women's football's growing visibility and professionalism, most football media normatively features the men's game. While women's football is still promoted and reported on, anecdotally, this work is often done by women despite most sports-media workers being men. While these inequalities within sports media are well-documented, little is known about the experiences of women who make media about women's sport specifically.

This doctoral project intervenes by asking what motivates these women to make media about women's football. This paper features preliminary findings from interviews with "media-makers" – a category encompassing the diverse ways women's football media is produced in and out of the mainstream. In this presentation, I will outline how media about women's football is made, in what formations and by whom. Then, I will explore initial readings of how their labours are affectively experienced and negotiated.

354:

"People who may be like I was, where they're kind of anti-military and stuff, can see that there's another side to it": Winning hearts and minds at the Canada Army Run

Bridgette Desjardins¹

¹ *Deakin University*

I analyze the 2019 Canada Army Run – an annual road race organized and hosted by the Canadian Armed Forces – to explore how embodied interaction with the pro-military messaging saturating the event affects participants' political orientation to the Canadian military. Drawing on 40 semi-structured qualitative interviews with race participants, I found that race participation solidified existing support for the military and generated increased support amongst those who were ambivalent or neutral. Interpersonal civilian-military connections forged via race participation were instrumental in orienting participants toward the military via a politics of support. I found that interpersonal relationships result in a personification of the Canadian Armed Forces, encouraging participants to see the military not as a faceless institution, but rather as the sum of its parts: servicepeople. The Army Run's decontextualized, depoliticized presentation of the Canadian Armed Forces enables the centering of individual servicepeople. I argue that focusing on individuals shifts attention away from the Canadian Armed Forces as a whole (and the military's myriad systemic and political issues) and toward exalted servicepeople who are mythologized as simultaneously under-supported and worthy of veneration. Such a shift in focus results in little critical engagement with the military's politics, policies, and practices.

360:

Co-creating sustainable solutions for girls and women's basketball participation in Melbourne's West

Sophie Byrnes¹

¹ *Victoria University*

Despite considerable efforts to address gender equality in sport in the last thirty years, inequitable outcomes persist. Previous research has identified the barriers girls and women face in accessing sport and how the gendered structure and culture of sport shapes their experiences. If we know the cause of the problem, then why have we not been able to solve it? In this presentation I will share the results of a project that aimed to explore and document the process of co-creating and implementing gender equity strategies with community basketball members. I utilised a participatory action framework and worked with three participants over a 9-month period. Throughout this period, I collected and analysed transcriptions and field notes from four collaborative group sessions and six individual meetings to gain insights into the difficulties and challenges of doing gender equity work in sport. My analysis of the process revealed three significant challenges: a lack of prioritisation of time; an emphasis on elite pathways; and the emotional side of doing gender equity work. Based on these findings I will provide recommendations for future research and practice in community sport contexts.

372:

A relational approach to women's Instagram use for sport, physical activity and fitness

Kim Toffoletti¹

¹ *Deakin University*

This presentation discusses the findings from a qualitative study of Australian women who use Instagram as part of their physical activity practices. We adopt a feminist relational orientation to better understand how Instagram plays a role in women's experiences and understandings of their exercise communities. This study extends existing research by considering active women's Instagram use through the lens of collective responsibility. By approaching women's Instagram use as a relational practice over individualised performance, we offer a counter-narrative and critique of individualistic framings of women's social media use. By looking beyond ideas of individual responsibility when theorising Instagram users' actions, our analysis demonstrates women's orientations towards, and attempts at, improving the collective online experiences of women in sport and exercise contexts.

406:

Change Makers: Designing Public Sociology for social change in community sport

Brent McDonald¹

¹ *Victoria university*

Decades of research has consistently found the same list of barriers that restrict underrepresented and marginalised groups from accessing various levels of sport and physical activity. Despite

knowledge of these barriers, rates of participation have remained relatively unequal in a context where those responsible for organising these sports (volunteers and administrators) believe in equality and are often actively engaged with trying to make their sport spaces more inclusive. This paper discusses the process of utilising sociological thinking and methods with people working in community sport to assist them in achieving the social change and inclusion that they seek. In particular we explain the design, successes, short comings, and potential, of taking the lessons from the sociology classroom to the community in a project titled Change Makers. Key elements of the Change Makers' design explicitly address both the taken for granted common-sense that exists within sport and the issues of volunteer burnout, resistance, and the specific and diverse differences between each sport club context. We hope that the Change Makers model can provide direction and innovation in locally based sport for social change environments and realise the potential for public sociology to transform community sport.

Redefining sports fandom through the lens of a 'feminine' sport

Toni Bruce¹, Margaret Henley¹

¹*University of Auckland*

Sports fandom research overwhelmingly focuses on male fans, with the result that sports fandom is conceptualised in masculine terms. The limited research on female fans investigates female fans of dominant men's team sports or fans of women playing sports originally developed by and for men (such as rugby, football, basketball). Our research with fans in the female-defined sport of netball demonstrates that netball fans' motivations, preferences and experiences do not map neatly onto existing categories of fandom. Based on three years of immersive fieldwork—including fieldwork (photographs, audio-recorded soundscapes and 'roving chats' with 370 fans at live events), analysis of live broadcasts, and analysis of fan interactions on public and private social media sites—we found that netball fandom is enacted in a space that supports deeply meaningful webs of intergenerational social, cultural and familial relationships. We discuss two key gender reversals in relation to men's fandom: 1) the matriarchal and multi-layered nature of netball belonging that weaves families together and supports lifelong friendships; and 2) the effects of netball as a socially constructed 'feminine' sport space on creating positive and inclusive live and online netball cultures.

417:

Sports pages of our own: exploring intergenerational perspectives of women in sports journalism in Australia

Kirby Fenwick¹

¹*Griffith University*

Australia—the nation and its people—has long been defined by its relationship with sport. But sport does not become such a central part of our collective identity without the sports journalists. There is a long, if unexplored, history of women sports journalists in Australia. Women like Lois Quarrell, Pat Jarrett and Kathleen Commins were covering sport for major newspapers as early as the 1930s. However, like women as athletes, fans and administrators have had to fight for every opportunity and struggle within oppressive systems and structures, so too have women working in sports journalism. Research consistently, and disappointingly, finds that women sports journalists are in the minority with sports journalism a 'male domain,' (Franks et al 2016, p. 475).

Using a genealogical methodology and drawing on thirteen semi-structured interviews with women at different stages of their careers in sports journalism (emerging, established and pioneers), this project aims to explore the historical position of women in sports journalism in Australia alongside the contemporary experience of women in sports journalism not to provide a linear history or origin point of their marginalisation but to unravel the conditions of possibility that have created that marginalisation. Furthermore, the project seeks to consider what possibilities there are for change in the pursuit of gender equity in sports journalism in Australia.

424:

Chinese immigrants and New Zealanders' views on sport participation, race/ethnicity and the body: Does sport participation improve cultural understandings?

Richard Pringle¹, Lucen Liu²

¹ Monash University, ² Zhejiang University

This exploratory study -- in the context of the COVID-19 pandemic and increased discrimination towards Chinese -- examines how Chinese immigrants and New Zealanders interact with and understand each other in relation to sporting participation. We explore these issues, in part, as *Sport New Zealand* (a crown agency), promotes sport with the quixotic understanding that it contributes to the development of feelings of social cohesion and community belonging. Data was collected via online focus groups with 10 mainland Chinese new immigrants and online interviews with seven New Zealanders. The data was analysed via a theoretical framework that incorporated Ahmed, Foucault and Derrida. Our results found that sport participation did not simplistically enhance ethnic/cultural understandings or produce acceptance of cultural diversity. In contrast, our Chinese participants were aware that their sports participation (or lack of it) reinforced the gendered and ethnic 'othering' of them. The implications of this study are that policymakers and practitioners need to consider and validate new immigrants' cultural-specific needs in sports and physically active leisure, as well as the potentials and limitations of mainstream sports in meeting these needs.

430:

A feeling of community: The AFLW, Twitter and the reterritorialization of place within digital sport fan publics

Tim Boots¹

¹ Deakin University

The inaugural season of the Australian Football League Women's (AFLW) competition in 2017 offered a unique opportunity to examine new forms of online sport fan publics and identities coalescing around one of the first women's leagues to emerge in the era of participatory digital media. This presentation, based on my PhD research, identifies a novel form of community feeling amongst AFLW fans on Twitter. Rather than being grounded in orthodox notions of sport fan community linked to identification with locality, region, nation, or even a particular team, club or set of players, it coalesced around a more abstract, psychological feeling of community, defined in part by a perceived absence of the more negative, exclusionary behaviours often associated with orthodox football fandom, as well as a sense of positive representation. This new feeling of community was also located within a felt reterritorialisation of place, and a carving out of new spaces for a different kind of football fan community – characterised by fans as 'diverse', 'atmospheric' and resistant to commodification and accelerated culture – within the affective architecture of match venues defined by both their historical attachment to men's suburban football, as well as placeless outer-suburbia. More broadly, this paper's examination of sport fan community as discursively constructed among AFLW Twitter publics contributes to a more fluid understanding of sports fandom, in response to developments in digitally networked spectatorship and the transmedia sport experience.

Sociology of Work, Labour, and Economy

2:

'Gig' Work And Earnings Outcomes: The Case Of Ride-hailing Drivers In Indonesia

Dian Fatmawati, Irma Mooi-Reci

The University of Melbourne

It is well established that 'gig' work is associated with poorer earnings. However, very little is known about the factors underlying this relationship or how these factors work in the context of ride-hailing companies, especially in a developing country such as Indonesia. We address this gap by using both quantitative survey data among 177 drivers and 47 interviews from three locations including Jakarta, Yogyakarta, and Banyuwangi. Results from a series of OLS regression models reveal that work experience and location – and not educational level or job tenure – are two key factors driving higher earnings among ride-hailing drivers. We also find that earnings outcomes are highly dependent on the size of the city (and thus their density), net of the number of weekly working hours and the full-time status of their jobs. Interestingly, perceptions about working conditions such as job security, fair job distribution, and job intensity do not appear to be correlated with earnings.

195:

Non-standard employment and couples' fertility intentions in Australia

Irma Mooi-Reci¹, Brigid Richmond¹

¹ University of Melbourne

This study examines the relationship between non-standard employment and fertility intentions in Australia. It blends theories from the disciplines of demography, sociology and economics to explore how this relationship varies across partners with different employment contracts (i.e., partnership employment constellations). It also examines whether this relationship is moderated by availability of workplace entitlements within the Australian context, which has been largely overlooked in previous research. Longitudinal survey data spanning a 18-year period from the Household, Income and Labour Dynamics in Australia Survey are used to fit fixed effects models separately for men (n = 3,760) and women (n = 4,076). Results indicate that in Australia, casually employed women have lower fertility intentions than women in permanent employment, while men's fertility intentions are relatively insensitive to their employment relationship. This pattern reappears in an analysis of partnership constellations of permanent and non-standard jobs, suggesting that the employment relationship of the female partner is key to couples' fertility intentions. We also found that differences in fertility intentions between women in permanent and non-standard employment are not moderated by the availability of workplace entitlements. This latter result suggests that affordability of workplace entitlements may play a more important moderating role than availability.

3:

Cybersecurity for whom, by whom? How data feminism can help address the cyber skills gap

Meraiah Foley¹

¹ *The University of Sydney Business School*

The world is facing an acute shortage of cybersecurity professionals to meet the rising threat of online violence. A lack of gender diversity has been identified as a key driver of the skills shortage, with women comprising just 24 percent of the global cybersecurity workforce. In Australia, it is estimated that there will be a shortfall of 18,000 cyber workers to meet business-as-usual demands. Popular perceptions of cybersecurity are grounded in ‘hacker’ stereotypes and ‘geek culture’, characterised by images of hoodie-clad men working alone in darkened rooms, with the result that women are less likely to pursue cybersecurity careers or to see them as attractive. Data feminism, which interrogates how data and data science are used to uphold existing power structures, offers a theoretical lens through which to better understand – and thus address – the gender gap in cybersecurity careers. Using a data feminist perspective, this paper examines whose interests are served through cybersecurity work (cyber security ‘for whom’), and how these interests in turn shape the workforce (cyber security ‘by whom’). Finally, this paper conceptualises how cybersecurity might be reconstituted to create a more equitable cyber landscape and create a more diverse workforce.

9:

‘We Are Here To Help’: Australia Trade Unions’ Strategy And Discourse In Addressing Migrant Workers’ (im)mobility Amidst COVID-19

Yao-Tai Li¹

¹ *University of New South Wales*

This paper examines the role of trade unions in addressing (physical and social) mobility/immobility of migrant workers during the pandemic. The pandemic is affecting not only workers, but also poses challenges to trade unions. In this paper I first identify the challenges the trade unions face, which include 1) the marginalization of trade unions, characterized by decreasing membership and funding; 2) the organizing efficiency such as remote working and recruitment; and 3) effective cooperation with the government and employer groups. Trade unions are facing dilemma of how to promote migrant social mobility and working rights while at the same time minimizing workers’ health risks; they also consider how to generate campaigns to protect migrants’ rights amidst the pandemic.

In addition to vulnerabilities and challenges, I examine the ‘transformative’ role and discourse of Australia trade unions on ‘migrant workers’ (im)mobilities’ amidst COVID-19. For example, they warned against push for effective pay cuts during the pandemic, and informed workers the risks of going to worksites or migrating further.

The data will be drawn from major Australia trade unions’ discourse and field notes I took during the participant observation of online workshops in 2020 that organized to address migrant workers’ mobility by unions. The focus will be on the role of unions, particularly how they provide material and psychological support to address migrant workers’ experiences of immobility (e.g., working, income, health, exploitation, labor rights, legal assistance, etc.). This

paper will conclude with some policy suggestions on how to strengthen the role of trade unions during the pandemic.

56:

Encoding Labour: An autoethnographic case study of Amazon Mechanical Turk.

Monique de Jong McKenzie¹

¹ *The University of Sydney*

The platformisation of labour has irrevocably transformed the labour relationship between buyer and seller of labour into one mediated by digital infrastructures and the platform enterprise's commercial interests, one of the most radical being Amazon Mechanical Turk. Amazon's commercial intervention into the platformed labour market is to provide their clients with a crowd of workers to solve computational problems that require human judgement. To provide this service, Amazon Mechanical Turk was built to encode the worker into the platform's interface to make it possible for human intelligence to be efficiently collected and integrated into their client's algorithms. This paper argues that the platform is designed to obfuscate the worker from the client, to attract clients looking for relief from the management of a human workforce – this is achieved through infrastructures such as numerical worker ID's, API integration and payment escrows. Using data from an autoethnographic walkthrough of buying and selling labour on Amazon Mechanical Turk this paper argues that Amazon has created an alienated labour relationship that mirrors early industrial factory work but rather than embedding human physicality into machines, encodes human intelligence into software and further estranges the worker through the added dimension of the digitalised workplace.

77:

Digital technologies and gender in retail work: Insights from Labour Process Theory and Social Shaping of Technology approaches

Laura Good¹

¹ *University of Sydney*

This presentation presents a novel conceptual framework that is proposed to structure a research project on how frontline retail workers experience digitalisation, and the ways in which the process of digitalisation is gendered. The framework layers concepts from Labour Process Theory with insights from a feminist Social Shaping of Technology approach to link concerns about the material impacts of technologies on retail workers – such as changes to managerial control, skill and working conditions – with concerns about worker subjectivities, how workers might shape technologies both individually and collectively, and how this process may be gendered. This framework will be applied to a study of retail work. Despite employing large numbers and having undergone radical technological transformation over recent decades, retail is an understudied industry and there are concerns about worsening job quality, particularly in the context of the COVID-19 pandemic. The paper builds on the few previous studies that have examined the potential gendered nature of digital changes in retail, by examining when, how and why gender influences the process of digitalisation in this feminised industry – drawing

together insights into gender and work and digital technologies from Labour Process Theory and a feminist Social Shaping of Technology approach.

135:

New class divisions and the asset economy: bringing (precarious) work back in.

Tom Barnes¹

¹ *Australian Catholic University*

Recent scholarship argues that asset ownership is now more important than work or occupations in determining class position. This has powerful echoes in highly urbanised housing markets such as Australia where younger workers are locked out of home ownership. These new dimensions of class stratification are already present among older workers even though many were less exposed in the past to inequalities of housing and asset markets. This paper critiques recent scholarship by quantifying financial outcomes for a group of over 800 older workers whose long careers were extinguished by the closure of automotive manufacturing in 2017, plunging most into precarious work or unemployment. It confirms that assetisation is a determinant of class differentiation, including within the 'blue collar' working class. However, it suggests that traditional measures around work and occupation were *equal co-determinants* alongside asset ownership; that assetisation has not so much displaced work in determining class position as it has interacted with unequal opportunities to access and accumulate asset wealth over the working life cycle. As well as positionings vis-à-vis asset ownership and intergenerational inequality, the paper concludes that what matters for contemporary class division is the capacity of workers to participate in the asset economy *through work*.

170:

Sociologists in Australia: Who are they and what do they do?

Fran Collyer¹, Natalie Maystorovich² and Ben Manning²

¹ *University of Karlstad*, ² *University of Sydney*

Significant changes have occurred since sociology became established in most Australian universities, yet knowledge about the current workforce is fragmentary and largely anecdotal. The Australian history of sociology project has sought to address this lacuna. Drawing from qualitative interviews with nearly 200 Australian sociologists and social scientists, this paper provides some answers about the sociologists: where they work, where they come from, and how they see the world around them. Although sociologists share much in common, we find a significant diversity within this group with regard to working environments and other social characteristics, and reveal some of the ways these differences are associated with differing views on what sociology is, and what its role should be.

206:

'Very unsure of what's to come': Salon worker experiences of COVID-19 in Australia during 2020

Hannah McCann¹

¹ *University of Melbourne*

During Australia's first nation-wide lockdown due to COVID-19 in 2020, hairdressers and barbers were allowed to remain operating while beauty salons and similar businesses were ordered to shut. This paper offers some preliminary insights into the impact of the pandemic on salon workers during the period. Drawing on a survey of salon workers based in Australia (n = 92) this paper considers the emotional labour involved in salon work in tandem with the impact of COVID-19 disruptions on this workforce. Results of the survey reveal the variety of emotional disclosures that salon workers generally encounter from clients and how these disclosures continued during the period, as well as the emotions experienced by workers themselves. Survey results suggest that many salon workers, who were themselves experiencing heightened levels of physical, emotional and financial vulnerability, were expected to continue their emotional roles for clients during a period of high anxiety and stress. This work suggests that future decision-making ought to consider the impact on, and how best to support, all workforces who remain in operation during lockdowns, particularly emotional labourers, and not just those typically imagined as 'essential'.

244:

'Sweet, I get to sit down' - environmental workers and disillusion

Jai Cooper¹

¹ *University of Newcastle*

Policies to develop Green Jobs can address environmental problems but can also be proposed to offer secure employment. Recently, calls have increased in the Global North seeking an emergency response to address climate change. This has included the emergence of 'environmental workfare' as a mobilizing response.

In Australia, over the past three decades, a succession of national environmental youth programs have been initiated and ceased subject to political favour. A diverse range of participants, from university-qualified scientists to unemployed urban and rural youth, have been engaged. The most recent incarnation of these programs being the Australian Government's 'Green Army'. The program was established with claims to become a 'standing' environmental workforce. Despite association with action to address climate change, works generally focussed upon conservation outcomes. At times, works lacked planning or maintenance.

In the wake of the cessation of Green Army, policy analysis was combined with interviews and focus groups involving former team members, supervisors and program managers.

This presentation reviews the program and the experiences of participants. It explores the political conditions for Green Army's inception and factors contributing to its cessation in 2018. The precarious position of environmental workers and their subsequent disillusion are examined.

257:

New Tech, old exploitation: Migrant labour, algorithmic control and mythical autonomy in the gig economy

Lutfun Nahar Lata¹

¹ Institute for Social Science Research, The University of Queensland

Digital platforms are the newest technological wave that is reshaping and reconfiguring the economic and labour landscape. Digital platforms often known as the gig economy are increasingly adopting application-based models to connect consumers with workers to complete their on-demand tasks. However, on-demand platforms continue to rely on the unequal division of labour and the precarious nature of the work to create labour markets that can respond accordingly to the increase in service provision. In this paper, I highlight three main themes that have emerged within the on-demand gig economy in the current literature - the use of algorithmic control of workers; mythical autonomy and the complexity of migrant workers in navigating this space. Finally, based on my findings, I call for further research into the inside/outside dichotomy of migrant labour within the gig economy and their experiences of labour exploitation through application-based digital platforms.

275:

Attitudes towards caring as remunerable labour

Zoe Staines¹, Elise Klein² and Francisco (Paco) Perales¹

¹ The University of Queensland, ² The Australian National University

Unpaid care work is fundamental for the wellbeing and flourishing of both humans and the environment. It also underwrites much of the formal economy, yet is grossly undervalued. This has significant gendered impacts, lessening wellbeing and economic security for those disproportionately undertaking this labour (typically women, and particularly First Nations women). Some have proposed that a basic and/or participation income could counter at least some of these effects, though this is notwithstanding the limitations of these approaches (for example, their tendencies towards commodifying care). Although recent Australian studies have tested the desirability of a basic income and made proposals for liveable and participation incomes, none have delved deeply into citizens' nuanced attitudes towards different forms of unpaid care as remunerable labour.

This paper presents early findings from a survey, which canvassed attitudes towards regular payments (excluding social security) for various, typically unpaid caring roles. The survey taps into diverse notions of 'care', extending conceptualisations to also include caring for community, culture/heritage, and the land and seas. In this way, we seek to broaden interpretations of 'care' work and contribute to debates regarding the possibilities of more equitable forms of remuneration for the fundamental labour involved in social reproduction.

282:

Reflecting on asset-based welfare capitalism: wealth inequality, housing finance and household risk after the GFC and COVID

Ben Spies-Butcher¹, Gareth Bryant² and Adam Stebbing¹

¹ Macquarie University, ² University of Sydney

The financialisation of households complicates how we compare housing systems and welfare states. This paper builds on recent research comparing the experience of social risks in times of crisis. We explore differences between levels of income and wealth inequality across countries and connect these differences to the organisation of risk through markets and social policy. Liberalisation has not only led to rising asset prices, but also to novel social policy models that combine market and state provision in ways that often confound traditional distinctions between public and private. By focusing on how risks are realised and distributed in times of crisis we reflect on the implications of this reorganisation. We identify new relationships between asset ownership, particularly housing and pensions, and social protections associated with the welfare state, and discuss new dangers and opportunities this might present.

347:

Perspectives on regional migration and migrant labour in Sunraysia

Martina Boese¹, Anthony Moran¹

¹ La Trobe University

Migration and migrant labour have been crucial for many regional Australian towns with shrinking populations and persisting demands for labour in horticulture, agriculture, health and community services and hospitality. Government has responded to these demands over time through a variety of visa schemes via migration policies and to some extent humanitarian settlement policies, producing an internally segmented migrant labour force in many regional towns. This paper discusses ongoing research in the Sunraysia Mallee region that explores the perspectives of stakeholders who contribute to shaping the experiences of and outcomes for regional migrant workers, including employers, service providers and economic development managers. Drawing on qualitative interviews in the Sunraysia region we discuss how these stakeholders frame the role of migration and migrant labour to their region, how they understand the problem of labour shortages and demand for migrant labour, and what they see as the challenges in the area of employment before and especially since the Covid-19 pandemic.

351:

Involuted labour in the Creative Industries

Michael Scott¹

¹ Flinders University

Pre-pandemic, the Creative Industries were recognised as an area of employment growth. However, the burgeoning literature on creative labour describes a sector based on freelance, contract, and project based micro-entrepreneurialism, with uneven economic returns. Drawing on in-depth interviews with fifteen 'creatives', we re-theorise the labour process through

interpretative engagement with Geertz's (1963) concept of 'involution': internal over-elaboration of a basic pattern, rather than transformation to a new mode of working. We argue this project-based work ecology expands the complexity of labour relations - through the affective labour of project and personnel management, and the transaction cost management of cultural production - with a subsequent intensification and fraying of creative time. 'Creatives' are then compelled to undertake complex assessments of labour time, which is further fragmented by multiple job holding inside and outside the sector. We argue these involuted labour processes, rather than promote 'creativity' or even 'productivity', encourage the development of increasingly refined and niche cultural forms, rich in social surfaces but coupled with a monotonous poverty of social subsistence. Involution thus facilitates the accumulation of capitals by gatekeepers (festivals, platforms, funders, promoters etc) by keeping labour cost low through the 'shared' time poverty endemic to the sector.

385:

Doing gender in the male dominated skilled trades

Donna Bridges¹, Elizabeth Wulff¹

¹ Charles Sturt University

The building and construction industry is one of the most gender segregated and masculinised occupations in Australia. Women in skilled trades occupations manage their gender in workplaces where hegemonic masculine cultural practices are normalised to the point of invisibility. Adhering to them is expected and enforced. Thus, when women enter skilled trades workplaces the appearance of their bodies betrays them as wrong for the job even before they begin. This paper examines the gender management strategies utilized by successful tradeswomen that enable them to 'fit in', fake it' and not be different to their male colleagues. We identify two types of gender management – often executed in conjunction. One is gender protection, which is reactionary against gender discrimination and sexual harassment, lack of opportunity and promotion, and inflexible work arrangements. The other is gender performance which is a strategy that challenges gender stereotypes and the fixing of gender attributes to particular bodies. Drawing on feminist theories of gender as a 'doing' and 'undoing', we examine the ways tradeswomen identify as 'tomboys' and perform masculinity – displays of strength, toughness, competitiveness and competencies that are important attributes to display in their workplaces. This distinction is important. Gender protection adds a layer of difficulty to women's experience of trades work. One that is waring and leads to attrition over time. The other assists success and enables women working in the skilled trades to perform their own version of tradesman. Interestingly, the tradeswomen in our study also maintained their identity as women by knowing how to use their bodies productively and injecting existing attributes perceived as feminine into their work. In so doing, they transform cultural presumptions about gender in the skilled trades in ways that Judith Butler describes as "site[s] of rupture within the horizon of normativity" (2005, p. 24).

433:

Women of Western Sydney: how did COVID-19 reshape work flexibility meanings, practice and aspirations?

Suneha Seetahul¹, Rae Cooper², Elizabeth Hill¹ and Tanya Bretherton

¹ *The University of Sydney*, ² *University of Sydney Business School*

This study analyses whether and how the COVID-19 pandemic altered work flexibility meanings, practice, and aspirations for women in Western Sydney. This area was impacted by severe restrictions (i.e., lockdown and curfew) during the COVID-19 pandemic, leading to important labour market implications and many employers implementing new work flexibility arrangements. This study draws from the analysis of six focus groups conducted during the pandemic among women working across professional and frontline occupations and with varying degrees of care responsibilities. We introduce the concept of “felt flexibility” to capture the intersections of meanings, practice and aspirations of work flexibility. The findings show that the pandemic has altered the meanings of work-related flexibility for women in different occupations but that the provision of flexibility is perceived by all women as an essential component allowing to navigate through working and caring responsibilities, insofar as it provides a sufficient level of autonomy. Despite the importance of providing access to flexible work arrangements, this study also identifies gaps between flexibility-policy and flexibility-reality and negative consequences of flexibility in terms of surveillance, workload, career progression and stigma. These findings provide important insights to inform the design of adequate flexibility policy in the post-pandemic future of work.

436:

Non-transient Labour in a Transnational Workplace: Understanding the Relationship between the Local Working Class and Migrant Workers in Singapore

Wen Li Thian¹

¹ *Institute of Policy Studies*

Singapore's blue-collar workplaces are highly transnational spaces, employing many workers around Asia. Research on cosmopolitanism often excludes the working class, or the non-transient locals who increasingly encounter a more transnational workplace. The working class employs different strategies to navigate everyday experiences through frameworks grounded in everyday realities. This research investigates the vernacular cosmopolitanism amongst workers of various nationalities and how such exchanges complicate labour dynamics.

This research is based on over a year of ethnographic research on the industrial working class. The author worked as a meat packer in a meat processing factory in Singapore that mainly hires workers from Singapore, Malaysia, and China. This article focuses on the relationship between local blue-collar workers' relationship with their transient co-workers. The findings highlight how local blue-collar workers negotiate their role in society and their relationship with migrant co-workers, to reflect labour regimes in Singapore and countries of origin. The findings challenge dominant discourse as local workers view their mobile counterparts as friendly guests rather than competition, and portrays a more nuanced and banal process of exchanges in culture and varying levels of worker consciousness, as they reflect on labour conditions and policies.

439:

Transitioning Defence: Military to civilian transition and how convergence enhances pride in service

Brad West

University of South Australia

Recent studies and reports into military to civilian transition have recognised the need for veterans to be better prepared for the civilian world. However, there is a dearth of studies on new transition programs and how they can address the difficulties faced by contemporary veterans. Drawing on fieldwork of the Australian peer-led StoryRight transition workshop and interviews with participants, the paper outlines contemporary veterans' lived experience of seeking civilian employment and its association with broader transition challenges. The data reveal how the lack of meaningful employment is associated with a questioning of their military service, and dissatisfaction with transition support provided by the Australian Defence Force (ADF), Department of Veteran's Affairs and traditional ex-service organisations. In contrast, participants assign StoryRight with significant transformative effects and appreciate its acknowledgement of a civil-military gap and providing them with communication skills for translating military service to civilian employers. While the data highlights that StoryRight has been effective in enhancing the employability of participants, its role in converging military and civil identities also often results in a renewed pride in service amongst participants. This finding has a broader significance for how recruitment, training and education in the Armed Forces can limit transition difficulties while maintaining capability.

Sociology of Youth

24:

Young Masculinities, Citizenship and Right-wing Politics

Pam Nilan¹, Bryan Turner², Josh Roose³, Mario Peucker⁴ and Jenny McMullan²

¹ University of Newcastle, ² Australian Catholic University, ³ Deakin University, ⁴ Victoria University

Michael Kimmel (2018) has argued sociologically for a deeper understanding of contemporary men, and the pressures they experience in a precarious labour market. Guy Standing (2011) makes a similar argument. Steven Roberts (2018) analysed the current generation of young working class men in Australia to find that neo-liberal de-industrialisation, and profound changes in education, have greatly affected their views of themselves and the changing world around them. Cas Mudde (2014) argues for an affinity between disenfranchised working class young men and the radical right. This paper reports findings from an Australian online survey in which 59.1 per cent of 335 respondents were under the age of 35, with a quarter under 25. Their occupations were predominantly in 'blue collar' sectors. Many survey responses and written comments locate respondents politically within the field of the populist right-wing, with some identifying far right positions. There was clear evidence of 'white male victimhood' discourse. This has implications for their sense of shared citizenship, for ongoing gender relations, and for the lure of far right conspiracy theories.

36:

A 'Code Red for Humanity': Sociologies of Youth and the 'Problem' of the Anthropocene

Peter Kelly¹

¹ Deakin University

In August 2021, the UN Secretary-General António Guterres (2021) issued a press release coinciding with the publication of the Intergovernmental Panel on Climate Change (IPCC 2021) Working Group 1 report *Climate Change 2021: The Physical Science Basis*, in which he claimed that the 'IPCC Working Group 1 report is a *code red for humanity*. The alarm bells are deafening, and the evidence is irrefutable: greenhousegas emissions from fossil-fuel burning and deforestation are choking our planet and putting billions of people at immediate risk'.

Yet, this *code red* is a 'human exceptionalist' view of the planetary crisis. In this sense, it is both a powerful call-to-human-action, and a powerful example of the Anthropocentrism that continues to structure many of the stories that many humans tell about the planetary crisis that human actions are producing.

In this presentation I draw on recent work to explore a sociological response to this *code red* that seeks to unsettle modes of thinking that reproduce ideas of what, and who, qualifies for classification as 'human', of the primacy of human life over all other life, and of the tendency to consign the 'natural' to the status of sociology's Other.

37:

Aesthetics and Taste in Hospitality Venues

Lena Molnar¹, Steven Threadgold²

¹ Deakin, ² University Of Newcastle

Cafes, bars, pubs and clubs all position themselves towards consumers through their cultivation of vibes and atmospheres. This goes beyond the food and drinks. Decor, furniture, art, menu design and even the cleanliness of toilets (or not) are markers of taste put to work in an affective economy. Op shop paintings of 17th century ships with milk crate furniture serving boutique beer cans are oriented towards a different clientele than polished cement floor beer barns serving 'basic bitch bottomless brunch'. Taste affinities draw punters to some venues over others and make some workers feel more at home than others. These emotive and sensuous social relations are central to value creation. Drawing from ethnography, photo elicitation and interview data, this paper discusses how aesthetics are mobilised to produce affects creating distinction and value in the hospitality industry.

42:

SS4C and Young People's Activism at the Convergence of the 4th Industrial Revolution and the 6th Mass Extinction

James Goring¹, Peter Kelly¹

¹ Deakin University

Rosi Braidotti (2019) suggests that the planet and its organisms (human and more-than-human) are experiencing the convergence of the 4th industrial revolution and the 6th mass extinction: 'between an advanced knowledge economy, which perpetuates patterns of discrimination and exclusion, and the threat of climate change devastation for both human and non-human entities'.

The sense, the reality, that earth systems are in crisis has energised millions of young people around the world to join in collective action as part of School Strikes for Climate (SS4C), to act as if we are all in this together – when all around there is a sense of inaction and dithering. But, if we are all in this together, who or what is the 'we', the 'collective', the 'I', the 'subject', the 'person', the 'human', the 'Other'.

In this presentation, we draw on recent work to suggest that a 'sociological imagination' for the Anthropocene needs to be *imaginative* in identifying and analysing the entanglements between the young human, the more-than-human, families, parents, schools, media, science and technology, new *cultures of democracy*, 'generations', and the crises in earth systems in the *sympoetic* emergence of collectivities such as SS4C.

54:

Are Normative Deaths Celebrated, Reinforced, or Disrupted in Children's Media? A Critical Discourse Analysis of *Coco* and *Soul*

Zhaoxi Zheng¹, Rebecca E. Olson¹

¹ School of Social Science, The University of Queensland

From the tabooed underworld, death has infiltrated into the public sphere, aided by popular media's increasingly diverse biological, social, and cultural representations (Sumiala and Hakola, 2013). Unlike news media, entertainment films often surrender to storytelling and visual-graphics, portraying death in spectacular and romantic ways (Sobchack, 1974). Late modern citizens are, therefore, caught in between the cinematic 'simulacra' (Baudrillard, 1994) and realities in which deaths are prevalent, but increasingly medicalised and private (Kellehear, 2007; Sayer, 2010). Drawing on the child's right approach (UNICEF, 2013), these representations of death and dying can be viewed as particularly problematic in early childhood. Children are frequently exposed to fictional portrayals of death; yet, their need for open death communication is rarely catered for (Menendez, Hernandez, and Rosengren, 2020).

Being the centrepiece of contemporary children's media, Disney-Pixar productions have received considerable scholarly attention for their frequent yet problematic portrayals of death. Adopting Chouliaraki and Fairclough's (1999) three-dimensional critical discourse analytical framework, we analysed two recent Disney-Pixar movies, *Coco* and *Soul*, to interrogate how they visually and textually (re)produce death, especially through their uniquely late modern constructions which reinforce, celebrate, and disrupt normative understandings of death. Extending on the 'new' sociology of childhood (Prout, 2011), we uncover their developmentalist underpinnings and problematic contributions to romanticised and neoliberal understandings of death.

60:

Youth and Value in Hospitality: Contesting Youthful Labour

David Farrugia¹

¹ *University of Newcastle*

This paper explores the relationship between youthfulness and the value and status attributed to hospitality labour. Developing theories of affective labour, the paper situates hospitality labour as a scene for contestations about the relationship between subjectivity and value, the distinction between skilled and unskilled labour, and the status of work as such, all of which take place through distinctions between youth and adulthood. The paper draws on a program of research on youth, identity and labour in hospitality. In workers' narratives, hospitality is understood as 'work for youth', and as resembling youthful leisure practices. This is the basis for its designation as 'unskilled'. The way that workers contest this status demonstrates how distinctions between youth and adulthood are enacted in the social organization of work, the attribution of value to labour, and the biographical experience of service employment. By situating affective labour as a site for contests over the relationship between subjectivity and value, the paper argues for a new focus on 'youthful' labours as way that youth, gender and value are intertwined in the service economy.

66:

Youth and politics: Rethinking intergenerational dialogue in youth-led social movements

Ingrid Valladares¹

¹ *Queensland University of Technology*

Discussions of intergenerational dialogue tend to refer broadly to youth inclusion in politics, more specifically at a government level. However, this use of the term excludes the dialogues that take place within non-institutionalized settings, such as youth-led social movements, which also influence the way issues are being demanded at a state level. By defining intergenerational dialogue as a reciprocal political socialization process, this paper explores how youth in youth-led social movements engage in intergenerational dialogue with adults associated with the movement to advocate for social and political issues. This work in progress draws on interviews conducted with activists from Yasunidos, a youth-led environmental social movement in Ecuador. The findings reflect that a social movement organized horizontally or in an assembly can enhance reciprocal relationships and interactions between young people and adults. These interactions, which I call intergenerational dialogues, upskill activists not only at an individual level but also at a collective level, allowing the social movement to pursue alternative avenues, such as direct democracy, to achieve their aims. The success of these dialogues relies on mutual recognition of political agency of youth and adults, which includes principles of 'respect' and 'safety'. The case of Yasunidos demonstrates the potential of intergenerational dialogue in furthering the work of youth-led social movements in other contexts.

70:

Class, political participation and the School Strike for Climate movement in Australia

Milo Kei¹

¹ *University of Newcastle*

School Strike 4 Climate (SS4C) is a 'durable' and 'highly networked' global social movement that involves millions of young people. For decades there have been concerns about youth political participation and more recently, worries about a 'crisis in democracy'. Yet the SS4C protests are forms of mass political engagement that are met with bemusement and denigration by politicians and commentators. However, the reality of most young lives today involves navigating access to expensive education, precarious employment and struggling to achieve life milestones that their parents took for granted. For young people without the 'bank of mum and dad', political participation may be more difficult. This paper explores the role of social stratification and relationality in young people's participation in SS4C. Employing the conceptual tools of Bourdieu, this research project investigates the experience of young people's participation in SS4C actions in Newcastle and Melbourne. The project uses a mixed methodology to bring understanding and deeper meaning to the classed existence of SS4C activists.

75:

From innocent heroes to self-absorbed alarmists: A critical analysis of how young people are storied in climate change discourses

Charlotte Jones¹

¹ *University of Tasmania*

Young people are the focus of diverse public narratives about climate change. However, with a few notable exceptions, narratives linking young people and changing climate have predominantly been told by adults with most young people being placed at the margins of social responses to climate change. Researchers across the social sciences have variously helped produce and disseminate these narratives and examined their characteristics and effects. This paper offers a novel critical analysis of research literature about young people and climate change across a wide variety of disciplines and fields, including psychology, sociology, education, political studies, geography, health studies, media studies, legal studies, and youth studies. I apply the concept of 'storylines' to analyse the discursive structures that bind assumptions, ideas, interests, and evidence into cohesive and influential lines of framing and interpretation. I document seven storylines about young people in climate discourse that have been identified through or promulgated by social research. While analytically distinct, stories of young people as *innocent*, *vulnerable*, *heroic*, *alarmist*, *inheriting*, *apathetic* and *narcissistic* do not exist discretely, but overlap and interact complexly. I use this typology heuristically to consider: how climate change discourses are indebted to and are changing broader narratives about young people in modern societies; the potential impacts of these stories on young people and on responses to climate change; and prospects for new stories to emerge as young voices become increasingly important in urgent social discussion of climate change.

76:

Blah, Blah, Blah ... [not] Business as Usual': Young Female Leaders in Climate Change Action.

Judith Bessant¹, Philippa Collin² and Rob Watts¹

¹ RMIT University, ² Western Sydney University

The art of political leadership and the role of speech-making have long been central to the study of political processes. Yet when we think of 'great' political leaders and speeches the referents are invariably older men. Recently, however, young women have given powerful, authoritative speeches, demonstrating leadership in speaking truth to power. Young women like Emma Gonzalez, Greta Thunberg, Malala Yousafzai, Vanessa Nakate, Bana Alabed have moved millions, reshaped public opinion, energised collective action and called traditional political leaders to account. In the global climate strikes, many more have addressed peers, communities and politicians, calling for urgent action on climate change.

In this paper we examine the role and rhetoric of young female leaders and speech-givers to ask: what role have they played in recent climate change activism and what does this signify for theories of political leadership and democracy?

Drawing on theoretical accounts of recognition (Taylor, 1992; Fraser, 1995; Honneth 1995; 2012) and 'acts of citizenship' as *rights claims* (Isin, 2008) we argue that the young women in the climate movement are engaged in a political struggle for recognition. We consider how their acts of leadership are critical, performative political practices – long been integral to struggles by subaltern groups – making claims for political recognition, equality and rights, to advance feminist claims and demand climate justice.

100:

Horizontal forms of financial assistance with home ownership: Understanding the role of siblings

Julia Cook¹

¹ University of Newcastle

Studies addressing the role of family-based financial assistance in helping young adults to enter the housing market have so far focused exclusively on vertical forms of assistance in which members of older generations help their younger relatives to finance home ownership. In this context, consideration of the role of siblings has been limited to accounts of their competing requests for assistance, leaving the topic of horizontal assistance between siblings absent from these discussions. In this paper I present data from the first round of a qualitative longitudinal study of 80 donors or recipients of family financial assistance with first home ownership in NSW. This sample included a significant number of sibling donors and recipients. I compare vertical and horizontal forms of assistance, and consider how the typical motivations and practices associated with each relate to constructions of family and young adulthood. Ultimately, I argue that sibling assistance is often provided to compensate for an absent parent, restore perceived fairness in the case of previous transfers going to only one child, or to protect the assets of parents. In so doing, I challenge the notion of parent donors as the arbiters of fairness in family financial assistance with home ownership.

117:

What can we learn from the stories of people with lived experience of being bereaved by domestic homicide?

Katitza Marinkovic Chavez¹

¹ *University of Melbourne*

Domestic homicide (DH) occurs when one partner/former partner murders the other one. In Australia, at least 43% of cases involve a person under 18 years old (ANROWS, 2022), however, little is known about the lives of children who are bereaved.

In this (ongoing) study, eight people with lived experience were interviewed about their lives after parental domestic homicide. A narrative analysis of interview data focused on participants' individual stories, the connections between them and the influence of the interview context on the stories they shared.

Although the individual stories varied in terms of people's contexts, family composition, contact with the perpetrator and involvement with services, we identified several common themes. The homicide deeply affected all aspects of participants' life, including family, home, education, relationships and identity. Participants shared stories about the strengths, resilience and hope they developed over the years, in response to experiences of unsafety, lack of support and isolation.

Our findings are in line with literature on the benefits of opening spaces for children with lived experience to influence research, policies and programs on domestic violence and developing agency over how their stories are told.

137:

The Shape of Things to Come: Transnational Youth Mobilities and New Adulthoods

Anita Harris¹, Loretta Baldassar² and Shanthi Robertson³

¹ *Deakin University*, ² *The University of Western Australia*, ³ *Western Sydney University*

Transnational youth mobility is often perceived as a short term 'stage' before settling down back home, which has made for limited insights into the ways settling and adulthood itself are imagined or contested for young people on the move. This 'moratorium' approach is institutionalised, socially sanctioned and legitimised through formal mechanisms of temporary geographical mobility such as the gap year (see Cuzzocrea, 2018). But, as Amit (2011:86-7) argues, while this produces 'a version of youth and of the life course that offers a more reassuring notion of what is at stake in being young and mobile', it does not contend with times that no longer support a settled adulthood awaiting young people after their mobility experience. This paper responds to Amit's intriguing provocation that 'If this travel was to be viewed as not just an interlude but also the shape of things to come, it might well take on very different connotations.' We draw on our Youth Mobilities, Aspirations and Pathways project (YMAP)- a mixed methods study of 808 young people (aged 18-30) both entering and departing Australia for youth mobility experiences - to explore mobile processes of becoming adult. Against the moratorium approach, we consider what it means to view mobility as the shape of things to come by exploring how young people enact and grapple with new forms and conditions of a volatile adulthood through their reflexivity, flexibility and management of insecurity as they make a life on the move.

139:

Affective labour and relations of inequality: The gendered politics of women bar workers managing violent patrons

Julia Coffey¹, David Farrugia¹, Megan Sharp² and Steven Threadgold³

¹ University of Newcastle, ² University of Melbourne, ³ University Of Newcastle

This presentation draws on a program of research exploring young hospitality workers' labouring practices in the context of affective labour, centring on understanding the gendered dynamics informing how workers manage violent patrons in bars. Women bar workers in our study described that the capacity to recognise, intervene and diffuse potentially violent situations was a necessary requirement in the course of their work, and situated this a pragmatic response to the problem of male violence in the night-time economy. We unpack the heterosexual gendered normativities underpinning this practice and the 'relational competencies' which shape hospitality labour more broadly. We argue that the gendered expectations both of men's capacity for violence and women's obligations to manage it combine to create a particularly noxious environment for women bar workers. We situate the practice of women bar workers being deployed to manage aggressive patrons alongside the broader processes by which normative femininity is produced and valorised through the gendered and sexualised practices and requirements of service labour.

140:

Queer Hospitality: Gender and Sexuality in Service Work

Megan Sharp¹

¹ The University of Melbourne

In the interactive service economy, the subjectivities of workers are increasingly being recast as valuable assets with which to produce positive service interactions. The affective and embodied efforts that produce these interactions have tended to be theorised along heterosexual lines, focusing on the demands made of women to appear both sexy and submissive during their labour. As a point of departure, this paper examines the everyday experiences and labouring practices of 19 queer hospitality workers to reveal both the complexities of gender and sexuality work and how value is produced through queerness in service labour, particularly in venues where 'diversity' plays a key role in conveying a brand or image. Queer workers described taking on responsibilities for explaining sexuality and gender as they worked, performing multiple roles of educator, counsellor, advocate and activist. This paper reflects on queer embodiments at work, affects and practices in hospitality labour, and the significance of queer subjectivities 'in public' for moving towards more diverse sexual and gendered public cultures.

142:

Exploring the interaction between intergenerational relationships and transnational youth mobility and transition – A comparison between PRC-born Chinese (PRCC) Youth in Australia and Australia-born Chinese (ABC) Youth in China

Yan Wang¹

¹ Institute for Culture and Society, Western Sydney University

Each year millions of young people of different ages, backgrounds and ethnicities leave their home countries temporarily or permanently in search of better life prospects. China and Australia are both significant hubs for incoming and outgoing mobilities. For both PRCC and ABC young people, experiences of childhood, adolescence and adulthood influenced by intergenerational relationships impact their transnational mobility and transition between Australia and China. Comparing the experiences of PRCC young people who come to Australia and ABC young people who travel to China, this study unpacks the disjunctures and connections around transnational mobility and transition to adulthood under different cultural contexts of intergenerational relationships within the global Chinese diaspora.

This research is based on qualitative data from 34 participants, including PRCC and ABC youth and some of their parents in Australia and China. It adopts multiple methods with in-depth interviews, participant observations, and photovoice. The findings compare six interconnected dimensions related to intergenerational relationships – the youth aspiration, the mobility trajectory, the transition to adulthood process, the independent discourse, the cultural idea of filial piety and the parents-care arrangements. This research takes the unique approach of considering Australia and China as sites of both incoming and outgoing flows of young people situated within different forms of intergenerational relationships inside “Chinese transnational families”.

155:

“I felt more emotions because it was regarding my ethnic background”: Diasporic young people’s use of digital and social media to narrate their own citizenship identities and practices.

Amelia Johns Johns¹, Anita Harris², Jessica Walton² and Gilbert Caluya²

¹ University of Technology Sydney, ² Deakin University

This paper draws on our mixed methods ARC project ‘Fostering Global Digital Citizenship: ‘Everyday’ digital practices of diaspora youth in a connected world’. We identify the types of digital and social media practices Australian young people from culturally and linguistically diverse backgrounds engage in and explore what types of citizenship orientations and skills are fostered through these digital media practices. Against the backdrop of digital citizenship and global citizenship school-based programs and digital citizen-related policies that emphasise responsibility and risk, we argue that it is critical to understand the everyday, ‘lived’ dimensions of how diaspora youth from diverse racial, cultural and religious backgrounds negotiate local and transnational digital spaces and connections, and narrate their own citizenship identities through those practices. The paper draws upon survey data collected from 435 young people aged 13-17, and interviews and ethnographic data collected with a further 21 young people, which provide insight into the way the pandemic and other global events shaped young people’s

experiences of digital connectedness, both strengthening feelings of local and global diasporic identity, care and support while also highlighting practices that address negative feelings and experiences related to mental health, racism and global conflict.

179:

Ghosts in the machine: (Post)subculture and the 'problem' of contemporary youth

Andy Bennett¹

¹ *Griffith University*

I have frequently claimed that subcultural theory has resulted in crude essentializations of youth cultures whereas post-subcultural researchers are engaged in a search to uncover the more individual motivations of youth for engaging with style and music. I am no longer convinced by the soundness of that argument. There are clearly things that bond young people, whether in physical or digital space, but these may have less to do with common stylistic and musical preferences. Subculture and post-subculture have not gone away as concepts but now sit side by side, each arguing for a particular set of interpretations of youths. But this debate seems to be edging into a vacuum, its focus increasingly on exceptions rather than on the majority of young people. In this paper I argue that rather than reifying youth as subcultural or post-subcultural, it may ultimately be more productive to find other ways of theorising youth culture and begin to map from there how and why the cultural practices that young people engage in matter to them and how they draw on the cultural resources, material and digital, available to them to negotiate and make sense of the myriad everyday situations in which they find themselves.

187:

Regulating Self-Presentation Through Hair: An Analysis of Uniform Policies in Queensland High Schools

Kayla Mildren¹

¹ *Griffith University*

The role of Australian high schools in regulating students' bodies is increasingly a matter of public discussion, encompassing debates over appropriate forms of sex education, calls to provide a pants option to female students, and concerns over racial discrimination in hair policies. Uniform policies are a concrete example of the manner in which this regulation occurs. Such policies often go beyond the uniform itself, encompassing instances of personal presentation, such as hair, which impact students' presentation of self outside of the school gates. This paper seeks to develop our understanding of how student hairstyles are regulated through uniform policy, exploring hair regulations in Queensland high schools via a thematic analysis on fifty uniform policies from Government, Catholic and Protestant schools. I investigate the ways that schools deploy allegedly neutral judgements of what make a hairstyle 'extreme', 'conservative' or 'appropriate' and, in doing so, explore the gendered, classed or racialized connotations of 'unprofessional' hairstyles.

190:

Manifestations and performances of digital youth in India: Exploring the myth of popular music and society

Devpriya Chakravarty¹

¹ *Griffith University*

This paper argues how the Indian youth is the key cultural text to enact myths of popular music, culture and social transformation. Contemporary urban Indian youth cultures bear globalized characteristics with localized manifestations, with these tendencies made apparent through their choice in popular music, lifestyle, and digital media performances. In 2019, in order to engage with the digital generation of India, one of the nation's leading English dailies *The Times of India* launched a YouTube campaign called "*flirt with your city*". The format was a short rap-based music video launched for five metropolitan Indian cities wherein local youth musicians build a narrative capturing their respective city's cultural nuances and idiosyncrasies. In this paper, the author discusses two of the campaign videos on Kolkata and Mumbai, using semiotic analysis, to explore meaning-making processes of the Indian youth around culture, identity, community and social transition. The analysis presented through this article highlight the rituals, symbols, values, norms and categories contextualised to the everyday cultural negotiation of the 21st century urban Indian youth regarding identity and belongingness. The paramount focus of this paper is to discuss how the contemporary urban Indian youth are between and betwixt globalisation and nostalgia.

194:

Youth citizenship frameworks: Expanding conceptions of the young citizen

Bronwyn Wood¹

¹ *Victoria University of Wellington*

While the field of youth citizenship has grown rapidly in the past two decades, it still remains a contested idea – not least because of the 'liminal' or in-between status that young people occupy between childhood and adulthood. This paper traces the theoretical origins of youth citizenship and examines how it has sought to redefine traditional understandings of citizenship drawing on critical, feminist and post-structural lenses that have deconstructed the meaning and taken-for-grantedness of citizenship. I propose a conceptual framing of *becoming*, *being* and *doing* to capture the complexity, ambiguity and diversity of youth citizenship research and to open up fresh possibilities for understanding young citizens. The paper concludes by examining two emerging research streams where youth citizenship researchers have made significant contributions to the broader field of citizenship studies – everyday lived citizenship and digital citizenship. These two fields help to illustrate the state of ambiguity and liminality of youth and embrace the potential this holds for opening up fresh possibilities for young people as political beings/becomings, but at the same time not resting on naïve and under-theorised celebrations of youth agency.

236:

'Another number in their system': young adults and the digital delivery of public services in Australia

Ben Lyall¹

¹ *Monash University*

The delivery of public services in Australia is increasingly digitised. In neoliberal state framings, digital applications and web portals are convenient and efficient, gaining efficacy over time through successive generations of assumed 'digital natives'. However, this term is taken for granted in public administration, and ignores how these tools responsabilise individuals. Once considered a leader in 'e-government', Australia's success has been tempered, marked by a lack of 'joining-up' of services (Dunleavy et al., 2008: 14-15). Increasingly, there is a divide between the ability of digital-centric approaches to service 'transactional' (i.e., taxation) and 'interpersonal' (i.e., case management) needs (O'Sullivan & Walker, 2018).

This presentation shares experiences of digital services - both challenges and benefits - drawing on online data (30,000 posts/comments) and focus groups (155 participants) with young people (aged 18-30). Far from a monolithic block of 'natives' our research found young people experienced a range of (dis)satisfactions. Some found themselves facing incomplete websites, dated technology in physical service centres, or feeling that they themselves were abstract; 'treated like another number in their system'. Conversely, some found novel forms of government outreach (such as social media) engaging, and in starting their own families, discovered newfound security in digital systems.

240:

Building skills in Melbourne's west: improved training experiences for apprentices and women in the construction trades

Fiona MacDonald¹, Ruth Liston¹, Tim Corney¹, Brett Woods¹ and Lizzie Knight²

¹ *Victoria University*, ² *Centre for International Research on Education Systems (CIRES), Victoria University*

Investment in apprenticeship training and targeted employability skills are a key component of Australia's response to skill shortages in COVID-19. Investments in the sector largely incentivise and limited funding has been directed to reforming a system with completion rates as low as 50 per cent in some trades. There are many complex factors that influence attrition rates but social support structures are significant.

Melbourne's west is an area acknowledged for social and economic disadvantage but rich cultural diversity. The region offers opportunities to understand the experiences and challenges for women and other young people in achieving employability skills and remaining engaged in learning in the construction trades.

Young apprentices and gender equality are the key focus of two research projects. Separately we investigated the social support structures that are vital for young people to navigate the transition from school to TAFE and the impact of social norms and the traditional construction of masculinity and femininity for women in construction trades in Melbourne's west. Bringing the projects together in this paper we adopt a social constructivist approach to highlight the

opportunities to create meaningful change in the training and learning experience of women and young people in the construction trades.

293:

Understanding selfie-editing apps in youth visual digital cultures

Julia Coffey¹, Amy Dobson², Akane Kanai³ and Rosalind Gill⁴

¹ *University of Newcastle*, ² *Curtin University*, ³ *Monash University*, ⁴ *City University London*

Young people must navigate a rapidly changing digital landscape of self-presentation and appearance. Selfie-editing applications like Facetune and Faceapp have emerged which provide professional-quality photoshopping and airbrushing editing tools, enabling a user to 'effortlessly enhance the attractiveness of their selfie', offering entirely new in-phone editing tools, including 'perfecting' the face and body, mimicking cosmetic surgical alterations, and 'playful' features including an 'ageing' filter and 'gender swap' tool. The new capabilities provided by these applications emerge at a time when body and image-based appearance pressures are a pervasive and enduring issue of concern for Australian youth (Mission Australia 2020). Whilst selfies have been widely studied as a cultural phenomenon, this project aims to provide the first understandings of how young people actually use selfie-editing applications, and the implications for young people's embodiment, body concerns, and wellbeing. This presentation presents findings drawn from the first phase of photo elicitation interviews, centring on understanding how young people navigate the cultural norms which inform the features and tools available for editing and perfecting selfies, young people's image-reading and editing practices, and how young people navigate the demands of contemporary digital culture.

301:

Beyond religious individualisation: young people and Buddhism in precarious times

Kim Lam¹

¹ *Deakin University*

Recent scholarship on Buddhist youth has focused on the role of young people in negotiating individualised religious identities by drawing on multiple sources, rather than simply inheriting religious beliefs from their parents. This recognition of the agency of Buddhist youth helpfully counters simplistic and often racialising assumptions about the passive transmission of Buddhism within Asian Buddhist communities. However, the protraction of the youth phase, amid interrupted education to employment transitions and the rising cost of living, raises questions about the extent to which young Buddhists remain (semi)-dependent on, and influenced by their families with regard to religious identity development throughout young adulthood. It is also questionable whether agency-laden accounts of religious identity development adequately reflect young Buddhist practitioners' understandings of selfhood that are informed by Buddhist teachings of non-self, interdependence, emptiness and impermanence. Drawing on data collected from qualitative interviews conducted with twenty-two young adult Buddhist practitioners living in Australia, this paper considers how Norbert Elias's account of figurational sociology may help better conceptualise the ways young Buddhists negotiate other-oriented religious trajectories that take into account their embeddedness and interdependencies within families, communities and broader social structures characterised by precarity.

304:

Individualism and the social paradox of Australian young people: Implications for a post COVID world

Ashley Humphrey¹

¹ *Federation University*

An increasing body of research suggests that young people living in Western societies are becoming increasingly individualistic in the way they orientate themselves socially, with further findings suggestive that such orientations may be associated with reduced wellbeing outcomes. Through a synthesis of the authors recent research findings, this paper examines the association between individualism and the wellbeing of young Australians prior to COVID-19, as well during the pandemic. Findings indicate that whilst individualistic cultures may be associated with higher wellbeing outcomes when compared with collectivistic cultures, such associations tend to disappear when explored at the personal level. Additionally, findings provide important insight into specific traits associated with individualism that can lead to poorer wellbeing outcomes. Based on these findings, it is proposed that whilst the freedom and autonomy embedded within individualistic social orientations can have positive associations, there is an emerging understanding of some of the darker traits that can be associated with these values. Collectively, these findings increase our understanding of the connection between individualism, its associated behaviours, and the mental health of young Australians, and their implications within a COVID, and post-COVID environment.

312:

Neither rural nor urban? Multilocality in emerging rural adulthood in Finland

Kaisa Vehkalahti¹

¹ *University of Jyväskylä*

Mobility is a necessity for many rural young people to pursue education and work opportunities in different parts of the world. Questions related to mobility have also gained main attention in youth studies, where rural youth has been discussed e. g. in terms of mobility imperative (Corbett 2007; Farrugia 2016) or rural exodus (Johansson 2016). In the recent years, focus has shifted to the relationship between place and belonging (e. g. Habib & Ward 2019; Harris, Cuervo & Wyn 2021). This presentation builds on the growing literature of spatialized youth studies that have sought for nuanced perspectives to the experiences of young people in various non-urban locations (e.g. Corbett 2013; Sørensen & Pless 2017; Rönnlund 2019; Cook & Cuervo 2020). It draws on a qualitative longitudinal study with rural young people from Finland (followed since 2015, from the age of 15). During the follow-up they have engaged in further studies, moved to independent living, formed relationships and entered the labor market. Here, focus is on the movement between rural and urban settings that characterizes the life course of many young rural Finns. The longitudinal perspective opens possibilities to discuss the complexity of elements involved in this multilocality, here understood both as a spatial and mental process. The study is supported by Academy of Finland.

319:

Young people's intimate relationships: navigating f*ckbois, shame and care

Samantha Mannix¹

¹ *Swinburne University of Technology*

This paper takes as its focus questions of gendered care, and shame, and the contexts in which young people navigate these dimensions of their intimate relationships. I follow the different mobilisations of this shame and its effects – and its resistances – in order to consider changing (but also not changing) gender and sexuality norms, as well as what I argue is an emerging gendered politics and care. To do this, I introduce the ‘fuckboi’ – a figure whose actions, and responses to them, crystallises these gendered dynamics and an attendant regime of moral double-standards. I bring a close-up attention to young people's navigation of this complex landscape, revealing both degrees of ambivalence and uncertainty along with some clear parameters and moral boundaries.

Following feminist, queer and affective understandings of intimacy, I employ participant narratives and visual artefacts to examine the ways young people experience, anticipate, and regulate intimate relationships. In particular, I argue that young people's negotiations of intimacy and relationship practices are complex, agentic, imbued with power, and nuanced in ways that both uphold and challenge dominant regimes of heteronormative intimacy.

330:

Outcomes, Impact and Beyond: the long-term effects of participating in arts-based youth programs

Pariece Nelligan¹

¹ *REDI, Deakin University*

Education policy throughout Australia and the UK promotes the value and need for creatively rich learning experiences that support agency, critical thinking, and promote a sense of belonging. While varied in type and scope, there is evidence to support the positive role that youth programs play in young people's learning and development, yet funding remains scarce. Investments in non-formal arts-based youth programs follow the ebb and flow of public sector funding, which means provision is subject to funding inconsistency as well as marketplace inequality. The question isn't whether to fund arts youth programs, but how to support their development. The non-formal learning sector is characterised by increased privatisation, individualisation, and standardisation as well as greater accountability and efficiency. Yet staff working in the sector are required frequently to act on faith. They are expected to believe and trust that the programs they deliver impact people's lives. The resources needed to measure long-term impact are often out of reach for many organisations that exist in the not-for-profit sector. This paper presents the “learning biographies” of two past youth arts program participants to indicate how long-term effects can be realised and recorded through a life history lens. It will shed light on the way learning experiences are embedded within broader life stories, and it will lay a foundation for more valid and applicable conceptualisations than currently exist of the effects of youth sector arts programs.

335:

Affective Futures? Searching for methodological approaches to studying non-linear temporalities

Signe Ravn¹, Justine Pors²

¹ University of Melbourne, ² Copenhagen Business School

In this paper we discuss what it is we do when we study 'the future'. We draw on two different research projects with young people, one conducted in Denmark and one in Australia, about their imagined futures and we seek to reflect on the insights we are able to gain (and perhaps not gain). A number of scholars have described the challenges in studying futures without reverting to generic or stereotypical accounts of what this might look like. This has led some to suggest a move away from studying how substantive futures might look to instead focus on affective orientations to the future, which resonates with how we both approached our two research projects. However, this still left us with the question of what 'the future' as a temporal phenomenon is. In our data we observed various examples of a collapse of past, present and future, and in particular of a 'lost' future haunting the present. In this paper we reflect on these observations and seek to conceptualise the future as affective in the present and consider what this means for studies of (young people's) imagined futures.

337:

Young People in Conflict: Roles and Aspirations

Septin Calamba¹

¹ Deakin University

The situation of conflict in Mindanao in Southern Philippines is multi-layered and complex which involves various armed groups and militia units. In this conflict situation, young people are suffering the impacts of displacement, loss of lives and properties, and missed opportunities. Being large in number, the youths are most affected in times of conflicts. In this preliminary study, I examine how conflict has affected the young people in Mindanao in terms of their understanding of themselves, and their roles and aspirations towards change. Drawing on interviews, youth see conflict in Mindanao as a normal occurrence where war and violence are present. Though this conflict leaves young people with traumatic experiences, their aspirations towards a peaceful community remain intact. To bring peace, education and empowered leaders are necessary to provide opportunities for the youth. Young people believe they can promote peace through art, music, community service, and volunteerism. As much as we believe that the youth's aspirations have merits for change, they think the government still has the imperative to take seriously in addressing this conflict. Like many other scholars, I argue that youth play an important role for peace and development in Mindanao. However, policymakers need to integrate young people's everyday perspectives into various approaches in political participation.

340:

Intimate life in the digital era: A calculated, fast-tracked, short-lived, and unclear arena

Lyndsay Newett Ostensen¹

¹ *University of Tasmania*

Like many areas of social life, intimate life has been challenged, and changed, by the introduction of social technologies. In Australia, research has tended to focus on the use of specific social technologies, such as Facebook, Grindr, and Tinder, within intimate life. Consequently, less attention has been given to the ways these technologies are used in conjunction, as well as the outcomes associated with this type of use. By drawing on survey (N = 254) and interview data (N = 21) provided by Australians aged 18 to 35, this study identifies the type of social technology use that typifies young Australian intimate life. In addition, it outlines the effects this type of use appears to have on the social arena, with intimate life becoming more calculated, fast-tracked, short-lived, and unclear, than ever before.

350:

The mobilisation of ‘cancel culture’ in young people’s reflections on social media use and employment futures

Brady Robards¹

¹ *Monash University*

‘Cancel culture’ has become a contentious cultural phenomenon mobilised in a range of ways, including to hold social actors to account. As Clark observes, modern digitally mediated cancel culture can be traced to social media callout practices with roots in Black vernacular, now ‘misappropriat[ed]... by social elites’ (2020: 88) and turned into a moral panic, with the very framing of ‘cancel culture’ working to further silence marginalised people. The language of cancel culture also appears in everyday young people’s reflections on privacy, control, reputation, and future aspirations in the context of their own social media use. In this paper I examine how young people in Australia mobilise the language of cancel culture in these reflections, and consider the implications for social media use concerned with imagined futures, reputation, and employment. I draw on focus groups with 72 young people (16 to 35) in Australia where we discussed social media use in the context of employment futures, to explore processes of identity-work, impression management, and audience segregation.

355:

Making a life with less: the impact of underemployment on young people’s well-being

Brendan Churchill¹

¹ *The University of Melbourne*

Underemployment is a significant challenge for young people in the labour market today with one-in-five working less than they would like (Churchill 2020). Underemployment is also a challenge for governments and policymakers too, potentially costing Australia \$11.3 billion in Gross Domestic Product and 125 million working hours a year (FYA 2015). However, there is

more to youth underemployment than these figures depict. Underemployment includes people earning less than they should or using less of their educational qualifications, training and skills in their current job due to overqualification (McKee-Ryan 2011). Since the Global Financial Crisis (2008-9), underemployment has increased significantly (Productivity Commission 2020; Denny & Churchill 2016). Using the Household, Income and Labour Dynamics in Australia (HILDA) survey from 2001 to 2020, this paper focuses on temporal underemployment – those who are employed in jobs but want more hours. The paper profiles these workers – who are they, what is their background and then assesses the impact of temporal underemployment on their lives – their economic, social and emotional well-being. Preliminary findings suggest that temporal underemployment amongst young people is overly concentrated by young men, those without tertiary qualifications and less prestigious occupations. The findings also suggest that not all young people in underemployment experience hardship across economic, social and emotional well-being.

356:

Beyond Angry White Men: Social Democratic Imaginations as an Alternative to Aggrieved Entitlement

Nathan Manning¹, Djordje Stefanovic¹

¹ *The University of Adelaide*

Michael Kimmel (2013) argues that a sense of aggrieved entitlement is central to the experiences of white American men drawn to the far-right. The concept captures both a sense of relative deprivation and rage at having something snatched away. Rather than viewing wealth inequality, chronic insecure work, or being locked out of the housing market as outcomes set in train by neoliberalism and political elites, aggrieved entitlement misdirects rage to typical scapegoats – women and minority groups, who are understood to be advancing at one's own expense. An aggrieved sense of entitlement was present amongst some participants who took part in our qualitative study of white Australian men's political attitudes and experiences. Feelings of aggrieved entitlement featured for men who held right-wing political views, including those from middle-class backgrounds with middle-class trajectories. Significantly, our research also revealed a counter to aggrieved entitlement, described here as a social democratic imagination. Despite significant experiences of relative deprivation, some participants did not develop aggrieved entitlement or blame others, but instead cultivated an awareness of their own privilege and systemic critiques of neoliberal capitalism. Fostering social democratic imaginations, particularly amongst younger white men, may be an important part of undermining the appeal of the far-right.

369:

Understanding bespoke models of care: Examining the care-ful ways young people provide informal support to peers during tough times

Benjamin Hanckel¹, Jasbeer Musthafa Mamalipurath¹

¹ *Western Sydney University*

Mental health and help-seeking activities are often framed through the provision of services to support young people into pathways of care. This includes formalised peer-based models, however there is less research on informal help-seeking and support among friends. This work-in-progress paper draws on focus group data with a diverse sample of young people (16-25) across two urban settings (Sydney and Melbourne) to explore the ways that care is produced and enacted between friends, and how support is provided for those experiencing mental ill-health and tough times. Our findings show the varied and multiple ways that care enters into friendships, and the complex ways that support sits intentionally outside of and/or in parallel with formal based care provision. The young people in our study spoke about care as an identity and interaction between friends, which requires emotional labour in its identification and production, and is regulated according to the temporal capacities of young people. The support work produced through these encounters provides a sense of agency to young people in a system that often positions them at deficit and/or does not recognise their capabilities. This support is enacted across on-/offline contexts and made possible through the affordances of spaces, where institutional and digital infrastructures complicate and support care practices. Within these narratives bespoke models of care are developed. These sit in parallel and in-conjunction with the formalised pathways to help-seeking and mental health care that exist. We consider the implications this has for how we think about youth mental health care, support and trajectories of help-seeking.

Urban Sociology

32:

No place to call home: Homelessness and cross-border immobility during the COVID-19 pandemic

Harry Tan¹, Francesca Lee¹ and Jenin Teo¹

¹ *Institute of Policy Studies, National University of Singapore*

Cross-border mobility between neighbouring countries (or next-door transnational living) has long been established as a strategy for people to cope with social mobility aspirations in transnational migration literature. In Singapore, little is known about individuals or families who use its borders with Malaysia and Indonesia as a strategy to fulfil lifestyle and housing aspirations. At the height of the COVID-19 pandemic, COVID-fencing measures such as the tightening of national borders had resulted in a cross-border immobility that plunged many such individuals and families into homelessness, particularly those among the low-income population.

Drawing from an ongoing three-year study of homelessness in Singapore, we present the profile and experiences of a group of individuals and families who became homeless in Singapore when

its borders with Malaysia and Indonesia closed. We show that while cross-border mobilities present opportunities for low-income Singaporeans to access cheaper housing and goods in neighbouring countries, COVID-fencing had also exposed the housing insecurity and precarity of next-door transnationalism. At the same time, homelessness for this group led to an (re) engagement with welfare services that created possibilities for new long-term housing solutions in Singapore. These solutions however are dependent on overcoming and resolving significant barriers in the study participants' lives.

82:

Accumulating financial vulnerability, not financial security: social reproduction and older women's homelessness

Catherine Hastings¹, Lyn Craig²

¹ Macquarie University, ² The University of Melbourne

In rich-economy countries such as the United States, Canada, Australia and New Zealand women are increasingly experiencing first-time homelessness in older age. Focusing on the specific case of Australia, this paper develops a theoretical critical realist causal account of how a gendered role in care and social reproduction has increased contemporary homelessness risk by constraining women's capacity to build financial security. We show how gender, capitalism and age have intersected as social structures to explain gendered economic outcomes for women over the life course; and how life events, individual women's experiences, agency, and decision-making interact with these structures to explain homelessness. Women's gendered financial vulnerability, accumulated whilst living lives conventional at a specific period of Australia's history, sits at the heart of older women's current susceptibility to housing loss. Limited resources (financial vulnerability intersecting with social and human capital) reduce their capacity to respond to crises challenging their housing security within the contemporary context of Australia's unaffordable housing market.

131:

Doing things differently: care and control in pandemic support

Emma Mitchell¹, Emma Power², Kathy Mee³ and Ilan Wiesel⁴

¹ Institute for Culture and Society, Western Sydney University, ² Western Sydney University, ³ University of Newcastle, ⁴ University of Melbourne

The coronavirus pandemic forced local support services to adapt how they operated in marginalised communities at the same time as demand for assistance soared. The lockdowns and, in particular, social distancing restrictions on the operation of support services and networks brought into relief the infrastructural dimensions of social care that are often backgrounded in day-to-day practice. A shadow care infrastructures lens looks purposively at care infrastructures that are not readily seen or acknowledged in dominant welfare discourse and research (Power, Wiesel, Mitchell, Mee, 2022). This paper draws on this analytic lens to explore how remote forms of service delivery during lockdowns inadvertently reconfigured care and control imperatives by interrupting infrastructures of surveillance and pedagogy. The paper draws on in-depth interviews with paid and voluntary supporters across a diverse range of care organisations servicing the Cumberland region in Western Sydney. The paper reflects on the potential longevity of pandemic care practices as cities learn to live with COVID.

225:

“It’s part of the job”: Evicting Tenants from Social Housing

Abigail Lewis¹

¹ *RMIT University*

Social housing providers in Victoria operate in a policy environment that requires them to remain financially viable while meeting a duty of care to their tenants. When tenants struggle to meet the obligations of their housing, providers are often caught between these competing demands. On one hand, evicting tenants into hardship or homelessness contravenes the role of a social landlord. On the other, providers have a duty of care to other tenants and to staff, which requires them to remain financially solvent and to address issues of violence, nuisance, and criminal behaviour.

Very little is known about the experiences of housing workers who are employed to manage these competing demands at the front line. In their role they must take responsibility for both evicting tenants and sustaining tenancies, facing expectations to both support and discipline tenants. What does this mean for how they experience their role? How do they conceptualise and navigate the process of evicting – or not evicting – their tenants?

This presentation draws on doctoral research conducted in the Unison Housing Research Lab at RMIT. In-depth interviews conducted with Unison workers revealed experiences of role strain associated with the ontological and conceptual messiness of ‘evicting’ from social housing.

249:

Redefining Nationhood, Locally: ‘Change the Date’ and Urban Governance

Rachel Busbridge¹

¹ *Australian Catholic University*

This paper explores the relationship between the local and the national through an analysis of the movement to change the date of Australia Day. One of the most interesting elements of the Change the Date movement is that the most decisive action has taken place at the local level, with several local councils electing to change, replace or cancel Australia Day events held on January 26 and others expressing their support. This raises interesting questions about the roles of local governments in the redefinition of nationhood, as well as the ways in which local events mediate citizens’ perceptions and experiences of national identity. Examining the public claims and rationales of local councils actively ‘changing the date’, the paper considers how the ‘local’ and ‘national’ are imagined as well as the ways in which localities and regions are seen as reflecting national identity and vice versa. It is argued that the local affords a pertinent prism for more complex and nuanced understandings of nationalism that foreground social and cultural change.

295:

Exploring neighbourhood connections of transient residents: a case study of Iranian migrants in Melbourne

Somaieh Ebrahimi¹

¹ *RMIT University*

While there is a substantial body of work that characterises modernity and the nature of social connections, less attention is given to the relationship between high residential mobility and the capacity of migrants to make neighbourhood connections. Iranian migrants in Melbourne came from a culture that values neighbourhood connections and hospitality. However, they have experienced high residential mobility and living in the culturally diverse and physically different suburban context. Despite the growing population of Iranians in Melbourne in recent years, Iranians are still under-explored, and there is no research on their connections with neighbours.

This research addressed problems that I identified in the literature focused on modernity and residential mobility and how these shape experiences of social connections. Attention is also given to the experiences of migrants' settlement in Australia. Finally, I consider urban planning and design literature on how the built environment influences the experience of neighbourhood connections. I answered the research questions using an interpretivist phenomenological approach, conducting 30 semi-structured in-depth interviews and four transect walks/walking interviews in Northcote, Kensington, Mont Albert, and Balwyn North. I also used my lived experience as a transient resident and Iranian migrant and my urban planning and architectural knowledge to analyse data.

316:

Place-based collective impact model: Exploring the challenges and opportunities intermediaries experience while delivering place-based initiatives in Australia

Lutfun Nahar Lata¹, Tim Reddel¹

¹ *Institute for Social Science Research, The University of Queensland*

Australia has a frustratingly long history of policies and programs aimed at addressing social disadvantages. Traditionally, they have focused on social support, targeted economic restructuring, and employment services to population groups. Recently, the Commonwealth Government has focused more on joined-up work and place-based approaches to solve wicked problems. Joined-up work emphasises common objectives that span multiple organisations, such as collaborative design and delivery of services, programs and policies. It can occur via formal or informal partnerships between governments, non-government organisations or intermediaries (popularly known as backbone organisations) and communities. Joined-up government is essential for fostering meaningful partnerships with community organisations that produce long-term outcomes for local communities. However, centrally defined targets and top-down management from governments can be a barrier to successful joined-up work. Additionally, multiple government agencies funding place-based work in a single place, through multiple backbones, on different time horizons and with different policy objectives, often create significant administrative complexity for backbones. Within this context, using a joined-up governance lens and drawing on data from 14 interviews, this paper discusses the challenges and opportunities backbone organisations experience while managing multiple relationships,

funding and reporting frameworks and how they negotiate with multiple funders to streamline the process.

429:

Sorting housing needs: how access to social housing is managed in the liberal welfare state

Andrew Clarke¹

¹ *University of New South Wales*

Social housing is one of the scarcest and most tightly rationed resources provided by contemporary liberal welfare states. This paper examines the systems through which access to social housing is governed in Australia. I argue that these systems perform a ‘social sorting’ function (Lyon, 2003), wherein calculations about applicants’ ‘housing needs’ are used to filter them for different kinds of housing support—social housing being but one option. I show how these calculations are informed by broader housing policy discourses that envision people’s housing needs as existing on a continuum based on their level of ‘independence’ vis-à-vis the housing market. I also examine the different modalities through which this sorting takes place, highlighting varying mixtures of impersonal computer algorithms and ‘person-centred’ assessment and planning in different Australian jurisdictions. The paper concludes by reflecting on the implications of these social sorting systems, arguing that they are a key means through which the residualizing logic of the liberal welfare state is realised in the housing space.

Panel Sessions

Sociology for real-life institutional change: Challenges and transformations

59:

Applied sociology, embedded sociologists

Nick J Fox¹

¹ *University of Huddersfield*

Applied sociology seeks practical solutions to problems and situations arising in organisations, workplaces, communities and corporations.* The British Sociological Association’s applied sociology group (ASG) supports UK sociologists working beyond academic settings, and offers resources and training to support the majority of new graduates (about 4000 per year in the UK) who do not enter academic sociology.

In 2022, ASG co-organised a workshop to consider how to enhance sociology’s impact in non-academic settings. The first part of this talk summarises the discussions and conclusions of this

workshop. These include a need for sociologists to be embedded in work settings (for instance, schools, local or national government, businesses) rather than offering their theoretical insights and recommendations from their university offices. In the second part of the talk, I report a case study in which two young sociologists have been seconded to work in local government in the north of England. I report some of the initiatives which they are undertaking, and discuss the challenges they face, including how they can be supported as they seek to supply sociological methods and concepts to provide a sociological input to local government.

* Known as 'clinical sociology' in the US and South Africa.

172:

Applying social ecology from knowledge to practice as an applied sociologist

Sienna Aguilar

Tackling wicked problems to enact positive social change requires a deep understanding of the multiple, changing contexts of communities we work with/in and the various ways that institutional barriers affect these communities. In my work as an applied sociologist in non-academic settings, I aim to translate knowledge into practice that is embedded within community contexts and fit-for-purpose for services and advocacy groups. Social ecology is a form of complexity thinking that can be a useful sociological frame as it explores the interrelationships between individuals, the social world, and the physical environment. In my presentation I will share how I have applied social ecology and systems thinking to explore wicked problems such as gender-based violence and gender inequality. In doing so I aim to offer possibilities and considerations for the role sociologists can play in strengthening advocacy movements and program/service delivery.

67:

Building 'concrete utopias': how critical realism supports transformative sociological research for social change

Catherine Hastings¹

¹ *Macquarie University*

Two enduring challenges of sociological research motivated by concerns for social justice and inequality are: 1) to understand the nature of 'wicked' social problems, how they manifest, when, for whom, and in what contexts; and 2) to move from a description of events to theorising causal explanations in a way that suggests practical next steps or positive interventions.

In this presentation, I will articulate how the critical realist philosophy of science has informed and strengthened my applied research practice in response to these challenges. First, I will outline the core features of critical realism's understanding of the nature of reality (ontology) and how we come to know and understand it (epistemology). Second, I will provide an overview of the practical implications of the critical realist meta-theory for analysing causal complexity, the intersection of structure and agency, and working within a framework of interdisciplinary inquiry. I will introduce some of Bhaskar's thinking about values in research and how we make choices between theoretical arguments. Finally, I will briefly touch on the critical realist concepts of human flourishing, emancipation and 'concrete utopias', which afford me encouragement and

inspiration in the face of the often overwhelming and persistent social problems we seek to address in our work.

48:

Dismantling institutional barriers using Participatory Institutional Ethnography in sociological Health Service Research

Sophie Hickey¹

¹ MWRC Charles Darwin University

The provision of clinically and culturally safe healthcare for diverse populations is significant challenge in multicultural Australia. Australia spends an estimated \$80B/annum on hospitals, yet benefits are not equitably distributed. Unconscious bias and institutional racism have led to preventable harm and death. Community involvement in healthcare design and delivery can strengthen governance and improve healthcare; only if it is done well.

It remains unclear how large social institutions can effectively engage consumers in transformative change. Participatory institutional ethnography (IE) is a recent innovation that involves consumers as active researchers in the co-production of knowledge about institutional processes. It provides a way forward to tackle both the empirical knowledge gap and methodological challenges of harnessing the lived experiences of consumer representatives in a way that can direct concrete institutional change. A meld of participatory action research and institutional ethnography, participatory IE has been used successfully in international contexts, e.g. youth homelessness, and policing but has not yet been applied in Australia.

My talk will go through the main points of participatory IE and highlight its potential utility for social change in Australian hospital governance.

2023 FIFA Women's World Cup: A Triumphant Moment or Business as Usual

361:

The FIFA Women's World Cup 2023, narratives of progress and gender equity in sport

Fiona McLachlan¹

¹ Victoria University

The FIFA Women's World Cup 2023 will take place during what has been described as a 'boom time' for women's sport in Australia. According to much commentary there has never been a better time to be a woman in sport. In this presentation I will contextualise the world cup moment within this broader boom narrative and highlight the limits of gender equity policy and practice in Australia to date. I will draw from a 3-year project with Football Victoria that aims to understand and facilitate organisational and grassroots transformation to achieve gender equality in Football to illustrate the depth and complexity of the persistence of gender inequities in a male-dominated sport. Football Victoria is unique in that it has a stated mission to achieve 50/50 in all aspects of the game by 2027 and yet they still face significant challenges in trying

to achieve gender equitable outcomes. Based on these findings, I argue that any transformative potential of the WWC will require careful design. Stakeholders wanting to leverage the WWC will need to plan for 'triumphant' outcomes rather than expect them.

228:

Enacting gender equity and inclusion through the Women's World Cup: Feminist questions about difference

Simone Fullagar¹, Sally Shaw²

¹ Griffith University, ² University of Otago

This panel presentation explores how claims about gender equality are enacted through the planning, policies and promotion of the 2023 FIFA Women's World Cup. Drawing on insights from contemporary feminist theories, we examine how the gendering of women footballers materialises through particular tensions (affective intensities) - privileging and obscuring different bodies with respect to cultural, gender and sexual diversity. Our analysis situates the WWC within the sport assemblage that shapes women's football as a global spectacle inextricably connected with feminist activism and market logics (gender pay gap, investment in the game, sport diplomacy, increasing audiences and participation). We ask, what does the WWC 'do' with respect to the promotion of gender equality through sport and different desires for change.

156:

The Matilda Exodus and the Decadence of Australia's Women's Professional League

Gabriela Garton¹

¹ Victoria University

The 2020 announcement of Australia as co-host of the 2023 FIFA Women's World Cup appeared to be a watershed moment for the sport both in the country and around the world. This event also marks the first time a human rights risk assessment has been undertaken prior to the competition for any men's or women's World Cup. However, in the past two years, the domestic professional league has seen an exodus of young talent toward Europe. While this shift in players has opened the door for young footballers to get a chance to play in the country's top division, it has also affected the level of the league and taken the pressure off of league organisers to extend the season to a full home and away competition with improved working conditions for the players (including a decent minimum wage and a year-long contract which would allow players to dedicate themselves exclusively to their sport). Instead of capitalising on the arrival of the World Cup, Australia's women's professional league, unable to attract and retain the country's up-and-coming football talent, finds itself in a precarious state with an uncertain future.

122:

Gender and the Sport Mega Event

David Rowe¹

¹ *Western Sydney University*

Sport mega events are typically dedicated to men's sport or are multi-sport events with most contests divided by gender. The advancement of women's sport in recent decades has seen a corresponding rise in the status of women's sport events, the most prominent of which is the FIFA Women's World Cup. Its joint hosting in Australia and Aotearoa/New Zealand in 2023 provides an opportunity to reflect analytically on the significance of a sport mega event in the Oceania region in the post/after-pandemic context. Unlike another major women's sport event, the Netball World Cup, the FIFA Women's World Cup involves a sport, association football (soccer), that is traditionally dominated by, and associated with, men. It is also the unrivalled 'world game', and so less oriented to the sphere of the old British Empire and its post-colonial successor, the Commonwealth. The event requires substantial logistical organisation, involves high levels of economic capital circulation, and will attract intense local and global attention. It is no doubt a sign of progress in the gender order in sport and society, but it is necessary to consider its capacity to counter the familiar political, social, economic, and environmental critiques to which all sport mega events are subjected.

121:

2023 FIFA Women's World Cup: A triumphant moment or business as usual - women coaches

Aish Ravi¹

¹ *Monash University*

The data presented illustrates the ongoing structural and cultural constraints women coaches experience within community and elite sport settings. Findings suggest that women encounter ongoing sexism that intersects with homophobia, ageism and racism, and leads to many coaches becoming disillusioned and isolated. Greater attention needs to be focused on improving cultures within community and elite sport clubs that recognize and support the capabilities and strengths diverse women coaches provide.

Globalization, low-intensity conflict, and religious militancy: The Taliban as a Phenomenon and a Movement

72:

Narratives of Justice in former FATA

Moeen Cheema¹

¹ *Australian National University, College of Law*

In May 2018, the Twenty-Fifth Amendment to the Constitution of Pakistan ended the special status of the former FATA (Federally Administered Tribal Areas) into Pakistan's constitutional

system of governance by abolishing the notorious Frontier Crimes Regulation (FCR), 1901. The process was driven both by long-standing indigenous demands and the state's administrative compulsions in the wake of the Taliban insurgency based in the tribal areas. The indigenous demand for FATA's integration into Pakistan's state structure was partly driven by a sense of exclusion from Pakistan's constitutional scheme, in particular in the inapplicability of the fundamental rights provisions of the constitution. The absence of an effective and fair criminal justice system was widely seen as contributing to the spread of militancy and terrorism in the region and reflected the view that the citizens' frustration with the FCR fueled the militant narrative. This paper will examine the dynamics that drove the process of integration; the competing narratives of justice pre- and post-merger of FATA; the tensions inherent in the criminal justice reform project; and how these might play out in the resurgence of militancy in the region.

120:

How will ideology fare in the Taliban's campaign against arms and drugs trafficking?

Muhammad Amir Rana¹

¹ *Pakistan Institute for Peace Studies*

Over the last forty years, Afghanistan has remained home to a protracted armed conflict, which has kept oscillating between low and high levels of violence. During these years, Afghanistan also became the biggest opium producer globally, and the locus of a thriving informal economy involving illegal trade and trafficking of arms, narcotics, consumer items and historical artifacts, as well as human trafficking. The rise, decline, and resurgence of the Taliban in Afghanistan and religious and ethnic militancies in Pakistan are closely linked with the local and global trade networks. The role of these networks in sustaining the Taliban movement has also been indirectly supporting the Taliban's goal of implementing Islamic laws in the region. The Taliban are in power once again in Afghanistan, and their religious interpretation, which they used to justify illegal trade and informal economy structures, obfuscates understanding of modern-day economics. Drawing on lessons from the long-term trajectory of the Taliban ideology and practices, this paper will discuss the relationship between non-state violence and the global criminal economy and the influence of the Taliban phenomenon on other Islamist groups in Pakistan. It will conclude on what we can expect from the present Taliban regime in terms of economic policies and implementation of shariah.

186:

Comparing Jihads: the Taliban and Lashkar-e-Tayyaba

Samina Yasmeen¹

¹ *The University of Western Australia*

The common conception of (violent) jihad, though assumed to denote a simple acceptance and exhortation of struggle against the 'enemy, fails to appreciate the multiple dimensions and considerations that guide those who engage in such struggles. In addition to a focus on targets and means of violence against the other, jihadi organizations also focus on the societal and political considerations. This invariably involves questions of women's rights and acquisition of knowledge (formal or otherwise). The answers, while sometimes drawing upon lessons from

other fellow jihadi organizations, are not always similar. The context-specific conditions and knowledge acquisition by the jihadi groups shapes the contours of how they approach their respective struggles.

The paper aims to draw attention to these differences with reference to two regional organizations: Taliban and Lashkar-e-Tayyaba. It argues that the different foci of attention (domestic vs external) and the supporting structures have contributed to the differences in their respective approaches to jihad, its meaning, and the role of women and knowledge acquisition. Despite the differences, however, the two groups would continue to shape the respective societies in which they operate.

Intergenerational connections and challenges in the asset economy

41:

Explaining Social Class Identification: The Role Of Education, Occupation, And Assets

Lisa Adkins¹, Gareth Bryant¹, Sarah Cameron¹ and Martijn Konings¹

¹ *University of Sydney*

Recent research has shown a transformation in social class, reflecting the increasing importance of assets, and the decline of traditional class markers including occupation and education. This paper examines whether these changes in the drivers of wealth, are reflected in citizens' subjective social class identities. Who identifies as working or middle class? Have the determinants of social identification changed over time? In order to investigate what explains social class identification, we draw upon the Australian case using Australian Election Study data from surveys fielded from 1987 to 2019. We examine the impact of education, occupation and asset ownership on citizens' subjective identification of their social class and examine how the importance of these predictors has changed over time. The evidence suggests that all three factors have an impact on class self-identification although there have been shifts over time. While education has the greatest impact, its influence has waned over time, while asset ownership has become an increasingly important predictor of class identity.

274:

Assets, Young Adulthood and the Remaking of Inter-generational Inequality

Dan Woodman¹, Quentin Maire¹

¹ *University of Melbourne*

Parents are increasingly making inter-vivo (while living) transfers to support their children well into young adulthood. At the same time, it is taking people into their 30s to convert educational credentials into career outcomes, to establish independent households and to build adult relationships. Many of the intergenerational supports, including financial support, once associated with teenage years now characterise youth (18-24) and are rapidly extending to

young adulthood (25-34). It is established that these financial transfers influence young adults' housing trajectories, particularly home ownership but the effects of the 'bank of mum and dad' are potentially far wider, affecting career, relationship, and health and wellbeing outcomes for both young adults and their parents. The lack of research into the rapid extension of parental support well into people's 20s and 30s is a critical gap given young adulthood is increasingly central to crucial life outcomes. Using data from a longitudinal study of two generations of young people in Australia, this presentation explores some of these effects beyond housing, to sketch out some new directions in the study of the recreation of inequalities in youth and young adulthood.

19:

Intergenerational transfers and the risk of elder abuse: the need for nuance in the asset economy debate

Peta S. Cook¹, Julia Cook²

¹ University of Tasmania, ² University of Newcastle

Discussions of the asset economy often focus on perceived intergenerational inequalities in wealth. Older generations are seen to have benefited from favourable political and economic circumstances, allowing them to generate wealth which may then be shared with younger family members who have not experienced the same favourable conditions. Discussions of potential harm have therefore focused on younger individuals who are less able to gain a foothold in the asset economy because their parents are unable (or unwilling) to provide financial assistance. This perspective fails to appreciate, however, that intergenerational wealth transfer may manifest as financial elder abuse. In this presentation, we argue that simplified discourses of older generations as homogeneously wealthy combined with ageist assumptions, the private way in which intergenerational transfers occur, and the temporalities and expectations of the property market and financial services sector, create an environment in which elder abuse may occur. We ultimately contend that discussions of intergenerational financial transfers need to attend more closely to the multiple dynamics that underpin and are generated by this practice, rather than focusing exclusively on its economic outcomes.

Healthy societies after the pandemic: How do we 'Build back better'?

266:

Ending collective isolation

Barbara Prainsack¹

During COVID-19, there has been a striking disconnect between pandemic measures aiming at regulating individual behaviour on the one hand, and the embodied experiences of many people on the other. While many of these measures suggested to people that they were individually responsible for ending the pandemic, their own daily experience told a different story. The risk to get infected, or to suffer from a loss of job or income, for example, was just as much shaped by the actions of others as by their own. Sometimes it was entirely due to factors beyond their control. Such an experience of risk as a collective practice stands in stark contrast to policy

responses that address structural problems by tackling individual behaviour. The inability - or unwillingness - of public policy makers to respond to collective risks and problems with structural solutions has increased the uncertainties and insecurities that people feel they need to navigate, and intensified feelings of alienation and disenfranchisement. In my contribution to this panel I will argue that the most important lesson to be learned from this (still ongoing) pandemic is the importance of improving social determinants and decreasing inequalities - not only to 'built back better' , but also as an antidote to political polarisation and disengagement.

153:

De-accelerated communities

Aksel Tjora¹

¹ *NTNU Norwegian University of Science and Technology*

Building on the acceleration perspective suggested by Hartmut Rosa (i.e. 2013) and observation of the response on the pandemic from and within the Norwegian welfare state, this paper reflects on the relevance of de-accelerating communities as sound societal return. The pandemic has resulted in slowing-down parts of life, such as travelling/commuting, time spent on work (for some) and social events, leaving many people with a closer experience of 'axes of resonance', for instance from close relationships and experiences of art and nature. Although the post-pandemic response on a macro (and global) level includes re-establishing the 'escalatory logic of capitalist socialization', pandemic experiences may have demonstrated how 'de-accelerated communities' may point to ways forward that are socially and ecologically sustainable.

174:

Building back under conditions of decay

Alex Broom¹

¹ *Sydney Centre for Healthy Societies, The University of Sydney*

One of the overarching themes of the present is pervasive uncertainty over the future. There is a predominant atmosphere of progressive decay, whether at the level of microbes, community relations, culture, the environment or the planet. Decay – as a form of de-composition – is, itself, composed by a wide range of forces: forms of economic, social and political pressure, forms of extraction, colonial histories and the production and handling of waste across scales and nations, to name just a few. Across spheres, decay is assembled as accelerating, as polarising, irreversible, and as foreclosing other possible futures, leading instead to pervasive extinction. This is a form of decay, as Hage (2021) notes, that feels abnormal, pathological, and temporally disordered. In this paper I focus on the ideas of decay and inflammation (Marya & Patel, 2021), and how they are instructive for moving across scales from the microscopic to the planetary, as played out within case studies of the present.

219:

The Future of Work for Women and Families: Lessons from the Pandemic

Leah Ruppner¹

¹ *University of Melbourne*

At the outset of the COVID-19 pandemic in spring 2020, scholars, journalists, and the public expressed concern that unprecedented school and daycare closures would undo decades of women's progress at work and at home. Others envisioned a silver lining—with domestic labor more visible than ever to men, they might equalize their share of childcare and housework, in effect, “un-stalling” the gender revolution. We present findings from several studies that evaluate these claims. We ask: what happened to parents' employment during the pandemic? Did this differ for married parents and couples without kids? What is driving changes in employment? What does this mean for parents' mental health? What policy solutions might help? This research offers timely, nuanced insights into key mechanisms driving disparities of gender and class for parents in the COVID-19 pandemic

230:

(Beyond) Welfare Stigma and the Weaponisation of Shame

Michelle Peterie¹

¹ *The University of Sydney*

Stigma is central to contemporary experiences of joblessness. It is present in political discourses that vilify the unemployed, in social security policies that focus on ‘activating’ jobseekers through behavioural change, and in humiliating encounters where income support recipients must justify themselves to street-level bureaucrats. One of the emotional consequences of pervasive stigma is shame – an emotion that was actively leveraged and weaponised in pre-pandemic social security policy. This paper examines how the pandemic (temporarily) denaturalised entrenched moral binaries around deservingness for income support payments in Australia, radically transforming the social and emotional experience of unemployment, and offering a hopeful template for ongoing reform.

Young people and the transformation of selves and society in (post-) pandemic times: Insights from Life Patterns

30:

The economic and social consequences of COVID-19 on young adults' life

Quentin Maire¹

¹ *University of Melbourne*

COVID-19 has produced major disruptions in the Australian economy and in Australians' economic and financial lives. From businesses closing temporarily or permanently to those able to retain their workers only due to government support; from job losses and reduced work hours to loss of income and difficulties paying bills, the economic consequences of the pandemic have been severe. In 2021, the Life Patterns longitudinal study surveyed Generation Y Australians (in their early thirties) to ascertain the impact of the pandemic on their economic lives after a year of COVID-19. The analysis reveals a combination of temporary relief from economic pressures for a few and significant financial hardship for many. The contrasting economic experiences of the pandemic are linked to young adults' unequally secure position in the labour market, as well as to their ability to draw on personal and institutional resources. The findings highlight how individual experiences of the pandemic have been shaped by unequal social and economic circumstances pre-dating the pandemic.

34:

The reconfiguring of relationships in space and time by COVID-19

Johanna Wyn¹

¹ *The University of Melbourne*

Analysis of two generations of participants in the Life Patterns longitudinal research program have documented how, in managing social change, they have contributed to the formation of a 'new adulthood'. This has rendered the temporal hallmarks of previous generations (such as age of leaving the parental home; of home ownership, marriage and partnership and parenthood for example) increasingly irrelevant. Other temporal markers of 'successful adulthood', such as achieving stable employment and the means for a sustainable livelihood and completing formal education have become difficult to 'pin down' as young people move in and out of education and take up different kinds of employment status across time. Making sense of these changes is the burden of this generation as they rewrite the expectations of a 'good life'. This presentation analyses the work young adults do to make sense of the unique temporal challenges and pressures presented by COVID-19. It reveals that, adding to the complexity and uncertainty that has been a constant backdrop for both cohorts 1 and 2, the COVID-19 pandemic intensified the salience of space and time for relationships.

39:

Livelihood resilience during COVID-19

Jun (Eric) Fu¹

¹ *Melbourne Graduate School of Education*

Young people are among those who were hit the hardest during the COVID-19 pandemic. Qualitative data collected by the Life Patterns project illustrates how young Australian have been actively coping with challenges posed by the pandemic in different spheres of their lives. Despite a common focus on individual action, coping strategies and activities underline the essential role of institutional, social, and cultural resources in sustaining individuals' capacity to overcome adversity. At the same time, they highlight the significance of existing lines of inequality in accessing these resources. Based on the Life Patterns data, this presentation offers a critical reflection of the 'heroic' notion of resilience, and articulate the concept of 'livelihood resilience' as a useful notion to describe the quality of the relationship between individuals and their ecological and social environments. Livelihood resilience helps reflect on the ways in which individuals' opportunities to make a living, form meaningful connections and thrive are sustained. This concept offers a new way of considering resilience from a relational and systematic approach.

115:

Australia's most pressing issues according to Gen X and Gen Y: Climate change and COVID-19

Jenny Chesters¹

¹ *University of Melbourne*

The Life Patterns research program has been collecting data from two cohorts of Australians for the past three decades. Data collected by the Life Patterns project captures the social, political and moral priorities that animate the lives of Australians. The first cohort, Generation X, finished secondary school in 1991 and the second cohort, Generation Y, finished secondary school in 2006. During 2020-2021, members of both cohorts (n=755) were asked about their top three concerns for Australia. Despite being surveyed during a once-in-a-century pandemic, around half of the participants in both cohorts nominated the environment/ climate change. The COVID-19 pandemic was nominated by around 40% of the participants in both cohorts. Concerns about the environment have increased over time suggesting that fears for the environment have strengthened. When we surveyed both cohorts in 2017, over 35% nominated the environment/ climate change. The 2020-2021 surveys also included open text questions inviting participants to explain their concerns. Over 400 participants provided comments and analysis of these data suggests that there is a high level of disappointment in the way governments have ignored the urgency of the need to address climate change as well as other concerns including economic wellbeing and inequality, and the availability, quality and affordability of public services such as healthcare.

Queer Youth Studies

318:

Reflections on a queer youth studies PhD as an “insighter”: Things I wish I knew at the beginning

Dr Barrie Shannon¹

¹ *The University of Melbourne*

In 2020, my PhD thesis on trans youth and sex(uality) education was conferred, published in 2022 as *Sex(uality) education for trans and gender diverse youth in Australia* with Palgrave. This paper is a reflection on completing a queer youth studies PhD as an “insighter” (Sharp, 2021); a researcher who identifies within the LGBTIQ+ umbrella, but who does not share the same identity or life experience as many of their participants. This proximity made the research exciting, challenging and personally rewarding, yet through conducting fieldwork I quickly realised the thesis I planned to write was not the one I was going to write. In this paper I offer some reflections on how my project developed, including the selection of methods and epistemology that I hope will be useful to other PhD candidates or early career researchers in queer and trans studies. These include embracing trans-led research design, using trans-led literature and theory, a critical reflection of language use, and a thorough focus on positionality. In interrogating the role of the ‘insighter’ in queer research, I arrive at an intersectional reflexivity that goes beyond only queerness in assessing one’s position to consider embodiment, class, age, geography, and race as well.

444

Beyond victimhood, towards citizenship: (Re)conceptualising campus climate for LGBTQ+ university students in the Australian context

Dr Megan Sharp¹, Dr Barrie Shannon¹, Dr Ruby Grant²

¹ *The University of Melbourne*, ² *University of Tasmania*

Research which attends to LGBTQ+ students’ experiences in Higher Education (HE) asserts that they are more likely to be targets of physical, verbal and symbolic violence than non-LGBTQ+ students, have poorer mental health and wellbeing, and report university settings and systems as generally exclusionary and unsafe. The Australian body of research concerning LGBTQ+ people in HE is developing but remains sparse, relying largely on concepts and empirical evidence from the United States and United Kingdom. While important to understanding LGBTQ+ exclusion in HE as a global phenomenon, we argue that concepts of ‘campus climate’ and ‘harm’ are under-theorised in Australian literature. This obscures a consistent and meaningful analysis of LGBTQ+ student lived experience. As an extension, a focus on LGBTQ+ students as ‘at-risk’ means understandings of the everydayness of student life and education remain limited. We suggest that by attending to the particularity of Australian HE settings, we might open our thinking to the possibilities of a global research agenda which sets out to account for similarities and differences among diverse populations while attending to LGBTQ+ students as social citizens. Ultimately, institutional frameworks that deny LGBTQ+ people full participation in

university life can be critiqued meaningfully, leading to an evidence-base of equity principles, which can be implemented for LGBTQ+ students in Australia and abroad.

314

Young Queer Latinx Men, Embodiment, and Negotiating Masculinities

Adriana Haro

University of Newcastle

Latinx men are often associated with ‘machismo’, or dominant, aggressive forms of masculinity. This type of masculinity is also attached to stereotypes like the ‘Latin lover’ that typically frame Latinx men as excess in relation to white men. The aim of this paper is to discuss how young queer Latinx men living in Australia negotiate, embody, and complicate these existing dominant and racialised discourses. Queer, feminist and critical race theories are used to explore how queer Latinx men negotiate and embody masculinities, sexualities, and being ‘other’ in a white dominant cultural context. These tensions were explored through semi-structured in-depth interviews and a creative visual method known as sandboxing with twenty-one queer Latinx men. This method aims to elicit conversation and allows for reflection and sharing of a visual and symbolic representation of participants’ lives. Furthermore, it allowed for further exploration of topics that surfaced in semi-structured interviews. Findings suggest queer Latinx men understand masculinities beyond normative gender binary norms. The fluidity of masculinities surfaces in participants’ reflexive engagement with masculinities and their nuanced understandings of negotiating binary norms. To make sense of these negotiations I introduce the concept ‘feminine threshold’, a theoretical contribution in understanding how queer Latinx men negotiate masculinities.

445

‘It doesn’t give people the opportunity to learn ... if you completely censor everything’: Examining hate speech online through young queer perspectives

Dr Benjamin Hanckel

Western Sydney University

A critical concern across digital platforms is centred around hate speech, and the role of censorship in responding to this activity. Of particular concern are those subject to hate speech on social media platforms, and their experiences of it. This paper draws on data from interviews and focus groups with 65 LGBTQIA+ young people, which explored social media use and ‘solutions’ to hate speech. The findings point to reports of varied experiences of trans/bi/homophobia and cis-genderism across social media platforms. This comes from (un)known others, as well as platform infrastructure that can elevate hate speech and/or censor their own content. While young people have careful strategies in place to create safe(r) spaces for themselves to connect with other LGBTQIA+ young people, they talk of the presence of hate speech across platforms, and the limitations in existing strategies to address it. While they acknowledge space for content censorship, they also report hesitancy in censoring others and concerns about how censorship can limit freedoms and the possibilities for social change. Instead, they narrate alternate approaches,

including empathetic educative approaches and encouraging diversity – approaches that aim to work through tensions with others, as well as increase representations and learning across social media spaces. The paper reflects on the ways that education and learning is framed by these young people who are already actively participating in this work, and the paper considers how they locate such work and the responsibility for it within digital media infrastructures.

The Australian digital welfare state – Intersectional perspective and contestations

437:

“The Digital Poorhouse: Resisting “autovation” in Australian employment services”

Jay Coonan¹

¹ *Antipoverty Centre*

Workforce Australia started on 1 July 2022 and is the product of years of streamlined activation that is the next stage of digital transformation of employment welfare in Australia. The new model took place in staged segments, starting with the development of the ‘Targeted Compliance Framework’ and the re-tooling of the ‘Job Seeker Classification Instrument’, which I discuss as a type of algorithm for self-activation. The second stage was the expansion of online services during the COVID pandemic and the development of the ‘Points Based Activation System’ that represents the gamification of social security compliance and is its own form of “autovation”. Welfare compliance and its administration became a strongly contested space under the coalition, and now with an ALP government seeking to continue some of the same policies as their more conservative counterparts, it is likely to be a pressure point amongst civil society groups. In this paper I reflect on my experience as a policy activist over the past two years and the role the Antipoverty Centre is playing in contesting the most extreme welfare compliance testing in history. I will look at ways out of the current model and the role of civil society in that transformation.

443:

Digitalisation and the Australian welfare state: How First Nations people experience digitalised social security under the Cashless Debit Card

Shelley Bielefeld¹

¹ *Griffith University*

Governments across the globe have expressed enthusiasm for digitalisation of social security programs, processes, and payment systems. In Australia, the Cashless Debit Card (CDC) program has been a significant move in this direction. This program requires a large portion of each person’s social security income to be restricted to their CDC account. Field work indicates that the CDC presents particular problems for First Nations people who are subject to it as a compulsory measure. Although the Coalition led Federal Government claimed that the CDC

would enable better budgeting for social security recipients, numerous people on the card state that it has made managing their money harder. Numerous Indigenous interviewees stated that the CDC can result in their money being less secure, with unauthorised transactions taking place that leave people on low incomes with even less money to make ends meet. Repaying loans was reported to be difficult or impossible once people had been put on the CDC. Cardholders also indicate that they struggle to afford the technology required to be checking their CDC account balances. The vast majority of cardholders who have participated in this qualitative research have expressed a preference for freedom to manage their own finances.

242:

Austerity through algorithm: Rationing Australia's National Disability Insurance Scheme (NDIS)

Monique Mann¹, Darren O'Donovan²

¹ Deakin University, ² La Trobe University

This paper examines the role of algorithms in implementing financial controls within the National Disability Insurance Scheme (NDIS). The 'value for money' test applied by frontline decision-makers within the scheme is a combination of algorithmic guidance and increasingly limited human discretion. Recently, an 'independent assessment' process has been proposed to implement further actuarial adjustments to support levels offered to individuals. This threatens to silence or simplify the complex realities of the lived experiences of disability through the selective use of variables. Such decision-making would centre the scheme on *rationing* funding rather than the scheme's original vision of a defined right to the reasonable and necessary support required to achieve genuine social inclusion. In exploring this detailed case study, we highlight how algorithmic technologies reify neoliberal austerity strategies in public domains, with adverse consequences for transparency and accountability, especially when they are targeted against the most vulnerable in society.

224:

Digitalisation of Third Sector Welfare Organisations: gatekeepers, collectors or data marketers?

Georgia van Toorn¹, Karen Soldatic²

¹ UNSW, ² Western Sydney University

Much has been written on how digitalisation is structurally reconfiguring the welfare state in the image of the platform economy. This reconfiguration entails new forms of algorithmic governance, new public-private data infrastructures, and an enhanced role for the private and civil society sectors in designing, coordinating, and delivering digital social services. On the whole, these changes are envisaged and studied in terms of their effects on state institutions and state-citizen relations. Yet this state-centric approach overlooks the state's dependence on civil society and for-profit provider organisations to enact its market-oriented digitalisation strategies. These organisations, we argue, are at the forefront of the latest wave of neoliberal digitalisation. This paper explores the enactment of "government as a platform" by civil society services and for-profit providers through an Australian case study of digitalisation in disability services. We suggest that such organisations are implicated in digitalisation in three ways: (1) as gatekeepers who grant and deny citizens access to social welfare through algorithmic

means testing and eligibility assessment, (2) as collectors, users, and consumers of government data on welfare recipients, and (3) as market players who leverage digital technologies to gain competitive advantage over other organisations and providers.

216:

“This is NOT human services”: Counter-mapping automated decision making in social services in Australia

Lyndal Sleep¹

¹ *University of Queensland*

This paper offers a counter-map of automation in social services decision making in Australia. It aims to amplify alternative discourses that are often obscured by power inequalities and disadvantage. Redden (2005) has used counter-mapping to frame an analysis of big data in government in Canada, contrasting with “dominant outward facing government discourses about big data applications” to focus on how data practices are both socially shaped and shaping. This paper reports on a counter-mapping project undertaken in Australia using a mixed methods approach incorporating document analysis, interviews and web scraping to amplify divergent discourses about automated decision making. It demonstrates that when the focus of analysis moves beyond dominant discourses of neo-liberal efficiency, cost cutting, accuracy and industriousness, alternative discourses of service users’ experiences of decision making as oppressive, harmful, punitive and inhuman(e) can be located.

Sociology at the crossroads: Challenges for Sociology in the 21st Century

281:

A Crisis of Reproduction in Australian Sociology?

Benjamin Manning¹

¹ *University of Sydney*

The development of sociology in Australia in the 1960s -1980s relied heavily on migration as there was a dearth of local expertise. Once established, the discipline was threatened by a process of internal splintering, or ‘decomposition’ in the 1990s, which threatened the institutional base of the discipline. It is now threatened by new challenges. This paper explores some of the challenges to the reproduction of the discipline of sociology in Australia resulting from changes in the funding of research and teaching, and institutional responses. Drawing on interviews with nearly 200 Australian social scientists, this research found that more and more sociologists are working in interdisciplinary research teams and/or teaching in applied fields rather than in sociology departments. The number of sociology departments is diminishing as they are merged into multidisciplinary departments or abolished altogether. Recent experience suggests that when these departments are lost the core teaching in sociology and the research profile of sociology is quickly eroded even at universities that were once among the most prominent in the discipline. Does this suggest a coming crisis of reproduction for the discipline of sociology? If

these trends continue, will there be institutional capacity to provide core education and training in the discipline?

17:

The Question of Relevance

Karen Farquharson¹

¹ *University of Melbourne*

As a critical discipline, Sociology is very good at diagnosing social problems and suggesting their causes. It is less good at providing solutions, so while we understand the mechanisms behind social hierarchies, we do not systematically and consistently provide advice on how to pro-actively engage with and solve challenges they create. For example, racism is a pressing social problem around the world and in Australia. The differential impacts of the COVID-19 pandemic on racialised social groups are occurring at the same time that the #BlackLivesMatter movement has highlighted racist treatment by police. Some sociologists have commented on these, but we have not put forward specific recommendations on how to address the identified disparities. As a result, the relevance of sociology is open to being questioned, both within the discipline and in the broader society. This talk considers the role of sociology in addressing social problems, including ways in which it can move beyond critique to demonstrate its relevance to social change.

273:

Advocating for sociology at the crossroads: Social Sciences Week, Parliamentary Friends of Social Science and the Congress of Humanities, Arts and Social Sciences.

Dan Woodman¹

¹ *University of Melbourne*

The experience of the past three years has been much more than a major public health challenge. It has exposed the web of human connections that make the health system the economy, and all of society, function. It has also exposed the deep inequalities within this web and their profound consequences, including the way they fray social cohesion when it is most needed. This period seems to call for a rejuvenated sociological imagination across society and for further investment in the social sciences. Yet, sociology (with all the HASS disciplines) has found itself at best ignored and at worse under attack, asked by the government and other powerful actors to justify our worth, usually in very narrow terms. In this presentation I will discuss three initiatives I have been part of over the past three years – Social Sciences Week, Parliamentary Friends of Social Science and the Congress of the Humanities, Arts and Social Science, using these case studies to reflect on the challenges and opportunities facing sociology now and into the future.

343:

Resigned Hope of Early Career Sociologists in Australia: The Unmaking of Academic Career Prospects

Natalia Maystorovich-Chulio¹

¹ *University of Sydney*

This paper explores the experiences of early career academics (ECAs) in Australian sociology. The short-term nature of many employment arrangements has a particular impact on ECAs and their career progression due to workload pressures, restricted access to research funding schemes and a lack of support and mentoring. The managerial agenda has contributed to a division of the academic profession into a secure core and an insecure periphery with poor pay and conditions (Kimber 2003). The participants in our study reflected that early on they accepted the precarious working conditions to establish themselves within the department. Kuehn and Corrigan (2013) refer to this as 'hope labour' where individuals accept unpaid or underpayment on the basis that this 'experience or exposure' will establish future job prospects. This paper is based on interviews with nearly 200 Australian Social Scientists about their careers and their views on the discipline. This research discovered that while ECAs have always experienced difficulties in establishing their place in the academy, this has increased in recent years. This paper interrogates the structure of inequality and its resultant impact on career aspirations of the next generation. It asks will sociology lose a generation of ECAs to resigned hope?

Religious Diversity in Australia

28:

Religious diversity and anti-discrimination legislation in Australia

Douglas Ezy¹, Rebecca Banham¹, Geraldine Smith¹ and Lori Beaman²

¹ *University of Tasmania*, ² *University of Ottawa*

The paper discusses the vilification and discrimination experienced by religious minorities in Australia. We demonstrate that religious anti-discrimination and equal opportunity legislation in the state of Victoria reduces these harms. We focus on two main aspects: the facilitation of reflective self-understanding by privileged Christian groups, and the process of legal agonism that constrains the public expression of harmful attitudes and behaviours. We also briefly consider a national perspective through an analysis of submissions to the first exposure draft of the federal Religious Discrimination Bill.

35:

Policing in Diverse Australia: Community Engagement and Respect in Tasmania and Victoria

Douglas Ezzy, Rebecca Banham¹

¹ *University of Tasmania*

This presentation focuses on findings from the Policing stream of the ARC Religious Diversity in Australia Discovery Project. Through concepts such as 'reactive' and 'proactive' policing, community policing, diversity, and reassurance, this presentation explores how police officers and staff from both Tasmania Police and Victoria Police approach and understand their engagement with religiously and ethnically diverse communities. As Tasmania and Victoria present two highly distinct contexts of religious and ethnic diversity, our findings explore the similarities and differences shaping policing practice in neighbouring states. Findings highlight attempts to build trust in police amongst religious minority groups, with these strategies informed and challenged by various political and cultural shifts. We draw on stories of interaction between officers and community members to illustrate complexities of contemporary policing practice, contributing a nuanced view of respectful engagement in diverse Australia.

83:

Multifaith as Performance: Findings and Further Questions About the Future of the Multifaith Movement in Australia

Geraldine Smith¹

¹ *University of Tasmania*

This presentation will summarise the findings of my doctoral research on the multifaith movement in Australia. I will discuss how multifaith actors facilitate transformative encounters and relationships between religiously diverse individuals and communities. Specifically, how multifaith actors construct atmospheres of encounter, use ritual-like events to dramatize interreligious relationships, and create liminal spaces of play where participants can imagine new possibilities together. I will also frame this within a broader discussion about the implications for applying a material and performative lens to the study of religion. The multifaith movement is dominated by a dialogue-centred model, which sees religious individuals as unambiguously belonging to a single religious tradition and act as representatives in the dialogical exchange. However, what the material/performative lens suggests is that people's religious lives are a lot more complex than the model permits. This is reflected in recent data on Millennials and Generation Z which shows that a large portion of young people do not fit this model and have hybrid religious, nonreligious, and spiritual worldviews. This raises serious questions about how the multifaith movement will respond to the changing nature of religion, both in scholarship and practice, and how upcoming generations will reimagine the future of a multifaith world.

96:

Migration, Religion and Belonging in Australia

Anna Halafoff¹, Greg Barton¹

¹ *Deakin University*

Australia has always been a culturally and religiously diverse society, beginning with its First Nations and subsequent waves of migration. This paper presents findings of the migration stream of the ARC funded Religious Diversity in Australia project. It begins with a brief history of migration to and religious diversity in Australia, and then examines ongoing issues of racism and belonging. It focuses on an analysis of interviews with community leaders of five culturally and religiously diverse migrant groups in Melbourne and Hobart, namely Chinese, Indian, Russian, African and Afghan communities. It reveals that culturally and religiously diverse minorities face significant barriers to belonging in Australia, given negative stereotypes about them, geopolitical tensions, and the prevalence of the myth of a white, Christian nation. It also stresses ways in which these communities are leading responses to address racism and religious discrimination, and to recognise the multicultural and multifaith reality of Australia.

‘Living with COVID’: Marginalised perspectives

157:

Disability’s Deathly Status

Ryan Thorneycroft¹

¹ *Western Sydney University*

This paper seeks to account for the ways in which disabled people have been rendered expendable during the COVID-19 pandemic by considering disability’s deathly status. As Australia learns to ‘live with COVID’, it is evident that society accepts growing deaths, and many of these deaths include disabled people. Yet no or little sense of mourning or added protections are taking place, indicating society’s willingness to accept such deaths. I suggest part of this indifference stems from the problematic and taken-for-granted assumption that disability and death go together. The death/disability relationship is maintained through the assumption that disabledness is a non-viable way of living, and that disability equals limitation and negation. The disabled body is then constructed as a dehumanised and non-grievable body—perhaps bare life—that is not worthy of protection or mourning. The paper responds to this problematic construction by re-emphasising our inherent interdependencies and promoting a coalitional and relational politics that recognises the worth and grievability of dis/abled lives.

440:

Responsibility of support in the disability services market - what do I do if there's no support workers available?

Rae West¹

¹ *RMIT/University of Melbourne*

On my fridge I have a whole lot of alphabet magnet letters that every few weeks, the support workers and I have some small amusement in making a new message to the team about where we are. This year [2022] following the obligatory 'happy new year' fridge message, the following message I posted became 'happy January chaos!'. This reflected the chaos that was emerging as my support team collapsed overnight over the month of January due to COVID-19..

When a workforce vanishes overnight, either because of COVID or whatever reason, whose responsibility is it to provide essential services? This paper will discuss responsibilities of service provision by service providers and the federal and state/territory governments. With the implementation of the NDIS, disability service delivery has also been privatised and now operates 'in the market', underpinned by a neo-liberal framework of the individual now being required to purchase services in the market, and of the individual being responsible to source their own services. But when the market is unable to provide a workforce, and there are real and adverse outcomes as a result of this in relation to individual health and safety (literally if people can have a shower, go to the toilet, and/or have a meal), where is the responsibility located? In aged care, we are now seeing a workforce of last resort being provided by the Australian Defence Force - government has ultimately had to again re-enter the direct service delivery role and take on the responsibility of providing an essential service.

We need to now be asking some serious questions about who has obligation to provide our society's essential services, particularly around adverse events and situations? If services are to be provided in the market space, we need to be thinking forward so we can manage our essential services, even during the crisis situations, to ensure the safety and health of our disabled and aged care populations.

378:

What good things can we take from our pandemic experiences?

Elizabeth Knight¹

¹ *Victoria University*

This paper probes our experiences of the pandemic period and presents an alternative positive take on the lived experiences during the COVID-19 pandemic. The restrictions of the pandemic has been a revelation of environment made hostile to all. I ruminate on the restrictive period of the pandemic as Oliver's (1983) the social model of disability made universal: that the environment for everyone made problematic, all mobility was limited by rules, regulations and well-founded fears of illness. We were all disabled by the environment but we did not blame our own bodies for not able to withstand a novel coronavirus. Those of us with long experience of disability sometimes did not feel the weight of the water of restrictions as we'd been swimming in it for our whole lives. The discursive construction of the pandemic reified freedoms that for some have never been available e.g. 'going out without checking things' 'doing things on a whim'. I don't seek for us all to be back in restrictions, but I hope that maybe there can be a remembrance of the weight of that water and holding onto some of the ways we swam through it for the benefit of all including disabled people.

23:

Discrimination against older people during the coronavirus pandemic: A case study in ageism

Peta S. Cook¹

¹ *University of Tasmania*

Australian socio-political responses to the spread of the SARS-CoV-2 virus have often simplistically connected health and risk to body and age. In Australia, older people have cast as the 'vulnerable' and 'the elderly' and reduced to stereotypes of frailty and decline. Due to their age, it has been believed that older Australians are automatically at risk of COVID-19, which has homogenised 16 percent of Australia's population (aged 65 years and over) (AIHW 2021). At the same time, those older Australians who live in residential aged care facilities (RACFs) (~6% of older Australians; Dyer et al 2020), were put at heightened risk of contracting SARS-CoV-2: in 2020, 75 percent of deaths in Australia from COVID-19 were people living in RACFs (AIHW 2021), making it amongst the highest in the world (Power 2020). In addition, from 1 January to 18 February 2022, 742 RACF residents died from COVID-19; higher than the death rates in 2020 (n = 685) and 2021 (n = 282) (Australian Government 2022). Thus, while the strong public health approach by Australian federal and state/territory governments during the coronavirus pandemic in 2020 minimised the spread of the SARS-CoV-2 virus, ageism has ensured that older Australians have been diminished.

Loneliness and Social Isolation in a post-COVID world

323:

Loneliness Post-COVID - Asleep at the Screen?

Roger Patulny¹

¹ *University of Wollongong*

As we finally seem to be moving out of COVID-19 lockdown, it is time to assess potential damage to our relationships. COVID has impacted social networks, and increased isolation and loneliness through quarantine, lockdowns, and restrictions, despite a huge increase in digital interaction in the short-term. Will we 'snapback' to our 'normal' social lives after lockdown, or have they fundamentally changed? I present contextualised findings from three studies I have been involved in in 2020-21: 1) a literature review on digital loneliness and sociology; 2) interview data from a study comparing urban and rural loneliness; and 3) qualitative survey data from a large online survey of Australian's experiences during and after COVID. The results point to important ongoing risks. These include: continuing restrictions; disrupted social activities and life plans; shrinking social networks; habits of apathy, physical retreat and 'social malaise' picked up in the pandemic; and demographic differences in coping (e.g. pre-existing physical and mental disability, social capital, educational background, digital skills, and urban/rural locale). I conclude by challenging the idea that the emerging Zoom Revolution can substitute for in-person interactions and warn against uncritically 'sleepwalking' into a future society where passive digital interaction becomes the majority-norm.

326:

Prolonged Loneliness in Later Life: Meanings, Management, and Existential Inequality

Barbara Neves, Narelle Warren

Monash University

This presentation draws on Göran Therborn's concept of existential inequality to explore the lived experiences of prolonged loneliness in later life. Existential inequality relates to the unequal social distribution of personhood, from autonomy to dignity. We argue that existential inequality helps grasp the links between personal/agentive and social/structural dimensions of loneliness, which are often neglected in the dominant psychological literature on the topic. We apply the sociological conceptualisation of existential inequality to two case studies with older Australians (aged 65+) reporting prolonged loneliness: the first includes ethnographic data and 22 semi-structured interviews with residents of two Victorian aged care facilities (2017-2019), and the second encompasses 32 diaries written by older people living alone during the COVID-19 lockdowns in Victoria (2020-2021). Data were thematically analysed, showing the meanings attributed to loneliness, their structural contexts, and management/coping strategies enacted by participants. Loneliness is perceived as a feeling that further stigmatises and marginalises later life – thus, participants prefer to conceal it and suffer in silence. Management strategies also included using digital technology to address loneliness. Yet, digital engagement frequently resulted in ambivalence and ageism. We conclude by discussing the conditions of later life that can position loneliness as existential inequality among older people.

418:

Relationships Australia

Claire Fisher¹, Nick Tebbey¹

¹Relationships Australia

Relationships Australia is an organisation invested in supporting respectful and sustainable relationships and therefore preventing loneliness and understanding its causes is a key part of our work. We understand loneliness to be a complex social problem, which stems from a dissatisfaction with our relationships, often caused by experiences of exclusion due to structural and systemic social realities.

Across our service provision, research and advocacy, Relationships Australia acknowledges that there are systemic barriers that inhibit people from making fulfilling social connections. We have found the intersection of loneliness and the need for relationship services to be especially strong among some groups we support, including:

- People with disability
- People who come from culturally and linguistically diverse backgrounds and Aboriginal and Torres Strait Islander people
- People affected by complex grief and trauma, intersecting disadvantage and polyvictimisation
- People living with intergenerational trauma and survivors of all forms of abuse,

including institutional abuse

- People experiencing mental ill-health
- People who identify as members of the LGBTIQ+ communities; and
- Younger and older people.

While specialised supports are necessary for some, loneliness affects a significant proportion of the population. The need for population-based primary interventions is paramount. Relationships Australia's social connection campaign 'Neighbour Day' seeks to address this. Neighbour Day supports people to create and maintain respectful relationships. Through capacity building and awareness raising it supports individuals, organisations, governments and community groups to address loneliness and social isolation. Research conducted by the Australian National University demonstrated that involvement in Neighbour Day leads to a tangible and sustained reduction in loneliness (Fong et al., 2021). Promisingly, further research found that improvements in relationships with one's neighbours also led to a sustained improvement in many other relationships, including those with friends, family and colleagues (Cruwys et al., 2022).

This presentation will showcase Relationships Australia's work across the loneliness spectrum, highlighting the outcomes of this research.

Discussion Panel

Automating welfare-to-work: Workforce Australia and the Digitalisation of employment services

Panel Overview

For 30 years, Australia has been at the vanguard of governance reforms in the delivery of welfare-to-work. Until now, this reform agenda has been driven by an aggressive marketisation and privatisation of public employment services commencing with Working Nation (1994); rapidly accelerating under Job Network (1998-2009) and deepening under the Job Services Australia (2009-15) and Jobactive (2015-22) employment services system. In July 2022, Australia is transitioning to yet another employment services model—Workforce Australia. But this time, marketisation is being curtailed by digitalisation and the automation of employment services.

Approximately half of all Australian jobseekers will be migrated over to an automated employment service delivered by applications and algorithms rather than street-level organisations and frontline staff. The hope is that this will liberate case managers in contracted employment services to provide more personalised and intensive one-on-one support to those furthest from employment. Yet the record of Australian employment services to date in supporting such cohorts to find and sustain employment is extremely poor. It is also highly uncertain whether contracted out services will remain viable if providers no longer have access to the 'job ready' clients that they have previously relied on to generate revenue.

With Workforce Australia, employment services delivery in Australia is being automated to an unprecedented extent internationally. This move, from the street-level to the machine-level delivery of welfare-to-work, raises a series of concerns that will be discussed by this panel:

What are the risks and opportunities presented by digitalisation for unemployed people and service providers?

- What are the trade-offs involved in automating discretion for the balance between

efficiency/inclusion and consistency/personalisation in service delivery?

- How is digitalisation intersecting with mutual obligations and the automation of conditionality?
- What new forms of exclusion are arising, and how does these intersect with existing inequalities in service access and delivery?

These and other questions will be discussed by prominent advocates, experts by lived experience, and researchers who have been tracking the evolution of employment services for many years.

Chair

Dr Lyndal Sleep, Centre of Excellence for Automated Decision Making and Society, University of Queensland.

Discussants

Dr Simone Casey, Senior Policy Advisor (employment) (Australian Council of Social Services and Associate, Centre for People, Organisations and Work, RMIT)

Raquel Araya, Advocacy Coordinator (Australian Unemployed Workers Union)

Assoc Prof Jo Ingold (Deakin Business School, Deakin University)

Assoc Prof Siobhan O'Sullivan (University of New South Wales) and Dr Michael McGann (University of Melbourne)

Refereed Article

401:

Legitimised, internalised, normalised: Challenging deficit discourses in domestic and family violence policy and prevention programs

Gracie Lolicato¹

¹*Griffith University*

Domestic and family violence (DFV) is considered within Australian government reports to be a ‘whole of society’ public health issue, situated within the dispositions, culture and life choices of individuals effected by systems of patriarchy. This policy discussion paper finds that while external stressors are mentioned within reports as contributing factors to DFV, the impact of broader issues of exclusion and inequity are not. Furthermore, the reporting of data pertaining to ‘at risk’ categories does not reflect the heterogeneity of individuals within these categories of disadvantage. Diverse life experiences and differences in access to resources within presumed ‘at risk’ populations are often ignored, masking the impact of social and economic exclusion. Instead, DFV is presented as a social issue driven by gender inequality, situated within the problems, choices and attitudes of individuals influenced by the presumed inherent deficits, and ‘lacking’ in resources and human capital attributed to individuals within categories of risks. Discussions of the interrelatedness of interpersonal violence to structural and systemic violence remains absent within policy and reports. Programs designed and implemented to support victims and perpetrators of domestic violence in Victoria are shaped by policy and reports and reproduce deficit thinking.

Introduction

Domestic and family violence is considered within Australian government reports to be a ‘whole of society’ issue, however situated in the “choices” of individuals (State of Victoria, 2016, p.110). This policy discussion paper draws from a more in-depth analysis and review of Australian policy and Victorian based domestic violence programs conducted by the author as part of a requirement for post graduate studies. Here, I will consider how policy and programs present domestic violence as a problem situated within certain communities and deficits within particular people, amassed into categories of risk. A brief review of two prevention programs will act as evidence of, “the conversion of a collective problem into an individualised, personal problem; and conversion of the now-personal problem into a form of pathology that fits into the framework of the professional’s intervention method” (Jamrozik & Nocella, 1998, p.4). It will be argued here that

messages of domestic violence as a “widespread threat to all women” with gender inequality at its core requires rethinking (Nixon & Humphreys, 2010, p 153). Doing so frames the experience of domestic violence as one of choice and attitude, while inequity and exclusion, although at times acknowledged, become problems located within pathologised people and populations.

Domestic violence is defined as, “any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life” (United Nations, 1993 p. ii). Within Australian policy and discourse, domestic violence is conceptualised as a public health and human rights issue, and the result of negative male attitudes towards women, shaped by longstanding patriarchal systems which continue to reproduce gender inequality (Our Watch et.al, 2015, p.20). This is re-iterated within *The Ending family violence: Victoria’s plan for change* (2016) report, which states:

At its core, family violence is a deeply gendered issue rooted in the structural inequalities and an imbalance of power between women and men.... condoning violence against women; rigid gender roles and stereotyped views of what it means to be a man or a woman; and interactions between men that emphasise or condone aggression or disrespect towards women (p. 3).

Australian policy pertaining to domestic and family violence is grounded in a feminist theoretical approach. It considers all women marginalised within society, and therefore similarly vulnerable to gendered violence (Evans, 2005). However, gender inequality does not impact all women equally. Certain people and populations are understood to carry greater risk (Our Watch et.al, 2015 p.22). Intersectionality and intersectional approaches (as discussed in Crenshaw, 2017) are incorporated into domestic and family violence rhetoric, policy, and practice, however, its use is limited to defining further categories of risk and identifying compounding risk factors. Intersectionality should instead be utilised as a framework to interrogate the interrelatedness of interpersonal, to structural and systemic violence and to elucidate the impact of gender and sexuality, disability, socio-economic position, ethnic and cultural bias on all forms of violence against women (Nixon & Humphreys, 2010, p.153).

Instead, while broader social issues, such as drug use and poverty are acknowledged as contributing stressors of domestic violence (Our Watch et.al, 2015); Messaging by way of media representations and program and policy frameworks positions violence against women as a ‘calculated’ and ‘cowardly’ choice made by ‘manipulative’ men, attempting to assert power over women (Seymour, 2018). An ecological framework borrowed from the public health sector is thought to provide an explanation for why not all men commit acts of violence against women, even though all are exposed to messaging of male dominance through patriarchal systems and structures (Waldron & Wall, 2014).

The identification of potential risk and protective factors within communities is imperative within a public health approach which aims to not only eradicate but prevent health problems in populations (Waldron & Wall, 2014). Within the ecological model, environmental risk factors and stressors such as drug and alcohol dependency, socio-economic status, pregnancy, low educational attainment; consequences of colonialization; mental and physical health issues and childhood experiences of violence are acknowledged (see Our Watch et.al, 2015). However, cultural values and beliefs shaping individual attitudes reproduced through systems of patriarchy are considered the over-arching behavioural influence in relation to gendered interactions including violence (Heise, 1998). These are acknowledged and considered in so far as they are “likely to influence people’s decisions and actions” (Waldron & Wall, 2014, p. 5).

Who is 'at risk'?

Risk assessment as, “the process of identifying the presence of a risk factor to determine the likelihood of an adverse event occurring, its consequence, and its timing”, is utilised within health and human services sectors to identify public health risks (State of Victoria, 2012, p.18). While risk factors can be useful in identifying potential need for amenities and resources within neighbourhoods and communities (Bradbury, 2006, p. 147); risk assessment becomes problematic when risk factors are thought to identify deficits in individuals and families within those communities. Instead, correlations highlighted in data between individual, risk factor and phenomena should instead be interpreted as patterns reflecting evidence of the negotiation between people, populations, and systemic bias (Bourdieu & Passeron 1990, p. 85). While a public health approach promotes domestic violence as “everyone’s problem” (Barr, 2016); risk categories signpost assumed potential problems in people and culture. Those who are recognised or who identify as belonging within ‘at risk’ categories are considered inherently and universally disadvantaged and ‘in need’ of additional monitoring, regulation, resources, and support. Belonging to the group alerts to presupposed individual deficits (Hall & Slembrouck, 2011).

Domestic violence is no longer considered a private issue. It is conceptualised as a problem located within people while concurrently impacting society through inflicting “untold damage on individuals, communities, organisations and institutions” (Our Watch et.al 2015, p. iii). In its preamble, *the Family Violence Protection Act 2008* states that,

Domestic violence occurs in all areas of society, regardless of location, socioeconomic and health status, age, culture, gender, sexual identity, ability, ethnicity, or religion” (pt. c, div ii).

However, there are groups of women who are highlighted across policy and in reports to be more likely, or ‘at risk’ of experiencing violence. Aboriginal and Torres Strait Islander (ATSI) women; women from culturally and linguistically diverse (CALD) communities; women from rural and regional areas (RAR); women in low socio-economic (LSE) areas and women with disabilities; young women and elderly women and women who identify as LGBTIQ+ are considered to be at greater risk of domestic violence (AIHW 2018, p. 10). Incidentally, *Towards 2025 A Strategy to Boost Australian Women’s Workforce Participation* (2017) identifies: ATSI women; CALD women; mature age women; rural and regional women; women with disability and women under the age of 25 as the “six groups of women with specific needs and experiences” more likely to experience economic disadvantage (PM’s Cab, 2017, p. 27). These same groups are also considered ‘at risk’ of lower education attainment, poor physical and mental health, drug and alcohol misuse and other experiences of violence (Price-Robertson, 2011).

The correlation between interpersonal and structural violence is defined as, “unexpected, invisible linkages between violence, suffering and power (Farmer 2004, p. 318), experienced as economic disparity, racism, and gender inequality while “embodied as adverse events” (IBID, p. 308). As such, interpersonal violence should not be misrecognised as expressions of culture or personal disposition, but instead acknowledged as further evidence of the negotiation of constraints within the structures and systems of a society, without the advantages afforded to those for whom policy and politics preferences- the dominant (Bourdieu, 1986). Women categorised as other than the statistical and cultural dominant, that is, those positioned within ATSI, CALD, RAR, LSE, LGBTIQ+ communities; women with disabilities; women under the age of 24 and over 65 statistically more likely to experience social and economic exclusion as the result of inequity and inequality imbedded not only in the attitudes of men, but within society’s systems, structures, and institutions. Furthermore, women within minority groups are more likely to experience “multisided and cumulative” acts of violence and experiences of structural “humiliations” which

are internalised, legitimised and normalised. These acts of state violence become “intertwined” with experiences of interpersonal violence (Dominguez & Menjivar 2014, p.187).

It is important to stress that the risk of exclusion, inequity and violence for women positioned within categories of risk presumed and not predestined. Experiences of society and family histories vary, as do the individual’s capacity to inherit or acquire the social, economic, and cultural capital required to mitigate and manage adversity (Bourdieu, 1986). Nevertheless, heterogeneity is not reflected within government reports. For example, higher rates of domestic violence are reported among ATSI women who: are aged 15–24 years; had a disability; had experienced a high number of stressors; lived in low income households or who are unemployed (Al-Yaman et.al, 2006). However, all ATSI women are positioned in policy as possessing the same risk. This is demonstrated within *Changing the picture: A national resource to support the prevention of violence against Aboriginal and Torres Strait Islander women and their children* (Our Watch, 2018), which states:

Aboriginal and Torres Strait Islander women report experiencing violence in the previous 12 months at 3.1 times the rate of non-Indigenous women; 3 in 5 Aboriginal and Torres Strait Islander women have experienced physical or sexual violence perpetrated by a male intimate partner...(Our Watch, 2018, p. 6).

Statistics are valuable in identifying patterns in populations, however, they are “no less open to false interpretation and misleading arguments than any other approach” (Gillborn, 2010, p. 254). Although drawn from sound research, data can be collated and presented in a way which does not properly articulate the diversity of experiences nor uneven distribution of resources within the group. In doing so, issues of social exclusion and economic disparity are rendered invisible. Instead, risk of domestic violence is only correlated to the belonging to the ATSI category, pathologizing aboriginality. Correlations between experiences of domestic violence, risk factors and categories of risk are complex and multidirectional and yet Ghafournia and Eastal (2018) find that proper analysis of the compounding impact of these within Australian government reports informing prevention policy and programs does not extend beyond “lip service” (p.32). Additionally, the *Family, Domestic and Sexual Violence in Australia Report* (2018) highlights a lack of research into “the effect of known risk factors, such as socioeconomic status, employment, income and geographical location” (Hunt et. al, 2018, p. xii). Culture, ethnicity, class, and social position are in this way positioned as an inherent and universal risk of domestic violence, rather than experiences of disparity and exclusion.

Deficit thinking within domestic violence prevention programs

Risk factor assessment does not offer insight into why risk factors are linked to a phenomenon, nor phenomenon to a particular community (Bradbury, 2006, p. 147). Program and initiatives tend to ignore underlying structural causes of disadvantage, and will instead, aim to mitigate the assumed deficits in an individual’s disposition, or characteristics referred to in policy as forms of ‘human capital’ (Bradley et.al 2008). Aspiration, determination, resilience, and self-reliance are discussed within policy as desirable for all Australian citizens in their application within education and employment (APSC, 2018). Programs and initiatives funded by government are often implemented by NGO’s, churches, and companies, who adopt and reflect the policy and position of the state. Ethno-specific domestic violence prevention programs are considered well positioned to provide culturally safe support and to better identify and address barriers to help-seeking (State of Victoria, 2016). Even so, the examples below demonstrate how language used in policy directs programs towards a need to address implied deficits within the personal attributes and characteristics of their clientele, presumed according to the categories of risk individuals are thought to occupy.

Dardi Munwurro, an Indigenous led, for-profit company in Melbourne's inner-north offers the *Ngarra Jarranounith* Place program. This residential healing and behavioural change program for ATSI men, convicted of acts of domestic or family violence is funded primarily by Corrections Victoria and Collingwood Football Club. While annual reports or other documents are not made publicly available, the website states, "our programs are designed to assist Aboriginal men and youth in identifying their emotions and personal strengths, and in doing so, discover their own responsibility" (Dardi Munwurro, 2020). Key priorities include developing personal "awareness"; an interpersonal "intimacy" and "communication" as the program, "supports men as they go on a journey of healing" (IBID). The emphasis is on 'healing' the assumed or acknowledged pathologies within the individual. The website does not mention practical or other support to address the impact of historical and ongoing state violence and racism (Nixon & Humphreys, 2010, p 153).

Evidence of a similar approach can be seen within the *Whittlesea CALD Communities Family Violence Project Scoping Exercise Report* (Flory, 2012). The report lists the following as "personal barriers" for women from CALD communities: fear and shame; a "lack of knowledge" about Australian law and how to access resources; a "lack of familiarity" with Australian social norms; (IBID, p.5). Within its recommendations, it suggests these could be overcome through the "empowerment of women" through peer support groups and through informing existing support services of these barriers (IBID, p.63). While social isolation is highlighted as a problem, social exclusion is not. "Cultural barriers" are considered problematic and CALD women are assumed to be either unable or unwilling to participate in Australian society.

This approach does not address potential barriers a woman recently settled in Australia from a CALD community has in understanding laws and social expectations she doesn't know exist, in a language she doesn't speak, within a system she is not yet fully entitled to access. Issues of social exclusion are not addressed at a systemic level within this prevention program, as it does not consider constraints written into law and policy, nor social exclusion through racism and cultural bias- overt or otherwise. Domestic violence prevention programs and interventions orientated towards a perceived need to manage presumed cultural attitudes, problems of confidence, shame, and a perceived lacking in desire to participate in Australian society may not adequately address the impact of trauma experienced during war, loss, displacement, and resettlement, as found in Zannettino (2012).

Conclusion

Domestic and family violence is an issue of national importance and as such, requires a sustained and sustainable bipartisan, whole-of-government response (State of Victoria, 2016, p.110). However, not all Australian women are at equal risk of experiences of violence. Statistical risk of all forms of violence is greater for women within minorities, disadvantaged through structural and systemic bias and social and economic exclusion. However, this remains largely ignored in Australian policy and government reports where domestic and family violence is framed as a problem which could equally impact all women.

There is a problem in the way domestic and family violence is conceptualised within Australian policy which continues to orientate programs towards managing and mitigating against presumed deficits in individuals, within assumed 'high risk' groups; while the continued and cumulative ways in which bias, exclusion and disparity contribute to risk of domestic violence remains largely ignored. Further interrogation of current frameworks and models shaping policy and practice is required.

References

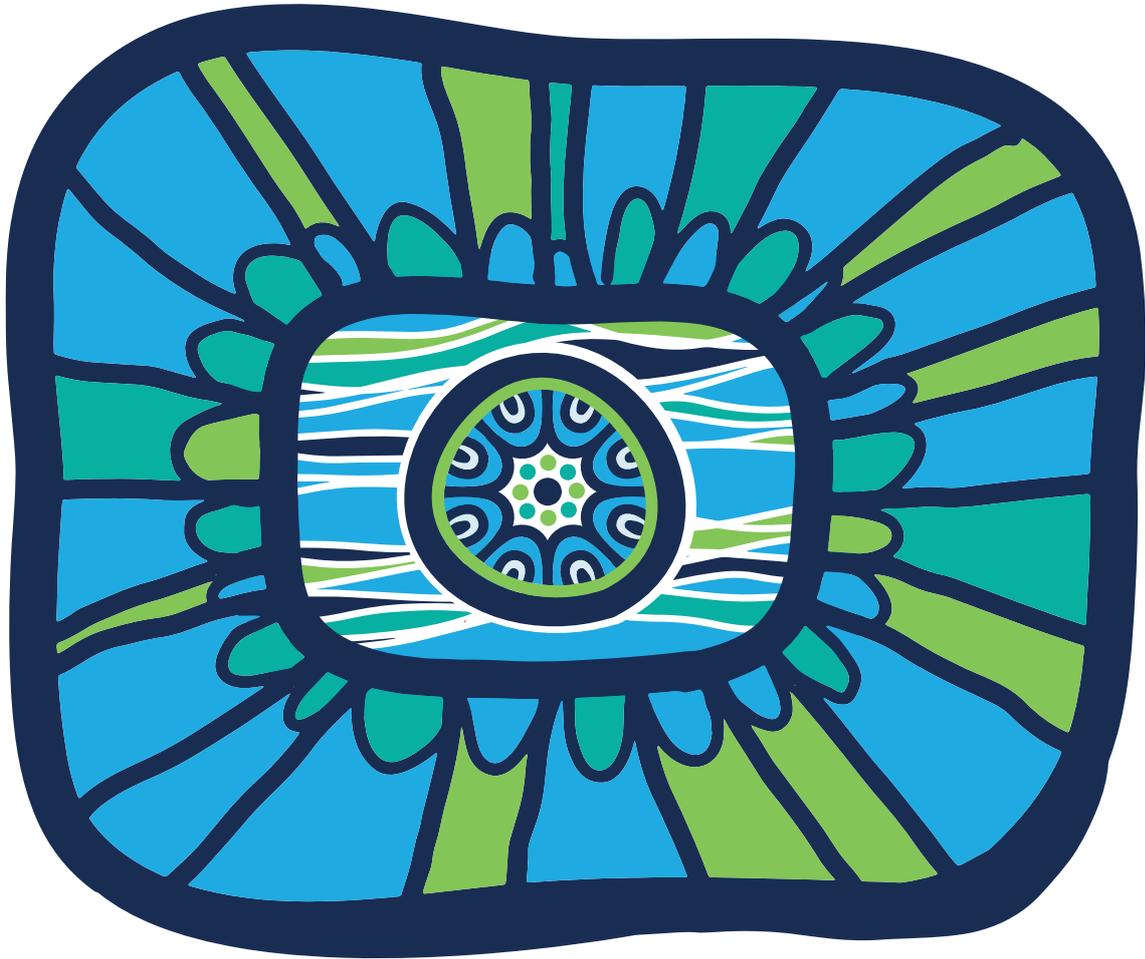
- Al-Yaman, F., Van Doeland, M., & Wallis, M (2006). *Family violence among Aboriginal and Torres Strait Islander peoples*. Cat. no. IHW 17. Canberra: Australian Institute of Health and Welfare. <https://www.aihw.gov.au/getmedia/34fea687-d980-4e54-8826-256b6acfd0f/fvaatsip.pdf.aspx?inline=true>
- Barr, A. (2016). Domestic Violence is Everyone's Problem. *Sydney Morning Herald*. June 2nd 2016. <https://www.smh.com.au/opinion/family-violence-is-everyones-problem-20160602-gp9w7a.html>.
- Bourdieu, P. (1986). The forms of capital', In J. Richardson (ed.) *Handbook of Theory and Research for the Sociology of Education*. New York. pp. 241-258.
- Bradbury, B. (2006). Disadvantage among Australian young mothers. *Australian Journal of Labour Economics*, 9(2). pp. 147-171.
- Bradley, D., Noonan, P., Nugent, H., & Scales, B. (2008). *The Review of Australian Higher Education*. Department of Education Employment and Workplace Relations. Canberra.
- Crenshaw, K. (2017). *On Intersectionality: Essential Writings*. The New Press. New York.
- Dardi Munwurro (2020). Men's healing & behaviour change programs. <https://www.dardimunwurro.com.au/mens-family-violence-healing-behaviour-change-programs>.
- Department of The Prime Minister and Cabinet (2017). Towards 2025 A Strategy to Boost Australian Women's Workforce Participation, Commonwealth Government of Australia. <https://ministers.pmc.gov.au/cash/2017/towards-2025-boosting-Illustrator-womens-workforce-participation>.
- Dominguez, S., & Menjivar, C. (2014). Beyond individual and visible acts of violence: A framework to examine the lives of women in low-income neighbourhoods. *Women's Studies International Forum*, 44(1), 184-195.
- Evans, S. (2005). Beyond gender: Class, poverty and domestic violence. *Australian Social Work*. 58(1), 36-43.
- Farmer, P. (2004). An anthropology of structural violence. *Current Anthropology*, 45(3). pp. 305-325.
- Flory, R. (2012). Whittlesea CALD Communities Family Violence Project Scoping Exercise Report September 2012. City of Whittlesea. <http://www.whittleseacommunityfutures.org.au/media/Family%20Violence%20Report%202012%20Final.pdf>
- Ghafournia, N., & Easteal, P. (2018). Are Immigrant Women Visible in Australian Domestic Violence Reports that Potentially Influence Policy? *Laws*, 7(4), 32.
- Hall, C., Slembrouck, S. (2011). Categorizations of child 'in need' and child 'in need of protection' and its implications for the formulation of 'deficit' parenting, In *Discourses of Deficit* (2011), Palgrave Macmillan.
- Heise, L. (1998). Violence Against Women: An Integrated, Ecological Framework. *Violence Against Women*, 4(3). pp. 262-290.
- Hunt A, Webber, K, Montgomery, J and Duong A. (2018). Family, domestic and sexual violence in Australia 2018, Australian Institute of Health and Welfare, Cat. no. FDV 2. Canberra <https://www.aihw.gov.au/getmedia/d1a8d479-a39a-48c1-bbe2-4b27c7a321e0/aihw-fdv-02.pdf>.
- Jamrozik, A., & Nocella, L. (1998). *The sociology of social problems: theoretical perspectives and methods of intervention*. The University of Cambridge. UK.
- Nixon, J., & Humphreys, C. (2010). Marshalling the evidence: using intersectionality in the domestic violence frame. *Social Politics: International Studies in Gender, State and Society*, 17(2), 137-158.
- Our Watch. (2018). Changing the picture: A national resource to support the prevention of violence against Aboriginal and Torres Strait Islander women and their children. Our Watch. Melbourne Australia. <https://d2bb010tdzqaq7.cloudfront.net/wp-content/uploads/sites/2/2019/11/05233003/Changing-the-picture-AA-3.pdf>.

- Our Watch, Australia's National Research Organisation for Women's Safety and VicHealth. (2015). Change the story: A shared framework for the primary prevention of violence against women and their children in Australia, Our Watch, Melbourne, Australia. <https://d2bb010tdzqaq7.cloudfront.net/wp-content/uploads/sites/2/2019/05/21025429/Change-the-story-framework-prevent-violence-women-children-AA-new.pdf> 2/05/2020.
- Seymour, K. (2018). 'Cowards' and 'Scumbags': Tough Talk and Men's Violence, *International Journal for Crime, Justice and Social Democracy*, 7(4). pp. 132–147.
- State of Victoria. (2012). Family Violence Risk Assessment and Risk Management Framework and Practice Guides 1-3 (Edition. 2). Department of Human Services. <https://www.thelookout.org.au/sites/default/files/Family-Violence-Risk-Assessment-and-Risk-Management-Framework-and-Practice-Guides-1-3.pdf>.
- State of Victoria. (2016). Royal Commission into Family Violence: Report and recommendations, Vol (IV). Parliamentary Paper No. 132.
- United Nations. (1993). Declaration on the elimination of violence against women. UN website. https://www.un.org/en/genocideprevention/documents/atrocities-crimes/Doc.21_declaration%20elimination%20vaw.pdf
- Zannettino, L (2012). “. . . There is No War Here; It is Only the Relationship That Makes Us Scared”: Factors Having an Impact on Domestic Violence in Liberian Refugee Communities in South Australia. *Violence Against Women*, 18(7). pp. 807-828.

XX ISA World Congress of Sociology

Melbourne, Australia | June 25-July 1, 2023

Melbourne Convention and Exhibition Centre



Resurgent Authoritarianism: *Sociology of New Entanglements of Religions, Politics, and Economies*



www.isa-sociology.org