

Book of Abstracts

TASA Thematic Week

22-26 November 2021



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Welcome to TASA 2021 Thematic Week

As I assumed the role of Vice President in November 2020, one of my first duties was to attend a meeting with the Professional Conference Organiser for preparations and discussions for the TASA 2021 conference, scheduled to be held at the Australian National University. Already postponed from 2020, there was eagerness that in 2021 an in-person TASA conference would again occur, and that sociologists from around Australia (and indeed, some from New Zealand and other international locations) would come together in Canberra. Certainly, as the preparations were underway, the conference theme 'Broken World' had become even more potent with the social impacts, consequences, and ongoing effects of COVID-19 during 2020.

As 2021 dawned, it became increasingly clear that 2020 had not left; its legacy was continuing and deepening. Not only was COVID-19 mutating and spreading, physical (or spatial) distancing requirements meant the venue size conditions for holding a TASA conference were extensive.

At the March 2021 meeting, the hard decision was made by the Executive to again cancel the annual conference. However, the Executive wanted to explore ways to keep members involved and connected. As such, we decided to continue with TASA Thursdays, as well as thematic group funding for virtual events.

To further expand opportunities, an email was also sent to TASA members about their preferences for online events versus small, state and territory based in-person events. From the feedback, there were support for both approaches. As such, the Executive agreed to support TASA November (#TASANovember) – a two-pronged approach to replace the 2021 TASA conference.

The first 'prong' was to offer TASA members the opportunity to apply for funding (up to \$1000) for state/territory-based hybrid events, through which TASA members could come together in person and online. Importantly, the Executive decided these events should be free. In total, the Executive received – and funded – eight applications. These member events have been held (or will be held) in Perth, Sydney, Melbourne, and Canberra. Due to the ongoing impacts of COVID-19, some events have been postponed to January and February 2022 – so keep tuned to the member newsletter and TASA website for further updates.

The second 'prong' to #TASANovember is TASA Thematic Week (#TASA2021). This virtual event has many features of our face-to-face conference including:

- Postgraduate Day (Monday 22 November);
- Professoriate Meeting (Monday 22 November);
- 'Speed dating' networking opportunity (Tuesday 23 November);
- Presidential address (Tuesday 23 November);
- Prize Presentations (Tuesday 23 November);
- Annual General Meeting (Tuesday 23 November);
- Acknowledgement of Country (featuring a compilation of Acknowledgement of Country videos from TASA members) (Wednesday 24 November);
- Keynote Presentations from A/Prof Christy Newman (Wednesday 24 November) and A/Prof Farida Fozdar (Friday 26 November);
- Plenary session on "Working beyond academia in and outside of universities" (Thursday 25 November);
- Networking opportunities for higher degree research students, early career researchers, independent researchers, mid-career researchers, and those who are precariously employed (Wednesday 24 November); and

- TASA Thematic Group meetings (Wednesday 24 November and Friday 26 November).

In addition, during #TASA2021, there will be:

- Six panel sessions, and
- Twenty concurrent paper presentation sessions.

There is also a special tribute to Emeritus Professor Gary Bouma, who died at age 79 during 2021. This tribute – scheduled for Wednesday 24 November at 9:10am – marks Professor Bouma’s significant contributions to sociology including as a mentor. Vale Gary Bouma.

Further details on all the features of #TASA2021 can be found in the program overview and the book of abstracts.

There are many people to thank who have made #TASANovember and #TASA2021 a reality. Specifically, I would like to thank the following people:

- Anthony K J Smith (TASA Executive Postgraduate Portfolio Leader) in coordinating and organising Postgraduate Day, with the assistance of the Postgraduate Portfolio Sub-Committee;
- Roger Wilkinson (TASA Digital Publications Editor) for organizing and formatting the Book of Abstracts (it’s no small ask and task!);
- TASA Thematic Group Conveners for reviewing abstracts and supporting thematic group members;
- The panel event organisers and volunteer session chairs; and
- Sally Daly, for her ongoing efforts in supporting the Executive, TASA members, and for greatly assisting with the organisation of #TASA2021.

The Executive of TASA invites you to participate in TASA Thematic Week. Please peruse what TASA Thematic Week offers you through the [program overview](#) and this Book of Abstracts. All links to the various sessions can be found through the [Event web platform](#). As you attend sessions, please share the news on Twitter, tagging @AustSoc and including #TASA2021.

I hope you enjoy #TASA2021. Let’s hope that our planning for the #TASA2022 conference will result in us meeting in person again! For a sneak preview of #TASA2022 plans, see the back page of this booklet.

Peta Cook

TASA Vice-President

TASA Thematic Week (#TASA2021) Convenor

TASA is the professional association of Sociologists in Australia. Each year TASA hosts its annual conference in different locations across capital cities and regional towns. Due to the pandemic restrictions in 2021, TASA won’t be holding a conference. Instead, there will be a virtual event titled “TASA Thematic Week”. The Abstracts for this event have been compiled with Oxford Abstracts. The book of abstracts is organised and formatted by Roger Wilkinson

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Abstracts

Keynotes

Talking values: Institutions, nations, the globe

Farida Fozdar

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While debates about the desirability, and possibility, of a 'value-free' sociology continue, values are increasingly recruited discursively by institutions and nations as part of their identity work. This paper explores the ways in which values-talk works, considering a number of concrete examples including the institutional values of Rio Tinto, Wesfarmers, and the author's own university, University of Western Australia (which is about to remove its Anthropology and Sociology degree and all its staff), and the national 'Australian values' as espoused by politicians and in debates around the Values Statement signed by migrants. The focus is on the rhetorical work the language of values does and the ways in which it constructs positive identity rather than forming the basis for the behaviour of those associated with the institution or nation. It is literally 'virtues signalling', where the signalling is the whole point of the exercise. The paper considers how/whether values talk is part of the Civilizing Process, and how it might relate to talk of cosmopolitan values.

Sociology at the intersections

Christy E Newman

University of New South Wales, Sydney, Sydney, Australia

Research work demands self-classification. Across fields of research, areas of expertise, and even the thematic groups in the Australian Sociological Association (TASA), we code and categorise our interests as a necessary condition for participating in contemporary research industries and cultures. But as with every form of classification, these systems are not designed to capture the diversity and dynamism of research practice. In this keynote presentation, I will explore insights gained from working at the intersections of sociology and public health – and across their thematic interests in health, gender and sexuality, and families and relationships – over two decades at the UNSW Centre for Social Research in Health. Originally founded as the National Centre in HIV Social Research, I learned from those who led the frontline response to HIV/AIDS about the significance of building meaningful collaborations with affected communities, policymakers, and clinicians, and across social and health disciplines. While sociology at the intersections may be more difficult to categorise, it provides a model of inclusive research practice based in trust, humility and respect for difference which is ideal for responding to both enduring and emerging social issues.

Thematic Group: Ageing and Sociology

Housing regulation and policy: An ageist system?

Peta Cook, Julia Verdouw

University of Tasmania, Hobart, Australia

The way housing and housing options for older people continues to be conceptualised and planned intersects with our cultural ideas about older people including that they are less productive and less valuable members of society than other population cohorts. This is reflected in how older people are given less priority in the formation of housing allocation, policy, and regulation. In this presentation, we will explore these issues and connect them to ageism, noting how a deeper understanding of ageism can help shape improved housing policy and regulation for older people in Australia. This will include consideration of the policy practice of ageing-in-place, and how cultural ideas, practices and policies, and the barriers to these, shape the reality of home and housing for older people.

Thematic Group: Crime and Governance

Making art and making good: Prison art and ritual re-entry

Jeremy Ryder

Flinders University, Adelaide, Australia

Public exhibitions of art produced in prison run counter to the idea that the prison institution punishes people by excluding them from participating in cultural, economic, and political life in the community. This presentation draws on observations and research on seven annual public exhibitions of art from the South Australian adult prison system to look at why and how the general exclusionary rules of incarceration can be relaxed for the medium of art and the temporary art exhibition.

Exhibitions of 'prison art' can be carefully controlled, you might say curated, by the state and cultural institutions to broadcast strategic messages about crime and the impacts of punishment. Images that connect crime, with punishment and punishment with pain, for example is one that is acceptable, even useful, to the state. The medium of art, however, is important because sentenced prisoners are able to produce objects which have important symbolic value as evidence of prisoners' 'rightdoing' which is linked to individual reform. Further, art and the temporary exhibition can be sites of ritual whereby the conscience collective can be directed in support of prisoners and their public inclusion and status elevation for what they 'can do'.

Bad history, historical crimes and its implications for democratic Spain

Natalie Maystorovich Chulio

The University of Sydney, Sydney, Australia

This paper examines the relationship between public censorship and forgetting and how they have contributed to the hegemonic narrative established during the dictatorship and sustained in the transition to democracy. This is evident in the education curriculum, laws, avoidance by political parties and the political subjectivities left over from the dictatorship. While the Law of Historical Memory (Ley 56/2007) sought to democratise memory, it merely provided individuals with a right to hold their own memory. Highlighting the failure to democratise social and collective memory, something the exhumation movement seeks to achieve through a resignification of the dead as a counter narrative of the past. Boyd (2008) argues that history is an essential subject in school as a 'vector of social memory' establishing civic mores for future citizens. The teaching of history in Spain contributes to a vague understanding of the second republic, Franco, and his victims. This reflects the success of the Franco regime in eradicating the collective memory of the civil war and the vanquished in mass graves across the country. The transition to democracy in Spain was heralded by an Amnesty Law (Ley 42/1976) known as the pact of forgetting, preventing any critical reflection of the past.

Thematic Group: Critical Disability Studies

Building citizenship for people with disabilities utilising peer support frameworks

Belinda Johnson, Raelene West

RMIT University, Melbourne, Australia

Peer support workers (PSWs) roles are paid employment roles that provide indispensable support to mental health system users, but also give value and meaning to the lived experience of the PSWs themselves. Their development and practical application however is entwined with challenges and enablers, but is emerging as a key dimension of lived experience-based and person-centred approaches to treatment, recovery and advocacy in the mental health system.

The PSW model may offer an opportunity for mainstream disability advocacy to review its approaches to peer support as an active and valued contribution to advocacy. Byrne (2018:77) notes '...persons with lived experience in systemic or educational roles provide a bridge to facilitate better understanding between service providers and those accessing services'. Peer support provides opportunity for reciprocity, connection, the bridging of the healthcare-participant divide and supports co-participation between people who have similar experiences with authentic empathy and validation.

This presentation examines the mechanisms of peer support roles and their potential as a tool for building citizenship, status and identity for people with disabilities as it has done in the mental health space.

Thematic Group: Cultural Sociology

Organisational infrastructures and knowledge production at the World Bank

Kate Williams

University of Melbourne, Melbourne, Australia

In global public policy, the logics of multiple arenas overlap. Accordingly, the production and evaluation of policy knowledge is far from straightforward. Creating and capturing research on global policy problems requires organisational infrastructures that operate at the intersection of multiple fields. Drawing on an in-depth study of the World Bank research department, this article outlines the structures and technologies of evaluation (i.e., official measurements and procedures used in performance reviews and promotions) and the social and cultural processes (i.e., the spoken and unspoken things that matter) in producing valuable policy research. It develops a detailed, theoretically informed account of how the institutional infrastructures of measurement and evaluation shape the production of knowledge at a dominant multilateral agency. In turn, it unpacks how the internal workings of organisations shape broader epistemic infrastructures around global policy problems.

Library as infrastructure: Towards a sociology of digital information infrastructures

Kieran Hegarty

RMIT University, Melbourne, Australia

As students, teachers, and researchers, we tend to treat the library as a *source*. Once we check out the book, download the journal article, or access the e-book, *how* we were led to the source fades into the background as we become absorbed with its content. In this paper, I want to suggest that we can look at the sources we produce, access, and use with what Lisa Parks calls an ‘infrastructural disposition’. By treating libraries and archives as *subjects* of inquiry in their own right, this paper considers the role of these institutions in shaping how sociological knowledge is produced, disseminated, and authorised. Drawing on recent ethnographic fieldwork at the National Library of Australia and the state libraries of New South Wales, South Australia, and Victoria, this paper presents the ‘story’ of three pieces of historic source material. I attend to how librarians and archivists have shaped these sources in profound ways through the ‘backstage work’ of cataloguing, classifying, restoring, and preserving these materials. By reading these information artefacts *infrastructurally*, the ‘invisible’ and often mundane practices that shape how knowledge is produced can be resurfaced, revealing everyday practices of information retrieval to be shot through with questions of distribution, power, and justice.

Cute healing worldwide: A digital ethnography of players' experiences of Animal Crossing: New Horizons during COVID-19

Megan Rose

University of New South Wales, Sydney, Australia

WITHDRAWN: UNABLE TO PRESENT

While lockdown and 'social distancing' have disrupted relationships during the COVID-19 pandemic, social simulation games such as Japan's *Animal Crossing: New Horizons* (ACNH) have offered players worldwide a means of connection. With its timely release in March 2020, ACNH became an unexpected global sensation, selling over 32 million copies on the Nintendo Switch. This 20 year old franchise, however, has long been recognised by a smaller community of international fans for its "healing" properties. I attribute this to the development of the franchise as part of the *iyashi būmu* (healing boom) cultural phenomena in Japan, where products and experiences are created to soothe and comfort a population experiencing precarity and distress. In the case of ACNH this is achieved through both "soothing" immersive world design and the augmented subjectivity of *kawaii* (cute) characters. Informed by a digital ethnography of international fan communities on Reddit, Instagram and Twitter and n=11 interviews with players in 2020, this paper explores international players' experiences of living in the digital world of ACNH during lockdown. Drawing on Japanese *iyashi* social theory and theories of cuteness and *kawaii*, this paper argues that the *iyashi* cultural industry has the potential to improve experiences of wellbeing internationally during COVID-19.

How To Make a Bird

Isobelle Carmody

University of Queensland, Brisbane, Australia

One way humans can imagine the future of their real consensual world is by writing future fiction. As part of a project exploring the connection between creativity and human flourishing, I will run writing workshops with 16-18-year-olds in regional towns in Queensland.

In this paper, I will outline my arts-based methodological approach to the design of a workshop to facilitate participants in writing science fiction pieces set in the future of their towns. This involves the use of a collage kit to engage participants in serious embodied thinking about urban spaces. The kit is constructed to subvert the colonisation of traditional mapping, challenge participants' conceptualisations of their town and deepen understanding of the interactive relation between place and its inhabitants.

This paper argues that a unique molecule design in the kit provides an organic framework for collage, that will produce a non-traditional mood and meaning map. Deployment of the kit will also prevent the setting down of undeveloped ideas in words (stone) in a traditional linear narrative flow, instead producing a rich midden of fluid, storied fragments that can be mined by participants, when they begin to write.

Thematic Group: Environment and Society

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

Jai Cooper

University of Newcastle, Newcastle, Australia

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.

Avoiding plastics at home: Imagining futures and caring for alternatives

David Reynolds

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The enactment of intentionally avoiding plastic materials in everyday life by pioneering practitioners can be a challenging and effort-full commitment. People who avoid using plastics must negotiate a re-configuration of relations with these materials in lives surrounded by plastic. One resource drawn on as a motivating support are environmentally-focused imagined futures. More or less specific articulations of environmental degradation and fears for the world that future generations will inherit can align with experiences of not (making efforts to) avoid plastics as a moral failure, among people with intentions to re-configure human-plastic relations. While substantial scope for despair and inaction accompanies negative imagined environmental futures, much of the work done by these pioneer practitioners appears to be motivated and carried out in a spirit of care. Seeking to contribute to alternative futures is a form of political action, in this case carried out by household-level activists.

It appears that engagement in a 'politics of plastic' can take the form of care-full work to enact re-configured relations with plastics now, to intentionally care for and contribute to the production of alternative futures.

Thematic Group: Families and Relationships

Post-Abortion Narratives: Personal decision-making as socially embedded practice

Dorinda 't Hart

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The decision to terminate a pregnancy is an intensely personal decision and the prevailing literature tends to examine abortion decision-making in the personal realm. Yet, decision making is necessarily a socially embedded practice. However, the tension between the personal and the social with regards to abortion decision-making remains largely unacknowledged. Hence, I have examined the experience of making an abortion decision within the social context, via engagement in narrative interviews and the use of free-style sociograms. I employed Bourdieu's concept of *habitus* to examine the underlying cultural narratives that inform and shape a person's horizon of possibilities. I then examined their memory of the navigation process towards termination, arguing that it is the forgetting of the social that makes the decision experience intimately personal. Thus, this research contests the assumption of the individuality of abortion decision-making and makes possible the examination of social factors that shape and inform the decision. It thereby increases understanding for those in supportive roles of women who have experienced an abortion.

Receive | Growing | Coexist, intergenerational relationships on PRC-born Chinese youth mobile transition during COVID-19

Yan Wang

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This study proposes to examine the intergenerational relationships between transnationally mobile young people and their parents and their influence on how young people conceive of and manage their transition to adulthood while transnationally mobile. Although there is some research about young migration, very limited scholarly attention has been directed to research on PRC-born Chinese youth mobility and their transition to adulthood.

Therefore, there is a significant gap in transnational migration studies and intergenerational relationships, particularly in PRCC youth mobility and transition with their parents' intergenerational issues and experiences should become an emerging research field. Research in this study makes an important contribution to our understanding of transnationalism as an evolutionary process that involves young people's transitions. This research overarching aim is to explore the impact of intergenerational relationships on youth mobility and transitions to adulthood among Chinese. The fieldwork involves a sited approach within Australia (Sydney). The methodology adopts interviews, participant observation, and photovoice methods. By collecting and anglicizing data, recognizing our research question can reach a sub-discipline, it is very meaningful for China and Australia because of China's position in Australia's diverse society and Australia's emphasis on the young generation.

The affective dimensions of child-raising in cross-national families in Singapore

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Studies surrounding the global circuits of migration have traced an increase in marriage migration and the formation of cross-national families. Contemporary scholarship on cross-national marriages has given attention to marriage migrants' constraints as a result of intertwining social, economic, political and legal disadvantages. In a study of 65 cross-national families across a range of socio-economic classes, this paper focuses on the affective dimensions of child-raising in Singapore. While a conventional class analysis focuses on the financial or material affordances of parenting practices, this paper illuminates how feelings and expectations towards parenting are embedded in class, cultural differences and inequalities for a number of spouses. As affect is a generative framework that extends beyond emotions and is not separable from wider discourses about class, cross-national marriages and ideologies about parenting, this paper discusses how resultant *ways* of feeling may present emotional dissonances for spouses, especially for those who have left-behind children or children from previous relationships. This paper shows how struggles and investments in parenting are not only undergirded by ideals of 'good' (middle-class) parenting and traditional gender roles and expectations, extended family members also have a critical role to play in establishing parenting competencies for the spouses in cross-national marriages.

Thematic Group: Genders and Sexualities

Beyond victimhood and towards citizenship for LGBTQ+ university students in Australia

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Research on LGBTQ+ students' experiences in Higher Education (HE) focuses predominantly on the shortcomings of university settings and systems and the physical, verbal and symbolic violence that result in poorer mental health and wellbeing outcomes. The Australian body of research concerning LGBTQ+ people in HE 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.

My mum's always told me ...: Family and the gendered dissemination of women's safety advice

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Women are required to govern 'risky' behaviour in night-time spaces and precautionary strategies are recurring responses to risk and accepted as 'commonsense' knowledge. However, while risk governance is underpinned broadly by neoliberal responsabilisation discourses, the origin and distribution of such narratives remains unclear. While there has been some attention on the role that media and crime prevention campaigns play in reinforcing these strategies, women rarely referred to these campaigns or found them influential. Instead, women highlighted the entrenched nature of such strategies, particularly in conjunction with advice from their mothers. It is pertinent to explore the ways in which the family remains a crucial site of regulation and as an institution that can reinforce traditional gender norms. This research, using Photovoice, note-taking and follow-up interviews with young women, aged 18-24, considers how women, in the context of the family, engage with narratives around safety and broader neoliberal responsabilisation discourses.

Sex work as care? Theorising the activities assigned to women in the context of global migration

Catherine Orian Weiss

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"Care work" and "sexual work" are carried out in some form by the large majority of women, in all parts of the world and in all walks of life. However, recent decades have seen an increase in global migration of women from poorer to richer regions to fill demands for care. At the same time and for many of the same reasons, many women are moving from poorer to richer regions to engage in prostitution/sex work, which is becoming increasingly globalised, industrialised, and integrated into the mainstream service sector.

How can these closely related forms of women's mobility be understood, from a feminist perspective? What I call the "sex-work-as-care" tendency is a recent and increasingly popular trend within academia—and to a lesser extent within policy and activism—that is used to understand these questions of gender, care and migration. Within this tendency, prostitution is understood as a form of care. In this presentation, I will first define this intellectual trend and place it in context, before interrogating it: identifying its underlying assumptions and ideas, its strengths and weaknesses, and asking how effective it is for understanding the relationship between sexuality and care in the context of global migration.

#MenToo, the politics of cleavage, and the women driving the Men's Rights Movement

Emily Marriott

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Social media has afforded feminism the platform to become embedded in popular culture, increasing not only its visibility but also its influence. The #MeToo movement became a prolific

turning point in women's stand against male entitlement, sexual harassment and abuse. However, for some women, this movement, and other feminist movements like it, only demonstrates how far society has eschewed away from men in favour of women. Drawing on #MenToo, a novel by one of Australia's most notable female Men's Rights advocates Bettina Arndt, this presentation explores the dynamics of feminist social movements and anti-feminist counter movements within the context of gender and sexuality. Using Arndt, a sex therapist turned activist, I explore the '*politics of cleavage*' and women's sexual liberation and how this is seen as an attack on men in an attempt to reinforce ideas of hegemonic masculinity and traditional gender norms. This study is being conducted to better understand women's role and participation within the Men's Rights Movement and to analyse to what extent these women, such as Bettina Arndt, impact on how we address gender injustices, including domestic violence and '*the fake rape crisis*', in an ever-changing society.

Navigating Citizenship in the Harbour City: Sexuality, ethnicity and belonging among Lebanese, Indian and Anglo LGBTQ+ young adults in Sydney, Australia

Sujith Kumar Prankumar

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Drawing on Barad's agential realism and frames of moral, cultural and sexual citizenship, and based on narrative and photo-elicitation interviews, this paper explores the lived experiences of Lebanese, Indian, and Anglo LGBTQ+ young adults living in Sydney.

The paper has three main findings. First, 'Australianness' was predicated on a form of Whiteness that is linked to colonial history and disenfranchisement of First Nations peoples, with consequences for social participation, inclusion within LGBTQ+ communities, and sexual citizenship. Second, heteropatriarchal community values, material culture, religion and spatiotemporal geographies were key factors that influenced young adults' connection with their cultural communities. Third, the attainment of – or limits to – sexual citizenship and participation was found to be a collaborative endeavour created by an entanglement of policies, everyday experiences and material factors.

While intersections along ethnicity, gender, class, locality, disability and so on influenced participants' participation in everyday life, the paper argues that participants were far from passive subjects in their social environments and often found ways to explore various aspects of citizenship through an ever-evolving entanglement of agency. The paper concludes by arguing that key to the realisation of more embracing notions of citizenship is the attention paid to relations between belonging, hope and flourishing.

Thematic Group: Health

Hepatitis B related stigma among Chinese immigrants with chronic hepatitis B residing in Australia: A qualitative study

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Chinese immigrants in Australia are over-represented among people with chronic hepatitis B (CHB) but experience poor access to healthcare. Given the historical discriminatory public policy against people with CHB in mainland China, this study aimed to explore the lived experiences of stigma and discrimination surrounding CHB among Chinese immigrants originally from mainland China. Semi-structured in-depth interviews were conducted by a researcher with a Chinese background in 2019-2020. Sixteen Chinese immigrants with CHB were recruited across Sydney and Melbourne through advocacy and support groups hosted by peak hepatitis community organizations. Data analysis was informed by the Health Stigma and Discrimination Framework that highlights the interaction between layered stigmas. This study revealed the historical social and cultural construction of HBV-related stigma for Chinese immigrants and demonstrated how this manifested in China and Australia. It also revealed the negative impacts of anticipated social isolation and employment restrictions as well as stereotypes and discrimination associated with ethnic and cultural background, social status and occupation on quality of life among Chinese immigrants with CHB. A multi-level holistic approach to address HBV-related stigma and intersecting stigmas is recommended to improve social inclusion and health outcomes of Chinese people with CHB.

Entanglements of affect, space, and evidence in pandemic healthcare: an analysis of Australian healthcare workers' experiences of COVID-19

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The COVID-19 pandemic continues to highlight both global interconnectedness and schisms across place, context and peoples. While countries such as Australia have securitised their borders in response to the global spread of disease, flows of information and collective affect continue to permeate these boundaries. Drawing on interviews with Australian healthcare workers, we examine how their experiences of the pandemic have been shaped by affect and evidence 'traveling' across time and space. We explore how healthcare workers' local connections and

transnational networks instilled particular affective tensions, shaped empathetic alignments and created venues for knowledge co-production. Our analysis points to the limitations of global health crisis responses that focus solely on material risk and spatial separation. Institutional responses must, we suggest, also consider the affective and discursive dimensions of health-related risk environments.

Chronic condition self-management is a social practice

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Self-management is widely promoted in Western healthcare policies as a way to address the impact of increasing rates of chronic conditions on healthcare systems. Mostly informed by psychological theories, self-management frameworks and interventions tend to target individual behaviours as demarcated from the many aspects of social life shaping these behaviours. Specifically, the interactional mechanisms of self-management remain a critical but less studied aspect of self-management. Using Bourdieu's theory of practice, we develop four propositions, for a relational and socially-situated (re)conceptualisation of self-management. First, self-management is a field with its own distinctive logics of practice; second, self-management goals are social practices, emerging through co-constituted patient-professional interactions; third, self-management is energised by legitimised capital; and fourth, what goals feel possible are shaped through embodied knowledge and lived experience (habitus), linked to capital. These propositions attend to the meanings and resources patients and professionals bring to self-management, along with the dynamic and relational ways goals are produced through patient-professional interactions within the broader field of healthcare. This (re)conceptualisation of self-management advances dominant understandings of self-management by situating patients and health professionals as actors within a dynamic, structured field with differential access to specific capital valued in the context of self-management.

The CAM Clinical Gaze: Theorising the Practitioner Role in Complementary Medicine Consultations

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Many patients value complementary and alternative medicine (CAM) for the quality of interaction it involves with practitioners. CAM consultations are often longer and experienced as more patient-centred and empowering than biomedical encounters. However, research shows that CAM's emphasis on self-healing can also be constraining, and users' quest for wellness aligns with neoliberal discourses of self-responsibility. Studies in this area often rely on patient interviews, presenting only a partial analysis of the dynamics at play in CAM consultations. In this paper, we elaborate a theory of the CAM consultation by analysing recorded consultations and interviews with practitioners. Naturopaths (n=5) and acupuncturists (n=4) were interviewed about knowledge used in clinical practice; six agreed to have consultations recorded (n=7) and were interviewed again about the contents. Findings show that practitioners saw their role as empowering patients by educating them about health and holding them accountable for making changes. While consultations were patient-centred, patients' bodies and lives simultaneously

became objects of knowledge for the practitioner using a range of technologies. Building on recent analyses of the medical gaze (e.g. Gardner 2017) and CAM's disciplinary potential, the study goes beyond patients' views to illuminate the breadth and depth of the 'CAM clinical gaze'.

Becoming a nitrous oxide user: Maximising pleasure and minimising harms

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In his classic work 'Becoming a marijuana user' (1953), the sociologist Howard Becker showed how cannabis use becomes pleasurable when people learn from others about how to achieve this. Nitrous oxide (N₂O) is a poorly studied intoxicant that is accessed and used legally in many countries. It is often referred to as 'nangs'. Little information is publicly available about N₂O, and few users are engaged in the treatment system. Hence, social media is a popular source of advice.

In this paper we show how people engage with the social media platform reddit to become a N₂O user. We provide a thematic analysis of 5750 comments posted to reddit in late-2020. In doing, so people ask questions about how to acquire and administer N₂O, maximise pleasure, and minimise the harms that ensue from this form of drug use. Thus, we argue, reddit contributes to user discourse on N₂O.

Analysis of reddit data uncovers drug use practices that have not previously been reported in academic literature. It highlights the need for people formulating drug education to understand user discourse on accessing and administering N₂O, what they seek from this, and to be cognisant of ideas about harm minimisation that circulate.

Feminist health services' 'empowerment' approach to strengthening preventive health care responses to violence against women: A critical sociological perspective

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According to the public health approach of the WHO's expert committee on violence against women (Garcia-Moreno 2014), 'women's empowerment' is crucial for strengthening preventive health service responses, especially at the frontline. Since the 1990s, NSW women's health centres have embraced the concept in guiding their response to preventing violence against women (WHNSW 2007). Yet supporting evidence remains limited in clarifying what women's empowerment means and how it works in health care settings as 'tertiary prevention' of violence against women (Heise 2010, WHO 2010). At the same time, feminist criticism from both the global north and south (Nazneen et al. 2019) raises concerns about the language of empowerment risking the promotion of a 'regressive intellectual agenda' because of its use by development policies and programs to advance 'neoliberal economic agendas' rather than feminist goals.

Drawing on recent sociological study of gender inequality and violence against women (Carrington 2020, Hearn 2020, Walby 2020), this paper critically reviews prevailing approaches to ‘women’s empowerment’ as a mechanism in strengthening preventive health service responses to violence against women. It does so with a view to developing a sociological framework for investigating NSW women’s health centres’ response to violence against women.

Thematic Group: Media

News media representations of people receiving income support and the production of stigma power: An empirical analysis of reporting on two Australian welfare payments

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People receiving working-age income support payments are often stigmatised as morally and/or behaviourally deficient. The news media plays an important role in this construction that can influence public opinion and policy debate. We consider the role of the media, as a potential source of structural stigma, in perpetuating negative characterisations of people in receipt of income support during a major period of welfare reform in Australia. Newspaper articles (N=8290) that appeared in Australia’s five largest newspapers between 2001 and 2016, and referenced either of the two most common working age welfare payments, the Disability Support Pension and unemployment benefits (Newstart) were analysed. The occurrence of pejorative and fraud language in each article was analysed using Wordstat. We found an increased use of fraud language associated with the Disability Support Pension, which coincides with increased political and policy focus on the reform of this payment. The findings illustrate the ways in which news media reporting can contribute to a culture that increasingly stigmatises people in receipt of working-age income support. We conclude that in a period of increasing political concern with welfare reform, media coverage of welfare recipients is a form of stigma power, acting discursively as symbolic violence.

Are secondary school classroom spaces representative of all diverse voices or is “diversity” cloaked in heteronormativity?

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Secondary School spaces can be categorized as heteronormative places where young people develop a sense of their identity framed around dominant discourses which enables other likeminded students to connect. This connection can make school a place to reaffirm gendered roles and ways of belonging reinforced through the curriculum daily. However, some students identify as transgender and therefore face numerous obstacles to affirming their spaces within the classroom. This Paper aims to deepen the knowledge of how the needs of transgender students can be implemented to address, the previous studies that have highlighted the gaps in programs and curriculum. The question that I am examining is “Do secondary schools teachers’ disrupt heteronormative spaces within their classroom settings. I will utilize a mixed method

qualitative approach using autoethnographical and systemic literature research to position my findings on how all the stake holders within secondary schools can enable transgender students to feel supported in an inclusive space and increase performance in scholastic and wellbeing outcomes.

Public health pedagogy, digital disinformation and anti-expertise: Health professional influencers as agents of change

Jay Daniel Thompson

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This paper asks: To what extent can health professional influencers function as agents of change when it comes to debunking or pre-bunking disinformation pertaining to COVID-19?

The paper deploys a combination of Content Analysis and Framing Analysis to the Twitter and Instagram output of several such health professional/influencers. The paper seeks to determine the extent to which their 'public pedagogy' (to use Henry Giroux's concept) reframe the above disinformation as being antithetical to the healthy, vibrant lives that they endorse and perform. The paper also questions the extent to which these influencers challenge or in fact reinforce the anti-expertise that animates COVID-related disinformation movements.

This paper seeks firstly to investigate the potential (or otherwise) for influencers and internet microcelebrities to function as 'agents of change' in combatting networked health disinformation. This has ramifications for the design of future health awareness campaigns. Secondly, and relatedly, the paper seeks to ascertain the benefits and drawbacks of the health professional performing the roles of influencer and public educator. In that respect, the paper contributes to existing scholarship on the intersections of microcelebrity and public health pedagogy.

Thematic Group: Migration, Ethnicity and Multiculturalism

Identity of Indian Migrants and Muslim Refugee Women in Sydney, Australia

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The emphasis of this paper is to investigate the identity shifts experienced within the Indian community and among Muslim refugee women in Sydney. Using Goffman's paradigm of everyday interactions, attention is paid to how migrants navigate and perform their multiple identities in daily life. Narratives of the migrant - migration is understood as processual instead of a one-time decision of re-location. The paper aims to highlight how individuals choose and re-adapt their cultural and social practices within the context of Australia. Migrant narratives are rooted in specific socio-cultural settings of one's own community as well as the nature of migration to a specific country. Differences and similarities will be observed within the Indian community and among Muslim refugee women in terms of how identity is negotiated, social networks are re-established in Australia. Some attention will also be paid to difficulties that are

being faced by migrants-especially in terms of Muslim identity for Refugee women particularly in terms of assimilation building on Ghassan Hage's use of appraisal theory and how the diversity of language and religion is accommodated within the Indian community. By using two diverse groups, we would be able to identify and contrast migrant experiences.

"We partied a lot!": Diaspora tourism, partying and habitus diversification

Julia Kantek

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Diaspora policies have been explored extensively in transnational and diaspora literature, however, there are calls for an understanding of how these policies are received and experienced by those they target (Brinkerhoff, 2019; Délano & Mylonas, 2019). This paper draws on 17 semi-structured interviews with Hungarian-Australians who participated in a 10-month Hungarian State-sponsored diaspora program at the Balassi Institute. The program has a formal educational component which requires course participation and substantial time for study in subjects including language, history, folklore and geography. However, my research highlights that the participants valued their 'everyday' experiences outside the program far more than the 'formal component', especially their participation in Hungary's nightlife scene. In adopting Schneider & Lang's (2014) concept of 'habitus diversification' I reveal that participants' partying in places including Hungarian folk bars and dance houses prompted them to re-evaluate their ways of 'being and seeing' authentic Hungarianness. I argue that the program is more than a formally structured educational program; it is, as Bourdieu (1984) has outlined, a 'field of possibles'. In this paper, I will tell the story of how the research participants engaged with the nation through partying.

Negotiating Liminality of Identity, Time and Space: Residents' Subjective Experiences of Belongingness in a Bihari Camp in Dhaka

Kazi Fattah

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For nearly five decades now about 300,000 Bihari immigrants are living in many slum-like camps in Bangladesh. They are often considered as a de facto stateless ethnic minority who are frequently denied of citizenship rights and entitlements, and continue to be treated as refugees despite having legal citizenship status. This paper examines how the liminality of identity, time and space shape the subjective experiences of belongingness of the Biharis living in camps in Dhaka city. Drawing on ethnographic fieldwork in a Bihari camp, it investigates the ways they navigate various forms of liminality and seek to make sense of the ambiguity of everyday experiences of camp life. Findings show that being neither refugees anymore nor fully accepted and integrated into citizenry, they frequently remain betwixt and between these two identities. Many Biharis constantly seek to come to terms between a distant past marked by state patronisation and prosperity when they were welcomed in this country on arrival, a present marked by structural violence and ambiguity, and a future marked by anxieties of eviction and

removal from the city. This paper further examines how intersections of identity and space produce sites of marginalisation and exclusion for the Biharis in everyday life.

“Dancing between two worlds”: Identity and responsibility amongst Samoan diaspora in Australia

Laura Simpson Reeves

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This paper explores how the concepts of ‘identity’ and ‘responsibility’ are intertwined and enacted in the everyday lives of the Samoan diaspora in Greater Brisbane, Australia. Based on two years of qualitative, unstructured interviews with 16 participants identifying as part of the Samoan diaspora, this paper discusses how the diaspora identity is performed through acts of duty and a sense of responsibility. First, I describe how members of the diaspora feel a sense of responsibility to their household that is both financial and non-financial. Second, I discuss how responsibility to broader family and community both in Brisbane and in the islands largely manifested as financial contributions, and the challenges this poses for individuals from lower socioeconomic backgrounds. Third, I explore how participants felt a responsibility to their future selves, based on decisions made in the past by their parents or other relatives. The paper concludes with a discussion about how identity – and the loss of identity – remains tied in to these duties and responsibilities.

Authenticity, migration and agency: A qualitative study of university students from diverse backgrounds

Ramón Menéndez

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This article explores authenticity on a personal identity level from a sociological viewpoint. More concretely, this paper examines the relationship between authenticity and agency as mediated by the migration experience. I illustrate this connection through an empirical study of relevant data from a survey-questionnaire and in-depth interviews conducted with 138 respondents and 21 interviewees respectively, who were university students from diverse cultural backgrounds at a Victorian university in Australia at the time of data collection, 2012-3. Even though authenticity has been characterised in the literature of the topic as a form of social control, my contribution to knowledge provides empirical evidence that backs up the connection between authenticity and agency. The study does not seek to naively portray the migration experience exclusively as a ‘success story’, but to sociologically analyse how this experience mediates the relationship between authenticity and agency. I conclude this paper by referring to the urgency of resuming international university education in the face of current national border closures because of the COVID-19 pandemic.

Presenting a holistic framework (social/cultural/economic) for investigating refugee-background migrant contributions and participation in local communities

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There has been considerable debate regarding the role and place of humanitarian-background migrants (refugees and asylum seekers) in Australia at a political, media, academic and everyday social level. Common discourses suggest that refugees are a burden, cost or threat to society, but is this the case? There is a need to provide evidence-based information on how humanitarian-background migrants live in and become a part of the communities that they reside in. This paper argues that investigations into humanitarian-background migrant contributions/participation/and engagement in local communities must be considered within a holistic framework that considers social and cultural, as well as economic factors. Engagement, contribution or impact cannot only be measured or understood as a dollar figure, that is, how a group of people help the economic position of the community. This paper also takes the view that understanding the way that humanitarian-background migrants become a part of local communities should reflect the way that any ordinary member of a community participates in their community. That is, in public, prominent or visible ways, but we also do so in banal, everyday, mundane, or invisible ways. The paper is based on research conducted between 2018-2020 among Hazara Afghan migrants in Adelaide-Australia.

Who makes a suitable listener? Sharing stories of the refugee experience in the context of Australia's asylum seeker debates

Heidi Hetz

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Numerous studies have analysed Australia's asylum seeker debates and the damaging impact of current policies; however, research is also needed to explore the impact of these hostile debates upon refugees and asylum seekers. This paper explores how dominant discourses impact upon their sharing of refugee narratives with others. In-depth, semi-structured interviews with 15 Cambodian and 19 Hazara refugees in Adelaide, South Australia, show that the least problematic setting for the sharing of refugee narratives was within the participants' ethnic communities where these conversations often occurred amongst those who had lived experience of conflict and flight. A somewhat more challenging group of listeners were the participants' families, especially for those families where the children had no direct experience of conflict or flight. Importantly, only the Hazara shared their stories in significant numbers with members of the wider Australian community. Yet, there was evidence of caution regarding this group of listeners and, in the absence of a suitable listener, the participants often chose silence or shared an edited or censored version of their story. Anti-asylum seeker discourses impact upon private talk and the participants remain cautious in their selection of listeners and the kinds of stories that are shared with others.

Conviviality in practice: Sharing space in Australian suburbs with high concentrations of Muslims

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This presentation focuses on the concept of conviviality as described by Wise and Noble in 2016: The practice, effort, negotiation and achievement of sharing spaces in suburbs with diverse populations. The number of Muslims as well as Islamophobia is rising. Existing conviviality studies focus on the practice of all parties involved in these local spaces, but there is little knowledge, description and theory concerning the ways people successfully share space. How do residents of suburbs with high concentrations of Muslims negotiate this? We use a mixed method approach combining 2006, 2016 census data with data from the Household, Income and Labour Dynamics in Australia (HILDA) Survey 2014, 2016 to estimate how conviviality and Muslim presence in suburbs are correlated. In addition, we performed 15 interviews with professionals in 5 suburbs with high shares of Muslims in Melbourne to understand the workings of conviviality in detail. The findings show that conviviality is lower in suburbs with high shares of Muslims in Australia. The onus is on Muslims fitting in, and less on Anglo-Australians' efforts. These findings enhance our understanding of the act of sharing space in suburbs with high shares of Muslims in Australia.

Chinese queer female students' digital discourses and practices in transnational transitions

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This paper examines how Chinese queer female students negotiate their self-representation in digital discourses and practices. The paper is based on my PhD research exploring Chinese queer female students' queer and adult identity making in Australia. Using interviews and 'social media scrollbar' (Robards & Lincoln, 2019) as research methods, the research aims to capture the complexities and tensions in Chinese queer female students' narratives. Social media content is a valuable archive of individuals' long-term transitions. Scrolling back through social media also provides insights into how participants make meaning of the past from the present moment. Through examining their social media content across temporal phases, I ask how Chinese queer female students negotiate their queerness in/between private and public space on digital platforms. Specifically, I examine how these students' (un)expressed sexuality, intimacy, and emotions construct a façade of their 'double life' for different audiences. I aim to complicate current understandings of Chinese queer young people using social media for connection and visibility and further explain the sense of "double or split value scheme" (Martin, 2018) in Chinese female students' youth transitions through a specific queer perspective.

Re-imagining Mobility Through Interpersonal Relationships: Moving Beyond the Migration/Mobility Paradigm for a Transnational Generation

Alexandra Lee

Alfred Deakin Institute for Citizenship and Globalisation, Deakin University, Melbourne, Australia

This paper challenges historical divisions between literatures of ‘youth’ mobilities and ‘migrant-background youth’, by theorising transnational mobility as an ongoing part of young people’s lives and relationships. It seeks to position interpersonal relationships as an alternative, more human ‘starting point’ from which studies of youth mobilities may depart, rather than the more conventional focus on a static ‘country of origin’. Thus, it extends recent calls to examine interpersonal relationships *in* contexts of transnational mobility (Black & Walsh, 2020; Harris, Baldassar, & Robertson, 2020; Kathiravelu, 2013), to propose we might also examine mobility *through* the lens of relationships. This may disrupt binarisms in scholarship on ‘youth’ mobilities and ‘migrant-background youth’, by, for instance, focusing on family relationships and histories, rather than migrant/non-migrant status. Such binaries have tended to imply the existence of a normative, ostensibly white ‘youth’ associated with future and aspiration, in contrast with ‘migrant’ or ‘multicultural’ youth defined by their ‘origins’ (Hage, 1998; Harris, 2017); perpetuating both ‘methodological whiteness’ (Benson & Lewis, 2019; Bhambra, 2017), and linear framings of mobility. Ultimately, the paper argues that an interpersonal framing might enable more fluid understandings of ‘being’ transnational, that resonate with the lived experiences of increasingly superdiverse generations (Raffaetà, Baldassar, & Harris, 2016).

National class frames in motion: negotiating the contradictory and transgressive class mobilities of Chinese migrants in Australia

Catriona Stevens

University of Western Australia, Perth, Australia

This paper proposes the concept of *national class frames in motion* as an important analytical framework to explore dimensions of social class in transnational contexts. National class frames in motion refers to the diverse ways that first generation migrants interpret intra-ethnic classed positions through the lens of homeland class maps and class discourses, while simultaneously contesting and changing the meanings of those nationally bounded class frames as they move with them through new transnational contexts. As migrants are socialised into class frames formed and forged in homeland national contexts, these same national class frames necessarily have ongoing meaning during and after their movements across borders; they are transported, reformed and reinterpreted in receiving country contexts. This paper explores this concept through the experiences of trade-skilled workers from China who migrated to Perth during the exceptional economic conditions of the last resources boom. This unusual cohort of working-class migrants, quite unlike most Chinese nationals and former nationals in Australia, provide an excellent case study through which to interrogate class as an analytical lens, assess its validity and test its limits.

Sociology of Work and Gender-Based-Violence During COVID-19: A Case Study on Bangladesh

Zarin Fariha

Monash University, Melbourne, Australia

The COVID-19 lockdowns in Bangladesh have led to a 24% rise in the reported cases in the support center of Bangladesh Rural Advancement Committee (BRAC). A telephone survey by Manusher Jonno Foundation (2020) found that within the first month of Bangladesh lockdowns in April 2020, at least 4,249 women and 456 children in 27 out of 64 districts in Bangladesh reported incidents of violence, of whom 1,672 women and 424 children faced abuse for the first time in their lives. In the same month, UN Women (2020) declared Violence Against Women (VAW) a shadow pandemic. Drawing on organisational reports and peer-reviewed journal articles containing primary data on VAW in Bangladesh from March 2020 to September 2021, this paper will highlight the relation between the gendered division of labour and the rise in VAW in Bangladesh during COVID-19. This will reveal that economic impacts are the root variable influencing VAW, which relates to inequalities related to gender and power. The findings suggest that gendered labour is the probable reason behind this imbalance. A series of recommendations to minimise the rate of gender-based violence will also be presented.

Lost places, home-making pursuits, and trans-local connections: An Eritrean perspective from Melbourne

Jehonathan Ben

Deakin University, Melbourne, Australia

Fleeing one of the world's most oppressive regimes, Eritreans have traversed the world in search of a better life. In Australia, a distant corner of a growing Eritrean diaspora, they have tried to make places and homes for themselves while navigating new and often challenging environments. In this paper, I discuss home-making practices and trans-local connections among Eritrean humanitarian migrants who live in Melbourne. I focus especially on the experiences of one person, Saleh, in actively seeking to make the city and its places home. I provide snapshots from Saleh's engagements with home-making over time, his 'loss' of place and subsequent adaptations, and the particular significance of cafes to his home-making pursuits. The discussion engages with temporalities of home-making practices, and the connections and capacities that make places and homes in the face of ongoing adversity.

Cultural dilemmas and cultural (re)production in small communities: The experiences of Russian speakers in Perth

Raisa Akifyeva

University of Western Australia, Crawley, Western Australia, Australia

The paper presents the results of a study aimed at exploring the role migrant communities and leaders play in processes of cultural (re)production. The research draws on data collected from Russian-speaking communities in Perth, Australia. The empirical base consists of interviews with migrants, observational data, analysis of social media, and secondary data. The Russian-speaking migrant community is conceptualised as a field of cultural production (Bourdieu,

1993), a space comprising agents and migrant institutions that are in competition for the right to speak on behalf of the community and to produce legitimate cultural products. The community leaders are analysed as cultural producers involved in power relationships. Contrary to the popular view in migration studies that leaders of migrant organizations pursue goals related to the needs of migrants, and to the preservation of culture, this research argues that what they produce depends on their taste, cultural capital, and other resources they possess. They may transmit political ideology, such as Russian soft power, and focus on accumulating their own resources or different types of capital. In this process, community leaders experience 'cultural production dilemmas', i.e. what they need to produce and how, seeking to shore up their own version of Russian-speaking-ness.

Panel: Arts-based Knowledge Translation – How to Promote Hope and Empathy in Uncertain Times

The arts have an important role in portraying issues essential to our understandings of health, illness, and the body. This panel discussion will focus on arts-based knowledge translation – incorporating the arts in research to produce and disseminate knowledge – with a specific focus on consumer and community involvement. Art provides powerful opportunities to: express what it is to be human, challenge assumptions, inspire conversations, connect diverse people, imagine new solutions, and promote action for positive change. Drawing on visual, performative, and literary genres, we demonstrate the ways in which such methods can inspire empathy, which is why they have always played a role in social justice movements; art shifts the way people think about the world. Panellists will highlight arts-based knowledge translation projects that aim to evoke messages of hope and inspiration in difficult times, including work using craftivism with carers of individuals with dementia, photography with healthcare practitioners in cancer care, and health sector leaders meaning making and COVID-19.

Arts-Based Knowledge Translation – How to Promote Hope and Empathy in Uncertain Times

Ann Dadich¹, Kate Disher-Quill²

¹Western Sydney University, Parramatta, Australia. ²Sydney Partnership for Health, Education, Research and Enterprise (SPHERE) Consumer & Community Involvement and Knowledge Translation Strategic Platform, Melbourne, Australia

A/Prof. Dadich will speak to the use of photography to epitomise the experiences of parents of children who tube-feed. Artist, Ms Kate Disher-Quill, spent time with children who tube-feed and their parents to learn more about their experiences, some of which are difficult (if not impossible) to convey in words. To visibilise these experiences, Ms Disher-Quill, the children, and their mothers created a photographic exhibition of portraits to share their trials and triumphs.

'Alive and Kicking' - The podcast that's busting health myths with the help of our experts!

Stephanie Habak^{1,2}, Ann Dadich^{3,2}, Kate Disher-Quill², Katherine Boydell^{1,2}, Barbara Doran^{4,2}, Chloe Watfern^{2,5}, Ainslie Cahill²

¹Black Dog Institute, Sydney, Australia. ²Sydney Partnership for Health, Education, Research and Enterprise, Sydney, Australia. ³Western Sydney University, Sydney, Australia. ⁴University of Technology Sydney, Sydney, Australia. ⁵University of New South Wales, Sydney, Australia

Art has the capacity to reach a wide array of audiences through various mediums, including the literary, performative, and visual. However, a recently explored medium in arts-based knowledge translation is podcast-making; an easily accessible and creative format to disseminate health knowledge. Spearheaded by our University of Technology Internship Team, the SPHERE 'Alive and Kicking' Podcast targets a diverse audience by busting health myths with the assistance of experts from SPHERE's Clinical Academic Groups (CAGs). The podcast disseminates health knowledge in a digestible format and encourages listeners to take action through a popular and engaging medium. As well as busting myths, the podcast provides a platform to highlight the brilliance of arts-based knowledge translation methods in distributing health research to a broad audience. The podcast episodes focus on the way art has played a role in each Clinical Academic Group, such as using photography with health care practitioners to raise awareness for World Cancer Day, or in using craftivism with carers of individuals with dementia. Each episode aims to promote health knowledge to the general audience, all the while inspiring hope and empathy in uncertain times.

Art, soma and meaning making in health

Barbara Doran^{1,4}, Katherine Boydell^{1,2}, Ann Dadich^{1,3}, Barbara Doran^{1,4}, Chloe Watfern^{1,2}, Stephanie Habak^{1,2}, Ainslie Cahill¹, Kate Disher-Quill⁵

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The artist-in-residence project shows how arts-based practices open up a wide field of possibilities for enriched communication. In engaging arts practices, materials and genres that align with the nuances of context, different things happen. This holds constant irrespective of the role we play or the way we make sense of our circumstances. For this project clinicians, researchers, consumers of health care and artists have come together and through arts approaches, have drawn upon a space with a different timbre for collective creativity. It's one that taps into soma, memory and making meaning whether we might be experts, practitioners or knowers through lived experience. Ways of noticing and expressing the liminal or seemingly unsayable have emerged alongside a wider gamut for the kinds of selves that can step in. In seeking out ways to bridge knowledge that can be mutually transforming, arts-based approaches give life to a living, moving and relational exhibition space. Its part gallery, part stage and workshop where many voices cohere. It's one that nourishes and generates imaginative, empathetic and practical ways forward.

Stitch it for Dementia: Carer Craftivists

Chloe Watfern

Sydney Partnership for Health Education Research and Enterprise (SPHERE), Sydney, Australia. Black Dog Institute, Sydney, Australia. University of New South Wales Art & Design, Sydney, Australia

A game of snakes and ladders, a diamond, a set of keys, a mask, climbing roses on an archway ... What do these have in common? Each image speaks to the experience of caring for a loved one with dementia. They were hand-stitched onto cloth as part of a textiles based craftivist project that brought together carers, researchers and artists over a series of online workshops in mid-2021. Each craftivism workshop was video recorded and transcribed verbatim. The open discussion about care, and reflection on the creative process, have helped us understand the answers to our research questions: What are the key issues or experiences that carers would like to communicate, and to whom? How is the process of making together, as craftivists, experienced?

Panel: COVID-19 & Youth Futures

'Being passive won't really get you to where you want to be':

Young adult future aspirations from a pandemic present

Steve Roberts¹, Ben Lyall¹, William Lukamto²

¹Monash University, Melbourne, Australia. ²University of Melbourne; Monash University, Melbourne, Australia

The COVID-19 pandemic has had - and continues to have - profound impacts on the lives of young people, including their mental health, education, and employment. Drawing on data from a large multi-method study of contemporary transitions to adulthood (conducted 2020), we present preliminary insights into 18-30 year-olds' future aspirations, as imagined during the pandemic. Rather than corresponding with ideas of the 'new adulthood', and despite the crisis, young adults often imagine conventional futures: linear understandings for achieving typical, if delayed, adulthood milestones. These include home ownership, partnership formation, and parenthood - all by age 35. Drawing on survey data from a sample of 2,261 young adults, we explore how these aspirations are impacted by a range of variables, including gender, education levels, financial support from parents, current employment status, household composition, and geographical location. We supplement this exploration with discussions from 47 focus groups (155 young adults). In addition to providing a rich narrative that complements the various statistical analyses, we also explore young adults' understanding of the impediments and facilitators of achieving future aspirations. Despite the crisis creating and revealing structural impediments, and a recognition of the necessity of state welfare, an emphasis on individual effort remains strong.

Social and political determinants of COVID-19 vaccine acceptance amongst young Queenslanders

Jonathan Smith¹, Jacqueline Laughland-Booy¹, Bruce Tranter², Zlatko Skrbis³

¹*Australian Catholic University, Brisbane, Australia.* ²*University of Tasmania, Hobart, Australia.*

³*Australian Catholic University, Sydney, Australia*

Take-up of COVID-19 vaccines among young people is critical as countries begin to move from suppressing COVID-19 to managing it within the community. In Australia, young people's willingness to be vaccinated has faced complicating factors, such as supply shortages delaying their eligibility, changing advice regarding vaccine risks, and politicisation of the process across different levels of government. In this paper, we explore the social and political determinants of COVID-19 vaccine acceptance, and reasons for hesitancy, among young adults at this important stage in Australia's vaccination program. We draw on new survey data from Wave 8 of the Our Lives project, a longitudinal study that has tracked a large cohort of young Queenslanders (now aged 28) since adolescence. We find that respondents' willingness to receive a COVID-19 vaccine varies according to their trust in government and medical experts, their perceptions of COVID-19 as a threat, and their vaccine attitudes more generally. Importantly, such effects may be exacerbated by differences in young people's political party support, reflecting the partisan divisions that have emerged for other key issues - such as climate change - that require mass public communication and acceptance of complex scientific knowledge.

The impact of COVID-19 on young LGBTQ+ young people

Brady Robards¹, Patrick Marple¹, Ruby Grant²

¹*Monash, Melbourne, Australia.* ²*University of Tasmania, Launceston, Australia*

In this paper we examine the impact of COVID-19 and associated lockdowns and restrictions in the first half of 2020 on young lesbian, gay, bisexual, and queer people. Our focus is on self-assessed mental health, employment situation, disruption to studies, living arrangements, experiences of loneliness or isolation, social connections, and imagined futures. In our research, young queer and gender diverse people experienced on average significantly worse outcomes in almost all of these areas. We draw on a nationally representative survey conducted in the first half of 2020 with 2,149 young people in Australia, 16.3% of whom were LGBTQ+. We found that young people in general were disproportionately affected by COVID-19, and will have to deal with the future implications of the pandemic for years to come. However, there were also some positives, with young LGBTQ+ people in our survey reporting greater capacities for building social connections through digital technologies, potentially ameliorating the effects of loneliness and isolation. Overall, our data point to instances of unevenness and disproportionate impact felt during the pandemic, with our focus being on LGBTQ+ young people but with broader implications for how COVID has unfolded in Australia.

COVID as a Crisis of Post-Fordist Labour: Young Hospitality Workers

David Farrugia, Julia Coffey, Julia Cook, Steven Threadgold

University of Newcastle, Newcastle, Australia

This paper explores COVID-19 as a crisis of Post-Fordist labour. The paper draws on an empirical study of the experiences of young hospitality workers during industry shutdowns imposed by state authorities to limit the spread of the virus. It explores their labouring practices, employment relationships and work/life nexus in terms of propositions about the relationship between labour and life in theories of Post-Fordism. For the purposes of this paper, Post-Fordism is a condition in which a heterogeneous and precariously employed labour force is deployed in forms of labour that require the production and performance of subjectivities and social relationships, and therefore in which the distinction between work and the rest of social life is posed as a problem in workers' intimate lives. In this context, this paper explores how the nexus of labour and intimate life was negotiated and reworked through COVID-19 shutdowns. Examining formal and informal employment relationships and labour practices, the paper shows that COVID-19 emerges not as an exceptional condition in young people's lives, but rather as a crisis engendered by the social organization and practice of post-Fordist labour.

Panel: Children and Narratives of Resilience

Children Experiencing Harm Online: Critiquing reliance on discourses of 'resilience' and 'personal responsibility'

Faith Gordon

Australian National University, Canberra, Australia. Institute of Advanced Legal Studies, London, United Kingdom

This paper is derived in a study funded by Catch22, involving focus groups with 42 children and young people, 10-22 years. A large number of participants had experience of the criminal justice system, the care system and alternative education programmes. It also involved 15 interviews with key stakeholders and professionals. The study explored experiences of online harm. Key points of tension exist in relation to the reliance on the discourse of 'resilience' and responsibility. Policymakers and tech industry representatives emphasise the need for personal responsibility and for children and young people to develop greater 'resilience'. Formal education programmes often centred around the concept of 'digital resilience'. In contrast, children, young people and advocates placed responsibility on tech companies, designers and regulators. Critiquing the theorisations of 'vulnerability' and 'resilience' by Fineman, this paper will explore the concept of 'resilience' in digital spaces. The paper critically analyses the definition of 'resilience'; the construction of adversity, experiences and outcomes and the implications of relying on the discourse of 'resilience' when responding to children. It positions children's voices at the centre when resisting and challenging neo-liberalism's fixation on personal responsibility, and when holding institutions and tech companies to account for inaction.

Resilience, Individualisation, and Social Justice: Critiquing narratives of resilience in response to child poverty and disadvantage

Sharon Bessell

The Australian National University, Canberra, Australia

Resilience has long been a central concept in psychological accounts of the individual characteristics that enable children to overcome adversity and lead healthy, successful lives. Over recent decades, resilience has increasingly featured in social policy narratives, highlighting the importance of individual responses to disadvantage or adversity, and individual responsibility.

This paper critically assesses narratives of resilience, drawing on research with children and young people in ‘out-of-home’ care and children living in contexts of poverty and disadvantage. Taking as a starting point Beck and Beck-Gernsheim’s individualisation thesis, I explore the rise of resilience in social policy, which I argue reflects the normative assumption that individuals are responsible for scripting their own life biographies. Moreover, resilience aligns powerfully with fundamental tenets of financialised capitalism, which exacerbates structural inequality and abandons an ethic of care. The central argument of the paper, emerging from children’s accounts of their lives, is that children living in contexts of adversity and disadvantage show incredible resilience on a daily basis, yet narratives of resilience fail to recognise the structural and systemic failures that create those contexts. As a result, narratives of resilience airbrush underlying causes and are unable contribute meaningfully to social justice.

Policy Narratives of Resilience and Experiences of Children and Families Living in Poverty in Indonesia

Angie Bexley

Children’s Policy Centre, Crawford School of Public Policy, Australian National University, Canberra, Australia

This paper offers a cases study of policy narratives in Indonesia on resilience and their incongruence with the experiences of families and children living in poverty. This paper will detail the lived experiences of children aged 7-13 years in urban Indonesia to illustrate how structural and systemic failings create conditions of inequality that impact children’s lives through everyday violence, shame and stigma and gendered stereotypes. And while children and their families show great resourcefulness and resilience, policy narratives such as the “Family Resilience Bill” has failed to address the systemic conditions that would create pathways out of poverty. This paper advocates for the need to critically analyse policy narratives of resilience that depoliticise the project of poverty eradication, and to interrogate the ways neo-conservative agendas mobilise the language of resilience that highlights individual resources to overcome adversity, rather than the power and moral responsibility of policymakers to bring about change. By better understanding the lived experiences of children living in poverty, this paper contributes to a body of poverty research advocating for resilience to be better understood in the contexts of structural and systemic problems, rather than as individual failings.

Panel: Disability Futures: New approaches to thinking about disability justice and inclusion

Shifting the medical-disability divide in critical sociological inquiry: Pedagogic moments as settler researchers working with Indigenous Australian communities in rural and remote regions

Karen Soldatic, Michelle Fitts

Western Sydney University, Parramatta, Australia

It is well established and documented within the United Nations that Indigenous peoples within settler-colonial regimes experience some of the highest rates of disability and chronic illness. Yet, there has been limited pedagogic consideration of the possible importance of disability rights in promoting, protecting and securing the rights of Indigenous peoples and communities in the settler-colonial context. Core questions, such as, what does disability teach us about settler-colonial relationships of racialized power, what role does disability and disablement play in Indigenous dispossession in settler-colonial regimes, and how does the state denial of disability social and economic rights further Indigenous people's oppression, are critical if we are to fully identify, challenge and disrupt the uneven production and distribution of disability currently experienced by Indigenous peoples. In this paper, we explore the important pedagogic opportunities afforded through interrogating the role of disability rights in the lives of Indigenous peoples subjected to settler-colonial regimes of power, through drawing upon intersectional orientations of human rights praxis.

Invisible Disability Representation as Alternate Approach to Inclusive Health Messaging

Stephanie Mantilla

University of Sydney, Sydney, Australia

People with invisible disability are estimated to make up 90% of people with disability in Australia (Attitude Foundation, 2018), yet they are often excluded from the dominant imagining of disability which has been largely shaped by the medical model (Oliver, 1995, p. 32). While invisible disability is a term that is often socially understood, there has been difficulty defining the term academically due to the nature of invisibility that relies on time and space. In this paper, I critically consider the term invisible disability, and define it as any long-term health condition, illness and/or impairment that is not immediately visually apparent in the majority of a person's everyday life.

I go on to suggest that an invisible disability offers us a different way to approach and think through the representation and inclusion of people with disability in health campaigns that goes beyond tokenistic representation of disability. Drawing on the results of a creative methodology that involved 11 participants with invisible disability creating their own inclusive health-related Instagram post and taking part in an interview. This work is especially significant as people with disability have been largely excluded from representation or reduced to limiting tropes in health campaigns (Williams-Piehota, 2010).

Toward disability justice: Exploring challenges to an inclusive culture in medical education

Lise Mogensen

Western Sydney University, Sydney, Australia

Recent changes in medical education policy in Australia towards a more inclusive culture with the launch of an initial inclusive guidance document is an important step toward disability justice in education. An inclusive medical education system and health workforce has widespread community support. Doctors with disability will expand representation of our diverse community and may offer contributions particularly valuable to patient care. However, the number of medical students and applicants with disability is currently low, compared to other post-secondary courses, and to medical courses in the UK and USA. The reasons for underrepresentation are speculative as Australian research on disability in medical education and practice is just emerging. Several challenges to inclusion are entrenched in medical education processes including norms in admissions, inflexible study and work arrangements, and disclosure requirements. In this paper, I explore some of these challenges using ableism as a lens. For this purpose, I refer to Kumari Campbell's work from the point that "ableist corporeal configuration is immutable, permanent and laden with qualities of perfectionism such as those expected in medicine..." (2013) with the aim to understand how deeply embedded beliefs in medicine and education may challenge inclusion, and to consider alternative options rooted in justice.

Electric Torture: Rationalities of Violence Across Disability and Animality

Dinesh Wadiwel

University of Sydney, Sydney, Australia

There has been a recent expansion of interest the borderlands between critical animal studies and critical disabilities, which has highlighted a shared ontological project in critiquing a "normalized" vision of the human. Recent work, such as that of Sunaura Taylor (2018), has drawn attention to the way in which an ableist conception of the human is interconnected with violence experienced by animals in mass scale food systems and for research. In this paper, I explore a different tangent: namely how common practices of biopolitical violence are deployed in resonant yet heterogenous ways against people with disability and animals. My starting point for this work is Darius Rejali's exploration of the history of electrotorture (2007), which features overlapping but differentiated trajectories between its utilisation against animals (the cattle prod); against people with disability (electro-convulsive therapy) and within police and military torture (the magneto, dynamo, *picana electrica*). My aim here is to show how, at least when it comes to electrotorture, the development of practices of violence reflects an interplay between the oppression of people with disability and the domination of non-human animals which has co-shaped the development of this technology of violence.

Panel: Following the trajectories of open data: Smart government, enclosure and population regulation

Opening and enclosing population data: Visibility, invisibility and the fluid notion of public interest in Australian data reform

Niamh Stephenson

University of New South Wales, Sydney, Australia

For some public health researchers, moves to open Australian public sector data (see Smith presentation) widen access to a “common good”, valued for its inclusionary possibilities, making inequities more visible. These developments simultaneously frame population data as an economic asset underpinning speculative accumulation (see Rowe), triggering questions about inclusion for whose benefit. Concerns foregrounded in public engagement and advocacy include that: ‘our’ data is not used against us (underscoring the complexity of connections between visibility and equity); and the imperative for fair redistribution of benefits. Thus, beyond questions of data privacy and security, publics’ trust in open population data hinges on whether data is *mobilised* in equitable ways. This paper examines a potential mechanism to scrutinise data mobilisation entailed in the draft Data Availability and Transparency Bill. The government proposes that access requests would include a “public interest” statement, without defining public interest. The paper asks if a potentially dynamic concept of public interest could function to inject questions about inclusion and redistribution into data custodians’ decisions. Or whether, an amorphous concept of “public interest” may serve to solidify the alignment of visibility with data as a common good and further obscure the role of invisibility in contesting enclosure.

Envisioning data-driven futures in the Australian data reforms: What are the possibilities for health equity?

Catherine Smith

University of New South Wales, Sydney, Australia

This paper traces the evolution of data linkage infrastructures in Australia, identifying two parallel data reform processes, and two key logics, that have shaped the development of data infrastructures. The first is a movement of researchers and their allies within government, and who aimed to use data linkage to create new insight into population health to bring about an evidence-driven state. The second is a movement of high-level public servants and consultants, who sought to mobilise public sector data reform to bring about what they described as a transparent state, with a smarter, data-driven government. Both movements of data reformers are highly motivated to accelerate data reform and the systematic linkage and sharing of health data, as a mechanism for creating the data-driven futures they envision. Within the data reform process, however, important questions of health equity are marginal. The paper argues that data-driven government has the potential to carry either positive or negative effects on social equity and calls for a more open debate in order to identify ways to structure social equity into the design of emerging data infrastructures, norms and practices.

The making of data assets

Rachel Rowe

University of New South Wales, Sydney, Australia

Much of the sociological literature on data has either focused on processes of extraction and capture; or on processes of commodification occurring through waged and unwaged labour. It should be pointed out, however, that these approaches to theorising data economies do not adequately address the speculative function of data. This paper explores how the value of health data is understood by various actors converging around new measurement and analytics technologies for population health management. The analysis developed offers a window into how data is perceived and functions as an asset in the development of these technologies. In these actors' accounts, having access to data is essential to 'unlock future value'. This sees access to data as motivating partnerships between public health actors, insurance and technology corporations; data curation and provision as a key function of government to support imaged future innovation, and the hypothesised future uses of data as animating capitalisation and acquisition of health-tech start-ups. Consequential in these assetization processes, I want to argue, are the ways that they may rearrange priorities and invite novel ways of valuing outcomes.

Panel: Reproducing Marginalised Lives: State-Citizen Relations in Indonesia, Mauritius, and the Philippines

Recasting modern urban subject: residents' engagement with state's modernization in public rental housing in Jakarta, Indonesia.

Clara Siagian

Australian National University, ACT, Australia

Contemporary studies on urban Indonesia have illuminated how slums removal have been confronted with citizen's resistance & alternative narrative against the state's dominating discourse. A few studies that followed residents as they were resettled in government rental housing (rusunawa) follow a similar approach. Although they have challenged the portrayal of evicted residents as victims without agency, the underscoring of the everyday resistance against the state's modernizing project embodied in rusunawa had overlooked the nuances of residents' responses to these modernizing efforts, and further unwittingly reify their status as an anachronism to a modern city. Based on my fieldwork with evicted and relocated families in two rusunawa in Jakarta, I argue that through eviction & subsequent resettlement to rusunawa, residents are engaged in various new claim-makings. Moving away from classifying these disparate practices within the spectrum of resistance-compliance, I engage with contemporary works that challenge such binary oppositional state-society relationships and contend that the residents' claim-making practices can be traced to the ongoing rewriting of state-society relations based on everyday negotiation on what it means to be modern urban subjects.

Serving Oneself by Serving the State: The Making and Remaking of Educational Advantage in Mauritius

Vijetta Bachraz

Australian National University, ACT, Australia

Studies of educational inequality in post-colonial nations have tended to focus on schools in disadvantaged communities. While this focus is understandably warranted, some of these studies irrevocably reproduce the common sense position that braids educational failure with poverty. Meanwhile, as drivers of inequality, elite schools within their public education systems remain largely unscrutinised and benefit from the ‘veil of silence’ that contributes to their ‘invisibility and impunity’ (Caletrío, 2012,136). In this study, I draw on a case study of an elite primary public school in the former British colony of Mauritius to illuminate how educational advantage and therefore inequality is made and remade by “those who dominate by dominating the state” (Bourdieu, Wacquant & Farage, 1994). More specifically, I sharpen Bourdieu’s toolkit with a CRT lens to examine how Hindu Indo-Mauritian elites and Indo-Mauritian individuals of diverse class backgrounds with converging interests create educational advantage by drawing on their relations with the neo-colonial state.

Staying with the state: Negotiations of the Indigenous with policy

Regina Macalandag

Australian National University, Canberra, Australia

The workings of State-Indigenous relations have for just reasons been overwhelmingly represented with discourses of power, narratives of struggle and uncertain futures. Attempts to understand this complexity have often led to messy translations that render the Indigenous further into the margins. I argue that understanding requires more cautious approaches that consider – to borrow from Ball (1993) – structural concerns to issues of embodiment and perception. In this study, I draw on the case of the Badjao – traditionally known as the sea-based Indigenous peoples of the Philippines, who have moved to urban centres in the country. As the Badjao become more visible to state power that has afforded them political recognition, they navigate through a problematic recognition stemming from the state’s ambivalence over accommodation or denial of difference. Rather than finding resolutions, I particularly examine how the invocation of contingent agency in contemporary accounts of State-Badjao relations revealed through policy experience enables countervailing narratives while raising questions on conditions of possibility.

Thematic Group: Risk Societies

Innovation and Ignorance: How Science Funding Schemes Deter the Production of Uncomfortable Knowledge.

Jodie Bruning

University of Auckland, Wellington, New Zealand

Scientific research funding schemes emphasise innovation. However, this emphasis steers scientists away from producing what Rayner would refer to as ‘uncomfortable knowledge’. This is knowledge that spans the void between wicked problems and the solutions required to solve them. I will first, draw from my masters’ thesis to explore how policy discourse in Western societies directs research funding towards short-term ‘innovation’ outcomes. This drives scientific research towards applied solutions, while marginalising uncertain, long-term and often highly original work unpicking the complex sociobiological entanglements that so often produce and perpetuate disease and pollution.

Secondly, I will argue that a bias towards innovation funding actively produces ignorance and shrinks the complex evidence-base that might build socio-political licence to not only innovate, but regulate. In addition, scientists in precariously employed work are less likely to engage publicly, as controversial activities might erode further funding opportunities.

Effectively, innovative-centric policies erode political and societal capacity to address the sustainable development goals (SDGs). While economists encourage public-interest innovation, they fail to identify how society creates a safe space for science to identify the magnitude of harm and quantify risk. Absent public-interest knowledge, public resources directed to innovation appears vulnerable to capture by political and commercial interests.

Thematic Group: Social Theory

Society as an Information-processing System

Erik Aslaksen

Independent scholar, Sydney, Australia

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.

‘Only an Expert’: The impact of sociology on psychology

Rock Chugg

TASA member, Melbourne, Australia

In 1970, Alvin Gouldner published ‘The Coming Crisis of Western Sociology’, a critique of American dependency on the work of Talcott Parsons. Around this time, Parsons formulated a theory of social-types corresponding to Sigmund Freud’s study of individual-types. The year 1994 saw these questions reconsidered by Stephen Coleman in ‘What’s Wrong with Sociology?’, documenting an American profession in predicted decline. At that time, Luce Irigaray again reformulated Freudian symptomatology in the context of Feminism. It was also the year post-Marxist European Unionist, Etienne Balibar declared that women were as ‘universal’ as the proletariat. By 2019, the American *Annual Review of Sociology* released ‘The Culminating Crisis of Sociology’ by James S. House, charting the educational success of psychology, unlike sociology. This multimethod paper argues that any ‘original’ contribution of sociology may well not exist (being rather an amalgam of political science, cultural studies, and economics), as chronicled in those previous evaluations of its alleged crisis. But also, that Freudian Group Psychology, Parsonian Sociology, and Irigarayan Feminism, provided ideal-types or paradigms that have never existed in ‘North’ post-colonial America, much less in ‘South’ colonial Australia.

Thematic Group: Sociology & Activism

Strategies and Visions of the Permaculture Movement

Terry Leahy

University of Newcastle, Newcastle, Australia

Permaculture shares the expectation of ‘system change’ with many currents of the left, usually described in permaculture as an end to ‘industrialism’. Permaculture people are divided on strategy to achieve system change. Quite a few praised permaculture as a contrast to confrontational left politics. Others indicated that permaculture is moving away from an exclusively anti-political strategy. A common sentiment was the necessity to work on alliances. Responses to questions about an ideal permaculture society were varied. All shared the view that a new system would require degrowth in the context of energy descent. A small minority supported an ecological modernisation vision. However, radical reformism was the strategy most favoured. Grassroots approaches seed central aspects of the new society. These are small ethical businesses, ethical workers’ cooperatives and voluntary community provision through sharing. Supervising this, the state operates a system of intensified social welfare and environmental intervention. The next most favoured option was the town and village market bioregionalism model. Government is primarily located at the village and township level – democratic town meetings supervise a local market economy. Beyond this, bioregional committees sort out infrastructure for a largely self-sufficient bioregional economy. Only a few interviewees endorsed a socialist or anarchist model.

Demonstrations for Democracy: Youth-led activism in Myanmar, South-east Asia

Johanna Garnett

University of New England, Armidale, Australia

This presentation discusses this latest iteration of the democracy movement in Myanmar, South-east Asia as an example of youth-led activism in the digital age as well as of responses to the upsurge in authoritarianism around the world. Gen Zers are at the forefront of digital and online activism against authoritarian systems, governments, and regimes. Whilst brutal crackdowns by the security forces in Myanmar have resulted in a shift in focus and styles of activism, there is hope in the mass non-cooperation and broad ranging demonstrations for democracy stemming from youth, who comprise about half of Myanmar's population. We know that activism against a regime can succeed when a regime's major sources of power stop obeying its orders. This is going to be hard to achieve in Myanmar due to the status of the military, as well as lack of opposition from the international community; however, youth argue that they have 'the right mind set' to win and are determined to lead their country to a brighter future. This presentation is based on ten years of activist research with Myanmar youth, and includes interviews with civil society actors and those involved in the civil disobedience movement.

Radical Compassion and Doing-It-Together: Exploring Grassroots Activist Cultures and Praxes Through Feminist Care Ethics

Elise Imray Papineau

Griffith University, Brisbane, Australia

Grassroots activists are individuals who seek to undermine power from the bottom up, and navigate different realms of precarity, conflict, and resilience in their pursuit for social justice. Drawing on preliminary findings from my PhD fieldwork, I explore the blueprints of grassroots activist cultures and praxes across Australia, Indonesia, and the Philippines. This research focuses primarily on the experiences of women in grassroots activist spaces, and inquires about the links between DIY, feminist resistance, and community care. Using an analytic framework based in DIY theory and a critical feminist lens, I investigate the factors that regulate safety, inclusivity and accessibility in community spaces and tease out valuable insights about resilience and adaptation during the global pandemic. Lastly, I advocate for an ethics of care and consent – inspired by the stories and strategies of grassroots activists – to be considered as a form of radical pedagogy. I argue that both academic and community arenas could benefit from grassroots activist practices to help address serious concerns around burnout, compassion fatigue and imposter syndrome.

Health Activism: A lawless Australian perspective

Dr Ann Lawless

Independent Scholar, Fremantle, Australia

In this presentation I explore the nature and forms of health activism found in Australia, using critical autoethnography to reveal specific instances of how an activist perspective intersects with health advocacy. I explore a working definition of health activism, who does it, how, why and notions of success, trust and hope in activism. I deploy Habermasian concepts to experiment

with an interpretive framework for understanding health activism by an Australian health activist active in international, national, state and facility arena for social transformation and health equity. Theoretically informed, we better understand health activisms and their contexts in order to further health equity in research practices and in health service systems.

Thematic Group: Sociology of Education

Political views and support for educational equity. How the type of question matters

Jung-sook Lee, Jihyun Lee

University of New South Wales, Sydney, Australia

This study examined the level of support for educational equity among Australian people and the difference in the level of support according to their political views. Overall, the respondents endorsed the importance of educational equity, accepted the collective responsibility for closing achievement gaps associated with socioeconomic status, and supported additional assistance for students and schools in need. Regarding political differences in people's support for educational equity, the results depended on the type of question asked. On questions containing abstract ideas or principles of educational equity, the responses did not differ significantly by political views or people with more conservative political views were significantly more supportive of educational equity. On questions about more concrete features of educational equity or strategies to promote it, people with more conservative political views were significantly less supportive of educational equity. The implications of these findings are discussed.

Attributions about disadvantaged students' underperformance and support for public assistance in education

Jung-sook Lee, Jihyun Lee

University of New South Wales, Sydney, Australia

This study investigated people's perceptions about the causes of underperformance among disadvantaged students. Results from an online survey revealed that, on average, Australian adults slightly agreed with societal attribution (i.e., underperformance is caused by the problems in school and society) and slightly disagreed with individual attribution (i.e., underperformance is caused the problems of those students). ANOVA results showed significant demographic and political differences in people's attributions. However, in regression analyses, demographics and political views together explained attributions to a very limited extent. Attributions, particularly societal attribution, significantly predicted the respondents' support for public assistance to disadvantaged students and schools. Moreover, when both societal and individual attributions were included, the effects of political views on support for public assistance mostly disappeared. The findings of this study suggest that, in the promotion of educational equity, targeting attribution might be an important way to overcome political differences.

'Filling the gaps': Regional academics and invisible innovation

Merete Schmidt¹, Lucinda Aberdeen², Colleen Carlon³, Janet Congues², Robyn Eversole⁴

¹University of Tasmania, Burnie, Australia. ²LaTrobe University, Shepparton, Australia. ³Edith Cowan University, Bunbury, Australia. ⁴Swinburne University, Melbourne, Australia

In this paper we take a strength-based approach to understanding and valuing intellectual labour on regional university campuses. We argue that staff on regional campuses often turn their position of marginality into one of strength, despite working in environments that are marginalised and more vulnerable to funding cuts compared to their metropolitan counterparts. Using a collaborative autoethnography (Lapadat 2017), we reflect on our experiences of configuring resources creatively in response to their scarcity. For example, one of us established a Community of Practice with other local colleagues to create a space for peer learning, collaboration and professional development. Such initiatives highlight how unique solutions to local issues are created by 'gap filling' (Eversole and Scholfield 2006) that often exist on regional campuses. We use Southern Theory (Collyer et al. 2019) to situate our work in location-based power relations in the Australian University system. We also draw on Eversole's (2021) concept of 'invisible innovation' to highlight how one-dimensional metrics construct the work of regional academics as invisible and unimportant. Our approach brings to the fore the inequalities of place-based power relations, the strengths of local leadership and its role in the development of regional campuses and their communities.

Refugee Education: Reflections on Policy Provisions and Overlooked Factors of Disadvantage

Tebeje Molla

Deakin University, Melbourne, Australia

Measured in per capita terms, Australia has one of the most generous refugee resettlement programs in the world. In the last 75 years, the country has resettled hundreds of thousands of refugees. However, the integration outcomes of some recent refugee groups remain limited. For forcibly displaced people, high educational attainment is economically and socially empowering. Using experiences of African refugee youth in Australia as an empirical case and drawing on the capability approach to social justice, this paper assesses the substantiveness of education opportunities of refugees. Qualitative data were generated through policy review and semi-structured interviews. The analysis highlights two key points: (a) refugees are invisible in equity policies, and (b) educational inequality is framed homogeneously as a lack of access. The restrictive framing disregards differences in people's ability to convert resources into valuable outcomes. Specifically, the paper identifies four overlooked factors of educational inequality among African refugee youth: early disadvantage, limited navigational capacity, adaptive preferences, and racial stereotypes. Without an expansive view of disadvantage, it is hardly possible to break the link between marginal social position and low educational attainment of refugees.

Sticky Campuses: Re-imagining University Social Settings in a Post-COVID Context

Naomi Berman

University of Tokyo, Tokyo, Japan

Prior to the pandemic, trends in innovative campus design were redefining universities as learning environments. The concept of a *Sticky Campus* started to gain in popularity. Guided by recognition that students' social experience is an integral part of their learning experience, a Sticky Campus incorporates hybrid spaces where students can retreat, 'unplug', and share experiences, whilst also providing a hub for interdisciplinary exchange. However, with the arrival of COVID19, rendering campuses largely off-limits, attention was diverted to greater investment in resources and digital infrastructure to support the shift to online learning. Before long research emerged on the impact of the pandemic on student wellbeing underscoring the importance of social connection. Yet, the role of university campuses as a place for students' interaction remains peripheral in these discussions. This paper argues that as universities move into a 'return to learn' phase, the role of campus design in addressing a reawakened need for meaningful social spaces must be a primary consideration. It seeks to explore the concept of the Sticky Campus as an outcome of campus design and argues for the importance and value of this in contemporary and future higher education settings.

It's a Diagnosis for the Rich: (Re)production at the intersections of disability and class

Thom Nevill, Glenn Savage, Martin Forsey

University of Western Australia, Perth, Australia

A considerable body of literature has been published on the role that education plays in the ongoing creation and reproduction of class-based inequalities and privileges. In contrast, very little research has focused on the reproduction of inequalities linked to disability and social class. Based on a short-term longitudinal qualitative study with 20 families, this article examines how the strategies that parents take to advocating for their child with dyslexia are shaped by social class. It shows that the expectation parents will advocate for their child reproduces inequality because advocacy hinges on parents having access to specialized forms of cultural capital and a considerable amount of financial capital. The paper's findings also indicate there is a reliance on parents to advocate for their child to get support. We argue this reliance on parental advocacy shifts responsibility for inclusion from the state to parents, reproducing a system that is exclusionary of students with learning disabilities.

'I don't feel like I belong': First-in-family girls' constructions of belonging and space during the transition from secondary school into university

Sarah McDonald

University of South Australia, Adelaide, Australia

University spaces can be experienced as unfamiliar and anxiety-inducing by students from working-class backgrounds. Early difficulties adjusting to university can and commonly does

lead to attrition. This paper draws from a larger study examining the experiences of first-in-family (FIF) girls in Adelaide, Australia as they transition from secondary school into their first year of university. In exploring how FIF girls may experience the affective dimension of belonging through university spaces, I seek to highlight how belonging occurs through gendered and classed meaning-making, through presenting case studies of two FIF girls. The thematic analysis is based on a series of semi-structured one-on-one interviews. Central to the analysis is an exploration of how FIF girls navigate feelings of belonging in higher education through the classed, gendered and relational aspects of the multiple university spaces they come to inhabit.

Thematic Group: Sociology of Religion

Women in Myth: Myth or Real?

Smita Chakraborty

Jhargram Raj College (Girls' Wing), Kolkata, India

Globally, folklores and mythologies of different religions project women as the damsel in distress, but the creator of all trouble. One of the most debatable questions is—does evilness has a gender? In this study, a correlation is drawn between the Hindu mythological characters to the treatment of women in real-life. Hindu mythological characters such as Manthara, Dakini, Jogini, Holika, Putana and others are regarded as witches. The elders in the family impart moral teachings to avoid the females in the family being tagged as “bad ghoul”. Rather, girls are made to learn to be subservient to the patriarchal domination of the society and be tagged as “bhodromohila” (Respectable Women). If a woman fails to live up to the cultural standards, they are alienated or even killed to death by targeting as “daini” (witch). In this descriptive study, by following a discourse analysis the condition of tribal women in reality is highlighted. The study is in 4 villages (Belpahari, Banshtola, Nayagram, Shalbani) of the Jhargram District in Paschim-Medinipur, West Bengal (India). This study tries to spotlight on how the mythological tales of women are not just myths, but real life issues, which questions their everyday survival in this patriarchal society.

Buddhism in the Far North of Australia pre-WWII: (In)visibility, colonialism and lived religion

Anna Halafoff¹, Kim Lam¹, Enqi Weng¹, Sue Smith²

¹Deakin University, Melbourne, Australia. ²Charles Darwin University, Darwin, Australia

Buddhism was first established in Australia through flows of migrants in the mid-nineteenth century, and is currently Australia's third largest religion. Yet Buddhists have received significantly less scholarly attention than Christians, Jews and Muslims in Australia. Previous research conducted on Buddhism in Australia has also largely centered on the southern states, and on 20th century white Buddhists. This presentation shares findings of archival research on Buddhism in the far north of Australia, focused on Chinese, Japanese, and Sri Lankan communities working in mining, pearling, and sugar cane industries, pre-WWII. Existing historical and sociological scholarship on northern Australia has largely focused on intercultural relations between Indigenous, Asian and European Australians, yet there has been relatively little mention of the religious lives of these early migrants from Asia in these publications. This

presentation addresses this omission, and documents the histories of exclusion and belonging experienced by Australia's Buddhists in the far north of Australia pre-WWII, during times of colonial oppression and Japanese internment. In so doing, this presentation challenges dominant narratives of a white Christian Australia, and also of white Buddhism in Australia, by rendering Asian communities, religion and spirituality in scholarship on religion in Australia more visible.

Lived Religion and Ramadan: A time to connect with non-Muslims?

Susan Carland, Anisa Buckley

Monash University, Melbourne, Australia

Ramadan is often a time of discipline, worship, and inward reflection for Muslims. Communal activities focus on extra prayers at the *masjid* and joining other Muslims to break the fast. Thus, it is often perceived as an inwardly-focused month – both for the individual Muslim, and the Muslim community as a collective.

But what if Muslims saw this decidedly Muslim holy month as a time, paradoxically, to connect with non-Muslims?

Previous research on the experiences of Muslims in Ramadan has focused on health impacts and religious experience, but there is little exploration of Ramadan being used by Muslims who are minorities as a platform to build social cohesion and connection with non-Muslims. With Islamophobia a problem in many countries – in Australia, 40-50% of the population self-report negative attitudes towards Muslims, and Islamophobia is on the rise in the US and Europe – attempts at meaningful connection are necessary but underexplored.

Using a Lived Religion framework, this paper will highlight the ways in which Melbourne Muslims use Ramadan as a vehicle to connect with non-Muslims, why they do so, and how their efforts are received. This research was part of a study of >60 culturally diverse Melbourne Muslims who kept diaries throughout Ramadan.

“If you’re not going to accept me, can you at least respect me?”: Australian Muslim women and social cohesion

Susan Carland

Monash University, Melbourne, Australia

Much is made of the impact of Australian Muslims on social cohesion. Public and political discussions often frame Muslims as damaging social cohesion in Australia, either ideologically (through allegedly imposing halal food, *shari'ah*, or hijab, or opposing Christian celebrations such as school Christmas plays) or violently (through terrorism).

And while social cohesion is recorded as relatively high and stable in Australia, a concerning caveat to this data is the consistently high anti-Muslim attitude that is documented alongside it, with 40% of the population repeatedly self-reporting negative attitudes towards Muslims.

Yet for all of the discussion of Muslims as threatening or preventing social cohesion, very little research has thought to ask Muslims (and particularly Australian Muslim women) what they think about social cohesion: its creation, definition, maintenance, impediments, and whether they think Muslim and non-Muslim Australians even conceive of social cohesion in the same

way. Given the significant government funding and volunteer hours social cohesion initiatives receive, these insights are important.

This paper draws on in-depth interviews with thirty Sunni, Shia, and Ahmadiyya women active in social cohesion initiatives across Australia as part of a Discovery Early Career Researcher Award (DECRA) grant.

Adiaphora: The Israel Folau case, heterodoxy, and 'orthodox sexual desire' in conservative Australian Christianity

Mark Jennings

University of Divinity, Perth, Australia

In April 2019, Isileli 'Israel' Folau was sacked by his employer, Rugby Australia, for posting anti-LGBTQ+ social media messages. The "Israel Folau case" was contentious in Australia and internationally. Although Folau claimed to be expressing genuinely held Christian beliefs, he has previously articulated heterodox anti-Trinitarian ideas. Throughout Christian history, orthodox beliefs concerning the Trinity have been central. Conversely, same-sex desire has been variously tolerated or censured, but has mostly been regarded as adiaphora: of marginal importance. I argue that the support Folau received from two conservative Christian bodies—the Australian Christian Lobby and the Anglican Diocese of Sydney—suggests that 'orthodox' sexuality is now regarded as central, with orthodox belief now consigned to adiaphora.

Thematic Group: Sociology of Sport & Leisure

Force and Choice in Children's Extracurricular Activities: a Comparison of Attitudes between Anglo and Chinese parents

Jennifer E. Cheng

Western Sydney University, Sydney, Australia

Middle-class parents believe that enrolling their children in organised extracurricular activities cultivates their talents and abilities and increases their future opportunities (Lareau 2002). However, interviews with seven Anglo and nine Chinese middle-class parents in Sydney reveal stark differences in their discourses of 'force' and 'choice'.

While all parents said that they do not force their children to undertake any activities, a closer investigation shows a contrast in how parents interpret 'force' and 'choice'. Anglo parents respected their children's choices in the kind of activities they wanted to participate in and whether they started new ones or ceased old ones. Chinese parents generally chose the activities and convinced their children to persevere with them.

The two sets of parents displayed different aims in sending their children to organised activities. Anglo parents saw extracurricular activities as a way to enhance children's well-roundedness, nurturing a variety of things such as physical fitness, creative skills, and social relationships. Conversely, Chinese parents saw extracurricular activities in utilitarian terms and chose specific activities for specific purposes. This paper discusses the implications of the intersection of class and cultural values for middle-class children growing up in Sydney.

The Labour of Sport: Reflections on the Front- and Backstage Workplace

David Rowe

Western Sydney University, Sydney, Australia

As the upper strata of sport have professionalised, there has been an often-reluctant requirement to consider the operational contexts of sport, from the locker room to the training area to the stadium, as workplaces like any other. There has been some resistance to this notion because varying dimensions of sport are emphasised as popular physical cultural ritual, unregulated fun and leisure, amateur expression of edifying values, professional practice of corporeal excellence, and major component of media and entertainment-oriented celebrity culture. Public sphere debates have erupted around multiple issues, ranging from sexual abuse (e.g., gymnastics), racism (association football), sexism (Australian rules football), mental health (tennis), physical health (American football) and even fatal trauma (cricket). This presentation critically reflects on the overlapping social institutions of sport and media, exploring the (extra)ordinary aspects of the professional sporting workplace. It briefly covers a range of recent cases in sport and mediated sport culture, including the death of cricketer Phillip Hughes, the sexualisation of Australian rules footballer Tayla Harris, the mental health interrogation of tennis player Naomi Osaka, and the racial vilification of Black English footballers at the UEFA 'Euros 2020/1'. It seeks analytical-sociological clarification of sports labour's status as both exceptional and conventional.

Thematic Group: Sociology of Work, Labour & Economy

From labour displacement to labour augmentation: Building a model for the future of work in warehousing

Tom Barnes

Australian Catholic University, Sydney, Australia

Warehouse logistics epitomises debate about the future of work because of tensions between the promise of jobs growth and labour displacement by new technologies. While this debate has become polarised between scholars lamenting Industry 4.0 as job displacing and those who question this 'automation discourse', new sectoral studies are locating a third possibility of human-technology augmentation. In warehousing, we find each of the trends—new job creation, old job displacement and new job augmentation. But which trend, if any, will become dominant and what are the implications for job quality and workers? This paper charts the emergence of a new model for employment at one of Australia's largest private employers, Woolworths. From 2015-2019, Woolworths replaced its main supermarket supply warehouse in Melbourne with a new distribution centre (DC). While the old DC was based upon a traditional model with physically arduous, labour-intensive work, the new DC combines the old approach with a semi-automated facility which employs fewer workers. Deploying a longitudinal approach that compares the old with the new, the paper demonstrates that the company has pioneered a semi-augmented model for the Australian supermarket sector which has the potential to transform work over the coming decade.

Thematic Group: Sociology of Youth

“Born to stand out:” The role of hip hop for young South Sudanese Australians in building political voice to resist white cultural discourse.

Sarah Williams

Deakin University, Naarm, Australia

This paper explores the role of hip hop for young South Sudanese Australians in building political voice to resist white cultural discourse. It draws on 35 interviews and a youth participatory action research project (YPAR) facilitated by a small non-profit, Footprints. It suggests that rather than focusing on ‘fitting in’, and questioning whether this was the goal, the participants instead developed the notion of being ‘born to stand out’. South Sudanese Australian hip hop artists discern their diaspora identities in the backdrop of a nation that often displays a political agenda about their presence.

Through the lens of ‘urban youth culture’ and ‘critical race theory’ (CRT), this paper complements the aims of scholarly developments to further incorporate race and ethnicity as a central theme to an Australian youth studies agenda. It does so by exploring the ways in which political voice for young South Sudanese Australians manifests in important new ways that conventional theories of activism and resistance may not capture. Findings point to the necessity to further explore racialisation discourses through the ways in which young people re-frame and assert their multiple identities through their Blackness, pride in culture and establish themselves as social agents in the world.

‘A PG13 version of violence’: Refocusing school bullying research on harm and the experience of being young.

Ben Lohmeyer

Flinders University, Adelaide, Australia

Significant research and resources have been directed into the global issue of school bullying. Despite decades of research and intervention, critical questions are now being asked about the long-term success of these efforts. Furthermore, recent research indicates counterproductive results from established interventions with young people in late secondary school. This paper explores the potential for reorienting school bullying research towards the concerns of young people and away from adult-derived technical definitions. This project listened at length to two small groups (11 participants total) of young people (17 – 20 years) through extended peer conversations. Group A was from a private secondary school, and Group B was from an alternative education program for students disengaged from public secondary school. Extended listening to young people reveals the centrality of the experience of being young that is overlooked in the first and second paradigms of school bullying research. I argue, the exclusionary effect of youth trivialises exceptional instances of violence while legitimises exemplary forms of school bullying. The result of this dual effect is that school bullying is hidden even ‘from the bully themselves’ (participant quote), and as such, in school young people might be learning how to bully, rather than not to bully.

Thematic Group: Teaching Sociology

How I learned to love marking student essays

Roger Wilkinson

Independent scholar, Cairns, Australia

Marking undergraduate essays is frequently looked upon as one of the least enjoyable parts of academic labour. Students seem to make the same mistakes and repeat those mistakes in subsequent essays. A good percentage of marked essays were never collected.

Where once essays were submitted in paper form, marked and returned to the student, the modern form is to mark online using rubrics. This experience can be further alienating and soul-destroying for academics and students. And with the tightening of academic budgets, remaining academics are required to mark more essays than previously.

This paper is something of a retrospective, auto-ethnographic ‘journey’ of discovering how I learned to—well, maybe not ‘love’, but certainly appreciate, get pleasure and insight—the experience of marking essays.

The political and organisational context is one where Universities were under increasing pressure to squeeze more productivity out of academics and to improve student assessments of individual academics, academic disciplines and university reputations as marketing strategies to attract students.

I detail the philosophy and workflow that I developed to make marking essays a pleasurable and intellectual experience.

Thematic Group: Urban Sociology

Reconceptualising Home and Ontological Security in COVID-19 Times

Zhaoxi Zheng^{1,2}, Andrew Clarke², Laetitia Coles¹, Sally Staton¹

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The conceptualisation of home is diverse and temporal. Departing from their original meaning as merely physical structures, scholars have identified late modern homes as primary sites where individuals establish ontological security¹ given their social, cultural, and emotional functions for psychological wellbeing and social relationships². Traditional housing studies, mostly concerned with home-making, rarely focus on how home is unintentionally unmade. Even fewer attend to home-making in its mundane, everyday aspects considering the overwhelming focuses on precarious home-making⁴ and already marginalised populations⁵.

Due to COVID-19 lockdown measures, many lost accesses to places where ‘front stage’ identities are presented and were required to incorporate them into their ‘back stage’ dwellings^{6,7} in confined home spaces with household members. This sudden collapsing of boundaries between ‘front/back stages’ and its impacts on home reconceptualisation warrant sociological investigation. Drawing on Goffman’s dramaturgy⁷ and 687 open-ended survey responses about positive and negative experiences in early COVID-19 times, we explored individuals’ reconceptualisation of

everyday home-based livings during Australia's first COVID-19 lockdown. We found individuals maintained ontological security through home un/re-making practices, including re-negotiating daily routines, re-discovering household members, and re-establishing boundaries with external worlds. We contribute to housing literature by theorising everyday home unmaking practices under disruption.

Cultivating urban agrarians: The shifting apparatus of the settler colonial city

Angie Sassano

Deakin University, Burwood, Australia

Urban agriculture (UA) inspires a rethinking of urban relations through new ecologies. In its mobilisation, agrarian imaginaries are featured heavily in moralising localised, 'back-to-land' urban practices. Although challenging the modern city, in the context of the *settler colonial city*, UA functions within an ever-evolving colonial apparatus. This paper argues that despite transformative potential, UA is at risk of reconfiguring and perpetuating the colonial project. I situate UA within a longer history of settler colonialism whereby agriculture/agrarianism is a tool of accumulation, dispossession and denial of (urban) Indigeneities. In doing so, I critically investigate the spatial, racial, normative and capital-colonial dynamics of UA as promoting agrarian subjectivities grounded in whiteness. Through a genealogical process, I contend that the normalisation of UA risk becoming a contemporary capital-colonial biopolitical tool. I question what implications and troubles exist within urban subjectivities grounded in land-based localising practices on unceded Country. This is placed within the broader context of decolonisation, in which the disruptive unsettling of UA is necessary to rekindle and imagine radical decolonial futures. I conclude by calling for an approach to UA which centres practices of truth-telling, healing, and reciprocity which decentres and unsettles the settler urban agrarian subject.

Why do some disadvantaged Australian families become homeless? Resource loss and the mechanisms of disadvantage, housing, and welfare

Catherine Hastings

Macquarie University, Sydney, Australia

Homeless families include children; and the experience of homelessness and extreme poverty can have long-term negative impacts over the life-course. There is evidence that the characteristics of homeless families, and the homelessness they experience, are different from those of other cohorts—with poverty and domestic violence paying significant roles. However, the economic and social risks of family homelessness also describe many indicators of disadvantage. This paper describes a critical realist causal explanation of why families in Australia become homeless, focussing on the relationship between disadvantage and homelessness. The study used data from Journeys Home, the longitudinal survey of Centrelink recipients experiencing housing insecurity, to investigate patterns of events and contexts associated with homelessness and disadvantage. Causal analysis was supported by theories conceiving homelessness as an extreme placement on a *continuum of disadvantage* and Hobfoll's *conservation of resources* model. Family

homelessness is explained as the consequence of insufficient financial, housing, social and human capital, and psychological resources when families meet a challenge to housing security. The explanatory model describes how mechanisms of disadvantage, welfare and housing are implicated in the capacity of families to build resources over time and in the environmental conditions that they face when experiencing housing stress.

A high-risk undertaking: International students struggling in the private rental sector in Sydney and Melbourne, Australia prior to and during the pandemic

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International students have emerged as a major cohort within Australia's post-secondary education sector. Despite contributing substantially to the economy and community, these students are expected to make their own way, unsubsidised in Australia's expensive private rental market. Drawing on two surveys—one conducted prior to COVID-19 and one fielded during the pandemic—as well as forty semi-structured in-depth interviews, the article examines strategies adopted by students to cope with high rents in Sydney and Melbourne. Drawing on the concept of risk, we argue that international students studying in these two cities must constantly manage the pressures of expensive and unstable rental housing. Access to decent accommodation often depends on finding and maintaining paid employment. Second, students adopt risky strategies to meet housing costs such as sharing bedrooms. These strategies reduce rents but invoke further challenges. Third, we find that due to the loss of paid employment, the COVID-19 pandemic has dramatically accentuated risks for international students dependent on the private rental sector.

Spatial imaginaries: The politics of public squares in Istanbul

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Public squares have been historically crucial in the spatial imaginary of the nation-building process in Turkey. Dislocating the former understanding of a centre that is shaped around a mosque in the Ottoman Empire, the centre of each town in the new regime was located next to the central train station (a sign of Turkish modernity), marked by a monument of Atatürk (the founder of the Turkish Republic) and usually named Republic Square. During the AKP's [Justice and Development Party] term in power since 2002, the number of pedestrianised squares with mosques increased as the AKP municipalities enlarged small squares in the city centres by closing roads to traffic. They were usually rebuilt as wide, plain concrete slabs and used as multi-purpose event spaces within the control of municipalities. The AKP government has also built new squares by reclaiming land from the sea on the Istanbul coastlines, which enable them to showcase their power through grandiose performances. Focusing on the transformation of public squares and the celebrations and commemorations such as Ramadan and the Conquest of Istanbul during the AKP regime, this paper will discuss the role of space and built environment in shaping social and political practices and imaginaries.

Individualistic and Solidaristic Fields: Social Housing in Sydney and Vienna

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WITHDRAWN: UNABLE TO PRESENT

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The paper presents a comparative study of the social housing sectors of two capitalist democracies with the aim of analysing how the limits of social housing are constructed. The housing sectors of Sydney, Australia and Vienna, Austria are chosen for this study as their rates of social housing vary significantly with 4.7% of households in NSW (Australian Institute of Health and Welfare, 2020) and 60% of households in Vienna living in social housing (City of Vienna, 2017). Using field theory (Bourdieu, 1996; Fligstein & McAdam, 2012; Martin, 2003), the relationships between actors are analysed, showing that the structure of Sydney's housing field is driven by private capital accumulation, whereas Vienna's housing field is more solidaristic and dominated by collective responses to housing needs. In Vienna, *solidarity* is a powerful form of *symbolic capital*. In Sydney, *charity* has become social housing's most important form of *symbolic capital*. The differences in importance of social housing in each city can be traced by the historical development of these different forms of *symbolic capital* and the use of different *symbolic social skills*.

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TASA will be joining with 10+ associations for the inaugural Council for the Humanities, Arts and Social Sciences (CHASS) **HASS Congress** in Melbourne in late November/early December 2022. Each participating association will be holding their own conference at the University of Melbourne. There will be some shared events and opportunities for cross-discipline participation.

Melbourne city will be swamped by Arts, Humanities and Social Sciences aficionados for in-person keynotes, concurrent sessions, public lectures, seminars, plenaries, professional development and social activities, and other events.

