Welcome to TASA 2018 Conference

The School of Humanities and Social Sciences, The Faculty of Arts and Education, The Alfred Deakin Institute of Citizenship and Globalisation at Deakin University are all happy to invite you to the 2018 TASA Conference at our Burwood Campus in Melbourne.

The theme of this year’s conference is Precarity, Rights and Resistance.

The pressures that neoliberal capitalism is placing on people and the planet has led to a heightened state of precarity, particularly since the Global Financial Crisis and new climate of austerity. At the same time, while the mid-late 20th Century can be categorised as a cosmopolitan era, in which great advances were made in affirming the rights of women, children, LGBTIQ people, cultural and religious minorities, and animals, an aggressive anti-cosmopolitan turn has occurred in the early 21st Century. This is evident in a rise of narrow nationalism, far-right parties, Islamophobia, and climate change denial, with previously dominant groups fighting to maintain their supremacy over ‘others’ and the lifeworld. Resistance to this precarity and anti-cosmopolitanism has emerged in numerous social movements’ and scholar-activists’ calls for new ways to live well together, recognising our interdependence on one another and the natural world. Our conference will focus on these themes, and we call for critical analysis of these pressing issues currently confronting all of us.

Staff across the sociology discipline at Deakin University represent broad interests in the areas of globalization, gender, migration, risk, religion and caring. The Alfred Deakin Institute for Citizenship and Globalisation (ADI) is an internationally recognised and highly regarded social sciences and humanities research institute. ADI researchers create cutting-edge knowledge about citizenship, diversity, inclusion and globalization, which informs scholarship, debate and policy.

The Burwood campus of the university is situated in the leafy eastern suburbs of Melbourne approximately 45 minutes journey to and from the city centre. The campus is serviced by bus and tram lines. We have an abundance of on-campus as well as off-campus accommodation.

We look forward to welcoming TASA members and sociologists from around Australia and the world to Melbourne this year.

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Conference Convener
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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. The aim of each Conference is to further progress the Sociological agenda to local communities and students who might not have the funds to travel.

The Conference Abstracts have been compiled by ICMS, Roger Wilkinson and Sally Daly.

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Conceptualising ‘youth’ in correctional settings

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This paper looks at the way definitions of youth shape the intellectual frameworks that are brought to bear on the young people involved in the juvenile justice system. It will draw on data from a research project on community-based reintegration programs for recently released youth offenders to argue that the risk-based or governmentality-based frameworks are unable to capture the day to day, socially situated relational practices through which definitions of youth come about in case management practice. It will examine how implicit in the case managers construction of ‘the client’ was an understanding of their own history. The individual became the client not only through institutional definitions or risk-based knowledges but through broader relations of moral authority that constituted governance. For this reason, this paper will suggest that the multiple ways in which young people are imagined in the case management of juvenile offenders escapes the current interpretive frameworks in youth research. In particular, it will interrogate the theoretical definitions of youth in contemporary research paradigms by exploring the institutional and relational practices through which youth is imagined in the case management of recently released young offenders.

Mono-ethnic in private, multicultural in public: Group-making practices and normative multiculturalism in community sport clubs

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¹Victoria University, Footscray, Australia

This paper explores how multiculturalism is enacted and negotiated among first and second generation Brazilian and Portuguese migrants at a soccer club in Amsterdam, the Netherlands. We use an everyday multiculturalism approach to analyse the relationship and tension between public expectations around intercultural mixing and actual intercultural engagement or ‘mixing’ in practice. Drawing on ethnographic fieldwork, we analyse how club members negotiate the national discourse that recognizes cultural differences yet prescribes intercultural mixing in the public sphere. The findings show that meeting co-ethnics is one of the main reasons for members to participate in the soccer club, rather than interacting with people with diverse cultural backgrounds. Group-making practices among Portuguese and Brazilian players reinforce group boundaries and constrain intercultural interaction, thereby challenging normative multiculturalism that prescribes ethnic mixing. The paper concludes that members’ multicultural presentation of their club provides a socially accepted environment for ethnically concentrated sport participation.

Keywords: everyday multiculturalism, intercultural interaction, community sport, group making
Recognising Resistance: Australia’s Constitution and Continuing Colonisation of First Peoples

Mr David Pollock

*RMIT Social and Global Studies Centre, Narrm, Australia

CS1 - Sociology of indigenous Issues, HE2.017, November 20, 2018, 10:30 AM - 12:30 PM

In August 2017 Recognise, the campaign for constitutional recognition of Aboriginal and Torres Strait Islander people, collapsed. The weight under which the campaign buckled didn’t come from conservative settler opposition, as mainstream framing predicted, but from many First people. A successful counter-campaign ran across grass-roots networks in physical and virtual activist spaces, extending a trajectory of social movements including Land Rights, Black Power and the Sovereignty Movement. This collaborative research was enriched by knowledges generously shared in yarning sessions with six research partners/First Nations knowledge-holders engaged with ConRec, generally in opposition, including grass-roots activists, academics, writers and institutional leaders. Results showed the ‘recognition’ proposed should be more accurately understood as misrecognition. This misrecognition, fostered by the settler-State, precluded acknowledgment of aspects of Indigeneity which undermine the narratives of settler histories and disturb the contemporary operation of colonial power. The settler-State’s promotion of a top-down ‘reconciliatory’ project whilst maintaining its disavowal of Indigenous rights, revealed its refusal to engage in an act of authentic recognition with First Peoples. Self-determinist politics have been reinvigorated by these networks’ challenge to the settler-State’s misrecognition. These politics were informed by enduring philosophies of generations of sovereign First Peoples resisting colonisation of their unceded homelands.

Beyond hooking-up on hook-up apps: Friendship, connectedness, and community for young LGBTIQ+ Australians

Dr Brady Robards, Dr Brendan Churchill

*Monash University, Melbourne, Australia, 2University of Melbourne, Melbourne, Australia

CS1 - Genders and Sexualities / Media, HE3.004, November 20, 2018, 10:30 AM - 12:30 PM

Dating and hook-up apps have become an important part of how LGBTIQ+ people not just find sex and relationships, but also how they conceptualise space and community, build friendships, travel, and feel connected. This paper presents findings from the *Scrolling Beyond Binaries* project, an Australian mixed-methods study that sought to understand how young (aged 16-35) LGBTIQ+ people in Australia use digital social media. Drawing on a national survey (n=1304) and interviews (n=23), we explore how our participants used dating and ‘hook-up’ apps such as Tinder, Grindr, Scruff, Her, Bumble and Happn as part of their everyday lives. Findings reveal social and demographic cleavages in the profile of hook-up app users and non-users. In particular, younger (16-25) participants were more likely to use apps that were not sexuality- or gender-specific like Tinder and OKCupid, whereas older respondents (26-35) were more likely to use apps like Grindr and Her where the intended user base was more narrow (gay men or lesbian women). While the quantitative data indicates that users of hook-up apps felt more connected to their community, friends, and family than non-users, the qualitative data reveal more complex contradictions and experiences of ambivalence in how young LGBTIQ+ people reflect on their use of these apps.
Vietnamese LGBTIQ+ young people and rural life

Ms Yen Ha¹

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CS1 - Genders and Sexualities, HE1.018, November 20, 2018, 10:30 AM - 12:30 PM

Studies on the life of LGBTIQ+ young people in Asia have increased the past decade. However, the focus of these have been mostly on the coming out process, discrimination, and life in urban Asian settings. This paper, therefore, explores life in the rural areas for young LGBTIQ+ individuals in Vietnam prior to migrating to the city. The data presented in this paper is taken from 27 qualitative interviews and two focus groups conducted for a PhD thesis which focuses on the relationship between rural to urban migration and one's sexuality. The analysis of the stories shared by the informants paints an interesting picture of LGBTIQ+ young people's experiences of their lives in rural Vietnam. Firstly, the paper examines general perceptions by others, namely, family, teachers and friends and the general public, and their understanding and treatment of sexual minorities in rural areas. The most prominent finding demonstrated others’ lack of knowledge about LGBTIQ+ issues, stemming from discriminatory behaviour. Secondly, the research examines informants’ stories about exploring their sexuality as well as connecting with one another within the rural LGBTIQ+ community. By doing so, the study contributes to the understanding of the experiences before the “city lights” of this marginalised community.

Racialised Self-Marketisation: The Importance of Accounting for Neoliberal Rationality within Manifestations of Internalised Racism

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CS1 - Migration, Ethnicity and Multiculturalism, HE3.006, November 20, 2018, 10:30 AM - 12:30 PM

This article explores the impact of neoliberal rationality within manifestations of internalised racism. In doing so, it combines research on internalised racial oppression from the U.S. for a foundational understanding of the phenomenon, Ghassan Hage's White Nation theory for understanding race-relations in the contemporary Australian zeitgeist, and Wendy Brown's work on neoliberal subjectivities. Drawing on these, the article explains how internalising a contaminated notion of the universal subject is an important dynamic to consider within the phenomenon of internalised racism. This leads to examining how globalised hegemonic racialised ideology in the form of white colonial supremacy interacts with a growing economic rationalism, rendering racialised subjects to think of and conduct themselves as one would a business. It is in the navigating of these racialised neoliberal social spaces that fosters the drive for ‘self-marketisation’, leading to the interplay of two connected dynamics for the racialised: the accumulation of whiteness-as-capital, and the subsequent ostentatious display of one’s accumulated whiteness. Overall, the article argues for the importance of accounting for neoliberal rationality as a lens for viewing manifestations of internalised racism in the Australian context.
Shifting the inner circle: ‘Including’ trans and gender diverse people in cervical cancer screening

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CS1 - Health, HE2.012, November 20, 2018, 10:30 AM - 12:30 PM

Concerted efforts are being directed toward the provision and promotion of cervical cancer screening in NSW as one of the key objectives of the Cancer Institute NSW’s Cancer Plan 2016. Yet, cervical cancer screening is a highly gendered practice, with services almost entirely focused on engaging cisgender women. The recent initiation of LGBTIQ-focused cervical cancer screening awareness program, The Inner Circle, and the provision of cervical screening through the innovative CheckOUT sexual health clinic model, represent a milestone in providing programs which aim to be more inclusive of people with trans or gender diverse experiences. The aim of this qualitative pilot study is to critically explore the structural drivers and barriers to accessing cervical screening services among trans and gender diverse people, as articulated by key informants and in policy documents. This research focuses on the implications for trans and gender diverse people who might be vulnerable to cervical cancer, for example, any trans men, trans women, and/or non-binary identified people who have a cervix. Preliminary findings from interviews will focus on what is prompting these new initiatives, what they aim to achieve, and what factors may support or hinder their success in meaningfully engaging trans and gender diverse people with prevention services.

Syrian women against fundamentalism and ‘the American line’: what counts as activism?

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CS1 - Migration, Ethnicity and Multiculturalism, HE3.006, November 20, 2018, 10:30 AM - 12:30 PM

Women who participate in radical political spaces are often viewed as mentally unstable, brainwashed by partners and threatening the ‘boundaries of legitimate femininity’ (Third, 2014). However, we know that it is often women at the front lines of many social justice causes. Arab women have long held roles as revolutionaries and activists, especially in the fight against fundamentalism in their local and regional communities (Bennoune, 2013; Dhaliwal and Yuval-Davis, 2014). In this paper, I examine how gendered and racialized identities are negotiated and reproduced among members of ‘Hands off Syria’, an online community that has its roots in Australia. I draw on in-depth interviews with four female members from the group, all of Syrian descent, to illustrate how the primary motivations for their political and civic participation are the protection of women’s rights and freedoms in their home countries and anti-imperialism in the Middle East more broadly. The paper will investigate how the nature of their participation in activist communities transforms their everyday lives and possibilities for future selves. Collectively, the narratives presented here challenge outdated stereotypes of Arab women as lacking in personal agency.
The neo-liberal government of youth: useless to resist?
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CS1 - Sociology of Youth, HE2.007, November 20, 2018, 10:30 AM - 12:30 PM

The rise of neo-liberal modes of governing young people is a central concern for critical youth studies. Scholars studying this phenomenon often deploy Foucault’s concept of ‘governmentality’ as a key conceptual resource and focus of their analyses. Yet, despite the conceptual innovation and valuable analyses produced, several limitations with using the governmentality approach have been identified. Key among the criticisms of the concept is that it does not allow for the possibility of contestation and resistance. In this paper, I want to consider the common criticism of governmentality analyses and reflect on my own experience of wrestling with this analytical limitation. The discussion will serve as a rationale for introducing parrhesia as an additional concept drawn from Foucault’s final work, which I will argue can extend analyses of governmentality to a consideration of contestation and resistance. I will conclude by examining how parrhesia might address the apparent lack of empirical and conceptual research on the question of resistance in governmentality studies of the neo-liberal government of young people. The discussion is essentially theoretical but will rely on empirical materials for illustration.

Count Me In: Evaluating social inclusion outcomes through sports participation for migrant and refugee youth

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CS1 - Sport, HE1.015, November 20, 2018, 10:30 AM - 12:30 PM

Culturally and linguistically diverse (CALD) migrant and refugee-background families comprise a significant proportion of the Victorian population. Sports participation has the potential to be a critical mediator for achieving health, wellbeing, social inclusion and to engaging meaningfully in Australian society. The Count Me In project was designed to address identified barriers to sports participation for CALD migrant and refugee-background young people such as costs, discrimination, transport and lack of knowledge of mainstream sports services. The project is run in partnership between the University of Melbourne, and a range of community based organisations including local government and sports clubs. Bilingual Community Support Coordinators are employed recruit families, connect them to clubs and support their participation. The program model has been successful in supporting almost 300 children and young people to begin participating in mainstream sports. Surveys, interviews and focus groups suggest that participation has been associated with increased social connectedness and resilience for young people but that communication and costs remain as ongoing challenges.
Set up to fail? Focusing on the family violence workforce

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CS1 - Work, Employment and Social Movements, HE1.010, November 20, 2018, 10:30 AM - 12:30 PM

The advocacy work of Rosie Batty (Australian of the Year 2015) increased awareness of family violence; at the same time it has increased expectations around being able to address the problem – or at least meet the crisis needs of clients. Up until the last year or so, the focus has been on the client group and service provision, with little thought about the workforce providing these services. In 2017, the workforce gained some visibility with the release of Victoria’s Census of Workforces that Intersect with Family Violence and the picture being painted is not promising. Drawing on this and subsequent reports, we investigate how the family violence workforce is being positioned, its challenges in meeting demand and expectations, and the gaps in knowledge about work conditions and workforce strategy. We argue that a systematic response to family violence at a national level needs a comprehensive workforce strategy so that workers are not set up to fail in what is a demanding field of work that responds to highly complex needs of women, men and children. For family violence to be truly addressed, it is detrimental to continue putting workers last.

“We Are Here to Help”: Who Opens the Gate for Trans and Gender Diverse Surgeries?

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CS1 - Genders and Sexualities, HE1.018, November 20, 2018, 10:30 AM - 12:30 PM

Many trans and gender-diverse (TGD) people seek surgeries to align their bodies with their gender identity. This contested field has historically been dominated by mental health professionals, whom TGD people often see as “gatekeepers.” Accessing medical treatments, while avoiding pathologization and stigmatization, is the central dilemma of TGD clients’ relationship with clinicians. For clinicians, the dilemma is inverted—providing access to treatment, but mitigating risks of harm to clients and of legal action if clients regret surgery. Notably, two former clients who regretted surgeries sued the Monash Health Gender Clinic, precipitating a review and three-month closure. World-wide, the approach is shifting from psychiatric dominance toward client collaboration with clinicians from varied disciplines to achieve the best individual outcome. These changes are reflected in changing diagnostic criteria and clinical guidelines, increasing access to treatments for TGD people previously excluded. However, at the most prominent Australian gender clinic, surgeons’ requirements for mental health professional approval have changed little in forty years. This study interviewed Monash clinicians about their treatment approval approaches. Despite their moves to depathologize, the tensions remain in balance: risks of regret after treatment versus self-harm without it; and access for clients’ desired treatments versus medico-legal risk for the clinician.
Urban Indigeneity and the Right to Remain

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CS1 - Sociology of indigenous Issues, HE2.017, November 20, 2018, 10:30 AM - 12:30 PM

Recipient of a Postgraduate Scholarship

In Australia, 75% of Aboriginal and Torres Strait Islander people reside in cities. While important work has been done to document this trend, it remains under-theorised. Relying on fieldwork in two settler cities, one in Israel and the other in Australia, this paper uses a human rights approach to theorise urban Indigeneity. It makes two contributions. First, I conceive of Indigenous citizenship in cities as a practiced structure rather than a (granted or superimposed) membership within an existing political order. Analysing Indigenous people’s ‘acts of citizenship,’ I explore how Indigenous people frame, demand and actualise their right to remain in the city. Second, the paper presents the territorial and temporal registers of the right to remain as a right to prevail, endure and leave a mark on the city. This right, which does not exist in any convention or treaty, entails the excavation of a colonial past to build a communal present and future in the city. I conclude that in a world that decries global violations of freedom of movement, for Indigenous people it is often the right to remain that is actually under threat.

Spirits of the Edge of Town: Understanding Contemporary Spiritualism in Australia

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CS1 - Sociology of Religion, HE2.015, November 20, 2018, 10:30 AM - 12:30 PM

This paper reports on a large-scale ARC Discovery project on contemporary Spiritualism in Australia. Spiritualism began as a diffuse spiritual movement in America that found its way to Australia in the late nineteenth century. It eventually became a recognized religion here, and Spiritualist churches can now be found in most major Australian cities. Drawing on extensive qualitative data, this paper explores how Spiritualism is currently articulated within the wider Australian religious context, and identifies its distinctiveness compared to other new religious movements in Australia. It then discusses how this distinctiveness informs understandings about the local-global dynamics of new religious movements.

Transition as ‘becoming’: developing self-awareness through improvisation as a form of collaborative learning

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CS1 - Sociology of Education, HE2.014, November 20, 2018, 10:30 AM - 12:30 PM

This paper draws on sociological theory to conceptualise transition to higher-education as a process of ‘becoming’. In explaining this I draw on the work of Professor Trevor Gale and Dr Stephen Parker (formerly of the School of Education at Deakin University) to highlight how this sociological perspective holds the potential for developing learning and teaching practices that appreciate who students are and how they identify themselves, rather than based on normative assumptions regarding the ideal student experience and trajectory (2014b, p. 29). Drawing on these insights I suggest that conceptualising the process of transition as ‘transition as becoming’ creates an op-
An Australian Media Analysis of Religion as a Spectrum

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CS1 - Sociology of Religion, HE2.015, November 20, 2018, 10:30 AM - 12:30 PM

This paper reports from a doctoral research that examined an Australian media’s construction, depiction and representation of discourses on religion within national debates. Using the ABC’s Q&A discussion program as media subject, the research applied a broadened understanding of religion, viewed as a spectrum, in its examination of how and when religion emerges within Australian sociocultural and political negotiations. The methodology, which viewed the spectrum of religion through the categories conventional religion, common religion and the secular sacred was previously applied in a British media study (Knott et al., 2013) and a comparison will be made with the British context.

Findings from this research show that religion tended to be politicised within discussions predominantly through institutionalised, racialised and gendered perspectives. Furthermore, a narrowed interpretation of religion was frequently used in Q&A discussions. This version of religion only partially reflected the religious condition in Australia and was not able to fully represent it in its substance and nuance, nor its breadth and depth. Concurrently, a variety of sacred expressions was also observed that corresponds with a trend towards religious diversification. This paper ends with suggestions on future research.

‘Come as you are’: exploring the everyday lives of South Australian sex workers.

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CS1 - Work, Employment and Social Movements, HE1.010, November 20, 2018, 10:30 AM - 12:30 PM

This study aims to explore and understand the everyday lives of South Australian sex workers, as little is known about this population. Research has largely focused on health, criminal, and moral discourses that surround the sex work industry. Phenomenology will be used to explore sex workers’ lived, everyday experiences. Much like constructionism, phenomenology stresses that social reality should not be conceived as a fixed and objective external reality. Qualitative interviews are the main method of data collection because they value the voices of sex workers as ‘the experts.’ Exploring the ‘everyday’ means that the unnoticed aspects of life, which are rarely explored in close detail, will be highlighted in order to document the lived everyday experiences of work for sex workers. Sex workers are hard to reach, however this study is being conducted by an insider, which is significant, as lived experience is valued by this group. This presentation will discuss and explore how phenomenology supports lived experience, and how insider research can benefit the communities being researched.
How violence against women became a problem: feminism and the rise of resistance movements.

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CS1 - Families and Relationships, HE1.014, November 20, 2018, 10:30 AM - 12:30 PM

Feminist activists from diverse backgrounds and cultures have worked for many decades to identify the reasons, and to create solutions for the violent abuse of women. There is no universal agreement about either the causes or the solutions, but violence against women has become a visible public problem in many societies. This paper draws on a large-scale national study of the long-term impact of intimate partner violence on women’s citizenship, which is defined and practised in terms of the sexual politics of contested gender relations (Franzway et al, Policy Press forthcoming 2018). In this paper, I track the rise of feminist resistance movements that campaigned to name domestic violence as a significant social, economic, cultural, and health problem causing enormous costs to women, children and the wider community. Attention is given to conflicts around the feminist claim that domestic violence is a political problem, a problem of sexual politics, as well as to debates around strategic dilemmas over engaging with state and integrating intersections of race, gender and poverty.

Seeking biographical solutions to systemic contradictions? Time to balance the supply-demand equation in employment services

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CS1 - Work, Employment and Social Movements, HE1.010, November 20, 2018, 10:30 AM - 12:30 PM

Assets based approaches are gaining traction within youth employment services. They overcome deficits thinking which defines young people by negative stereotypes and the challenges they face. Unlike productivity agendas that treat young people as means to an economic end, assets approaches use individual agency and aspiration to motivate people into personally meaningful work.

However, whether services seek to ‘fix’ or ‘empower’ is irrelevant if there are not enough jobs. The supply side bias of employment interventions is well documented with a lack of equivalent attention to demand (Goldin). Despite high youth unemployment and a lack of entry level vacancies, supply side approaches seek ‘biographical solutions to systemic contradictions’ (Beck & Beck-Gernsheim) with the emotional burden and risk of failure transferred onto young people. Although assets approaches are informed by capability theory which allows for consideration of the external conditions that allow humans to flourish (Nussbaum), there is a risk that this is not borne out in service responses.

This paper applies these debates to the Brotherhood of St Laurence’s research of the Community of Practice approach to the Transitions to Work program. It will consider how it has sought to balance individual and structure, and the implications for policy reform.
Tumblr as critical pedagogy: Queer youth, online communities and informal sex education

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CS1 - Genders and Sexualities / Media, HE3.004, November 20, 2018, 10:30 AM - 12:30 PM

Drawing on both online and offline qualitative data, this paper uses the microblogging platform Tumblr as a case study to provide a snapshot of how queer young people in Australia share and circulate knowledge about gender, sex and sexuality, and curate online counterpublics. There is a broad, multidisciplinary consensus that contemporary sex education does not address the needs and desires of queer students. Teachers and schools are constrained by social, cultural and political barriers, and are often ill-equipped to develop or implement lessons that deliver information that is responsive and relevant. Worse, school sex education reproduces dominant neoliberal tropes about health, citizenship and responsibility at the expense of exploring strategies for social justice. Young people in general are turning to the internet to find the sexual information they desire, and this is especially true of queer youth. Using the infrastructure of Tumblr, its queer users contribute to and circulate discourses about sexuality and gender that resist and problematise restrictive social norms of the kind reinforced by traditional modes of teacher-student sex education. Hence, digital spaces such as Tumblr have become platforms through which an internationally consolidated and fluid critical pedagogy of sex, gender and politics is transformatively enacted.

Education as an unequal right: Elementary schooling for the underprivileged in India

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CS1 - Sociology of Education, HE2.014, November 20, 2018, 10:30 AM - 12:30 PM

As part of the efforts to secure universalization of education, India enacted the Right to Education Act, 2009 making education “free and compulsory” and a fundamental right for all, guaranteed by the Indian constitution. Promising to realize the fruits of development and to lift the underprivileged and marginalized out of poverty, representations of education within a post liberalization globalizing environment, invoke transformational change, mobility and opportunity, shaping aspirations of the underprivileged and privileged alike. However, were hopes of equity and inclusion in education which activists and educationists in India worked to realize through the Right to education Act misplaced or premature? In what ways do ideas of education for development of human capital and privatized provision shape education and processes of teaching and learning? After universalizing enrolment, there is now an increasing shift in focus from provision to quality of learning in schools, and its measurement. How do narratives of “globalization” and education “quality” constitute the right to education and marginality in India? From my PhD study of education policy and its enactment in two case study schools, I seek answers that show the precarity of individualized rights within a development agenda marked by shrinking state provision, inequality and privatization.
“I just want that piece of paper”: Understanding mature age students notions of success

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CS1 - Sociology of Education, HE2.014, November 20, 2018, 10:30 AM - 12:30 PM

In recent decades, Australian universities have actively promoted diversity in the student population. One of the main beneficiaries of this shift has been mature age students. Research has established that mature age students face particular challenges when commencing their studies. These challenges can be a catalyst for them to discontinue their education. Previous research on the mature age student has identified one of the key barriers to success as the fears and anxieties faced when entering the university environment. This paper will explore initial findings from interviews with mature age students in the first semester of their first undergraduate degree. Drawing attention to notions of success and utilising Bourdieu's Cultural Capital and Habitus as a theoretical framework, this research aims to uncover strategies to assist students during their studies. Of particular importance is understanding what universities can do to better assist their mature age student cohort successfully complete their studies. While this paper will be focusing on mature age students beginning their university studies, it is a part of a larger longitudinal study being undertaken into the overall success strategies of mature age students.

Law in Books and Law in Action: A Critical Analysis of India’s Domestic Violence Act

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CS1 - Families and Relationships, HE1.014, November 20, 2018, 10:30 AM - 12:30 PM

The National Family Health Survey of India 2007 report stated almost two out of every five married women experienced physical or sexual violence by their husbands, only one in four abused women ever sought help to end domestic violence and only 2% of abused women ever sought police help. Being one of the least reported crimes in India, feminists struggled to press upon the government to legislate on violence that drew strength from existing gender inequalities in domestic relationships. Violence in intimate relationships posed questions on bodily boundaries, autonomy and identity. Assaulting a woman’s body blurred bodily boundaries, autonomy and identity. Beating became an assertion of power, particularly masculine or patriarchal power, as well as an instrument to discipline wives to internalise family norms of behaviour.

In 2005, the Protection of Women from Domestic Violence Act came into effect. Unlike earlier laws viz Section 498A and Section 304B of the Indian Penal Code, this Act defined domestic violence comprehensively for the first time, guaranteed substantive equality over formal equality, and permitted affirmative action towards women and children.

Therefore, this paper attempts to critically analyse the empowering potential of Protection of Women from Domestic Violence Act for victims of domestic violence.

Keywords: Domestic violence, Substantive equality, Formal equality, Gender inequalities, Power
Sport and Media: Convergent Fields, Divergent Interests?

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CS1 - Sport, HE1.015, November 20, 2018, 10:30 AM - 12:30 PM

When employing Bourdieusian field and capital theory, there is a legitimate concern with the dynamics of specific fields, including the play of different forms of capital within it. But there is also a question of the relationships between fields. For many decades the media field, especially the sub-field of television, has been integral to the workings and development of the sport field. But the sport-media nexus has not always been characterised by smooth integration. One politically and culturally-loaded debate has been over the degree to which watching sport, especially in mediated form in the domestic sphere, may discourage citizens from engaging in the healthy physical activity that is an important element of sport’s raison d’être. This paper, drawing on a major national survey of cultural tastes in Australia, as well as household and cultural sector interviews, will address the relationship between these fields both in terms of cultural production and consumption. Conceiving them as ‘fields of struggles’, it seeks to understand their contested distribution of cultural, symbolic, social, and economic capital. As the ‘space of sports’ has been increasingly subsumed by the ‘media sports cultural complex’, critical questions must be posed regarding the dynamics of power within contemporary popular culture.

Not Entitled to Anti-Discrimination Protection?

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CS1 - Migration, Ethnicity and Multiculturalism, HE3.006, November 20, 2018, 10:30 AM - 12:30 PM

Recipient of a Postgraduate Scholarship

Women with ‘temporary’ migrant status are a vulnerable group in Australia, particularly if they fall pregnant and/or have childrearing responsibilities while holding a student visa. International student mothers have little-to-no access to services due to their visa status, yet they must comply with stringent visa conditions to maintain the right to physically be in the country. This paper is interested in exploring how institutionalised social relations shape and normalise the (lack of) choices available to international students in Australia who fall pregnant and/or are have children to care for during their studies. To do this, three case studies of international student mothers provide examples of how visa conditions and restrictions shaped the conditions of institutionalised inequalities, which deeply affected the everyday lives of the women and their families. Moreover, local state and university policies and practices reinforced, and often exacerbated, the women’s experiences with institutionalised inequality. The paper explores how various intersections of precarious visa status, parenthood, race, and socio-economic status resulted in the women’s everyday experiences in Australia. There is a good case for developing more inclusive anti-discrimination policies and practices to protect women with student visas—and other women with less-than-full status—from various forms of discrimination if they fall pregnant and/or have caregiving responsibilities in Australia.
Rethinking the paradigm of race in contemporary Singapore: Perspectives from the ground

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CS1 - Migration, Ethnicity and Multiculturalism, HE3.006, November 20, 2018, 10:30 AM - 12:30 PM

In Singapore – a modern society with clearly defined policies of multiracialism – the term “racism” remains largely unspoken in official discourses. The nation's heavy dependence on race-based policies demonstrates an underlying control of the government over Singapore's nationalistic ideologies. Structures of dominance and inequality consequentially emerge in Singapore's hierarchically organised racial categories, leading to the perpetuation of problematic social stigmas and racialised everyday practices. This has opened a new window into the dimension of racism, and added a layer of complexity and pressure to the CMIO (Chinese, Malay, Indian and Others) model of multiracialism, including the difficult task of assimilating immigrants into the CMIO schema. Through semi-structured interviews, I aim to explore the increasing issues of racism in Singaporean society by examining how the politicisation of race has impacted the internalised views of non-migrant Singaporeans and who they are as “racial beings.” By recognising the boundaries that underlie the dimensions of racism in these interviews, I seek to conceptualise a bridge between the macro system of race-based policies and the micro inequalities that perpetuate the system and thus, uncover the complex social effects that the politicisation of race has had on Singaporean society.

Representing Australianness: Prime Ministerial representations of race, class, and gender on Australia/Anzac Day

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CS2 - Migration, Ethnicity and Multiculturalism, HE3.006, November 20, 2018, 10:30 AM - 12:30 PM

Australia Day and ANZAC Day, held on January 26 and April 25 each year, are two key moments used by Prime Ministers to share and shape their understanding of what and whom is considered to be representative of a unique ‘Australianness’. It is on these two days that we see the explicit construction and reproduction of nationalism by Prime Ministers – as key producers of identity discourses through rhetoric – come to the forefront, often bringing politically-charged debate over what this Australianness entails along with them. This paper uses both qualitative and quantitative methods via a corpus assisted discourse analysis (CADA) to evaluate these representations in all Prime Ministerial speeches on both days from 1990-2017. In aiming to identify and compare the diversity of Australian identities represented on Australia Day and ANZAC Day, the paper focuses on evaluating the construction of racial and/or ethnic conceptions of Australianness – especially regarding Indigenous recognition, notions of multiculturalism, and Australia’s connection with the world – while also incorporating identity markers of gender and class in its explanation. This paper asks: how have Prime Ministers, as political actors, used their speeches on Australia Day and ANZAC Day to represent what it means to be Australian, explicitly or otherwise?
The State and volunteering in front line welfare services

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CS1 - Work, Employment and Social Movements, HE1.010, November 20, 2018, 10:30 AM - 12:30 PM

Welfare delivery evokes images of large institutions that enforce state policy through the guidance of professionally trained social workers and bureaucrats. However, supplementary welfare supports in the form of material aid is delivered through a network of smaller sites such as Emergency Relief (ER) Centres. ER centres provide immediate assistance in the form of food parcels and food vouchers. In this paper, I draw from 8 months ethnographic work at one of these sites. These sites rely on the work of volunteers, who have some independence to use their discretion to distribute material aid. The paper will explore how volunteers, while not having an explicit mandate from the state, ultimately serve the functions of the state. Volunteers are not simply impersonal bureaucrats, they balance the responsibility of delivering material aid ‘fairly,’ with their inclinations to judge clients empathetically. Volunteers can personalise their dialogue, share personalised advice and advise clients through empathic dialogue. In doing so they provide some spontaneous counselling while categorising people based on policy to evaluate the person's eligibility for a welfare package. Throughout the paper I will explore how state categories are reproduced through these semi-formal engagements between volunteers and clients.

Six years in frocks – altar-boy/trans-girl - Contestations, compromises, and confluences.

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CS1 - Genders and Sexualities / Media, HE3.004, November 20, 2018, 10:30 AM - 12:30 PM

By the end of high-school, the author had discovered Catholicism was a very broad church: the tough-love pedagogy and sexual abuse of the Christian Brothers; the proto-feminism of the Brigidines; the gentlemanly mysticism and ritual of the Carmelites; the liberation theology of the Catholic Worker; the liberalism of my mother; the fundamentalism of my father; the superstition of my Nana.

The author was an altar-boy over the six years of high school and was secretly dressing as a girl. The proposed paper uses autoethnography to examine the impacts on religious belief and the psychological, social health of the trans individual in trying to reconcile their personal beliefs with their desire to be a girl. Not knowing the official Catholic position on trans, the author assumed the desire to be a girl must have been a sin, possibly even a mortal sin, simply because the thought of being a girl filled them with joy.

The paper concludes noting the need to support all gender and sexuality diverse individuals especially during their school days, in order to promote social justice and equity, reduce precarity, improve their social determinants of health and help them become peers in the social world.
‘A reckoning that is long overdue’: Reconfiguring the work of popular sex advice after #MeToo

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CS1 - Genders and Sexualities / Media, HE3.004, November 20, 2018, 10:30 AM - 12:30 PM

Sex advice has featured in popular media from the earliest periodicals to the newest digital forms. While the content has changed in line with social attitudes, researchers argue men’s sexual agency continues to be privileged. We explore how the #MeToo movement was framed as a watershed moment by progressive sex and relationships advice columnists including Dan Savage, Cheryl Strayed, Roxane Gay, Heather Havrilesky and Daniel [Mallory] Ortberg. The Guardian newspaper even created a new relationships advice column called ‘dating after #MeToo’. We observed a shared belief that, following #MeToo, advice professionals had an increased obligation to seek to reduce sexual harassment and coercion and increase sexual consent and pleasure. However, there was a divergence between those who saw that work as primarily involving a clarification of parameters of ‘perpetration,’ and those who wanted to maintain space for exploring a more negotiated understanding of sexual ethics. Informed by a ‘relational labour’ framework, which recognises the increasing expectations for media professionals to interactively engage with audiences, we view these representations of #MeToo as a kind of relational ‘reckoning’ which is reconfiguring the work of popular sex advice.

Pill testing and media representations of the problem of drugs and youth

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CS1 - Sociology of Youth, HE2.007, November 20, 2018, 10:30 AM - 12:30 PM

This paper explores representations of drugs, technology and youth in news media in the lead up to and following Australia’s first pill testing trial at a music festival in April 2018. Drawing on qualitative thematic analysis of news coverage during this period and poststructuralist thought regarding the material-discursive effects of problematisation, I analyse how young people’s drug consumption is framed as a particular kind of problem and pill testing posed as a potential solution. Through the analysis I examine how young subjectivities, drugs, technology, and lay and expert knowledges are composed in media reporting. Particular enactments of ignorance, inevitability, rights and responsibility become apparent, particularly where reporting draws contrasts between pill testing and sniffer dog policing interventions targeting young people at festivals. I conclude by considering the implications of these enactments for harm reduction policy and practice.
Socio-cultural Barriers to Health Access for Southern African Migrants in Melbourne

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This research evaluates the socio-cultural factors that impact the help-seeking and healthcare system utilisation decisions amongst people from Southern Africa in Melbourne. The researcher conducted individual interviews with people from various Southern African countries, community leaders and healthcare service providers, about health care experiences. He was also a participant observer in a range of individual and community contexts, where he explored discussions about health dimensions. Preliminary results suggest that Southern African migrants’ health may diminish when their length of stay increases, as they abandon their socio-cultural values and continue to embrace some local cultural practices. Nutrition transition, lack of exercising and lack of adequate social support are the notable factors. Socio-cultural obligations back home, income constraints, and inadequate knowledge of the local health care system also impact on the Southern Africans migrants’ healthcare services utilisation. This study broadens the limited research of health access of people from Africa, that is, at the present moment largely informed by studies of immigrants from other African regions. Preliminary suggestions to promote healthcare access for Southern African migrants are provided.

Keywords: Help-seeking; Healthcare system utilisation; Southern African Migrants; Health

From the lab to the classroom: The Pedagogies of ‘race’

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Since the completion of the human genome project (HGP) there has been a rapid increase in sport science research that controls for the category of ‘race’/ethnicity. Despite the fact that the HGP categorically rejects the genetic basis for either ‘race’ or ethnicity, the technology of genomics has offered sport scientists a range of new techniques with which to molecularise human populations. This paper draws on ethnographic work in the lab and in the classroom to examine the effects of research, or more specifically the pedagogy of bio-racism. Researchers, research participants, and students are all part of the pedagogical chain of information originating in the lab that serve to naturalise the concept of ‘race’, especially in relation to human performativity in sport and physical activities. As such this research aims to engage with how these various agents come to understand human diversity and considers the implication of this knowledge as they move into areas such as physical education, coaching, and exercise prescription. As a contemporary issue in sport the return of bio-race calls for greater scrutiny of laboratory practice and the need to develop new counter pedagogical approaches in the classroom.
Code-switching genders in practice and theory
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CS1 - Genders and Sexualities / Media, HE3.004, November 20, 2018, 10:30 AM - 12:30 PM

The current moment - in which there is an intersection between multiple/fluid self-representations online, and changing social understandings of binary gender - invokes 'precarious resistance' to universal categorisation. There are significant consequences to arbitrarily enforced categorisations in networked daily life and anything that blurs the lines between male/female, on/offline risks exclusion or further stigmatisation through mediated moral panic. The recent furore over universal access bathrooms at the Pride Match at the MCG provides a case in point. Regardless, some principals, parents and employers demonstrate goodwill as they struggle to come to terms with pronouns and creating safe spaces. In response to the tensions at play between non-binary, multiple or fluid genders and finite digital self-representation I am convening a series of creative workshops during the latter half of 2018. This paper analyses the creative digital self-making and world-building practices that take place in these workshops with gender-diverse people and their allies. Different stakeholder groups will be targeted for workshops – for example, educators, policy makers, health providers, trans-kids and their parents – and their 'Ungendered Selves' will be curated in an exhibition and Symposium during September 2018. In this paper I will discuss early findings of participants’ processes and practices of code-switching across gender categories and online/offline spaces. Throughout I argue that our capacity to interpret complexity and multiplicity according to contextual aesthetics, hashtags and spaces of circulation, afford a useful blurring of finite categories.

Love and sex in times of uncertainty: the case study Vietnamese migrants in Moscow
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CS1 - Genders and Sexualities, HE1.018, November 20, 2018, 10:30 AM - 12:30 PM

In this paper, I am concerned with how uncertainty, be it a lived or imagined experience, can be productive as well as destructive for sexual-affective relationships in the context of transnational irregular migration from Vietnam to Russia. Drawing on ethnographic research on Vietnamese migrant traders at Moscow wholesale markets, this paper sheds light on the so-called 'ethos of contingency,' which is about the tentativeness but also flexibility in people's actions when they feel they have no control over their lives or the ability to predict the conditions on which they are dependent (Whyte and Siu 2015). On the one hand, uncertain and transient conditions of life seem to make the transgression of Vietnamese restrictive sexuality norms more tolerable and justifiable. They help bring people together, create a sense of freedom, open up new possibilities, and blur social divisions between men and women from diverse backgrounds. On the other hand, sexual-affective relationships are rendered particularly fragile by the sense of uncertainty and vulnerability, which encourages individualistic behaviour and the pursuit of intimacies in a transactional and rational manner. The paper emphasizes the importance of situating sexuality, intimacy, and affect within the broader political economy of migration.
The uneducated and the politics of knowing in ‘post truth’ times: Ranciere, populism and in/equality

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CS1 - Sociology of Education, HE2.014, November 20, 2018, 10:30 AM - 12:30 PM

Contemporary politics has brought the figure of the ‘uneducated’ into glaring view. From Trump’s ‘love’ of the ‘poorly educated’ to analyses suggesting a supposed ‘uneducated populous’ is responsible for the rise of far-right politics, in this so-called post-truth moment, the ‘uneducated’ has a figurative and material political presence. In this paper I respond to this contemporary moment by considering how education underpins many ‘progressive’ or ‘left’ responses to rightist political impulses and flesh out the repercussions of such a stance. Specifically, I explore the ramifications for the notion of the ‘educated’ through a critical reading of political philosopher Jacques Ranciere.

I argue Ranciere’s contribution (and in particular his challenge to Bourdieu) offers a useful provocation for the contemporary moment, but ultimately replicates the very power relations he is attempting to avoid. In response, I suggest the need to understand the question of education (and ‘poor education’) within the context of the capitalist political interests and the linking of educational institutions with elitism and power.

The precarity and invisibility of urban indigenous-driven community development in the neoliberal age

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CS1 - Sociology of indigenous Issues, HE2.017, November 20, 2018, 10:30 AM - 12:30 PM

In the era of neoliberal urbanism, many longstanding indigenous organisations in the cities of Australia, Canada, New Zealand, and the United States of America face new challenges. There are those whose prime locality in the city has come under threat because it has become a ‘problem’ zone within the city, such as the Vancouver Friendship Centre, which is located on East Hastings Street ‘in the heart of Vancouver’s inner-city neighbourhood’. Others have been pushed out of prime city localities by encroaching gentrification, such as the American Indian Centre in Chicago, which operated out of the former Masonic temple near Ashland and Wilson avenues for 50 years. The highly successful Awabakal Aboriginal Co-operative (Awabakal Co-op) in the Australian south-eastern coastal city of Newcastle is an exception. It has managed to maintain its place in a central locality on the thoroughfare of the inner-city harbourfront suburb of Wickham in the reclaimed industrial dockland area. It has occupied this locality for over thirty years. The city has renewed and gentrified around it.

The paper discusses the precarity and invisibility of urban Indigenous people and their life projects in the neoliberal age in the context of the history and urban Indigenous rights and resistance.
Governmentality at the grassroots: Producing knowledge and spatial order in Dhaka’s informal settlements

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CS1 - Urban Sociology, HE1.008, November 20, 2018, 10:30 AM - 12:30 PM

Urban informal settlements with multitudes of people living in unregistered self-built housing and pursuing unregulated livelihoods are often considered as a category of space and population that is illegible and incalculable, and thus ungovernable. Informal settlements are thought to avert the state’s panoptic gaze by being less visible to surveillance and less conditioned by state’s governing protocols. In contemporary policy and planning discourses informal settlements are thus often viewed as a security concern and threat to the planned order of the city. This paper argues that through everyday practices informal settlement residents produce certain forms of spatial order and locally situated knowledge that mimic the tools and language of the formal state and make such spaces and populations legible and governable. Drawing on data from an ethnographic research carried out in two informal settlements in Dhaka, Bangladesh this paper uses a Foucauldian analysis of power to demonstrate how contrary to common understanding governmentality is operationalised in informal settlements without the material and panoptic forms of state presence. In such spaces governmental techniques don’t always work in a calculated manner or following a grand design but instead emerge out of necessity and everyday practices of the settlement residents.

Investigating Violence Perpetrated by Neighbours against Women with Disability

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CS1 - Families and Relationships, HE1.014, November 20, 2018, 10:30 AM - 12:30 PM

There has been little systematic research on hate crime perpetrated against people with disability. We explore attacks by neighbours on women with disability as a form of hate crime. We draw on interviews with women with disability in Victoria and NSW conducted as part of the ANROWS-funded project Women, Disability and Violence, carried out by Monash Gender & Family Violence Research Program and People with Disability Australia. Women spoke about their experiences of ongoing physical and psychological violence perpetrated by members of their local community. Within a context of multiple intersections of vulnerability, the women stressed the severity of this violence, impacts on their security and feelings of safety, and barriers to accessing justice. They faced multiple barriers to stopping the violence, the most prohibitive of which was simply being believed. We suggest these women experienced targeted violence, a type of hate crime that capitalises on vulnerability and is motivated by prejudice. We argue that this prejudice, which casts the lives of people with disability as less worthy, is perpetuated by the social construction of disablist norms. In the absence of a shared understanding of these crimes, disablist norms prevail, exposing women to ongoing violence and limiting access to justice.
When industrial heritage is ‘just’ a memory for the inhabitants of the post-industrial periphery

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CS1 - Urban Sociology, HE1.008, November 20, 2018, 10:30 AM - 12:30 PM

Within the context of peripheral European post-industrial regions and the impact of new urban politics in them, this paper draws upon a spatial subjectivity approach to address the imaginaries and narratives regarding industrial heritage. The Metropolitan Bilbao’s (Spain) urban space has been under on going regeneration processes being its most salient symbol the Guggenheim Bilbao Museum. This revitalization process has coexisted with Basque Government's indiscriminate ‘industrial ruins’ demolition programs that, in the lack of public debates, have reinforced the hegemonic narrative of linking ruins to failure and decay. However, in parallel diverse associations have been promoting the preservation and the categorization of them as industrial heritage and/or touristic resources.

The communication will address how even though the notions of ruins and heritage are present, the Left Bank inhabitants’ (Metropolitan Bilbao, Basque Country, Spain) in their imaginaries and narratives attach to their former industrial elements through a third notion: ‘memories’. Which is articulated from intimate personal bonds and childhood memories of a certain, wealth and proud working class industrial city. As a result, the implications of this notion of ‘industrial memories’ will be explored regarding collective identity, urban regeneration and intergenerational transmission of the industrial collective memory.

Faithful democracy: combining religious and political practice in the Sydney Alliance

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CS1 - Sociology of Religion, HE2.015, November 20, 2018, 10:30 AM - 12:30 PM

This paper investigates the relevance of religion to the process of democratising cities. It focuses in particular on the inclusion of religion and religious people in the political life of the city, and on the relationship between specific forms of citizen action to religious faith, identity, practice, and community. This investigation is grounded in participatory action research with the Sydney Alliance, an affiliate of the global Industrial Areas Foundation- in Sydney, Australia that brings together Christian, Jewish, and Muslim organizations with unions and other community organizations to work on issues of equality, access, and social justice within Sydney. Through the Sydney Alliance, religious individuals from diverse traditions and backgrounds engage in political action as religious people – their religious and moral commitments are consciously brought into public life. The paper explores how the organizing practices of the Sydney Alliance, with their particular approach to bringing people together across religious difference (including relationships between religious and secular organizations), enacts more inclusive public relationships, reimagines the boundaries of political community, reinvigorates religious communities and practices, and in turn may help democratise the city.
Theorising Indigenous residential segregation in Australian settler cities

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CS1 - Sociology of indigenous Issues, HE2.017, November 20, 2018, 10:30 AM - 12:30 PM

Aboriginal and Torres Strait Islander people continue to be overlooked in much of Australia’s urban sociology, and specifically in the study of residential segregation. Despite voluminous literature on racial segregation in international cities, only a handful of studies have investigated Indigenous residential segregation in Australia, sometimes erroneously concluding that it does not exist. This paper makes three contributions. First, it summarises the settler-colonial policy history that has influenced the distinctive patterns of Indigenous residential segregation in Australian towns and cities. Second, it takes a quantitative longitudinal approach to the topic and analyses census data from 1976 to 2016. Nationally, it finds that segregation has been gradually declining since 1976. However, beneath the national average, trajectories of segregation vary dramatically between towns and cities. Third, providing some provisional explanations for the different patterns of segregation, we identify shortcomings of the standard American model of residential segregation that are revealed by the study of settler-colonial Australia.

Transcending Chaos: Spirituality, Meaning and Coping in Post-Earthquake Canterbury, New Zealand

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CS1 - Sociology of Religion, HE2.015, November 20, 2018, 10:30 AM - 12:30 PM

When an “I thought I was going to die quake” occurs amidst four additional major earthquakes and 15,000 aftershocks during a sixteen-month period, it challenges people’s ability to cope and recover. Residents of Canterbury, New Zealand endured this extended precarious state in 2010/11 and continue to deal with its lingering effects on their devastated central city. Stress and coping theory suggests that finding meaning in such situations can help people recover, and that religion and spirituality often play a role in post-disaster resilience. However, little study has considered spirituality separate from religion. This research focuses on this underrepresented area by considering the personal spiritual or meaningful experiences of people in post-earthquake Canterbury. Data from sixteen in-depth, minimally-directed interviews were thematically analyzed to understand each individual’s meaning construction and coping/recovery process, and identify connective themes and patterns amongst the narratives. The presentation will highlight findings such as connections to self, community, nature, and higher consciousness as ways spirituality helped participants cope. It is hoped this research will expand understanding of broadly conceptualized spirituality and the role it may play in enhancing society’s ability to withstand difficult environments such as disasters.
Delivering a Distinct Social Good: The Unique Practice of Aboriginal Community Organisations in Western Sydney

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CS1 - Sociology of indigenous Issues, HE2.017, November 20, 2018, 10:30 AM - 12:30 PM

The introduction of Federal Budget 2018-19 sees the potential end of funding for many in the Indigenous Sector via the Indigenous Advancement Strategy (IAS), now in its final year of resourcing. Facing potentially dramatic restructuring or ‘refreshing’ of this funding relationship, the voices of many Aboriginal community organisations demands sociological attention. This paper highlights the importance of the service delivery, day-to-day practice, and culturally specific-nature of eight Aboriginal community organisations in Western Sydney during the period of the IAS via 32 in-depth semi-structured interviews. In discussing the action, ethos, and habitus of these workers, I argue that Indigenous Sector organisations deliver culturally-specific services for unique populations, and differentiate themselves from mainstream services through day-to-day action and their overarching political philosophy – one that challenges settler-colonial state dominance and a racialized reductionism of Indigenous capacity to make social change for their own lives. During the IAS era, these organisations and their employees articulate how they perform unique services and hold a distinct position within the current Indigenous-specific policy nexus, continuing to deliver a broader social good through culturally-specific community development approaches. It is this practice and position that makes the Indigenous Sector distinct in relation to the Commonwealth’s Indigenous policy framework as manifestations of Aboriginal agency and resistance, requiring further governmental recognition before potentially dramatic changes are introduced.

The neoliberalism-punishment nexus beyond ‘punitive urbanism’: Governing urban nuisances in Brisbane, Australia

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CS1 - Urban Sociology, HE1.008, November 20, 2018, 10:30 AM - 12:30 PM

Neoliberalism is often conceptualized as a mode of governance that eschews coercion and punishment in favour of market-based freedoms and techniques that promote self-governance. However, many urban scholars contend that punishment plays an important role in neoliberal strategies for governing cities, particularly in regards to the management of urban nuisances and incivilities. In this paper, I further explore the relationship between neoliberalism and punishment through a case study of the governance of urban nuisances in the city of Brisbane, Australia, where the number of reported nuisances and neighbour complaints is on the rise. I describe how the city council’s management of nuisance issues is informed by neoliberal conceptions of ‘responsive regulation’ and of the public as ‘consumers’ of regulatory services. I argue that these logics provide loose formulae for guiding nuisance governance that privilege neither self-governance nor punishment, and instead integrate them in a way that is intended to maximize compliance outcomes and minimize ‘customer dissatisfaction’ and complaints. I conclude from these findings that the relationship between neoliberalism and punishment is best conceptualized as contingent and context specific, rather than a rigid structural or functional relationship, as some urban scholars would have it.
“Like a stranger in a crowd:” isolation, stigma and ignorance as barriers for mental-health help-seeking
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CS1 - Health, HE2.012, November 20, 2018, 10:30 AM - 12:30 PM

Within Australia approximately 26% of young people aged between sixteen and twenty-four experience a mental health problem (McGorry & Goldstone, 2011). Research has demonstrated that the tertiary setting can exacerbate risk factors for mental illness, with university students demonstrating higher levels of stress than the general population (Wynaden et al, 2014; Reaveley, Jorm, McCann, Cvetkovski & Jorm, 2014). However despite being one of the most severely affected groups, young people remain among the least likely to seek help for mental health distress. Untreated, mental health problems can cause long term negative consequences and may severely impact on a student’s ability to perform academically, as well as in the wider world.

This paper reports on early findings from a PhD study which combines autoethnographic and ethnographic data to understand barriers to help-seeking as experienced by university students. Autoethnography is an innovative methodology that combines creative practice and critical theory to interrogate relevant personal experience, in this case the experience of being mentally ill whilst at university. The presentation also draws on data gathered from semi-structured interviews with tertiary students, exploring their experiences of help-seeking for mental health within the context of the neoliberal university.

Keywords: mental health, help-seeking, autoethnography, tertiary students

Exiting Assumptions: The Problem of Respectability in Transitioning Services for Sex Workers
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CS1 - Work, Employment and Social Movements, HE1.010, November 20, 2018, 10:30 AM - 12:30 PM

There is something of a paradox surrounding programs and services aimed at helping sex workers transition into other industries. While there is a need for these services because of the stigma and discrimination that surrounds sex work, these services are traditionally presented as ‘exiting’ programs and are associated with moralising ideologies and criminalising legislation. Because of this, sex worker communities often see services that seek to move sex workers into other fields of employment as contributing to the very stigma and discrimination that makes transitioning fields difficult for them. Underpinning this are assumptions about both the respectability of sex work as work and those who engage in the work. Drawing upon a combination of scholarly and grey literature, publicly available information on transitioning services, and interviews with peer and non-peer sex worker organisations in Australia and New Zealand, this paper explores how problematic conceptualisations of respectability play into the provision of transitioning services for sex workers, and how this can be avoided.
Social justice in Youth Justice: Participation in education by incarcerated young people

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CS1 - Sociology of Youth, HE2.007, November 20, 2018, 10:30 AM - 12:30 PM

All young Australians have both a right and (under age 17) an obligation to engage in schooling. Legally, state governments must ensure school-age youth can participate in education, especially when they are under State supervision such as young people incarcerated in Youth Justice centres. A good education can make a major difference to these young people's life opportunities, and yet not only have many previously had poor educational experiences but the conditions associated with incarceration generate particular challenges for enabling access to education. This paper adopts the lens of 'participatory parity' to focus on education in the Parkville Youth Justice Precinct (PYJP) in Melbourne. Developed by Nancy Fraser as part of her social justice framework, participatory parity requires social arrangements that permit all members of society to be able to participate in social life as peers. Based on relevant documentation and interviews we analyse how arrangements in PYJP enable and/or constrain young people to participate in schooling on a par with their peers in schools 'outside the walls'. We discuss our findings in relation to the three aspects of justice which Fraser highlights: distribution (economic domain), recognition (cultural domain), and representation (political domain).

The Worldviews of Australian Gen Z Teens

Emeritus Professor Gary Bouma¹, Dr Anna Halafoff², Associate Professor Andrew Singleton³, Professor Mary-Lou Rasmussen⁴

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CS1 - Sociology of Religion, HE2.015, November 20, 2018, 10:30 AM - 12:30 PM

An ARC-funded nation-wide study involving focus groups, a representative survey and follow-up interviews with Australian teenagers (13-18 years old) discovers that a new range of categories is needed to describe their religious and non-worldviews. They are sufficiently diverse in this to defy simple generalisations and render old categories inapplicable. While most do not attend religious services, most are not anti-religious but are open to more than the material in a variety of ways. These young Australians are living in a richly diverse society, have a clear sense of who they are, have well-developed ethical and moral frameworks, and are refreshingly able to negotiate their complex world. They are awash, but not adrift, in diversity. At the same time, young Australians' level of religious literacy is broad but shallow, a quarter of them have neutral or negative views toward Muslims and Hindus, and just under half of them think 'religion causes more problems in society than it solves.'
Women’s homelessness is emerging as an important sociological concern in the homeless field. The Victorian Royal Commission into Family Violence in 2016, in particular, increased awareness of how gender is experienced and situated through homelessness. Nevertheless, there remain areas of gender-blindness. This includes how pregnancy is situated in the homeless sphere. All pregnant women face contextualised choices and limitations around having a child, birthing preferences, and preparing for parenthood; however, for those who are homeless, these are circumscribed by precarity, poverty, and an under-resourced service sector. The material, cultural, and emotional signifiers of pregnancy are privileges largely unavailable to homeless pregnant women. This paper, based on a research project undertaken with Launch Housing, highlights multiple systemic and social barriers faced by homeless pregnant women. Twenty-seven services participated in interviews and focus groups and drew attention to homeless pregnant women's marginalisation and symbolic invisibility, and how this undermines their entitlement for recognition.

Families in Australia avoiding homelessness: An analysis of Journey’s Home data using Qualitative Comparative Analysis

Homelessness is an extreme form of disadvantage with devastating consequences for the social, mental and physical health of individuals, families and communities. Why do some Australian families living in poverty end up homeless and others do not? Inspired by continuum of disadvantage theories, I use fuzzy set qualitative comparative analysis (fsQCA) to explore how individual life histories, recent life events, health and each participant’s capacity to access financial and emotional support networks interact with poverty to explain pathways into and avoidance of homelessness. The study uses quantitative data from Journeys Home, a six wave panel survey of 1650 Australians receiving social welfare payments and flagged as homeless or at risk of homelessness. My analysis suggests that the causality of homelessness for poor families is asymmetric—that is, the causal mechanisms precipitating homelessness are different from those that protect. This has important ramifications for current policy development. I also demonstrate the importance of financial or emotional support from friends or family in meeting the kinds of challenges commonly understood as ‘risks’ for homelessness. Finally, I show how Indigenous families in this study face particular challenges in avoiding homelessness.

An Australian Experiment in Transformative Community Organising

In the wake of rising precariousness and unemployment, and declining union density, alternative forms of working class organisation have attracted greater interest (Magdoff & Foster, 2014; Murray, 2017). Community organising is a popular alternative, particularly in the United States
and the United Kingdom (Fisher & Defilippis, 2015; Taylor, 2011). While domestic interest in community organising is growing as these social trends intensify in Australia, scholarly attention has focussed on the Sydney Alliance example to date. (Holgate, 2018a; Tattersall, 2015). This paper contributes to this embryonic field through a brief examination of a rural Australian experiment in transformative community organising, from the authors’ standpoints as embedded researchers and community volunteers.

Keywords: Community organising; working class; social movements; neoliberal capitalism; Australia

**Intersecting diversities: Representations of ‘inclusive care’ in the Queer Generations study**

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CS1 - Health, HE2.012, November 20, 2018, 10:30 AM - 12:30 PM

The promotion of inclusive health care has a long and complex social history. Originating in the women's health movement and fuelled by the HIV epidemics in the global north, advocacy work has since expanded to encompass the diverse priorities of disability and mental health activism, multiculturalism, and more recently, sexual and gender diversity. However, we know little about how this concept is understood and deployed by the diverse communities represented in LGBTQ health advocacy today. In this paper, we draw on interviews conducted with two ‘social generations’ of LGBTQ Australians who were born in the 1970s or in the 1990s and grew up in either regional and urban New South Wales, Victoria or Western Australia. Both generations were well-informed and articulate in the language of inclusion and their rights to securing safe and supportive care practices and settings. While few had seriously negative experiences of their own to share, particularly as they tended to seek out GP and specialist services known to be queer-friendly, the cultural narrative of discrimination against LGBTQ people still regularly occurring within care settings remained strong. Intersecting diversities were experienced as presenting distinctive challenges for health systems aiming to fulfil the contemporary ‘inclusion’ agenda.

**Social Media and Social Justice: Instagram, Place and Logics of Exclusion in North European Cities**

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CS1 - Urban Sociology, HE1.008, November 20, 2018, 10:30 AM - 12:30 PM

This paper examines the consequences for spatial justice of the digital permeation of the urban landscape, attempting to move towards a socio-spatial theory of critical agency in the digital city. It takes as its empirical starting point the use of urban space in social media posts to display and contest status (e.g. by posting selfies from high status locations), the spatial distribution of these posts and their relation to network formations (e.g. the clustering of influential users in prestigious neighbourhoods, the lack of tagging by groups who lack access to such locations). It draws on findings from a comparative Norwegian-Dutch project Cultural Conflict 2.0 and the comparative Scandinavian project CoMRel (Engaging Religious Conflicts in Mediatised Environments), which
have examined the role of social media in shaping urban cultural dynamics in contemporary North European cities, including Oslo and Kristiansand in Norway, Copenhagen in Denmark, and Amsterdam in the Netherlands, very different cities in scale and diversity, and which serve as cases to consider the impact of the introduction of a new media form for social relations in the urban environment.

While social media technologies are widely available and have a (relatively) low entry cost, we find that, contrary to anticipations of their egalitarian and socially disruptive potential, in practice they tend to maintain, reinforce, and elaborate existing social status distinctions and their spatial embedding. To theorise these processes, we follow Soja's definition of spatial justice as 'the application of a critical spatial perspective to … social justice' (2009: 6), drawing on several further theoretical sources (Lefebvre, de Certeau, Couldry and van Dijk) to conceptualise the interaction between social media, cities and spatial justice, and to think through how critical agency can be exercised in such contexts.

Nonattendance in the middle years in Whittlesea

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CS1 - Sociology of Education, HE2.014, November 20, 2018, 10:30 AM - 12:30 PM

The problem of young people's education to work pathways is persistent and troubling for schools, communities, businesses and governments – particularly in certain 'unemployment hotspots'. The Brotherhood of St Laurence highlights Melbourne's outer northeast as one of Victoria's youth unemployment 'hotspots' with an unemployment rate of 15.7%. This project uses an Action Research (AR) methodology/approach to establish three AR workshops with purposely selected participants from a local youth committee consisting of members from a number of organisations/institutions. The committee identified the need to develop 'socio-ecological models' of resilience to re-frame the concept and performance of 'resilience' in ways that would enable stakeholders to foster and promote 'ecologies of resilience' that facilitate education-work pathways in Melbourne's Northern Suburbs. Data was collected through observations of the three AR workshops and the documentary analysis of data such as pre-existing publicly available program and internal reports, evaluation and media reports, and mission statements. The findings reveal a socio-ecological model that addresses issues such as bullying, a lack of relationships with teachers, and mental health. The discussion addresses the implications of these findings for stakeholders working with young people and the value for further research to build 'socio-ecological models' of resilience that facilitate education-work pathways.

“I choose the news I want to hear”: News engagement and perspectives on asylum seekers

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CS1 - Migration, Ethnicity and Multiculturalism, HE3.006, November 20, 2018, 10:30 AM - 12:30 PM

In Australia, news discourses have been identified as a key source of information about asylum seekers that most of the community would not otherwise have access to (O’Doherty & Lecouteur, 2007; Pedersen, et al, 2006). While there is some evidence to suggest that political views may predict news engagement (Young, 2011; Bean, 2005), no prior research has investigated news preferences with respect to audience perspectives on asylum seekers. To address this, Critical Discourse Analysis (Fairclough, 1992) was combined with an Audience Reception framework (Hall, 1980) to investigate engagement with news discourses concerning asylum seekers among a sample of
Western Australians (n = 24). While most participants reported the news as their primary source of information about asylum seekers, many voiced strong critique of news discourses about the issue, with negativity, unreliability, lack of transparency, and sensationalism cited as key issues. There was some evidence that participants’ views aligned with their choice of media – those who voiced negative perspectives about asylum seekers engaged with more right-wing news content than participants with a more accepting stance. Participants also discussed the potential influence of news discourses on their views, with findings indicating a complex relationship between their news reception and perspectives about people seeking asylum. These findings are discussed with emphasis on implications for future research.

Community development in Melbourne’s West: How government, service providers and civic organisations work together

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Melbourne is a rapidly growing city, housing prices are rising, and the city remains its attraction for a wide variety of people from all walks of life. Concerns are raised about social and cultural divisions and a lack of mutual support between residents in the rapidly gentrifying areas around the city centre. This paper explores the ways in which government, service providers and civic organisations in Melbourne’s West work to build a stronger sense of community. The paper adds to the community “saved” argument (Jacobs, 1961; Gans, 1962) which states that community is still aligned with local and spatial restrictions, despite improvements in transportation and communication. We argue that place-based social media, if combined with local activities, can reinforce and enhance face-to-face community participation of culturally diverse groups. The findings are based on ten interviews with professionals and civic leaders in a multicultural and rapidly gentrifying suburb close to Melbourne’s CBD, combined with an analysis of the posts on a Good Karma Facebook site in which residents offer activities, assistance and goods without expecting anything in return.

Ethical non-consumption? The experiences of men who choose not to consume pornography

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There is increasing popular and academic interest in notions of ‘ethical pornography’, focussed on discussions of both content and conditions of production. Many of these perspectives assume that pornography consumption (particularly for men) is inevitable. In contrast, there has been almost no analysis of men who choose not to consume pornography and whether or not this might also be motivated by a sense of ethical (non) consumption. Therefore, this paper examines the experiences of men who have chosen to stop watching pornography. Based on 124 responses to an online survey, we find that a significant majority of respondents identify ethical concerns with pornography itself which led to their rejection of it, either explicitly (n = 73), or as a consequence of other reasons for choosing not to consume it (n = 22). Some of the most frequent themes identified in the data involved: men’s discomfort with harmful and degrading representations of women in pornography; the adverse impacts of pornography on men’s relationships with the women in
their lives, and; ethical concerns about the industry itself. Our findings highlight the need to better understand men’s ethical concerns about pornography use.

Robo-debt: The organisation of time in Centrelink’s Online Compliance Intervention

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¹University Of Wollongong, Wollongong, Australia
CS2 - Sociology of Economic Life, HE1.010, November 20, 2018, 1:30 PM - 3:30 PM

In 2016, the Department of Human Services (DHS), the Australian government social welfare department, introduced a debt recovery system: the Online Compliance Intervention (OCI), which algorithmically matches tax records to previously reported earnings. Discrepancies lead to notifications requiring recipients to provide documentation resolving the matter. If recipients do not do so within a specific timeframe, debts are automatically raised against them. Some debts are recovered through reductions to current benefits. Others are passed to private debt collectors.

The OCI raises debts with a high rate of error, due to features of the data matching design. The real error rate is unknown: reports put it at around 20%. Over 10,000 debt notices issued in the 2016/17 financial year were subsequently reduced to zero. The number of recovered incorrect debts is unknown.

The OCI is not merely a big data innovation. Its effects are predicated on different kinds of transfers between the DHS and some of the most vulnerable people in Australia. Specifically, by shifting onus of proof to the recipient, the Department outsources administrative labour onto poor people. One productive way of conceptualising the OCI as a post-welfare state technology is therefore as an administrative seizure of time, or ‘time tax’.

Precarious Minds: Knowledge Production in the Insecure Academy

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CS2 - Sociology of Economic Life, HE1.010, November 20, 2018, 1:30 PM - 3:30 PM

To produce knowledge in the modern university, academic workers must increasingly stretch the notion of academic freedom to its limits. To be knowledge producers, they must occupy a space that places them at odds with hegemonic sectoral and managerial prerogatives, making their employment precarious if they are in a continuing position, or increasing the precarity of their employment if they are on non-continuing contracts. At the same time, the knowledge that academic workers produce is central to the reputational standing of their institutions and intrinsic to the research metrics on which institutional funding, student numbers and rankings rely. Compounding this, work intensification squeezes the time available for producing new knowledge and demands that the process be strategically aligned with performance criteria and measurable outputs. This paper examines how knowledge production is shaped by employment insecurity in the modern university and how higher education institutions strategically benefit from knowledge produced by the most insecure workers in ways that are not acknowledged in the reporting of outputs. While growing employment insecurity has made all academic workers precarious, those reliant on contract work experience greater forms of precarity yet are not seen to constitute a specific group of marginalized research workers in the reporting of outputs, and their labour is erased in the quantification of academic outputs. This paper presents qualitative and quantitative data on the composition of the university workforce, the reporting of research outputs and the experience of everyday precarity.
Social capital in migrant concentrations: ethnicity, class and religion in the making of (good) neighbourhoods

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CS2 - Migration, Ethnicity and Multiculturalism, HE3.006, November 20, 2018, 1:30 PM - 3:30 PM

This paper presents some unexpected findings of a recent (2016-17) empirical study focused on two ethnically diverse Melbourne suburbs, nicknamed ‘Greenburb’ and ‘Broadburb’. Both suburbs have high proportions of Muslim residents (32 and 36% respectively in 2016 census, compared to 2.6% nationally). The paper analyses the neighbourhood experience in the two highly diverse and socio-economically disadvantaged ‘postindustrial’ localities with ageing population, high unemployment and high recent migrant intakes, on the basis of a quantitative and qualitative data collected through a face-to-face survey of 301 residents and 50+ in-depth interviews. Our findings suggest that, contrary to a public and local government perceptions of these neighbourhoods as problematic, they represent protective enclaves for local Muslims and most residents, Muslim as well as non-Muslims, feel positively attached to their neighbourhoods. In-depth interviews suggest that socio-economic disadvantage, usually deemed to lower all other social indicators, may have positive effects on local bridging social capital.

Just Being and Being Bad: Escaping precarity through friendships between women

Ms Maree Martinussen

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CS2 - Genders and Sexualities, HE1.018, November 20, 2018, 1:30 PM - 3:30 PM

Recipient of the Inaugural Precarious Work Scholarships

An increasing range of research demonstrates how women are compelled to anxiously manage and regulate themselves in all domains of their lives. These cultures of continuous improvement have also been found to circulate through women's friendships and practices of 'girlfrending'. While acknowledging the reproduction of demanding postfeminist cultures, using talk-data on the topic of close friendship between women, I argue that in some contexts, women's framing of their friendships as fun or lazy escapes is deeply meaningful, allowing a brief reprieve from the conventions of relentless productivity. Characterised by affective practices of ease and subversion, the ambivalence of these escapes are not the kind of direct, collective action we might imagine will alleviate inequalities or subsequent disappointments. However, they simultaneously signal a bending of norms, and opportunity.

The politics of aspiration: Asian migrants’ education cultures in Australia

Dr Christina Ho

UTS, Sydney, Australia

CS2 - Migration, Ethnicity and Multiculturalism, HE3.006, November 20, 2018, 1:30 PM - 3:30 PM

Asian-Australians are famously successful in education, disproportionately represented in honour rolls, selective schools and prestigious university courses. Asian migrants are often viewed as a 'model minority', and in particular, their educational aspiration is admired and lauded by school authorities, political leaders and community members. This paper examines the politics of this
aspiration, analysing it in relation to neoliberal values focused on individualised social mobility. As such, Asian migrants' educational aspiration aligns with neoliberal governments' promotion of entrepreneurial citizenship. However, I also analyse Asian-Australian aspiration in the context of migrants' profound anxiety about racism and barriers to social mobility stemming from their status as ethnic minorities in Australia. The combination of neoliberal aspiration and racialized anxiety goes some way to explaining the distinct education cultures of Asian-Australian families.

The financialisation of housing and the housing affordability crisis in Sydney

Professor Alan Morris

University Of Technology Sydney, Sydney, Australia

The presentation has three main aims. The first section defines what constitutes the financialisation of housing drawing primarily on the work of Manuel Aalbers. The next part examines the features of Sydney's housing crisis. Four features are identified – the growing incapacity to purchase a home; housing stress; insecurity and homelessness. The main section of the presentation endeavours to explain Sydney's housing crisis drawing on the financialisation of housing framework. What is argued is that the favourable tax regime, low interest rates, easy access to credit and the perception that the Sydney property market is a highly secure investment, has encouraged an unprecedented influx of local investors. The massive entry of local investors into the housing market has certainly pushed up prices. In addition, the financialisation and neglect of social housing has meant that the supply of social housing has stalled and low-income households increasingly have to rely on the insecure and expensive private rental sector for their accommodation. A final feature of the financialisation of housing discussed is the globalisation of real estate investment and the impact of foreign investment on Sydney's residential housing market.

Māori and Samoan experiences of youth justice: international comparative research aims

Dr Robert Webb, Dr Juan Tauri, Associate Professor Tamasailau Suaalii-Sauni

University Of Auckland, Auckland, New Zealand, University of Waikato, Hamilton, New Zealand

This presentation outlines the aims and methodologies in our three-year Marsden research project on international comparisons of Māori and Samoan experiences of youth justice. It highlights the indigenous theoretical and methodological frameworks in formulating a youth justice research agenda, and how this seeks to inform policy based upon engaging with cultural and community knowledge frameworks in differing contexts. The comparative sociological research project is exploring the interactions between criminal justice processes, youth, whānau/aiga (family) dynamics, wellbeing, cultural identity, and indigenous knowledge across three different settler-colonial countries: Aotearoa NZ, Australia and USA. The presentation reflects upon using indigenous Māori and Samoan research frameworks and ethical guidelines, to investigate social, cultural, political, economic and historical drivers that shape the individual and collective stories of young people and their whānau/aiga, and the experiences of the youth justice systems.
Reassembling the Rural: Social Innovation Processes Mediated by the Miranda Donkey Breed.

Dr Diego Carbajo Padilla

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CS2 - Sociology and Animals, HE2.015, November 20, 2018, 1:30 PM - 3:30 PM

The paper analyses the articulations produced by the Miranda donkey as an active actor in the processes of social innovation that are taking place in some rural areas of Portugal. Based on Latour's *Reassembling the Social* (2005) and multispecies ethnography approaches, its main objective is to offer findings and reflections that go beyond the anthropocentrism of mainstream sociology.

The Miranda donkey can be found in several initiatives that try to counteract rural depopulation, environmental problems, the disappearance of preindustrial knowledge, etc. Among the most innovative applications of this breed asinotherapy stands out. This methodology employs the donkey as a co-therapist taking advantage of its patience, attentiveness and intelligence and it has been proved particularly effective for people with disabilities, emotional disorders, Alzheimer, etc. For our purposes, asinotherapy becomes a challenging study case because by emphasising the agency of the donkey, it blurs the modern human/non-human dichotomy.

Based on an exploratory qualitative fieldwork carried out in a three-day workshop about asinotherapy organized by an association for the protection of this breed, the presentation considers the donkey as an active mediator not only in therapeutic practices, but also in techno-scientific activities involved in the development of heritage, collective identities and rural entrepreneurship.

Advocating for Life Itself: Constructing moral worthiness in crisis crowdfunding, and governing precarity through virtuosity

Dr Matt Wade

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CS2 - Social Theory, HE3.004, November 20, 2018, 1:30 PM - 3:30 PM

Crowdfunding in times of personal crisis – especially for medical expenses – has grown exponentially in recent years. How have public narrative appeals for life itself become normalized in hyper-competitive attention economies? In US settings – where crisis crowdfunding is most prevalent – long-held historical practices reveal that petitioning aid has required not just demonstrating need, but also moral worthiness. This is further driven by moralistic ‘bootstrap’ ideals and ‘Poor Law’ frameworks, framing who is thought ‘deserving’ of aid, and the accompanying valorization of self-help entrepreneurialism. Crisis crowdfunding has thus emerged both as a solution to, and extension of, this precarization mode of governance. What emerges in typical crowdfunding campaigns is an insistence on positive resolve despite hardship, along with presenting the beneficiary as wholly virtuous, and thereby deserving of aid. Hence, already precarious subjects must curate an archive of their upstanding character, and poignant narratives of their suffering. This confessional labour of articulating misfortune, hope, and accountability can amount to a burdensome task. Moreover, crowdfunding platforms exacerbate inequalities of social and cultural capital, for campaign success depends heavily on leveraging support networks, technical capabilities, and emotional nuance. Nevertheless, this techno-mediated (self-)advocacy appears remarkably durable; transitioning away from rights-based enfranchisement and towards individual enterprise. This approach is one of governing precariousness through *virtuosity*, a positive reframing of vulnerability which implies that those who are morally deserving will ultimately be redeemed through market-based mechanisms.
Are Baby Boomer Women Redefining Retirement?

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CS2 - Ageing and Sociology, HE1.014, November 20, 2018, 1:30 PM - 3:30 PM

As the baby boomers enter later life, unprecedented numbers of women are retiring. The first generation of women to encounter retirement since its institutionalisation as an expected male life course transition in the mid-twentieth century, these women are leaving the labour force at a time when the meanings associated with ‘retirement’ are changing. Longer life expectancy, improved health outcomes, and transformations in work driven by globalisation, have produced greater diversity in when, why and how people exit the labour force. Many boomer women are disadvantaged in later life by their histories of discontinuous employment and care-giving. Consequently, we argue, opportunities to engage in “retirement” projects of their own choosing are unequal across this population. This paper reviews qualitative studies in sociology that examine boomer women’s experiences of retirement, and is organised in terms of the three main approaches that inform this under-studied field: critical/feminist gerontology, identity theory, and life course approaches. Based on our review, we posit the need for: socially-inclusive research, beyond the prevailing emphasis on white, middle-class professional women; more studies examining the impact of earlier life course transitions on women’s later years; and attention to the effects of “successful ageing” discourses on women’s lived experiences.

Rover’s revolution? Complicity and resistance in human-companion animal relationships

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CS2 - Sociology and Animals, HE2.015, November 20, 2018, 1:30 PM - 3:30 PM

In a world that consistently positions human life and human interests as paramount, ‘other’ animals occupy a marginalised and precarious space in which their interests and lives are valued only insofar as they are useful to humans. This has ensured that for too long discussions about companion animals have been relegated to welfarist debates. While the animal liberation movement has long fought for the recognition and cessation of violent, objectifying, and degrading practices and relations between humans and ‘other’ animals, the potential contribution of human–companion animal relationships to these emancipatory projects is underexplored. Drawing on qualitative data from interviews and observation with thirty humans and ‘their’ animal companions, I argue that resistance to anthroparchal structures is evident in human–companion animal relationships. However, because companion animals are ‘living goods’, constantly (re)created as ‘pets’ in their interactions with/by humans, conceptualising resistance in these situations is not straightforward. By examining the implicit and overt resistance practices of human participants, and the role of companion animals in inspiring and enacting social change, I demonstrate that human–companion animal relationships offer a unique and important contribution to the animal liberation movement. It is time to consider how these relationships factor into a less species-oppressive future.
The *digital commons* and *digital labour* as specific examples of ongoing ‘primitive accumulation’

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CS2 - Social Theory, HE3.004, November 20, 2018, 1:30 PM - 3:30 PM

David Harvey’s notion of accumulation by dispossession is a powerful but imprecise claim which invites conceptual refinement. Accumulation by dispossession highlights that the mature capitalism Marx ultimately analysed, in terms of the production of surplus value and its distribution via profits, rents and interest is an abstraction and not a concrete reality. This isn’t a new insight, nor does it conflict with the intention of Marx as author, nor Engels as editor of *Capital* (Harvey, 2017). It is argued that capitalism is an open system, capitalist social relations are embedded in non-capitalist ones. Indeed, capitalism is sustained by an infalling of value, and it is proposed that primitive accumulation is neither a historical nor completed process. Ernest Mandel’s notions of unequal exchange and especially his asymmetrical model of long waves (combining economic and extra-economic moments) are a start-point for analysis, and also informed Harvey. The present ambition is to conceptualise social realms that Marx excluded from analysis. This paper will look at the commons and the labour of commoners as a way of thinking about primitive accumulation being an aspect of capitalism. The *digital commons* and *digital labour* will be used as specific examples in contemporary late capitalism.

Encountering Interspecies Homelessness: Stories of Social Workers’ Resistance to Anthropocentrism

Ms Melissa Laing

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CS2 - Sociology and Animals, HE2.015, November 20, 2018, 1:30 PM - 3:30 PM

Humans and companion animals are co-creators of homes and are affected equally when those homes are lost. The human-nonhuman bond is especially strong in vulnerable interspecies families, such as those comprising women experiencing, or at risk of homelessness with a companion animal. In Australia, there is an emerging ‘companion animal turn’ in mainstream discourse about the need to attend to all members of interspecies families in a range of precarious contexts. What is less known is how this turn is playing out in the field of social work. Subversion offers one way that social workers can practice ethically and in line with their values. I wonder - are social workers subverting anthropocentric practice guidelines to meet the needs of vulnerable interspecies families?

I have conducted a survey and in-depth interviews with social workers whose practice involves women experiencing, or at risk of homelessness with a companion animal, across a sample of Victorian homelessness and family violence services, in order to investigate the nature of their practice, and how they are working creatively to resist the systemic anthropocentrism of the human services. Preliminary findings related to the meaning that social workers ascribe to companion-animal friendly practice will be discussed.
Indigenous peoples with a partial capacity to work, income management and CDP

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CS2 - Sociology of Indigenous Issues, HE2.017, November 20, 2018, 1:30 PM - 3:30 PM

Since the Howard government there have been significant changes to the Australian income support system particularly, for Indigenous peoples with disability. These policy reforms intersect in the experience of Indigenous peoples in the Northern Territory with a partial capacity to work who could be subjected to income management as well as the controls within the Community Development Program. This intersection is overlooked in existing research and government policy. Through conducting a discourse analysis of policy documents and applying governmentality as a framework, this study finds that the policy is discriminatory and generates punitive outcomes for this population. In addition, whilst the welfare regime no longer governs this population explicitly through categories of race and disability, the 'neutral' policy subjects those captured through the measures to outcomes similar to historical discriminatory policy.

Organisations, meaning projects and practices

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CS2 - Social Theory, HE3.004, November 20, 2018, 1:30 PM - 3:30 PM

This paper builds on Fligstein and McAdam’s (2012) theory of fields to clarify the relationships between their conception of ‘meaning projects’ (Fligstein and McAdam 2012: 49) and practices. It shows how the meaning projects of organisations interact with fields to structure practices using a comparison of social housing fields in Sydney, Australia and Vienna, Austria. It offers an explanation of the very different outcomes for households within the respective fields, which differ in the proportion of households accessing social housing (4.5 % compared with 60% respectively) and the proportion of income spent on rent, which is more than 29% in Greater Sydney (SGS Economics and Planning 2017) compared with 21% in Vienna (Czasny et al 2008), making Vienna’s social housing both more accessible and affordable.

Fligstein and McAdam (2012) develop a Bourdieusian approach to explaining the civil rights movement and the global financial crisis. The micro foundations of their theory are based on an understanding of strategic behaviour which differs from rational action theories by positing that both material and ‘existential’ (Fligstein and McAdam 2012: 50) rewards are sought. This paper uses empirical evidence on social housing to elaborate the relationship between existential meaning projects and their related practices.
Major life events and the wellbeing of Indigenous children and their parents: evidence from LSIC

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¹The University Of Melbourne, Parkville, Australia, ²The University of Tasmania, Hobart, Australia, ³Department of Social Services, Tuggeranong, Australia

The context of poverty and disadvantage faced by Indigenous families creates an environment where they disproportionately experience major life events (MLEs) compared to non-Indigenous Australians. MLEs are an important indicator of exposure to stress, and may contribute to indigenous health inequalities. We investigated whether cumulative exposure to major life events over time was associated with the wellbeing of indigenous Australian children and their parents, using 9 waves of data from the Longitudinal Study of Indigenous Children. Our dependent variable was a global general health measure reported by parents, ranging from: 1) Excellent to 4) Fair/Poor. The key independent variable comprised 4 group based trajectories averaging the number of MLEs experienced each wave over 9 years, including those who experienced: 1) sustained high exposure, 2) high exposure diminishing over time, 3) low exposure increasing over time, and 4) sustained low exposure. Various cultural and sociodemographic controls and moderators were included. Ordered logit models were estimated. We find Indigenous children and their parents who had sustained high exposure to MLEs had significantly poorer health than those with sustained low exposure. Given the high exposure of the general Indigenous population to MLEs Indigenous health interventions need to take greater account of social context.

'Rust Belt' Cities, Digital Disruption and Youth Enterprise: Problematising the FYA's New Work Order Series

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In ‘Rust Belt’ cities such as Geelong, Victoria, the dynamics of de-industrialisation and ‘neoliberal’ globalisation continue to shape young people's labour market experiences. At the same time a ‘digital disruption’ threatens to transform the world of work in profound ways. In its New Work Order series, the Foundation for Young Australians (FYA) argues for the significance of the transferable, 'enterprise skills' that young people will need to navigate future labour markets characterised by disruption. In this paper – which is situated in a larger project that seeks to problematise the ways in which 'employability skills,' 'innovation' and 'enterprise' have come to be understood as the 'solution' to the problem of youth unemployment - I will critically analyse the FYA’s aestheticisation of youth enterprise, and the forms of intellectual labour that are privileged in 21st century labour markets. I will also explore the resonances of the FYA’s work in the Geelong Region LLEN’s recent ‘Gig Economy’ seminar series, the aim of which is to prepare Geelong’s young people for ‘a rapidly changing employment future.’ My argument is that the focus on enterprise skills continues to individualise and responsibilise young people for managing the contradictions of precarious, globalised labour markets.
Undesirable affects? An ethology of everyday school microviolences

Ms Leanne Higham

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Affective politics is concerned with what is, and what isn’t made possible in the world, through relations between human and non-human. These connections bring about different possibilities as various relational encounters materialise; sometimes they are fleeting, sometimes they are repeated, and become enduring. Violence is a relational process that always brings about some degree of reduced affective capacity. Yet in its complexity, violence can also increase capacities. Schools are spaces in which violence plays out in complex ways, limiting and enabling what is then possible as it unfolds. My particular interest is with ‘microviolence’ (Lemoine, 2017), constraining practices which tend to occur in ways which are unnoticed, unquestioned, and unchallenged. In this paper I explain my Deleuzian-Spinozist ethological approach to examining how affects increase and decrease capacities (Deleuze, 1970/1988), and how I have attempted this in my research through examining the mundane microviolences constituting the affective politics of everyday school life. I offer a preliminary discussion of how these sociomaterial practices constrain and enable what is then possible for those in and around school spaces.


Ambivalent agents: Entanglements of negotiation and resistance in psychiatric drug treatment

Dr Jacinthe Flore, Prof Renata Kokanovic

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This paper draws on narrative interviews with 29 people on experiences of mental illness, including people diagnosed with psychosis and bipolar disorder, and explores how undergoing psychiatric drug treatment produces ambivalence, agency and resistance. We examine experiences of psychotropic medication to highlight how treatment is encountered, negotiated and challenged through experiencing the effects of drugs. Focusing particularly on experiences of adverse effects, this paper considers how psychotropic medication act within the body and how this problematises distinctions between desired and unwanted effects. Narrative accounts demonstrate how psychotropic drugs can be experienced simultaneously as ‘saviours’ bringing quietude and impediments causing distress, thus revealing how subjectivity is transformed through the ambivalences of experiencing the complex effects of the pharmacological regimen. Psychotropic medication can result in both the potential minimisation of symptoms associated with mental illness, and the manifestation of ill health through bodily changes including lactation, facial tics and akathisia. As drugs are swallowed, dissolved, and absorbed in blood and organs, they traverse through, animate and disrupt embodiment and subjectivity. The technology of the drug and its ensemble of (potential) therapeutic value and adverse effects demonstrate the contingencies of lived bodies and the complex entanglements of psychotropic medications on subjectivity and agency.
Revisiting the links between social class and precarious work after Australia’s automotive industry collapse

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CS2 - Sociology of Economic Life, HE1.010, November 20, 2018, 1:30 PM - 3:30 PM

While there are voluminous literatures on the impact of retrenchment upon workers and households, the key lessons of retrenchment studies have not yet been linked into contemporary studies of precarious work. Most recent literature on precariousness has focused, instead, on the labour market challenges for young people or the vulnerable and marginalized, with comparatively little material on the temporal and spatial transition towards relatively precarious work for those workers erstwhile considered ‘secure’. This paper attempts to address this gap through a study of the collapse of Australian automotive manufacturing in 2016-2017 and its impact on workers and households in Melbourne and Geelong by drawing upon an ongoing longitudinal study of 428 workers from the industry. Evidence from three sample surveys and two interview rounds suggests that the alignment between dimensions of security in the workplace and economic security at a household level is highly complex and sheds further light on scholarship which connects individuals’ work status with their social class location (‘precariat’, ‘ageing workers’, etc).

Combat veterans and ‘unintentional’ group therapy

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CS2 - Health, HE2.012, November 20, 2018, 1:30 PM - 3:30 PM

A PhD study on intergenerational transmission of combat-related trauma from parent to child – focusing on returned Soviet veterans of the Soviet-Afghan war 1979-89 – revealed several themes impacting both children of veterans and veterans themselves, including: domestic violence; silence and secret making; alcohol abuse; and trauma. This paper will specifically focus on the theme of makeshift, or ‘unintentional’, therapy groups created by veterans as a source of comradeship, communal support, and remembrance.

Interviews and surveys with veterans and children of veterans were conducted in 2017. Though the study's focus is intergenerational transmission of combat-related trauma, a thematic analysis of face-to-face interviews with veterans showed a prevalence of group meetings created by these veterans, which mimic group therapy. Interviews highlighted that these makeshift therapy groups were valued by veterans as a space to find resonance and meaning in relation to their traumatic experiences.

This presentation will discuss the formation of these groups by a community of people generally more averse to mental health treatment; what these spaces look like; the problem of their functioning as a space to revisit trauma rather than discuss issues the veterans confront in their daily lives; and what researchers can learn from these veterans and their spaces of support.
End Of Life Doulas and Elder Orphans –Visibility and Support for Dying Lonely Community Members

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CS2 - Ageing and Sociology, HE1.014, November 20, 2018, 1:30 PM - 3:30 PM

Elder Orphans are people who are without a network of care or support in old age, a reality in 21st century Individualisation Australia that may be seen in tandem with ‘families of choice’ and the rise of secularisation. As a result, many of our aging and elderly community members are experiencing older age and dying as lonely, often isolated, stages of life; this isolation can increase distress and amplify symptoms of senescence, anxiety, and pain. When the Elder Orphan has been cut off from their families due to religious differences (LBGTIQ persons are often cut out of religious family structures, for example), or due to migration or child-free status then there may literally be no one to listen to, advocate for, or support the person in the final stages of their life. In extreme cases Elder Orphans experience an unattended death and may be undiscovered for some time after dying. End Of Life (EOL) Doulas may offer an alternative to dying alone or feeling unsupported and vulnerable at EOL, for Elder Orphans as a whole and within wider community networks as EOL Doulas often initiate and facilitate compassionate community networks for clients as a matter of course.

Fallen heroes /fallen women. Gendered narratives of veteran status

Dr Selda Dagistanli, Dr Kate Huppatz

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CS2 - Genders and Sexualities, HE1.018, November 20, 2018, 1:30 PM - 3:30 PM

This paper critically interrogates the ways in which women’s military membership is understood, and how that translates to a lack of recognition of women’s post-career status as veterans. This lack of recognition as veterans is something that has been internalised by many women themselves, especially when their career experiences fail to measure up to the traditional male paradigm of war hero. Within this paradigm workplace trauma experienced anywhere other than the battlefield is seen as more minor, and hence less worthy of veteran status. Drawing on qualitative pilot research outlining women’s experiences of sexual violence in the Australian Defence Force, this paper tracks the ways in which women negotiate an organizational environment that is somewhat inhospitable to them at an everyday level, but becomes unbearably so when they are sexually abused. Using Erving Goffman’s concept of stigma, we examine how sexually abused women manage their stigmatised identities within Defence before they are forced to exit their military careers, and as veterans, after they exit. We argue that the stigmatised identities of sexually abused women in Defence forms an additional barrier to women’s recognition as veterans.
Negotiating Transnational Family Life Through Social Media: Chinese Students’ Digital Practices of (Dis)Connection in Australia

Mr Xinyu Zhao
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Drawing from a digital ethnographic study of Chinese international students’ everyday social media practices in Australia, this article investigates their digital practices of transnational family in the everyday settings. Specifically, it highlights the relevance of two interlinked forms of disconnection in their daily negotiations of ambivalent cross-border family relations in an age of always-on connectivity. The first is to disconnect with the general public by creating intimate spaces on social media that are exclusive to the family members. On the contrary, the other form is to detach themselves from such intimate spaces, often temporarily, to escape and resist familial control and surveillance. By doing so, this article adds to the literature on transnational family with a revelation of the micro-politics of mediated co-presence through the trope of “disconnective practice” (Light, 2014). By practicing disconnection in tactical ways, Chinese international students in this study negotiate their intimacy with family members to the extent that they attain a sense of autonomy while remain always connected to their parents afar.

Repurposing Tesla’s Brain with the Internet of Things

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In 1926, Nikolas Tesla prophesized: “When wireless is perfectly applied the whole earth will be converted into a huge brain, which in fact it is, all things being particles of a real and rhythmic whole.” Nowhere is the attempt to grow this ‘huge brain’ more apparent than in the Internet of Things (IoT): a computing paradigm that, through the distribution of wireless sensors, collects data on how objects move through the world in order to act according to that data. First, the paper discusses the IoT’s seductive promise: to reintegrate the world by allowing all its particles (human and non human alike) to communicate and act upon each other, realising Tesla’s “real and rhythmic whole”. Second, the paper discusses the more immediate implications of this ‘perfect’ application of wireless in precarious times, focusing on the IoT’s role in sustaining dominant practices of governance. Third, the paper argues that despite its tendency towards ‘neoliberalisation’, by reconceptualising the IoT’s three main operations (sensing, communicating, and actuating) into territory, modulation, and expression, sociology can more deeply interrogate how the IoT acts upon modern life. I will close by asking what Tesla’s brain, driven by the IoT, might otherwise be capable of thinking.
Engaging with urban bias and colonial history in key concepts of living-together-with-difference

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CS2 - Migration, Ethnicity and Multiculturalism, HE3.006, November 20, 2018, 1:30 PM - 3:30 PM

A consequence of sustained immigration from all over the world, Australia's population is highly diverse, and the majority of immigrants settles in Australia's principal cities. In this context, the ways people from diverse backgrounds negotiate multiple layers of (cultural, religious etc.) difference in their day-to-day lives has become of interest to much Australian research, especially in increasingly diverse metropolitan contexts. However, in the light of recent political efforts to promote the regional settlement of migrants, researchers increasingly pay attention to how people living in regional Australia negotiate those layers of difference in their everyday lives. Such research in rural or regional Australia commonly draws upon the same concepts as research in metropolitan contexts (e.g. conviviality, everyday multiculturalism, and everyday cosmopolitanism). Yet, these concepts were developed to address issues around living-together-with-diversity within explicitly urban settings. Furthermore, they conceptualise diversity as a result of immigration. Thereby, such concepts tend to overlook Australia’s colonial past and Indigenous peoples’ diversity and their presence in a highly diverse Australian population. In this paper, I argue that it is necessary to critically engage with the urban biases of such concepts as well as to take into account regional colonial history in research based in non-urban Australia.

Exploring Becoming Minor, Resistance and Interstitial Spaces in the Australian Tiny House Movement.

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CS2 - Urban Sociology, HE1.008, November 20, 2018, 1:30 PM - 3:30 PM

Described in various ways as a return to simplicity and authenticity; an architectural and social response to the growing size, economic costs and environmental burden of the average American home, the ‘tiny house movement’ has emerged in the public consciousness only in recent years. Drawing on interviews, case studies and various social media this paper examines the tiny house movement in Australia and the ways in which it falls between the established boundaries of accepted housing forms and practice often characterised as the Great Australian Dream. Here, tiny houses and their occupants inhabit the interstitial spaces or grey areas within regulated spaces by ‘flying under the radar’ which I argue works as a spatializing or interstitial practice which illuminates borderlands and edge worlds. Following the work of Deleuze and Guattari on Kafka: A minor literature, I explore becoming minor, or conditions of minority and the ways a minor works within the margins to deterritorialise the major. I use these ideas to conceptualise tiny housing as an expression of difference effecting a productive engagement with the dominant or major housing practice rather than merely an oppositional component in the struggle between unequal things. Further, in line with the work of Lisa Mazzei (2017) I discuss the ways in which ‘becoming minor’ as a concept might “suggest contours for inquiry” enabling new connections, producing new sets of relations with unexpected possible potentials for knowledge creation.
Sexual violence and student resistance in Australian university communities

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CS2 - Sociology of Education, HE2.014, November 20, 2018, 1:30 PM - 3:30 PM

For over fifty years, students around the country have drawn attention to the problem of sexual violence in university communities, and mobilised support for survivors of sexual violence. These movements have taken diverse forms, with students working in coalition with community organisations and staff. This paper traces the history of sexual violence activism in Australian universities, and examines the discursive and organisational strategies used by students in responding to sexual violence. I compare students' framings of sexual violence as, variously, a human rights issue, a public health concern, and a matter of educational justice. By analysing the ways in which the current corporatisation of Australian higher education sector shapes and hinders institutional responses to sexual violence, I argue for a critical politics of resistance grounded in the principle of educational justice as an effective response to the issue.

The Voice Hearers’ Self-management: Continuities and Discontinuities with respect to the Bio-psychiatric Self-management Model

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CS2 - Health, HE2.012, November 20, 2018, 1:30 PM - 3:30 PM

Hearing Voices (HV) is a mental health service-user/survivor movement based on a social justice approach and the centrality of experts by experience in the phenomenon of hearing voices. This paper draws upon governmental theories of self-management in order to address HV’s paradigm towards recovery from mental distress. Whilst it is embedded in the psy-complex, the main purpose is to analyse its continuities and discontinuities with respect to the biopsychiatric neoliberal self-management and its hiper-responsible and neurochemical ‘ideal patients’. This is achieved through the bibliographic review of the literature and research agenda produced by the HV’s founders, Marius Romme and Sandra Escher since 1989 to the present. This analysis reveals three displacements of the notions of self, illness and agency that are specific to the HV’s self-management. First, the construction of a relational self through the acknowledgement of inner and outer power relationships. Second, the production of meaningful connexions between self and illness. Third, the production of self-knowledge through diverse mediations. As a result, the HV’s model of self-management proposes an entirely disruptive approach that reframes the modes of relating towards the self and one’s voices and, consequently, the way subjectivity is produced from this experience.
Liberal Education in the Developing World: Vietnam Country Case Study

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CS2 - Sociology of Education, HE2.014, November 20, 2018, 1:30 PM - 3:30 PM

Liberal arts education has arguably seen ebbs and flows in this time of tumultuous globalization. Is it slowly declining, as observed in the US and several European countries recently – or is it gaining foothold, as in East Asia since the last two decades? This paper addresses the newly emerged trend of “localized” liberal education in Southeast Asia, using Vietnam as a case study, in comparison with some other selected countries in the region such as Malaysia, the Philippines, and Thailand. Landscapes of the Vietnamese quickly-changing education system, including public, private, and foreign higher institutions such as RMIT, serve as both propellers and constraints for the implementation of liberal education. “Localized” liberal education in Vietnam is the social and geo-political adaptive direction, suitable for a new middle-income country of the lower tier. This strategy, while being somewhat similar to the direction of more developed countries such as Japan, Korea and Singapore, differs significantly from the original Western model of liberal arts education and philosophy.

The massification of higher education and the changing idea of a degree.

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CS2 - Sociology of Education, HE2.014, November 20, 2018, 1:30 PM - 3:30 PM

Since the mid-1970s the higher education system in the UK and Australia have been massified, and expanded from traditional cohorts of students (Tight 2017). However, this has led to perverse effects linking higher education with human capital discourses (Becker 1964) and an increase in the coded signalling power of the differential prestige of undergraduate degrees (Bratti, Naylor & Smith 2008). This paper draws on the author’s recently conferred PhD to consider whether and how the messages about the idea of a degree codified by institutions in their core marketing materials have changed between 1976-2018.

The paper explores how global narratives such as neoliberal capitalism has impacted national macro discourses about the purposes of higher education and the flow on impact on the micro discourses of institutions (Lingard and Rizvi 1998). It does this by tracing the impact of macro discourses over the massification period by undertaking a close reading (MacLure 2003) of case study institutions’ prospectuses. The study finds that there was a notable increase in the marketisation and homogenisation of rationales in different status institutions in both countries. As a result student choice of institution requires the deployment of a specific cultural capital (Bourdieu 1977) not available to all.
Young People, Precarity and Grammars of Enterprise in Australia and Europe

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CS2 - Sociology of Youth, HE2.007, November 20, 2018, 1:30 PM - 3:30 PM

In the context of long run transformations in globalising labour markets, the emergence of a so-called ‘digital disruption’, and the still unfolding aftermath of the GFC, precarity has become the key characteristic of the contexts in which young people in the liberal democracies seek some ‘solution’ to the challenges of making a ‘transition’ to adulthood. At the same time government agencies, educational institutions, businesses and NGOs are suggesting the ‘enterprise’ is the ‘thing’ that will solve the problem of young people’s marginalisation and precarious employment. Emerging from two on-going research projects related to self and social enterprise in Victoria (Australia) and the Basque country (Spain), the paper will introduce the concept of global grammars of enterprise to analyse the following: powerful governmental discourses of ‘enterprise’ – that seek to individualise and responsibilise ‘entrepreneurship’ (Foucault); and the ‘vernacular’, local performances and ‘translations’ of the ideas of enterprise that organisations and young people enact in different places.

As a ‘thinking technology’ (Haraway), global grammars of enterprise highlights the tensions between the framing of enterprise as a globalised, individualised and standardised solution to precarity, and young people’s different capabilities to be entrepreneurial in different contexts/ecologies.

Sounding Animal Life: Some Thoughts on the Sonic Encounter with Nonhuman Animals

Mr Rohan Todd

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CS2 - Sociology and Animals, HE2.015, November 20, 2018, 1:30 PM - 3:30 PM

In 1983, the French composer François-Bernard Mâche wrote a book intriguingly titled Music, Myth and Nature, or The Dolphins of Arion. In it, Mâche explored the question of musical universals, opening his investigation to the phenomenon of nonhuman animal sound and vocalization. Amongst the foremost in positing the significance of ‘Zoomusicology’, Mâche inaugurated the examination of music, and musical-like phenomena, in nonhuman animal life from a decidedly musicological perspective. Zoomusicological research has since developed markedly, continuing to draw attention to the musical structures and qualities of nonhuman animal vocalizations, whilst generating fresh insights into the remarkable sonic worlds of nonhuman animals. Concerned with the sonic and musical happenings of nonhuman animals, Zoomusicology joins a host of germane scientific and ecological approaches that, in the past 50 years, have explicitly engaged nonhuman animals via their sonic emissions. In this paper, I explore how such increasing interest in the sounds of nonhuman animal life presents a fascinating opportunity to think through our encounters with nonhuman animals. In what way can a form of ‘sonic thinking’ contribute to alternative conceptualizations of nonhuman animals? What role might the sounds and acoustic emissions of nonhuman animals play – whether approached musically or otherwise – in contemporary sociological debates around the status of nonhuman animals in our accounts?
Youth and the Working Self: Subjects of Passion, Subjects of Achievement, and Class in Post-Fordism

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CS2 - Sociology of Youth, HE2.007, November 20, 2018, 1:30 PM - 3:30 PM

This paper draws on a program of ARC funded research on youth in regions of high youth unemployment to explore the relationship between class, subjectivity, and labour in the formation of young people as post-Fordist workers. With this focus the paper situates youth within shifts in the disciplinary requirements of post-Fordist work, especially the incitement to self-realisation through the creation of a productive labouring self. In this context, the paper argues that an ethical commitment to work now holds the promise of a uniquely powerful form of self-realisation that is understood as a condition for meaningful subjectivity by contemporary young people. However, understandings of successful self-realisation and of the nature of the realisable self, vary in important ways according to social class. In this paper I describe these in terms of 'subjects of passion' and 'subjects of achievement', and theorise these forms of classed subjectivity produced through young people's position within the biopolitics of post-Fordist labour.

Stop liking children! Gendered constraint and occupational value in early education

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CS2 - Genders and Sexualities, HE1.018, November 20, 2018, 1:30 PM - 3:30 PM

Early childhood educators typically report that they 'love' children, and cite this as one of the factors which keeps them committed to their jobs. Yet this is a gendered phenomenon, with male-identified educators less likely to feel comfortable acknowledging this, given generalised discomfort over male caregiving in heteropatriarchal societies. This presentation explores how this notion of loving children may function to consolidate the existing power dynamics of early education, such as the high concentrations of female/gender-diverse staff (97%), and the low value, economically and culturally, given to this form of work. It picks up on Folbre's (2008) idea that those in caregiving roles can become 'prisoners of love', because these emotional connections make it difficult for workers to withdraw their labour to gain better pay and conditions. Using interview data, I unpack this 'prisoner of love' dynamic for those working with children, exploring how this plays out at a micro-political level, in the lives of those working in before-school settings. In doing so I argue for the need to resist this discursive construction of early education, as part of ongoing strategic resistance to institutional forces which exploit this tendency in order to keep childcare 'affordable'.

The construction of the horse in social and natural sciences studies

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CS2 - Sociology and Animals, HE2.015, November 20, 2018, 1:30 PM - 3:30 PM

There has recently been a proliferation of studies from within both the social and natural sciences focusing on human and horse interactions, each referring to different theoretical frameworks, methodologies and therefore producing different ontologies of the horse. Ethology focuses on the
natural behaviours of the horse in non-domesticated environments, without reference to humans, producing the ontology of the 'ethological horse.' Other branches of science such as behavioural, veterinary and equitation sciences similarly assume an objectivist ontological position in order to investigate ways to scientifically improve training and management for the equine industry. In contrast, sociology uses an interpretivist methodology with a focus on relationality and how humans bond with horses to form positive relationships and partnerships, particularly through riding. However, what is missing from these representations is the power relationships required to transform the ethological horse - for whom humans are predators, and who resists training and exhibits fear - into the 'happy' relational horse of sociology. While science and sociology have different ontologies of the horse, they both, however produce the same knowledge discourses that ensure the maintenance of power relations over horses, to transform the ethological horse into the domesticated submissive horse made docile for human use.

Whose 'health', 'participation' and 'security'? Active ageing and working longer
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¹Brotherhood of St Laurence, Fitzroy, Australia, ²University of Melbourne, Parkville, Australia
CS2 - Ageing and Sociology, HE1.014, November 20, 2018, 1:30 PM - 3:30 PM

Increasing the statutory pension age might disadvantage older workers in pink-collar roles (i.e. those in non-professional roles in feminised workforces). Accumulated health problems, changes in the housing market, and tax exemptions have already materialised social inequities around retirement. The 'active ageing' agenda foregrounds notions of 'health,' 'participation' and 'security.' We investigate how these three concepts have been operationalised in the research literature; and how they might be operationalised in the interests of older-pink collar workers. We argue that some 'health' research investigates 'lifestyle factors' and foregrounds individual choice and responsibility; while other research investigates work-stress and foregrounds workplace improvement. Some 'participation' research focuses on 'leisure' and volunteering for the well-off and delayed retirement for others. Other work on 'participation' investigates informal care roles, domestic life and household economics. 'Security' research focuses on 'flexible' working conditions, which vary depending on whether they are defined in the interests of employers or employees. We argue that 'active ageing' policy and research aiming to advance the interests of older pink-collar workers ought to focus on physical and psychosocial work stress and its effects (health); contributions to care and the domestic sphere (productivity); and housing pay rates, shift choices, job security and job satisfaction (security).

Generational Equity, Downward Gender Convergence and the GFC: young Australians’ market and non-market activities.
Dr Brendan Churchill¹, Prof Lyn Craig¹
¹University Of Melbourne, Parkville, Australia
CS2 - Sociology of Youth, HE2.007, November 20, 2018, 1:30 PM - 3:30 PM

Australia technically escaped the ‘Great Recession’, due to swift and substantial economic stimulus by the then-Labor government. However, although the country had has now had continuous economic growth since 1991, from 2008 it has been tepid and gains have not been equitably shared. Wealth has increased, but so has inequality, and wage income is currently at the lowest share of GDP since data were first collected in 1959 (Stanford, 2017). As elsewhere, underemployment is widespread and there is growing automation, job precarity, contingent employment and down-
grading of job conditions (Standing, 2011; Watson, 2017). In difficult times, young people are particularly at risk of being excluded from the labour market (Bell & Blanchflower, 2011; Settersten & Ray, 2010). Women are also vulnerable to downturn, especially if social and welfare policies frame them as contingent labour, causing their voluntary or involuntary withdrawal from the labor market (Rubery & Rafferty 2013; Walby 2015). This paper uses data from the longitudinal panel study Household, Income and Labour Dynamics in Australia from the years 2001-2017 to compare the main activities of young men and women aged 20-34 pre- and post-2008 (n=13,685). Because successful youth transitions involve not only paid work, but also social connectedness and a sense of purpose and belonging (Wyn & Woodman, 2006), we examine patterns in unemployment, and in both employment (full-time, short term/part time work) and non-employment (education, homemaking) activities. We are interested in intersections between period, youth and gender, so investigate cohort activity differences and whether they were more evident among young women than among young men.

References

Gender Neutral Parenting and Misogyny: How my gender-neutral approach to parenting became anti-femininity

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CS2 - Genders and Sexualities, HE1.018, November 20, 2018, 1:30 PM - 3:30 PM

A gender-neutral approach to parenting and child-rearing has gained popularity in recent years. Growing awareness of the complexities of gendered socialisation has led to advocacy for a parenting style which dismantles and dismisses gender binaries. On one end of the scale, some parents are choosing to raise their children as ‘genderless’, whilst other adaptions of the approach see parents avoiding rigidly imposed gendered roles and characteristics, focussing instead on encouraging children to dress and play in any way they choose, unrestricted by stereotypes. This work will take a reflexive approach to analyse the authors’ own experiences with gender neutral approaches to parenting and the unanticipated experiences that arose. Somewhere during our separate journeys of raising daughters, we realised that our efforts to be gender neutral were unconsciously transpiring as anti-femininity. In our endeavour to explore this issue further, this paper will contemplate the complexities of internalised misogyny of parents and the potential complications of a ‘neutral’ approach to parenting and how together these play out.
‘Yes in My Backyard’: Affordable Housing Activism in the United States

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CS2 - Urban Sociology, HE1.008, November 20, 2018, 1:30 PM - 3:30 PM

American cities have historically struggled with the resistance of local homeowners to undesirable land uses, such as homeless shelters, methadone clinics, waste treatment plants, or even public housing. These groups and people are known as Not in My Backyard (NIMBY) to highlight their unwillingness to sacrifice their own narrow self interest for the good of the broader community. Recently, a new breed of local activism has emerged dubbing themselves Yes in My Backyard (YIMBY) largely to advocate for higher density zoning. In this presentation, I argue that these groups represent a generational divide in conceptions of the American city: the NIMBY generation views it as a large collection of neighborhoods based on single family homes, height limits, and the desirability of private property. YIMBYs, who are frequently Millennial Generation renters, are far more comfortable with apartments, high-rises, and shared/flexible spaces for work and entertainment. Using interviews with YIMBY activists in Texas, Colorado, and California, I argue that their goals often intersect with real estate developers but are also driven by social justice concerns of residential segregation and environmental racism. YIMBY activists sell growth through social justice language but the relationship between densification and greater socio-economic inclusion is often elusive. I analyze the relationship between YIMBY priorities and the goals of anti-gentrification activists, showing how they struggle to cooperate on the ground. Finally, I connect the interview data to larger questions about private property and community and whether or not the YIMBY movement presents a genuine break with the ideology of suburban middle class citizenship.

Re-Contextualising Resistance: Queer Fans Navigating Representation in the Sci-Fi Genre

Miss Monique Franklin

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CS2 - Media, HE1.009, November 20, 2018, 1:30 PM - 3:30 PM

Queer sci-fi fans, in the rare instances that they are the subject of study, are examined mainly under a ‘resistant reading’ model; which presents the interpretations and fan activities of marginalised audiences as acts of resistance against normative media discourses, actively changing the text to suit their own needs. Resistance against norms is equated with resistance against the text as the ways that sci-fi texts can inspire and support these readings are left underexplored, and with it the appeal of the genre for these fans. Queer fans thus appear as interlopers in the community rather than an established part of it and the perpetuation of this image may serve to further entrench the power imbalances this model examines.

When queer fans’ interpretations are examined instead in terms of identifying and building off of a potential for representation within the genre, the ‘resistance’ of their readings lies not in their opposition to the text but their articulation of a specifically queer cultural perspective. Their exploration of this potential, from their evaluations of its utilisation in sci-fi texts to their own use of it within fan spaces, demonstrates a complex negotiation of visibility and community boundaries that incorporates queer resilience into their enjoyment of the media they consume.
Indigenous relations of health: The impact of Indigenous family life on child health and wellbeing
Miss Laura Dunstan

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CS2 - Sociology of Indigenous Issues, HE2.017, November 20, 2018, 1:30 PM - 3:30 PM

Indigenous children experience poorer health outcomes than their non-Indigenous counterparts. Family life is a significant contributor to health. Indigenous Australians do family differently to non-Indigenous Australians, however research examining its impact on child health and well-being is limited. Leveraging a socio-ecological framework of health and centralising Indigenous perspectives on family relationships and child health, this paper examines how support and cohesion within Indigenous family environments shape Indigenous children's social and emotional wellbeing (SEWB) and physical health (BMI/overweight). Using data from Wave 8 of the Longitudinal Study of Indigenous Children, the associations between family support, cohesion and expressiveness and child SEWB and BMI/overweight are examined. The results of logistic and linear regressions indicate that instrumental, material, emotional and cognitive support is provided to children through varied family and community relationships. Emotional and instrumental support alongside family cohesion are positively associated with SEWB, whereas instrumental and material support increase BMI/overweight status. This project highlights the importance of family life and extended relationships within the Indigenous community for access to resources which influence Indigenous children's health.

Hegemonic monolingualism and its effects on international students at a New Zealand secondary school
Dr Jessica Terruhn

Massey University, Devonport, New Zealand
CS2 - Migration, Ethnicity and Multiculturalism, HE3.006, November 20, 2018, 1:30 PM - 3:30 PM

Globalisation and a concomitant increase in educational mobility have seen greater numbers of international students take up studies in Aotearoa New Zealand. In the process, international education has become a major industry. Against this backdrop of a strategic internationalisation of Aotearoa New Zealand's education sector, this chapter discusses the mismatch between the diversification of student bodies and the continued privileging of the English language and monolingualism in educational settings. Drawing on a research project that examined how school policies and practices shape international students' sense of belonging, inclusion and wellbeing at a New Zealand secondary school, the chapter draws attention to the prevalence of language policies and practices that privilege English and promote monolingualism and to the profound detrimental impacts this had on international students. The research showed that monolingualism was promoted as a result of narrow definitions of international students as English language learners, teaching staff’s discomfort with multilingualism in the classroom, and the school's ESOL system. These practices substantially detracted from the international students' sense of inclusion by positioning them as deficient and by actively suppressing and penalising the use of home languages at school. Moreover, separating international students from the mainstream acted as a barrier for students' academic opportunities and undercut their ability to make friends with domestic students. In light of these findings, the chapter critically discusses the responsibilities of host society institutions in adapting to greater linguistic diversity.
The overexposed genre: kicking against the pricks of 1980s Melbourne ‘Swamp’

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A missing link in popular music, between 1977 Punk Rock and 1993 Riot Grrrl, the Melbourne Swamp genre first appeared in-tandem with 1980s Horror. In 1983, this cinema inter-textuality, accompanying rock'n'roll from its inception, was dubbed ‘a genre collapsing under its own weight’, ‘an overexposed genre’ and ‘a saturated genre’. Then undergoing a rebirth, Horror formed the content of rehashed or ‘Neo’ Psychedelia. In this paper, I argue Swamp was more significant than offshoots, like Seattle Grunge or London Brit Pop. Burnt out by 1992, ‘alternative’ and ‘dance’ scenes were similarly dismissed in research - without ‘the now-it-can-be-told rhetoric of anti-climactic revelation’ - as expansionist (deurbanisation), lacking localised spaces (Melbourne), or rejected (Punk) and anticipated (Riot Grrrl) styles. Yet evidence for a convincingly contrary reading of the continuities and disruptions, experienced as cosmopolitan and relative, contradicts such connoisseurist ‘masculinism’ on the ‘Popism’ musical community. Stereotyped early as a ‘standing aside’ in Anglo novel Kangaroo, the colonial characteristic of ‘labelling’ avoidance was honed to a fine art in once ‘richest city in the world’, Melbourne. However, now familiar media, arts, and cultural revolutions are the wider contexts of this ‘Swamp’ genre - so adept at escaping recognition.

Keywords: Deurbanisation, colonial-precarity, trash, Horror, Swamp

Negotiating masculinities and respectability by Bangladeshi urban middle class adolescent boys

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Analysing findings of a year-long ethnographic fieldwork conducted among Bangladeshi urban middle class adolescent boys, this paper explores how boys negotiate masculinities in their peer relations. Using Connell’s concepts ‘hegemonic gender’ and ‘multiple masculinities’, it will discuss how different masculinities are organised around the ‘hegemonic masculinity’ and how middle class ‘respectability’ plays an instrumental role for boys to negotiate their positions in the hierarchy.

Based on narratives of 40 boys collected through in-depth interviews and FGDs, it reveals that boys’ locations in the hierarchy depends on their adherence to dominant social norms of sexuality and gender. Boys encounter pressure from peers to display signs of ‘Manliness’. There are school/ neighbourhood-based gangs of ‘ganjam boys’ to police boys’ romantic/sexual behaviours and to ensure boys participate in ‘manly’ activities. While some boys joined those gangs to avoid humiliation, some created alternative masculinities. In doing so, some embraced religious identities, some focused on educational success, and others tried to achieve extracurricular success. Respectability played an instrumental role in shaping these boys’ choices and actions regarding creating alternative spaces and forms of belonging and sociality.

Keywords: Adolescents, Masculinities, Respectability
Doing a Positive Sociology
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CS2 - Social Theory, HE3.004, November 20, 2018, 1:30 PM - 3:30 PM

The social sciences are commonly focused on redressing social ills through focusing on what is wrong with the world, rather than what is right with it. This pessimistic eye however can limit the potential of what the social sciences may offer. Similarly, a sole focus on the protection of ‘vulnerable’ social groups can overturn opportunities for the enactment of their strength, capacity and agency. In this presentation we offer a ‘positive sociology’ as an alternative. (e.g. Pentinnen 2014, Holmes 2016; Whiting 2012; Mesman 2011). Through two case studies we show how a positive sociology can be applied to sociological research. In the first, we examine the feelings of positivity, pride and productivity among bereaved mothers who have participated in breastmilk donation after infant death. In the second, we study moments of strength, resilience and community building among queer youth during the Safe Schools debate and The Australian Marriage Law Postal Survey. In doing so, we show that a positive sociology attunes researchers and the broader community to capacity, strength, resilience and positivity that thrives within, and despite of, hardship, heartache, and political attacks. Positive sociology presents new options for social science researchers, ones we intend to outline in this presentation.

From Surviving to Thriving: Examining Character Strengths in Trans and Gender Diverse People
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CS2 - Genders and Sexualities, HE1.018, November 20, 2018, 1:30 PM - 3:30 PM

Research is described examining character strengths in trans and gender diverse adults, the positive psychosocial outcomes associated with these strengths, and the psychological processes that mediate these associations. Measurement invariance of the five-factor (emotional, intellectual, interpersonal, restraint and theological strengths) of the Values in Action (VIA) Classification of Strengths scale (VIA-IS-R) is tested in our sample of trans and gender diverse adults. Structural equation modelling is then conducted to identify associations between these strengths and positive psychosocial outcomes such as gender congruence, identity strength, and positive trans identity. Finally, path analyses are conducted to test the extent to which these associations are mediated by psychological processes such as self-efficacy, self-esteem, levels of social support, resilience and personal growth. Results are discussed within the context of positive psychology, and strengths-based approaches more generally, that serve as a counterpoint to ‘deficit’ models of trans and gender diverse psychology.

Gendering Indigenous–Disability Neoliberal Mobilities
Dr Karen Soldatic¹
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CS2 - Sociology of Indigenous Issues, HE2.017, November 20, 2018, 1:30 PM - 3:30 PM

This paper will explore the impact of neoliberal disability social security reform and its impact upon the lives of Indigenous persons living with disability. Drawing upon rich interview narratives across three regional sites in NSW, WA and QLD, the paper will illustrate the ways in which the normalisation of neoliberal policy orthodoxy within the realm of disability reproduces long stand-
ing colonial structures of Indigenous population management. Particular attention is paid to the narratives of Indigenous men and woman who have acquired disabilities as an outcome of their long working lives in low wage precarious labour markets, that are highly gendered. The research participants reveal the ways in which the neoliberalisation of disability welfare represents a form of historical continuity in the Australian state's gendered paternalistic management of Indigenous welfare provision that aims to curtail Indigenous mobility practices for culture wellbeing. Finally, the narratives of the research participants illustrates that new forms of mobility are emerging for this group, focused on managing a life of severe economic security, that reproduces white-settler narratives of Indigenous gendered relations.

The Secret Stash – Resistance in a Precarious World
Mrs Karen Wong

1Flinders University, Kanmantoo, Australia
CS2 - Sociology of Economic Life, HE1.010, November 20, 2018, 1:30 PM - 3:30 PM

As financial insecurity becomes a lived experience of everyday life, and in this age of individualism, women endeavour to protect themselves from an uncertain future through a secret stash. Drawing upon data collected in rural, regional and metropolitan South Australia in 2017, I suggest that women earmark the stash as special money. Special money is money that has been secreted away from the mainstream household economy as protection against the precariousness created by ongoing neoliberal policies and growing inequality within Australia. The women in this research own businesses vulnerable to global markets, and retirement funds susceptible to external economic crises and economic practices. Although money is a valuable instrument of a modern economic age, it continues to be bound by cultural and social structures that operate externally of the present day economic market. The secret stash is one such mechanism, where money becomes a proxy for financial security within the private space, constructing an illusion of certainty in an increasingly fragile, precarious world. By displaying creativity, women demonstrate an autonomy that negates economic precariousness and risk.

Pleasure trip or treasure trip? Bangladeshi international students’ mobility experiences as global citizens in Australia
Mr Md Tariqul Islam

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CS2 - Sociology of Education, HE2.014, November 20, 2018, 1:30 PM - 3:30 PM

The temptation of neoliberal capitalism disseminated by media creates cultural, familial and academic motivation for the young people to be globally mobile for higher education. In the competitive global education market, the young people are consuming the lifelong education from the global universities in the name of survival as global citizens in the global society. In this context, this paper seeks to explore the lived experiences of Bangladeshi international students in Australian society as global citizens. For this purpose, it analyses and interprets 18 Bangladeshi young people's stories studying in two Australian universities. Drawing upon the critical theorisation of Zygmunt Bauman and Arjun Appadurai, the paper considers the Southern young people both labour market and moral actors in the globalised world. In the process of exploration, it finds the tension in youth's personal, cultural and economic life in the interplay of solid morality and liquid neoliberal capitalist practices. In the final point, this paper argues with the contribution to the field of sociology of education through understanding the economic and moral uncertainties, tensions and hopes of the Bangladeshi young people in the globalised society that shape their decisions in present life and for future mobility.
Japanese students’ mobility to South Korea: Media consumption and transnational mobility

Dr Atsushi Takeda

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This paper explores the transnational mobility of Japanese students to South Korea. Although various scholars have studied Japanese students’ mobility over the last few decades, many have focused on Western countries. To some extent, this reflects the traditional outflux of Asian students to conventional destinations such as the US, the UK, Australia, and Canada; however, transregional mobility within Asia has recently emerged. While Asian student outflux to China is explained by the need to learn the Chinese language in response to China’s economic expansion, transnational mobility to South Korea needs to be investigated. Korea is a unique case, as its popular culture, or rather hallyu (popularity of Korean culture such as movies, television dramas, and music) plays an important role in attracting international students to the country. This paper will demonstrate how Japanese students’ consumption of Korean popular culture encourages their mobility to South Korea, and how the experience of living in Korea transforms them from mere consumers of popular culture to cosmopolitan subjects.

Young people, precarity and policy responses: young NEETs and the European Youth Guarantee program

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The Global Financial Crisis deepened precarity and caused high rates of youth unemployment in most European countries, leading to a social alarm climate regarding the risks related to the European Social Model and the intergenerational contract that sustains it. In this context, in 2013 the European Commission launched the Youth Guarantee Programme (YG) to tackle the marginalization/exclusion of young people under 25 who are not in employment, education or training (NEET). This programme ensures that NEET receive an employment offer, and/or continue education, and/or receive an apprenticeship or traineeship offer within a period of four months of becoming unemployed or leaving formal education.

In Portugal, the high youth unemployment rate in young people under 30 years, extended the scope of YG measures in order to prevent their entry into long cycles of unemployment and promote their insertion in the labour market.

Drawing on the results of an intervention project granted by the European Commission - "Make the future… today!" (VS/2016/0373), we intend to: i) mapping young NEET’s in Portugal and their specificities when compared with other European counterparts; ii) questioning the use of the NEET category; iii) analysing the impact and challenges of the YG implementation in Portugal.
Scenes, bar work and immaterial labour: The reflexive and ironic reproduction of class

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CS2 - Sociology of Youth, HE2.007, November 20, 2018, 1:30 PM - 3:30 PM

Our research with young people doing front-of-house service work in Melbourne's 'hip' inner city venues analyses the creation of new forms of economic value related to youthful subjectivities: edgy, sexy and cool. Boundaries between work and leisure, and production and consumption are blurred when subcultural capitals are drawn upon in the workplace, but are not necessarily financially rewarded. An interesting finding in our research is the reproduction of symbolically violent class and gender relations, sometimes reflexively, sometimes ironically. This paper discusses how class is made and remade in everyday moments, where affective encounters between hospitality workers and 'punters' draw on an array of experiences, symbols and discourses that both re-inscribe and transform classed relations. Aesthetic, symbolic and moral class tropes inform these decisions about who is a valued customer and who will become, or is, a 'problem'. Young hospitality workers draw upon stereotypes when making decisions about risky patrons: they just 'know'. The young workers do this reflexively, pointing out that they realise that this is 'wrong', but they do it anyway and then reflect on the irony of that situation. Class emerges relationally in these banal everyday interactions that range in intensity from the mundane to the violent.

Social isolation and loneliness among older Australians: a mixed-methods study

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CS2 - Ageing and Sociology, HE1.014, November 20, 2018, 1:30 PM - 3:30 PM

Socially isolated and lonely older adults (aged 65+) are more often sick and disconnected from their communities. This impacts their quality of life, sense of worth, and societal contributions. Social isolation is defined as a lack of quality and quantity of social ties, low social participation, and reduced social support, whereas loneliness is a personal feeling of not belonging, of lacking companionship. Although different phenomena, they have similar negative outcomes in later life. While social isolation is considered a more objective concept and loneliness a more subjective one, both are affected and contextualized by agentic (e.g., actions, choices) and structural elements (e.g., social norms, age-based expectations, social class, living settings). However, we still lack a comprehensive theoretical and empirical understanding of social isolation and loneliness in later life. To help bridge this gap, our study draws on a contextual analysis of agentic and structural elements. It is based on mixed-methods research to: i) examine prevalence and predictors of social isolation and loneliness among older Australian using the longitudinal 'Household, Income and Labour Dynamics in Australia' survey (HILDA), and ii) explore lived experiences through 22 semi-structured interviews and field observations in residential care. Preliminary results and implications are discussed herein.
Building Back Better? Observations on the Christchurch Rebuild

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Building Back Better (BBB) is enshrined in the guiding principles of the Sendai Framework for Disaster Risk Reduction 2015-2030 (UNISDR, 2015). Indeed, the idea has achieved the status of orthodoxy within post-disaster reconstruction. The stated desires to mitigate disaster risk and improve community wellbeing are both understandable and laudable. Yet all too often we seem to fall short of such aims. This presentation will use the rebuilding of post-quakes Christchurch as a case study to examine the challenges faced when attempting to improve the lives of locals and their urban environment. Putting a city back together is always going to be a protracted, difficult and contentious process. We highlight competing visions of what “better” might look like, and offer reasons for the perceived slowness of the recovery. Despite widespread belief that disasters offer the perfect “opportunity” to do things differently, actors still find themselves constrained in all sorts of ways. For while buildings crumble, institutions and vested interests endure.

There’s No Imperialism without Psychiatric Imperialism: A Postcolonial Critique of Medical Expansionism

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Following recent calls from the World Health Organization to ‘scale up’ mental health provision in the Global South, this presentation offers a timely socio-historical critique of such medical expansionism over the past two hundred years. Applying postcolonial theory to the area of mental health, it will be forwarded that the contemporary arguments of the psychiatric professional for the extension of their enterprise are far from new. Instead, through a number of case studies (including those from India, North Africa, and Indonesia), it will be demonstrated that the contemporary claims made that there is an ‘epidemic’ of mental illness in the Global South, that western psychiatry has a ‘moral imperative’ to act, and that mental illness is a universal phenomenon with well-established biological markers can all be found in the original ideas of colonial psychiatry. While emphasising the importance of understanding psychiatric ideology (rather than psychiatric practice) in the postcolonial space, this presentation will demonstrate three constants over time: namely, a racialization of the populations of the Global South; a medical imperialism which claims a superiority of knowledge on mental distress; and the ability of Western psychiatry to pathologise resistance to imperialism and the expansion of capital.

Experiencing older age, gender, and the body: Challenging and reinforcing ‘positive ageing’ discourses

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The discourses of ‘positive ageing,’ ‘successful ageing,’ ‘productive ageing’ and ‘ageing well’, assert an expectation that older people will exercise self-responsibility in maintaining (or improving) their health, independence, productivity, and functionality (Asquith 2009). Such constructions of ageing challenge traditional constructions of ageing, where older age was associated with decline...
and social withdrawal. While this appears to challenge negative attitudes towards ageing, positive ageing is based on a dualistic structure that serves to marginalise and stigmatise ageing that is not ‘positive’ and reproduces ageism by privileging youthfulness. Importantly, ‘positive ageing’ discourses are also intimately connected to the body, as witnessed through the association of a youthful appearance with beauty, personal wellbeing, and health within consumer culture (Featherstone 1991). Drawing on empirical research, I explore the extent to which older adult's narrations of their body replicate or challenge positive ageing discourses. This reveals that while older women hold concerns for their appearance, older men mostly focus on their physical performance. As such, gendered ideas about the body, as well as their understandings of ‘successful ageing’, influence how older adults experience and talk about their ‘ageing body’.

“Happy Meat” as Resistance? The Promotion and Marketing of Humane Animal Products in Australia

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CS2 - Sociology and Animals, HE2.015, November 20, 2018, 1:30 PM - 3:30 PM

In response to growing ethical concern about intensive factory farming, there has been an increasing push for more humane animal products. This trend has been driven by a wide range of actors including companies, activists and non-profit organisations, as well as governments. This paper will explore the extent to which these developments challenge our current relationship with other animals.

In order to do this, I will investigate the dominance of the animal welfare ideology and the role it plays in the marketing of humane animal products. Animal welfare ideology promotes the humane use and slaughter of non-human animals. The focus will primarily be on the packaging and advertising of the company Harvey Fresh as well as the role of the accreditation of the government-funded non-profit organisation the Royal Society for the Prevention of Cruelty to Animals (RSPCA) in Australia.

Managing climate change risks in rural coastal Bangladesh: the role of community-based adaptation approach

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CS3 - Environment and Society, HE1.015, November 21, 2018, 10:30 AM - 12:30 PM

Community-based participatory approach has long been applied in diverse areas of development. Though the effectiveness of such bottom-up approach is contested, this approach has been adopted in managing the risks associated with climate change that labelled as community-based adaptation (CBA). The proponents of this approach hold that it has potential to build adaptive capacity of the most vulnerable of a community to deal with climate change. In so doing, advocates of CBA approach claim that it incorporates local knowledge and preferences in planning and implementation of CBA projects. In addition, such adaptation initiatives mobilise local community to build capacity for collective action and self-reliance. In Bangladesh and other developing societies, numerous community-based adaptation projects are being implemented mostly by non-governmental organizations. This research explores why and how households and communities respond to externally induced collective action efforts induced by community-based adaptation projects in rural coastal areas of Bangladesh that intend to build adaptive capacity. This paper uses qualitative research approach, and concludes that there is a deep dis-
connection between objectives of CBA projects and agendas of local community members who directly and indirectly participate in those projects.

Marketisation and commodification of Foundation Skills: Processes of individualisation and responsibilisation in a Neo-Liberal apparatus

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CS3 - Sociology of Education, HE2.014, November 21, 2018, 10:30 AM - 12:30 PM

Foundation skills became an issue for Australian governments after results from a 2006 OECD survey revealed that only 56% of Australia's working-age population have literacy skills needed for the complex demands of work and life. In 2012, these concerns drove Australia’s first foundation skills policy in over 20 years, the National Foundation Skills Strategy (National Strategy). The National Strategy included a target to increase the literacy skills percentage to 66% by 2022. Through a discourse analysis of the National Strategy, this paper argues that the Australian Government's foundation skills learner reflects neo-Liberal shifts of an individualisation and responsibilisation of skills development. This paper, as a part of a larger study, informs this argument by engaging with Foucault's conceptual frameworks of governmentality and genealogy to understand how the marketisation and commodification of skills and new forms of accountability are constructing 'enterprising' foundation skills learners. The findings reveal that the National Strategy emphasises individual accountability for foundation skills learners while concurrently ignoring socio-economic factors that influence their access to training and workforce participation. The findings have important implications for increasing participation in foundation skills training and creating an educated and prosperous Australian workforce.

Compelled to perform: Australian education policy and parenting in an epoch of individualisation

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CS3 - Sociology of Education, HE2.014, November 21, 2018, 10:30 AM - 12:30 PM

This paper examines how Australian print media delineates 'culturally prescribed standards of parenting' through its reporting of neo-liberal education policy, specifically the Australian National Assessment Program – Literacy and Numeracy (NAPLAN) in two national newspapers between 2015 and 2017. Drawing upon Beck’s (2002,2007) theory of individualisation and Beck and Beck-Gernsheim’s (2004) conceptualisation of modern parenting imperatives, findings from qualitative content analysis illustrate media's prescribed cultures of parenting including 'good parenting' in alignment with representations of NAPLAN as active policy striving to mobilise parents to guard against educational risk and towards individual solutions to problems previously framed in terms of structural issues and inequalities. Media's interpretation and articulation of policy and parenting is argued as a direct response to conditions of individualisation articulated through neo-liberal government policy compelling parents to performance, projects of self-making and choice-biographies. Contemporary parenting cultures depicted in media's representation of NAPLAN are constructed relative to conditions of individualisation in a post-welfare society, including a sense of insecurity; a principle of responsibility; contradictory advice; and negotiation of risk. Findings demonstrate individualisation as an objective social reality imposed on parents.
through education policy and displayed through transfigured cultures of parenting without reference to traditional structures of class, gender, or ethnicity.

Breadwinner father identities and fathers’ decisions around work and childcare

Ms Laetitia Coles\textsuperscript{1}, Assoc Professor Belinda Hewitt\textsuperscript{2}, Professor Lynda Cheshire\textsuperscript{1}, Dr Wojtek Tomaszewski\textsuperscript{1}

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CS3 - Families and Relationships, HE1.014, November 21, 2018, 10:30 AM - 12:30 PM

The time fathers spend at work and with children have both increased over recent decades, as fathers respond to the increasing demands of both the labour market and ‘new father’ ideology. Although recent research suggests some fathers do engage in relatively large amounts of childcare while working long hours, families in Australia nevertheless maintain traditional gendered divisions of labour. Yet we know little about these fathers’ attitudes and paternal role identity that underpin the decisions they make around work and care. The aims of this research, therefore, are twofold: to understand how fathers combine work and care when they work long hours, and to identify the extent fathers’ practices and narratives of fathering reinforce or challenge gendered parenting identities. The results show that highly involved fathers relied on work flexibility to manage work and care demands. However, flexibility was only available to a certain type of employee, raising important questions about class and fathering. Finally, this study provides insights into fathers’ motivations for care and their fathering identity. I argue that gender equality will not be realised while fathers see themselves as breadwinners who engage in caregiving activities, as this does not significantly challenge existing norms.

Using Bourdieu to understand the conversion of personal resistance to social movements: an interest-based perspective

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CS3 - Work, Employment and Social Movements, HE1.010, November 21, 2018, 10:30 AM - 12:30 PM

This presentation will use Bourdieusian resource-mobilisation perspective to explain the forms of resistance that arise in the context of employment services interactions. It is based on research that critically examined resistance in the context of advanced liberal strategies of governance like individualisation. Further, the interrogation of resistance led to the development of an interest-based perspective on resistance. An interest-based perspective can be used to identify the ways in which individual attachments to interests forms the basis of attachments which convert into collective action. This application Bourdieu’s theory of practice can be used to identify the process of conversion of personal forms of resistance to social movements. Thus this paper extends understanding of the versatility of Bourdieu’s theory of practice to social movement theory.
Habermas and the ‘left fascist’ comment: 50 years on

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CS3 - Social Theory, HE3.003, November 21, 2018, 10:30 AM - 12:30 PM

Much has been said about the ‘left fascist’ comment made by Habermas to describe an opponent during a meeting of radical protesters in June, 1967. For many it was evidence that Habermas – who until that point was a hero of the left-wing student movements – was in fact the liberal bourgeois conservative that his critics had long suspected. This claim literally split the audience between ‘boosing and applause’ (Müller-Doohm 2016: 158). Habermas later retracted the comments citing that they were intended as an internal critique rather than a public statement, but the damage was done and the media took this as evidence that the left was riddled with conflict. A more generous reading of the statement would suggest that any movement – left or right – that abandons democratic principles or proposes violent tactics is indistinguishable from fascism. Habermas’ commitment to open and informed discourse insists that action without clear philosophical underpinnings is dangerous and anti-democratic. What can researchers and intellectuals learn from this in 2018? This tension continues in debates about prefigurative politics, utopian intentional communities, ANTIFA, and right-wing accusations about the ‘alt left’. The presentation will argue that Habermas’ has never been more relevant, although his work remains the of subject much needed criticism.

‘They just want outcomes’: The case for an adaptive methodology in applied youth studies

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CS3 - Sociology of Youth, HE2.007, November 21, 2018, 10:30 AM - 12:30 PM

Conducting research from within a community organisation with a mission for social change brings you into a complex field of political, programme and policy subjects. When these actors are brought together to trial and pilot human services and practice models that expand young people’s opportunities and capabilities, the stakes are high. Amongst these actors are sociologists driven to ensure ‘evidence informed’ policy and practice. To successfully navigate this field requires more than a strict adherence to methodological rigour. Even the most robust research designs will inevitably struggle against the grain of political agendas and pragmatic realities.

This paper draws from our experiences conducting research on a number of youth education, employment, and housing programs and models. In particular, we examine the dynamic integration of qualitative and quantitative research design in the face of competing pressures to demonstrate outcomes and ‘effectiveness’. To conduct research that is both rigorous and useful, we propose an ‘adaptive methodology’ that fits the study of transformative, yet messy, and emergent program and practice models. We contend that this approach enables us to: study interactions between a service and its environment reframe problems in productive ways evolve theories of change; and, support implementation.
Valuing an affirmative biopolitics: the transition town movement and its role in precarious times

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CS3 - Environment and Society, HE1.015, November 21, 2018, 10:30 AM - 12:30 PM

The Transition Town Movement aims to address climate change and peak oil at the grass-roots community level, globally. There are currently hundreds of local transition town initiatives across mostly advanced liberal capitalist countries aiming to build community resilience through promoting interconnections, sharing of responsibilities in responding to the new and on-going challenges of climate change. I will analyse the transition movement to explore the relationship between some of its tenets and activities and the affirmative biopolitics espoused by Esposito (2011) and Braidotti (2013). I aim to outline the transition movements potential to explicitly oppose utilitarianism and neoliberalism and to consider the role it can play in these precarious times. I will explore how transitioners (active members of transition initiatives) promote ‘community’. What role the gift economy plays in transition towns; and what theories of community inform the movement and the local connections between members. If an affirmative biopolitics can be argued to counteract racism and speciesism how does this assist the transition movement? Does the transition movement value non-dominating relations? Is it also important to critique liberal visions of the political subject in order to resist current ruthless global capital system? Further, is post humanism necessary to resist species precarity?

Precarity, Ontological Insecurity and Civil Rights in Northern Ireland – from 1968-2018

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CS3 - Social Theory, HE3.003, November 21, 2018, 10:30 AM - 12:30 PM

The Civil Rights movement in Northern Ireland reached a crisis in 1968, when marches in both Derry and Belfast met with fierce opposition from the Royal Ulster Constabulary. The People’s Democracy organization was born into these rapidly troubled times and its own marches met with similar opposition. On Good Friday 1998, after thirty years of sustained civil conflict, Unionists and Nationalists agreed to a new governmental framework that was intended to grant parity of inclusion and esteem to both communities. After about another decade, the Democratic Unionist Party and Sinn Féin agreed to participate in a power-sharing government at Stormont. Sinn Féin’s leader, Martin McGuinness, spoke of this as a crossing of the Rubicon for these two parties. However, since January 2017, the power-sharing executive has collapsed. Throughout this fifty-year period, counter-intuitively, the ontological security of individuals and communities has been threatened by these slowly accumulating democratic gains, as the deeply embedded social imaginaries and routines dominated by the friend-enemy distinction have been challenged, but not eradicated. While the dread precarity of exposure to civil conflict has been relieved by the success of the peace process, precarity as ontological insecurity has intensified as civil rights have been claimed and resisted.
In defence of vulnerability

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CS3 - Sociology of Youth, HE2.007, November 21, 2018, 10:30 AM - 12:30 PM

Is vulnerability a poisoned conceptual chalice from which only individualized notions of suffering and responsibility can emerge? What would the concept of vulnerability have to do in order to be considered valuable in advancing social justice? In this paper I consider the value of vulnerability as a frame for analysis and advocacy through reflection on recent research in which I define teens experiencing extreme adversity as ‘highly vulnerable’. Given the trajectories of continued physical and sexual harm and instability in care, education and health that this precarious cohort report, I argue that insisting on their vulnerability becomes not only an important vehicle through which to make visible the traumatic lives they describe, but also to engage the politics of vulnerability on their behalf. Here the claim of vulnerability can be worked as a vital challenge to the shape of the rational individual who must be subjected to risk-management. The politics of vulnerability reinstalls interdependency as the basis on which to advocate for shared responsibility and an ethical obligation to provide full and just care. I again argue for the high value of thinking teens, adversity and vulnerability together in a context in which ‘problem’ teens often remain outside the reach of ‘deserved’ care and protection because they lack ethical signification.

Laughing Gayly: Humour as queer resistance online

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CS3 - Media / Genders and Sexualities, HE3.004, November 21, 2018, 10:30 AM - 12:30 PM

“If reason as persuasive tool is at best only indirectly effective, and a weak tool on its own, might not the sting of ridicule or the contagion of joyous laughter prove to be more effective weapons for social change?” - Willett, Willett & Sherman, 2012

Sociological research has only recently begun to pay attention to the serious work of humour. That is, we have turned our attention to the ways in which humour can be an enactment of politics, by revealing the absurdity of social norms and critiquing social dominance. The political work of humour is perhaps most evident online, where satire and witty banter have become native languages of digital contemporaries. Arguably, it is through the shared experiences of laughter that a collective base for serious political resistance can be forged. Drawing on examples from Autostraddle, the world’s largest website for lesbian, bisexual and queer women, this paper will explore the ways in which online communities can be constituted through shared languages of humour and playfulness and in turn, how those communities resist social dominance and critique harmful social structures.

Precarious masculinity: understanding gender roles in the online ‘manosphere’.

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CS3 - Media / Genders and Sexualities, HE3.004, November 21, 2018, 10:30 AM - 12:30 PM

The paper investigates the rise of online men’s communities, arguing some communities represent attempts by some men to deal with growing economic and social precarity. ‘Men’s rights’ groups and communities are growing in social prominence. This paper investigates representations of masculinity in these communities on the social media networking site Reddit.
A key site in the online ‘manosphere’, Reddit is a social news site, where users post, share, discuss and rate news, personal stories and ideas through themed ‘sub-reddits’. This paper analyses representations of masculinity in key men’s rights sub-reddits. The media frequently presents men’s rights sub-reddits as the epitome of ‘toxic masculinity’. This paper instead argues that a range of ideas about masculinity and gender roles inhabit these spaces. Some communities focus on returning to traditional gender roles. Others however look to break down concepts of masculinity altogether, seeing their role as the ‘masculine breadwinner’ as core to their economic and social precarity. The paper also interrogates the methodological challenges of studying Reddit, particularly given identities and genders of users are unknown on the site. The paper complicates narratives about masculinity in men’s rights spaces, in turn probing our research practices and assumptions regarding the online ‘manosphere’.

Gender, mental health and murder-suicide in Australian news media: An intersectional case study analysis
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This paper analyses the reporting of a 2017 murder-suicide case in Davidson, in which a father killed himself, his wife and his two children, who were widely reported in the media as having autism. Through the use of a critical feminist discourse analysis, it examines how representations of mental illness intersect with gender, age and disability, confirming an individualised discourse around family violence that obscures the role of social structure but that, it is argued, requires an intersectional reframing.

Family meals and public health: Assembling the unrealistic
Professor Jo Lindsay1, Dr Claire Tanner2, Prof JaneMaree Maher1, Dr Sian Supski1, Dr Deana Leahy2, Prof Jan Wright4

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The family has long been recognised as a crucial site for public intervention particularly with child obesity. This paper analyses the promotion of family meals as a panacea for obesity and emotional dysfunction. We argue that this public health discourse has emotional and nostalgic power but cannot easily be put into practice under the structural conditions shaping contemporary family life. Family diversity, changed gender roles, changed employment patterns and increasing commute times mean that frequent family mealtimes are not possible to enact for many families. Drawing on findings from an Australian Research Council-funded qualitative research project
with 50 diverse families in Victoria, Australia we report on current spatial and temporal patterns of meal consumption by primary school children. We explore the family meal as an assemblage of social, affective and material forces and entities and tease out how and why families eat in diverse spatial and temporal configurations. We suggest new modes of public health promotion that recognize contemporary family realities.

**Popular music heritage in Australian post-industrial legacy cities: Assessing emergent initiatives in Wollongong**

Dr Raphael Nowak¹, Dr Zelmarie Cantillon², Prof Sarah Baker²

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The global financial crisis of 2008 further highlighted the already precarious state of local and global manufacturing industries. Structural economic changes over time - accounted for by the term “post-industrialism” – have led to the disenfranchising of entire neighbourhoods and communities in major cities globally, and particularly in Western countries. While the rise of unemployment, poverty and urban decay puts into question the subsistence of the social and cultural fabric of these communities, a turn to arts, culture and heritage in post-industrial legacy cities can challenge narratives of despair.

Drawing on preliminary fieldwork undertaken in Wollongong (NSW), this paper considers how music heritage initiatives, through the preservation of the cultural specificities of a place, can be important strategies for reinstating a sense of community identity and civic pride. With a particular focus on the online archive Steel City Sound, and the archive’s associated activities, we consider how heritage initiatives can create spaces that foster a sense of community well-being and aid the attainment of cultural justice for local citizens. In doing so, this paper broadly aims to produce a critical understanding of the nexus between heritage, culture and community well-being in a post-industrial urban context.

**The precarious identity of Cape York Aboriginal healers**

Ms Jacqui Lavis¹

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The Wik traditional healers of Aurukun, Cape York create political agency, retracing cultural memories and nurturing new generations of healers to travel paths of resistance, reciprocity and responsibility, with ngangk thanth (spiritual life force) alive to contemporary possibilities. Healers in a structured ancestral world, controlled embodied experiences of place, ritualised fighting, insult behaviour, increase ceremonies and the intricacies of love magic, childbirth, naming and initiation rituals. Their roles still countermand impacts of colonial dispossession and cultural genocide. The “affect” experiences of traditional healers, are “moments of .unstructured potential” (Shouse 2005); encountering sickness from sorcery, contact with spirits and the breaking of taboos; a healer says “boundaries with the spirit world are thin – I can see both sides.” Resistance by healers contains political value with Indigenous subjectivity constructed in relation to power relations (Howard-Wagner 2009). Indigeneity is deployed despite the practice and terms of citizenship and historical norms, resisting dominance of social and cultural practices of whiteness. ‘Faced with a relationship of power, a whole field of responses, reactions, results, and possible inventions open up’ (Foucault 1994: 340).

The research demonstrates that identities of healers are sustained by belief despite the hegemonic power of health services.
(Re)producing belonging: The transformative potential of participatory arts-based research with refugee-background young people

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CS3 - Sociology of Youth, HE2.007, November 21, 2018, 10:30 AM - 12:30 PM

In the contemporary context of deepening social, political and economic divisions, and related calls to democratise and mobilise knowledge production, participatory arts-based research (PABR) approaches offer innovative possibilities for transformative sociological research. Through collaboration with community co-researchers, engagement with creative modes of producing and disseminating knowledge, and the pursuit of social impact, PABR approaches aspire to 'more than research' (Park 1992). One aspect of this is the impact of PABR participation on community co-researchers; that is, the transformative potential not only of the knowledge produced but also of the process of producing it. This is particularly important for marginalised young people, towards whom PABR projects are frequently oriented, and for whom there is often a pedagogical dimension. In this paper I consider this transformative potential in the context of a PABR study of (non)belonging among refugee-background young people in non-metropolitan resettlement locations in the United Kingdom and Australia. In attending to the ways in which relations of (non)belonging were not only researched but also produced – and, sometimes problematically, reproduced – through the study, I demonstrate how PABR studies can function as spheres of practical, affective and political (non)belonging, with attendant opportunities and challenges for supporting broader processes of social transformation.

What’s so #Woke about Social Theory? Political Activism, not Just in Theory but for Praxis

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CS3 - Social Theory, HE3.003, November 21, 2018, 10:30 AM - 12:30 PM

In (yet another) discussion of the state of the discipline, this paper raises a challenge to social theory and practicing social theorists alike to #getwoke. Initially a political statement, #woke emerged from African American communities and works to call-out systemic, cultural and institutional discrimination. In the wake of #BlackLivesMatter, #woke transformed into a viral movement that awakens communities to social injustices and challenges silencing ideological narratives. Theorists—those equipped with a nuanced understanding of the institution of social, cultural and political complexes of meaning and power, which, combined, form the fabric of history—have the tools to be #woke, but are often 'un-woke' in practice. This paper asks: is social theory doing enough to #staywoke, to advance the project of autonomy beyond theory and into praxis? Although critique is at the core of the tradition of social theory, theoretical debates risk becoming an exercise of self-reinterpretation that simply reproduces instituted forms of knowledge and power, detached from actual lived experiences. Leaning on an understanding of political action as ‘making a difference in the world’ (Carlisle 2017), this paper calls on social theory to earn the #woke badge, not just wear it: to challenge ideologies and play an activist role in allying communities for effective social change.
What unifies can divide: Social and cultural drivers of conflict in Papua New Guinea

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CS3 - Cultural Sociology, HE1.009, November 21, 2018, 10:30 AM - 12:30 PM

With the thirtieth Asia-Pacific Economic Cooperation (APEC) forum being held in Papua New Guinea (PNG) this year, DST Group was tasked by the Australian Defence Force (ADF) to examine the socio-cultural conditions which may motivate conflict in response to, or during APEC. This inquiry includes a deeper understanding of the dominant cultural values, norms and expectations within PNG society. In particular, the emergent themes of identity and patronage networks incorporating the primacy of local vs national identity, sovereignty, and the wantok system with its associated obligations and expectations for reciprocity and loyalty will be examined. This research used a qualitative research methodology – applying relevant social theories of conflict along with empirically supported cultural analysis frameworks to situate findings. A two stage iterative approach was taken, consisting of a scoping and review of relevant literature and open source material, followed by a thematic analysis of interview and focus group data using a grounded theory approach. Findings highlight the complex interplay between power, influence and status in PNG society, and subsequent levels of cooperation, coercion or corruption which may impact relationship building efforts and engagement strategies between the Papua New Guinea Defence Force (PNGDF), the ADF, and the broader PNG population.

Hidden Figures: Examining the Precarity of Youth Homelessness via Mission Australia’s Research on Youth

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CS3 - Sociology of Youth, HE2.007, November 20, 2018, 10:30 AM - 12:30 PM

This paper draws out the precarious condition of youth homelessness by examining a cluster of research reports published by national not-for-profit organisation, Mission Australia. The discussion focuses on three reports: the 2017 Youth Survey; Experiences of Homelessness amongst Young Australians: Youth Survey 2017 (2018*); and the National Aboriginal and Torres Strait Islander Youth Report (2018*). These reports incorporate the voices of nearly 22,000 young people in Australia who responded to questions on experiences of homelessness in the qualitative and quantitative Youth Survey questionnaire. Examined together, the reports provide insight into the hidden character of youth homelessness in Australia, which often goes unnoticed in official statistics. Leaning on Bauman’s (1999) notion of unsicherheit—unsafety, insecurity, and uncertainty—the findings highlight the precarious character of youth homelessness, as an experience intersected with work insecurity, fractured family relationships, declining mental health, and despondence about the future. These reports therefore indicate that youth homelessness is not an individual phenomenon; rather, it is a complex process caught up in social institutional patterns and pressures. In light of the findings, the paper advocates for organisations to empower young people by giving them a voice in the research and policy that concerns their experiences.
First person confessional narratives in popular feminist discourse

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CS3 - Media / Genders and Sexualities, HE3.004, November 21, 2018, 10:30 AM - 12:30 PM

Contemporary women’s popular culture is increasingly presenting itself as explicitly feminist. This turn towards feminism within popular culture finds expression in varied cultural forms, including music, television, film, the news media, and self-help books. In this paper I examine the way that popular feminist narratives, through first person confessional essays, are expressed in three mainstream Australian women’s websites; Mamamia, The Daily Life and Rendezview. My analysis situates these essays within the wider genre of what has been termed the ‘personal essay industrial complex’, or the ‘first-person industrial complex’. Tensions between feminist histories of utilising personal narratives as personal tools on one hand, and how this becomes translated through a neoliberal paradigm that places emphasis on self-commodification on the other, are also examined. Whilst these digital platforms (in contrast to traditional print media) have been understood as providing space for more diverse voices and concerns to be highlighted, my analysis has revealed that this method of writing on these sites have been dominated by the perspectives of a relatively homogeneous group of women, often emanating from the white middle-class. In suggesting possible reasons for this occurrence, this paper highlights the importance of paying attention to the way that feminist narratives may be instrumentalised or integrated with other cultural formations that may be antithetical to utopian feminist ideas.

Elite Hospitality: Resisting the Right to (Elite) Education in an Indian School.

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CS3 - Sociology of Education, HE2.014, November 21, 2018, 10:30 AM - 12:30 PM

In 2009, India introduced Right to Education (RTE) legislation which included a provision (Section 12(1)(c)) requiring private schools to ensure 25% of their grade 1/pre-primary enrolments are from disadvantaged backgrounds and provide these children with fee-free elementary education. The legislation builds on a history of attempts to establish greater equity in educational opportunities for India’s children, especially those systemically deprived, disenfranchised and oppressed. Although consistent with independent India’s constitutional ideological stance promoting social justice, it clashes with recent neoliberalist politico-economics and the current government’s Hindu nationalist proclivities.

Working with nuances of Jacques Derrida’s concept of hospitality, this paper picks up some of the threads entangled in the complex web of relations of hospitality – e.g. the state as host and guest; the school as host and hostage; RTE students as guests and hosts; fee-paying parents as hostages and hosts; teachers as guests and hosts – as they are exemplified in an elite school’s negotiations of Section 12(1)(c) to discuss what this might mean for the school’s practices and processes of elite formation.
The poetics and politics of slam poetry in South West and Inner West Sydney

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CS3 - Cultural Sociology, HE1.009, November 21, 2018, 10:30 AM - 12:30 PM

This paper explores the ways in which slam poetry acts as a site of contestation, at the front line of institutionalised literary forms and essentialised understandings of the body and of being. Through its blend of form and influence, and its embodied mode, slam challenges both established modes of expression and hegemonic discourse.

Drawing on interviews with performers at three key slam sites in Sydney, and through analyses of their performed poetry, this paper argues that the tensions presented by slam with regard to linguistic and literary conformity, coupled with its liveness and corporeality, allows slam to not only convey difference but, highlight the cultural fault lines that limit expression, both aesthetically and politically. By pointing to the limitations of such hegemonic modes, slam has the potential to create a space for new meanings to arise.

Beyond precarity: interactions between boat-arriving asylum-seekers and civil society in the face of confinement

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CS3a - Migration, Ethnicity and Multiculturalism, HE3.006, November 21, 2018, 10:30 AM - 12:30 PM

In the wake of refugee policy implemented from August 2012, over thirty-thousand asylum-seeking people exist on temporary visas in Australia. Over ninety-percent are not in detention, but they are still confined.

Government policies towards boat-arriving refugees confine in a number of ways. Issued only temporary visas, and prohibited from receiving refugee resettlement services, all must sign behaviour contracts that deny them procedural justice, upon pain of refoulement. International human rights and natural justice are excised from legislation regarding such boat-arriving people. Work rights for those appealing negative refugee claims have been rescinded. Most recently, payments received in lieu of finding work have also been withdrawn.

Precarity is thus caused by confining state policies. As organisations attempt to address refugee rights and articulate resistance to current policy, they also increasingly struggle to meet asylum-seeker needs.

Through recent multi-sited ethnography conducted with asylum-seekers and organisations, I examine interactions between these asylum-seekers and those supporting them. This paper argues that regimes of confinement actively removing people's options for survival must be rendered more visible. Analytical concepts such as "precarity", while highlighting inequality, can obscure state intentionalities that make people precarious, particularly when people fall between the gaps of regular laws and rights.
‘Post’ or ‘ultra’ modern Buddhism? Hybridity and intersectionality in Buddhism in Australia

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In the scholarship on Buddhism in the West, various iterations of the term ‘modern’ have been used to describe contemporary manifestations of Buddhism. While David McMahan and David Lopez set the groundwork for the study of ‘Buddhist modernism’ or ‘modern Buddhism’, more recent work has interrogated the continuing salience of these terms, with Anna Halafoff opting for the term ‘ultramodern Buddhism’, and Ann Gleig preferring ‘postmodern Buddhism’, or simply, ‘after modern’ Buddhism. In this paper, we consider the findings of two recent studies, Buddhist Life Stories of Australia and Buddhist Youth Identity in Australia, examining the extent to which they evidence a shift from modern to ‘post’ or ‘ultra’ modern Buddhism in Australia. We draw attention to a number of findings from both studies, drawing on Natalie Quli’s insights from the US context, that Buddhism in Australia is both ‘traditional’ and ‘modern’, and that this hybridity, and hybridity more generally, is a central characteristic of Buddhism. We suggest that these qualities are particular to both ‘post’ and ‘ultra’ modern Buddhism globally, yet at the same time, they signify distinct trends differentiating Buddhism in Australia from other forms of Buddhism in the West, requiring further theorisation.

Wellbeing outcomes of Ronald McDonald Family Rooms: A hospital liminal space for sick children’s families

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Family rooms (FRs) are hospital spaces that aim to provide support and some respite from the ward to families with hospitalised children through the provision of services and amenities. Some are funded and run by the hospitals whereas others are funded and run by external organisations, such as Ronald McDonald House Charities (RMHC). The paper presents and discusses the findings from a mixed-method national study aimed at exploring whether FRs provide additional emotional, physical and financial benefits to family members of sick children compared with alternative hospital services and facilities (e.g. waiting rooms, coffee shops, and other family spaces). The study included 417 participants across 15 study sites (14 RMHC FRs and one control study site); 374 participants completed a questionnaire, and 68 participated in individual interviews. The study found that taking breaks from the ward improves self-reported wellbeing of family members visiting hospitalised children and that taking breaks from the ward in a RMHC FR increases the probability of experiencing larger increments in self-reported wellbeing. The paper draws on the concept of liminal space and heterotopia to explain how FRs can benefit family members of sick children through their physical, social, and symbolic characteristics.
Theorising the aspirations that shape teacher engagement in transnational professional learning networks

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CS3 - Sociology of Education, HE2.014, November 21, 2018, 10:30 AM - 12:30 PM

The reform of teacher professional development in India has become an issue of significant challenge as the quality of most professional development programs in India is uneven, inadequate, or, in some cases, non-existing. Transnationalism and innovations in communication technologies have given rise to new possibilities for teacher professional development through transnational learning spaces. This presentation highlights the findings of a PhD study into the learning aspirations of teachers in India who participated in one such transnational learning network, the Australia-Asia BRIDGE School Partnerships Project. Participants were teachers and principals from eight BRIDGE schools in the Delhi region and surrounding urban districts. Data emerged from interviews, observations and document analysis. Findings reveal that the teachers had occupational, pragmatic and transactional aspirations from the BRIDGE program, however these aspirations were not conducive to realising the full potential of the program for their professional development. The teachers' aspirations and the nature of their participation in the BRIDGE program were mainly shaped by their schools' pre-determined transnational agendas and by issues of power and representation. These findings emphasise the need for transnational learning networks, like BRIDGE, to consider the aspirations teachers bring to such networks and with what possible implications.

The imperative of critical pedagogy in times of cultural austerity: ethnographic exploration of neoliberal schooling

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CS3 - Sociology of Education, HE2.014, November 21, 2018, 10:30 AM - 12:30 PM

Schools must be more than merely sites of sociocultural reproduction, skilling students to assume roles as economic functionaries, positions which serve to engrain social class inequality. Freire posits that the true role of education is humanisation and liberation, imbuing in students a capacity to read the world and their own place in it critically and consciously. Schools, instead, too often are complicit in the recreation of the hierarchical status quo. As Freire points out, “The more completely the majority adapt to the purposes which the dominant minority prescribe for them… the more easily the minority can continue to prescribe.” (Freire, 1972, 49)

In this paper, we draw on Freire's concept of critical pedagogy to contextualise and analyse our empirical data gained through a study concerned with school principals' roles in engendering social capital observable in two outer-suburban, socio-economically disadvantaged, communities in one Australian city. We also borrow from Giroux (2013, 2014, 2017) who positions radical, critical pedagogy as of necessity in the contemporary western world, arguing that schools must play a central role in instilling a critical consciousness during times of neoliberal socio-economic inequality, cultural austerity and political authoritarianism.
What comes after crisis neoliberalism? Techno-feudalism and the Age of Reaction

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In the wake of the Global Financial Crisis (GFC), the field of post-neoliberalism has been debated across contemporary critical literature (Dean 2014; Patomaki 2010; Smith 2018; Tabb 2014; Worrell and Krier 2018) and through critical public imaginaries (Mason 2015; Srnicek and Williams 2014). Divergent political solutions, from the reactionary authoritarianism of Trump, Erdogan and Putin to the populist movements of Sanders and Corbyn, suggest that neoliberalism is not the permanent, stable structure of Fukuyama’s End of History thesis (1992). We argue that neither pure agentic nor structuralist accounts are adequate for contemporary analysis. Instead, by adopting a post-marxist analysis that rejects teleological narratives, we propose the concept of ‘Techno-Feudalism’ to describe the emergent mode of political economy. Characterised by the instrumentalisation of technology for social control and a return to some, although not all, aesthetic characteristics of pre-capitalist class societies, we argue that Techno-Feudalism is identifiable by three key pillars: First, Techno-Feudalism is built on a new rent-based economy; Second, it is comprised of an emergent three-layered global class structure; and Third, that new class subjectivities represent a break with 20th century class identities. We argue that by using Techno-Feudalism to encompass these emerging trends, both critical discourse and public imaginaries will be better able to articulate and challenge hegemonic narratives.

Using Freire’s Critical Pedagogy in An Exploration of Future Communities with Early Adolescents

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This PhD research explored the attitudes and behaviours of early adolescents towards their communities and the future of those communities. Workshops and surveys were conducted with 82 students from three schools to explore of young people’s views of the future and their willingness to contribute to social change.

Young people have high aspirations for their futures, but few spaces to engage in discourse about those aspirations. They have an interest to be engaged in community, but often too many barriers. This presentation will explore what young people want to see in their communities, how they relate to the increasing globalisation of community, and some of the barriers they face in participating.
‘Damn that peach girl!:’ A relational analysis of gender identity work on Instagram

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CS3 - Media / Genders and Sexualities, HE3.004, November 21, 2018, 10:30 AM - 12:30 PM

There is a growing body of research on girls’ and young women’s social media practices, self-branding and digital self-representations (Banet-Weiser, 2012; Dobson, 2015; Kanai, 2017). Recently scholars have turned to the highly visual social media platform Instagram to examine how elite sportswomen engage with social media, brands and consumer culture to express desirable athletic femininities (Toffoletti & Thorpe, 2018). In this paper, I build on this research through conducting a relational analysis of gender identity work taking place via young women’s everyday engagements with fitness cultures on Instagram. Drawing on empirical findings from my research with 21 Australian women aged 20-35 who use Instagram to post fitness-related content, I examine how femininity is produced, embodied and negotiated in this context. Using a feminist materialist approach, I undertake a relational analysis to explore how images, body-parts, captions, emojis, clothing, and post-feminist, neoliberal discourses come together to produce desirable femininities. The contribution of this paper lies in exploring what a feminist materialist approach can offer studies of gender identity work in digital spaces.

The political economy of tourism: Job polarization, equity and resistance

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CS3 - Work, Employment and Social Movements, HE1.010, November 21, 2018, 10:30 AM - 12:30 PM

Tasmania is experiencing a surge in visitor numbers and spend. The tourism industry promises to generate revenues and jobs. Such reliance on tourism as a means of economic growth and employment creates risks. Further, resentment seems prevalent within sections of society. Concerns with housing affordability, hotel developments and new tourism infrastructure are widely expressed. Concurrently, policy-makers and industry groups emphasize increasing educational attainment as the panacea to Tasmania’s economic and social inequalities. Using data from the Tourism Satellite Account and the Australian Bureau of Statistics, this paper confirms that while the tourism industry is growing its economic contribution in the state, it is dominated by occupations that require low levels of educational attainment. There is a mismatch between educational requirements and educational attainment within the workforce; indicating over qualification of employees in the industry. While highly skilled jobs are created, most are low skilled and precarious.

This paper attempts to reveal the political economy of tourism in Tasmania by addressing three issues. The first is the emergence of job polarization in the industry. The second examines the distribution of benefits of tourism to the community. The third links the first two issues to the resistance and dissatisfaction in the community.
The Concept of the ‘Good Refugee’ in Cambodian and Hazara Refugee Narratives

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CS3a - Migration, Ethnicity and Multiculturalism, HE3.006, November 21, 2018, 10:30 AM - 12:30 PM

This paper presents findings from my PhD research on the impact of dominant Australian discourses on refugees and asylum seekers upon the storytelling of former Cambodian and Hazara refugees in Adelaide, Australia. The in-depth, semi-structured interviews explored the respondents’ experiences during the three stages of the refugee experience (‘triple trauma paradigm’): prior to departure, during flight, and during resettlement (Stevenson & Rall 2007). Using critical narrative analysis, this project seeks to understand how the respondents engage with dominant Australian discourses, and how these discourses influence their narratives of the refugee experience; their ongoing relationship with their memories of the refugee experience; their belonging in Australia; and their sharing of refugee narratives with others. Across both respondent groups, the concept of the ‘good refugee’ emerged as a prominent theme. This concept defines the desirable refugee as grateful, apolitical, and willing to integrate and contribute. I interpret the respondents’ use of this concept as an attempt to demonstrate their belonging in Australia, particularly given that the interviews revealed that their ethno belonging (Fozdar & Hartley 2014) remains aspirational. The respondents’ desire to belong and their use of the concept of the ‘good refugee’ help explain the silences within the respondents’ storytelling.

Bringing the social into chronic condition self management – perceptions of health professionals?

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CS3 - Health, HE2.012, November 21, 2018, 10:30 AM - 12:30 PM

Bringing the social into chronic condition self management – how do health professionals make sense of their role?

Chronic condition self management requires new ways of thinking about, and working with, illness by both patients and health professionals. Rogers et al argue that the components of a sociological approach to understanding chronic conditions are the work that individuals do, the interactions between clinicians and patients, and the sense making that both patients and health professionals bring. Yet research and practice has tended to focus on changing patients’ behaviour and actions using psychological constructs, with the incorporation of the social into illness management less common.

In this paper, we focus on the sense making that health professionals bring to their role in chronic condition self management. We examine the perspectives of health professionals working in both one on one interactions and group chronic condition programs. We find that there are tensions between the need to be ‘patient centred’ on the one hand, and the need to draw on medical knowledge on the other. Patient knowledge is minimised and professional knowledge is privileged even when health professionals strive to be non-judgmental, non-directive and sensitive. We argue that health professionals are not an absent, disembodied, presence in support of people with chronic conditions. In bringing the social into focus they need a better understanding of both their own positions in the field of healthcare as well as patients’ experiences of managing their conditions and the forms of medical and experiential knowledge they draw on when living with chronic illness.
Undertaking Qualitative Longitudinal Research: Insights from the ‘Our Lives’ Project

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CS3 - Sociology of Youth, HE2.007, November 21, 2018, 10:30 AM - 12:30 PM

The Social Futures and Life Pathways of Young People in Queensland (‘Our Lives’) Project is an ongoing multi-wave, mixed-methods study that follows the social orientations of a single-age cohort of young people as they transition from adolescence into adulthood. When the study first commenced in 2006, we wanted to know who these young people were, what was important in their lives, and what they wanted for their futures. Over the years we have seen their life pathways unfold and have tried to understand the factors that have helped or hindered their journey.

As part of the Our Lives project, we have been undertaking qualitative longitudinal research (QLR) with a subset of Our Lives cohort members. QLR involves the collection of qualitative data across two or more temporal points in order to observe and understand change and continuity in people’s lives. In this paper, we explain how we have incorporated QLR into the ‘Our Lives’ project. We also reflect upon the benefits and challenges of applying this methodological strategy to youth research.

Risk profiling children’s education: Understanding parents’ use of private tutoring.

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CS3 - Sociology of Education, HE2.014, November 21, 2018, 10:30 AM - 12:30 PM

Parents’ choices in modern times are uniquely shaped by an environment of uncertainty and risk. Combined with the loss of tradition to guide and order behaviour, parents’ work has been reconfigured. Parents are nudged to engage in the marketised education environment by making strategic choices for their children’s education. Private tutoring is one option available to parents and one that appears to be increasingly popular in Australia. This paper reports on an interview study with parents who have used private tutoring for their Year 5 children in Queensland, Australia. It probes how parents engage in ‘risk profiling’ (Giddens, 1991) as part of a broader strategy to anticipate and safeguard their children’s future. This paper contributes to a nuanced and theorised understanding of parents’ choices for their children’s education.

Up in smoke: The power and politics of air pollution in Australia

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CS3 - Environment and Society, HE1.015, November 21, 2018, 10:30 AM - 12:30 PM

Neoliberal capitalism drives the socioeconomic organisation of our globalised society and its varied manifestations are perpetuated by a complex network of social norms, cultural practices, and institutionalised power. Through laws, policy, and government, specific acts of environmental degradation not only exist, they are legitimated. Air pollution is one such activity. Documented with increased scientific accuracy, Australia’s air quality routinely fails to meet safe levels by global standards. Our paper critically analyses air pollution in Australia as a social act that, despite concerning a limited range of social groups/sectors and news reporting of social alarm, continues as a direct consequence of unsustainable social practices institutionally supported and legitimated.
Air pollution, we argue, derives not merely from neoliberal, economic growth imperatives, but rather, continues due to institutionalised governmental power, ‘environmental’ policy, and discursive practices normalising air pollution in Australian culture. This social normalisation sustains, and endorses, the perpetuation of behaviours that support dominant narratives and agendas of government legalising and promoting air pollution for a myriad of reasons. Our analysis reveals those with least social power and agency – animals, the infirm, and the impoverished – bear the brunt of air pollution, constituting environmental injustice. Socio-environmental change, therefore, demands the institutionalised discourse, strategies, policies, and laws rendering air pollution invisible be made visible to the majority so the strong economic incentives air polluting plays in maintaining the social order may also be known, alongside the consequences of its unfettered perpetuation.

Breakfast at school: the risk (and stigma) of being the one in five

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CS3 - Families and Relationships, HE1.014, November 21, 2018, 10:30 AM - 12:30 PM

Children’s vulnerability at school is complex and is often associated with the notion of being at risk of not reaching their full potential. Labelling children at risk enables schools to intervene and provide support to enable equal opportunity. For vulnerable families though, risk can be associated with welfare concerns and a stigmatisation that focuses on their neglect and parental responsibility. Australian schools are being asked to respond to the growing concern that one in five Australian children start their day without eating breakfast. Considered to be an effective intervention strategy, the provision of breakfast at schools for all students is designed to remove stigma and address the disadvantage vulnerable children experience through hunger. While providing a free breakfast at school is promoted as a positive intervention by policy makers, the last thing many of these families need is to be reminded of their ongoing failure. This paper investigates this tension through a social justice framework. Drawing on findings from the School Breakfast Clubs Program research, the paper adopts Nancy Fraser’s definition of social justice as a combination of distribution, recognition and representation, to investigate the challenges children face in admitting their vulnerability in the school space.

Reflection on the Phenomenon of the Brain drain in Iran

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CS3 - Work, Employment and Social Movements, HE1.010, November 21, 2018, 10:30 AM - 12:30 PM

Human capital is one of the most important driving forces behind development. Globalization facilitates the mobilization of individuals expert in their respective fields around the globe. This trend has two dimensions, both threats and opportunities: the threat of losing such valuable human assets and the opportunity of acquiring them are respectively called “brain drain” and “brain gain.” This paper explores this trend as it has manifested in Iranian society. The principal question here is whether or not Iranians residing in Iran and abroad are contributing to the growth of their home country. The conventional view conceives of the emigration of citizens from their countries of origin as necessarily depriving their home countries of their services. The proposed methodology for answering this question is causal layered analysis (CLA). According to this methodology, there exist different factors that are conducive to brain drain, which can be categorized as either tangible or non-tangible.
Keywords: Brain drain, Brain gain, Futures Studies, globalization, diaspora, immigration, Scenario

Social cohesion in multicultural societies: framework for conformity or social justice?

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CS3a - Migration, Ethnicity and Multiculturalism, HE3.006, November 21, 2018, 10:30 AM - 12:30 PM

While social cohesion has become a commonly accepted policy goal and framework in multicultural societies, there is a general concern in academic literature that it is a form of governmentality that constructs manageable subjects and communities, represses diversity, and distracts attention from the social, political and economic production of inequalities. Drawing on ethnographic fieldwork in two rural Australian towns with multicultural populations, this article engages with the criticisms that are made of social cohesion while simultaneously asserting that social cohesion is viewed by local practitioners as a desirable objective for both strengthening intercultural community and addressing issues of social justice and inequality. We also aim to bring some needed clarity to relevant debates in the literature in distinguishing between social cohesion discourses used for normative and/or homogenising purposes versus frameworks developed in the academic literature with a concern for social justice and equality among diverse populations.

The Comfort of Strangers

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CS3a - Migration, Ethnicity and Multiculturalism, HE3.006, November 21, 2018, 10:30 AM - 12:30 PM

With over 65 million refugees in the world, successful integration into receiving communities is a key concern. But how do we welcome refugees? Are they strangers (Simmel, 1950; Amin, 2012), fellow human beings (Jackson, 2013) or newcomers who must prove their worth?

This presentation draws on my empirical research in Sydney, Brisbane and Adelaide where I investigated three refugee mentoring programs and interviewed refugees and their mentors. In refugee mentoring, trained volunteers are linked with a refugee. My research contributes to scholarship on intercultural encounter and focusses on how asymmetrical power relations are enacted through organized contact programs. Randall Collins (2004) Interaction Ritual Theory is used as a theoretical framework to reflect on the nature of the mentoring bond. Institutional paradigms of settlement are presented, and I explore the paradox of risk as both a problem and a transformational tool in mentoring. The role of civil society is interrogated in a time where settlement services have internalized neo-liberal values and pushed the role of civil society to the sideline.

Mapping Migration Infrastructures*: Considerations for a Conceptual Framework

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CS3b - Migration, Ethnicity and Multiculturalism, HE3.008, November 21, 2018, 10:30 AM - 12:30 PM

With the recent focus on the ‘infrastructural turn’ in migration studies (Collins 2013), several studies have provided valuable insights into the emergence and functions of commercial migration infrastructure such as migration intermediaries, international student recruitment industries,
and transnational labour recruitment activities. There remains, however, a gap in exploring the multiplicity of commercial and regulatory infrastructural processes and encounters within singular and individual migration trajectories. This paper seeks to explore this gap by arguing for a new research agenda on migration infrastructure, that begins by ‘mapping’ how the infrastructural process is navigated and experienced by migrants. While some infrastructure economies are visible such as international student recruitment, migration law, language testing systems, others are hidden, such as document translation services, skills assessment processes, professional year programs, and language testing education networks. Drawing from Xiang and Lindquist’s (2014) comprehensive study on the dimensions of migration infrastructure, and the recent conceptual and methodological focus on how migration industries produce migration (Cranston et al. 2018), this paper provides considerations for a conceptual framing in studying the infrastructures of migration processes. Such a framing can contribute nuanced understandings of the intersections between migration infrastructure and migration journeys.

National Identity: The most important British and Australians

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CS3 - Cultural Sociology, HE1.009, November 21, 2018, 10:30 AM - 12:30 PM

National identity in Western nations is claimed to be founded upon the myths of a 'golden age', personified through heroes, saints or sages. If this is the case, contemporary citizens should be expected to identify historical and mythical figures as important national figures. Who are the most important British or Australians, living or dead? We put this question to citizens of the United Kingdom and Australia respectively, using national surveys. The most important British person was Queen Elizabeth II, followed by the former Prime Minister and WWII leader, Sir Winston Churchill. Australians selected prime ministers as important well, but also surgeons, a saint, and a cricketer filled out their top 10 with Australian responses more evenly distributed among several candidates. The most important people identified in each country tended not to be mythical heroes from an earlier ‘golden age’, or contemporary sportspeople, but mainly those who have had a direct influence upon the lives of the citizens of both nations. Our findings suggest that for most Australian and British people, the ‘myth’ of a ‘golden age’ of nationhood is to a large extent ‘busted’.

“My health, my choice, I know best!” GPs’ experiences when patients want medically unnecessary treatments

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CS3 - Health, HE2.012, November 21, 2018, 10:30 AM - 12:30 PM

With greater access to health information, patients increasingly present to their general practitioner (GP) with an already-formed view of what they feel they need (e.g. certain blood tests). Sometimes, the GP may feel that these requests are unnecessary. There is little empirical research on how GPs approach these situations and how they reconcile patients' requests with their broader conceptions of their professional role and ethical obligations. Individual semi-structured interviews with GPs were used to explore how they responded to patient requests that they disagreed with. Inductive content analysis was used to analyse the data. Preliminary findings of 19 interviews with GPs in Victoria showed that GPs were aware of changing patient expectations; they struggled to reconcile these with their perceived duty of using evidence-based knowledge to act in patients’ interests. Although acknowledging patients’ rights and capacity to contribute, in the face
of disagreement, GPs reported feeling conflicted, disheartened, and frustrated. The study provides some insight into GPs’ experiences of conflict or disagreement within their everyday practice, and how they perceive their role. It also points to possibilities for continuing professional development to support GPs in better understanding and responding to clinical and ethical challenges in clinical practice.

How can the ACTU’s ‘Change the Rules’ campaign transcend the Neoliberal Subject?

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CS3 - Work, Employment and Social Movements, HE1.010, November 21, 2018, 10:30 AM - 12:30 PM

In this paper we pose the central research question: should the ‘Change the Rules’ campaign alter the subjectivity of the popular class in Australia, what would a post-Neoliberal subject look like, if the campaign builds from its initial mobilisations? We make the overall argument that the labour movement’s campaign has the potential to reintroduce a sense of collectivity, community, and power, creating possibilities for a left-populist, post-Neoliberal subject. The first key claim we make in support of this argument is that structural indicators provide support for the notion that the campaign is long overdue. Drawing on the example of Momentum in the United Kingdom, we suggest that left-populist mass movements following the 2008 financial crisis may signify the emergence of a post-Neoliberal ‘left-populist’ subject. True to form, Australia is playing ‘catch-up’ with these developments. The second key claim we make in support of this argument is that the campaign provides a sense of collective security and legitimacy to the disruptive mass action which it will seek to escalate. By this, we mean that instead of remaining passive and despondent at the latest penalty rates cut, collective action such as the campaign’s May Day mobilisations create the possibility of a collective forms of subjectivity beyond neoliberalism. From ‘spectator democracy’ to participatory democracy.

Beyond ‘authenticity’ in sociological research on religion

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CS3 - Sociology of Religion, HE2.015, November 21, 2018, 10:30 AM - 12:30 PM

This paper takes the form of a critical conversation between two researchers who are negotiating what it is to be ‘dominant’ (secular) or ‘marginal’ (religious) when doing empirical research in the sociology of religion. After surveying the secularising character of Australia, we use Mary Jo Neitz’s Locations Matrix to illuminate our experiences in two ongoing research projects in Australia; one on the religion of Spiritualism, the other on Christian youth workers who work in secular organisations. Both of these groups are marginal within the context of a secularising Australia. We discuss how stages in the research process invite us to adopt the respective positions of ‘insider’, ‘outsider’, ‘advocate’ and ‘apostate’ in order to navigate the tensions between credibility and objectivity in relation to the communities we are researching. We consider whether this brings any ethical or personal cost as researchers, and reflect on the likely impact on research outcomes.
Time pressure and mothers health and wellbeing during the pre-school years

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Work and family obligations extract large allotments of time from mothers, and the time pressure they feel is a particularly important type of work-family conflict that links to well-being. This paper is concerned with how time pressure is associated with mother's health and well-being during the intensive pre-school child rearing years. Our data come from a 5 wave of panel study of 3,791 Australian mothers when their children were aged 0 – 4. Using cross-lagged structure equation models we examine change over time in the associations between mother’s perceptions of time pressure and mental and physical health; assess whether there are reciprocal effects between health and time pressure; and identify which time demands - employment, housework or childcare - are associated with time pressure. There were strong significant negative reciprocal associations between time pressure and health, where high levels of time pressure negatively impacted on health and poorer levels of health increased perceptions of time pressure. Paid employment and housework significantly increased mothers’ feelings of time pressure, but time caring for children did not. Government policies which encourage mothers into the workforce without adequate support may be detrimental for health and well-being.

Visual Methods in health-dialogues, a qualitative study of how visualization is utilized as school-nursing practice

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Aims. We explored how visualization was utilized in school nursing and whether visual methods could improve the school health dialogue between public health nurses (PHNs) and teenagers. Background. PHNs in Norway meet all pupils from 6-20 years through the school health dialogue. There are obvious communication barriers between adults and adolescents, and PHNs find it especially challenging to reach boys. It is a further complicating factor that almost all Norwegian PHNs are female. Design and methods. This is a qualitative study, utilizing data from focus groups and participant observations from a teaching programme in visual methods, involving 40 PHNs. We analysed the data using systematic text condensation, and drawings using interpretative engagement, a method of visual analysis. Findings. The PHNs used a variety of visual methods as part of the health dialogue with pupils. Active use of visualization allowed PHNs to reach potential at-risk groups and change the dynamics of the health dialogue. Visual technologies e.g. smartphones was relevant when meeting boys. Conclusion. PHNs utilized different kinds of visualization methods to build and strengthen relations with teenagers, especially when verbalization was difficult. PHNs were aware of benefits and challenges of using visualization with school pupils in health promotion.
Planning for the past: Climate change denialism in council adaptation

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CS3 - Environment and Society, HE1.015, November 21, 2018, 10:30 AM - 12:30 PM

While much of the concern about climate change so far has related to future scenarios – from post-apocalyptic visions of environmental disaster, to an innovative renewable energy future – there are daily reports of climate change impacts occurring now, highlighting the need for immediate responses and community adaptation.

Our research presents a case study from the Lake Macquarie region of NSW – the region is vulnerable to natural disasters, including storms and flooding. This realisation led the local council to become the first to adopt a plan for managing climate change induced sea level rise; a move which, while gaining the council and community awards, was initially fraught with controversy.

Following Norgaard’s (2011) application of ‘implicatory’ denial of climate change, our interviews with stakeholders in this process reveals layers of both climate scepticism and denial. Despite what might seem to be a major epistemological challenge, the extensive community consultation processes undertaken by the council did not require consensus on the science of climate change. Indeed, a number of participants openly dispute the accuracy of sea level rise predictions and climate science, at the same time as being actively involved in planning for it.

Forced Mobility: The Movement of Asylum Seekers around Australia’s Immigration Detention Network

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CS3b - Migration, Ethnicity and Multiculturalism, HE3.008, November 21, 2018, 10:30 AM - 12:30 PM

In the interdisciplinary scholarship regarding immigration detention, the emotional and psychological costs of confinement are well documented. But forced mobility – including the involuntary movement of asylum seekers between immigration detention facilities – is also part of some immigration detention regimes.

Scholars have theorised involuntary mobility not only as a blunt form of state power, but also as a governmental technique. The forced relocation of asylum seekers has been found to prevent the formation of strong emotional bonds between detained asylum seekers and those who would support them. Without these personal connections, advocates have been seen as less likely to use their influence to support asylum seekers – such is the power of emotions in animating political action.

Drawing on interviews with 30 volunteers who support asylum seekers in Australia’s immigration detention network, this paper builds on this research. It shows that forced relocations within Australia’s immigration detention network not only prevent the formation of emotional ties, but also violently sever those relationships that already exist. In thus producing feelings of powerlessness and despair, forced relocations contribute to volunteer attrition, disrupting networks of resistance and support.
The ‘migrant experience’: a conceptual discussion

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CS3a - Migration, Ethnicity and Multiculturalism, HE3.006, November 21, 2018, 10:30 AM - 12:30 PM

Qualitative research on immigrants imply that by providing a voice to migrants we have privileged access to a more ‘authentic’, complex or nuance picture of the migrant experience. Such a position is rarely questioned in ethnic and migration studies and is an unspoken requirement of any research conducted on ‘minority’ groups that claims to be qualitative. Yet, most of this research takes the idea of the ‘migrant experience’ at face value and rarely problematises the nature of this experience. What does it mean to be a migrant? Is being a migrant always an Othering experience? To what extent is it an existential experience? Does migration as a spatial and temporal experience always lead to a specific understanding of the migrant? What does it mean to have an ‘experience’ that involves migration? Critically drawing on experience-oriented theories this paper focuses on Alfred Schutz’s seminal phenomenological account of the stranger/immigrant. Going back to Schutz is important because it allows us to address conceptual issues over the nature of the migrant experience that contemporary migration scholars have overlooked.

Strategies for effective humanitarian resettlements from the perspectives of NGOs and CBOs

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CS3a - Migration, Ethnicity and Multiculturalism, HE3.006, November 21, 2018, 10:30 AM - 12:30 PM

Providing support services for the settlement of refugees and asylum seekers is an increasing concern that is intensively debated at international level. Nonetheless, the effective provision of these support services is rarely investigated. This topic is explored from an intercultural perspective, considered by scholars as an appropriate approach to create and maintain constructive relationships between different levels of the framework. The concept of interculturality is examined within the context of support services provided by organisations directly involved in the promotion of the resettlement of refugees and asylum seekers. The research considers NGO and CBO policies and the effective ways in which they plan their strategies to support humanitarian immigrants. Drawing on a comparison between issues concerning humanitarian immigrants in Italy and Australia, the strategies adopted by these organisations are explored through the analysis of fifteen case studies represented by associations which supported the process of re-socialisation of refugees and asylum seekers. This research aims to explore practices relating to intercultural communication that contributes to the resettlement process of humanitarian immigrants. The project also aims to investigate if these organisations are providing ‘mere’ services and/or a bottom-up activity that may influence the policies implemented in the field of humanitarian immigration.
“To Replace that Missing Husband in Her Life”- Gendered Accounts of Parents’ Role in Parentification

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CS3 - Families and Relationships, HE1.014, November 21, 2018, 10:30 AM - 12:30 PM

Despite the advancement of women, mothers are still considered the primary caregiving of children across many parts of the world (Auster & Auster-Gussman, 2014). Astoundingly, this is often overlooked in parentification research and a gender-blind understanding of parents abounds. By contrast, this paper looks at the gendered aspects of mothers’ and fathers’ role in parentification; a parent–child role reversal, in which children are often positioned in families as pseudo adults/parents (Hooper, 2007; Jurkovic, 1997). Nine women and three men, who self-identify with experiences of childhood parentification, are participants of this study. A feminist-thematic analysis identifies three themes relating to the role of parentifying mothers, distant fathers, and their limited support of their partner and children. The study shows that gendered parenting norms provide mothers with an easier pathway to parentify their children and fathers with fewer opportunities, as they are primarily focused on breadwinning or are absent entirely. The findings of this study underline the usefulness of replacing a gender-blind understanding of parentification with a feminist perspective.

The Cosmopolitan Ethos of Islam in our Global Age

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CS3 - Sociology of Religion, HE2.015, November 21, 2018, 10:30 AM - 12:30 PM

Global challenges facing humankind today such as climate change and global inequalities, constitute the empirical catalyst for the transition from ‘methodological-nationalism’ to ‘methodological-cosmopolitanism’. These challenges transcend nations and ideologies, whilst creating a new normative horizon for different groups to revise their ‘particularistic’ worldviews emerging more or less from similar modern contexts. In this vein, reflecting on global public spheres parallels with a meta-institutional framework introduced in the contemporary sociology of Islam. At the center of ‘meta-institutional’ modes of collective agency in the Islamic paradigm lie possibilities and opportunities of bottom-up politics that diversify forms of social action beyond the boundaries of the nation-state. This late-modern revisitation of non-Western terrains of knowledge intersects with the world-city perspective emphasising emancipatory forms of climate citizenship, new ways of inhabiting the world and reinventing democracy in the active participation of citizens. Hence, by questioning two key traditional tenets of Islamism; Islamic particularism, and the notion of an Islamic state, this paper will alternately present two re-conceptualised notions in the contemporary sociology of Islam, namely the notion of the *Umma* (in the light of the global public ‘sphere’ debate) and the notion of ‘civility’ (*umran*) that inform asymmetrical patterns of social action.
Diversity Policy: Disrupting or Preserving Colonialism and Racism?

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CS3b - Migration, Ethnicity and Multiculturalism, HE3.008, November 21, 2018, 10:30 AM - 12:30 PM

Anglo-Europeans have maintained dominance in increasingly multiracial spaces. Understanding the specific ways in which diversity is embedded within neoliberal logic and its intricate connection to colorblind racism is needed in order to close the gap between ideals of diversity and supporting policies necessary to bring these values to fruition. Contrary to colorblind racism, diversity centres an appreciation and celebration of racial differences. However, do diversity policies disrupt colonialism and racism? An aspect of this study’s hypothesis is that diversity initiatives have never fully mobilized against racism, thus licensing the erasure and continued oppression of historically subjugated groups. In order to advance emerging scholarship on diversity, this qualitative case study examines diversity literature published within the last two decades in New Zealand. Preliminary findings reveal that colonising narratives of historically marginalised populations are emphasised more than an interrogation of the link between the need for diversity initiatives and an explicit understanding of white supremacy. Additionally, this paper argues that diversity initiatives are commodified as opposed to being used to disrupt existing power structures that continue to undermine racial equity. This paper concludes that diversity scholarship and initiatives that do not challenge colonialism and institutional racism in an overt manner inadvertently insulate white supremacy and avert critical engagement with whiteness.

Citizenship, Incivility and the Precariat: Dimensions of the New Populism

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CS3 - Social Theory, HE3.003, November 21, 2018, 10:30 AM - 12:30 PM

This paper considers the extent to which diminished modes of citizenship have fueled the rise of political extremism and to what extent extreme forms of populism foster incivility. Incivility has traditionally been associated with the unskilled, uneducated and unemployed male. These are the precariat, the chavs (in the UK) or the left-behind in the US. However incivility is also characteristic of the modern political elite where Donald Trump has made bad behavior a mark of his presidency. Similarly we see bad behavior being characteristic of parliamentary debate and conduct in both Australian and British parliaments. We ask, from the perspective of Norbert Elias’s ‘civilizing process’, is this a new direction in the history of manners?

Medicalised borders: Exploring the role of the medical profession as agents of border control

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CS3b - Migration, Ethnicity and Multiculturalism, HE3.008, November 21, 2018, 10:30 AM - 12:30 PM

Intellectual and applied debates related to health/disability discrimination practices in the implementation of Australian Immigration Laws have come to the forefront in the last two decades (JSCM 2010). Currently, ‘[a]ll permanent, provisional and certain temporary visa applicants
are required to undergo health examinations as part of the visa application process to determine if they meet the health requirement (DIBP 2016: screen 1). This positions the medical profession as a key agent in enabling the visa application processes and locates the 'border protection' within the medical establishments. The medical profession is not the ultimate decision maker, but it informs migration health requirement (MHR) assessments against the Public Interest Criteria (PIC) framework outlined in Migration Regulations of 1994 (S 4, P 1, Article 4005). This framework does not favour aspiring migrants that may be deemed as 'a burden' to the health and community expenditure, as well as, a 'threat' to the access for an Australian citizen to health care and community services. Drawing from a pilot qualitative study into the discriminatory aspects of the MHR in Australia, this paper argues that as an agent of border control, the medical profession finds itself as enabler of discriminatory practices based on disability and/or dis-ease.

**Perceived (ab)normalities: Female genital cosmetic surgery in adolescents and young adults**

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Adolescent girls and young women (AGYW) are increasingly seeking female genital cosmetic surgery (FGCS). In Australia, Medicare data indicates that 48% of FGCS procedures are performed on women <35 years, with 22.7% performed on females aged 5-25 years (DoHA, 2014). Importantly, professional associations of obstetrics and gynaecology (Australia, NZ, US, UK, & Canada) do not endorse FGCS. Existing research on FGCS is largely limited to samples of adult women. We present findings from in-depth qualitative interviews with 11 AGYW in Melbourne, Australia about the motivations underlying their decision to seek medical consultation for FGCS. Factors that influenced their decisions to seek FGCS included but were not limited to: emerging sexualities and sexual identities, epiphanies and fateful moments, imagined future selves, perceived (ab)normalities, and genital and bodily shame. We examine how AGYW understand and make decisions about FGCS and provide insight as to how FGCS is conceptualised and experienced by this group. As increasing numbers of different medical practitioners will continue to be consulted by AGYW who are concerned about the structure and appearance of their genitalia, these findings form an important addition to the noted evidence gap and provide a basis to enhance health promotion and education, and clinical practice.

**Manifestations of Power through Identities in Online Networks: Hidden, Multiple and Fake Identities**

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The online environment provides a certain amount of anonymity, a person may have many alter identities and in some cases these identities may be kept intentionally separate. Concealed identities can be an aid to activism and revolutionary acts. We have seen this in events like the Arab Springs, Iran's campaigns against compulsory Hijab (e.g. White Wednesdays), and campaigns by atheist/Ex-Muslim activists (e.g. #exMuslimbecause). In the early phases of the history of the internet, this potential was widely lauded as undermining power structures and allowing democratisation from below, but recent years have seen an increasing awareness of the dark side of hid-
den identities. We have begun to realise that concealed identities can also allow consequence-free abuse, the spread of radicalisations and power grabs by corporations and governments. Such abuse can allow perpetuation of offline power dynamics using tactics like pile-ons, social media firestorms, doxing, media/bot farms and astroturfing (real or fake mob vigilantism). Moreover, control of such identities through censorship or bot-farms can lead to more control for government regimes and corporations as was seen during the Arab Spring and the events involving Cambridge Analytica (election/referendum targeting). This issue is only enhanced by the now wide existence and availability of bots and fake media. Fake identities and bots have become difficult to distinguish from real people in the online environment, due to reduced identity markers and robot-like activity patterns within digital social platforms. This leads to governments and activists being able to increase perceived presence of ideas/campaigners through fake identities. Anonymity thus allows the emergence of constructive and destructive forces. Due to this the digital social and digital data are in fact systems of knowledge that are intrinsically tied to power relations and online identities are increasingly playing a part in the power dynamics within most societies. The tension between the ability for communication and activism and the potential for terror and manipulation pervades discussions of online identity and is not a straightforward issue of democratized communications and actions. Case studies provide analysis points that highlight the ties between online identities and power relations. This paper will use such case studies to argue that researchers need to be aware of this and treat online identities appropriately. Tactics involve being aware of the uses of hidden, multiple and fake identities in the online struggle for power.

**Queer(ing) Music Production: Queer, Ciswomen’s Experiences of Australian Punk Scenes**

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CS4 - Genders and Sexualities, HE1.018, November 21, 2018, 1:30 PM - 3:30 PM

This paper touches on the experiences of queer, ciswomen who work as sound engineers, organisers or venue staff within Australian punk venues and scenes. Using qualitative, ethnographic and insider methods, the research unpacks their contextual understandings of gendered relationships within local and translocal punk arenas. These ciswomen are able to speak as audience members, band members and staff members, moving fluidly in and out of their role narratives. They speak of being visible in traditionally masculine or feminine ways, and the assumed power position in both of these identities. The paper contends that technical knowledge of music production by queer, ciswomen rarely translates to being known as authentic in the masculinised punk space. All 15 informants indicate that at one time or another, people within the punk community, mostly cismen, had seemed surprised that, as queer ciswomen, they were in bands, managed sound or organised events. Furthermore, informants explain the strategies of resistance they employ to combat routine male domination such as aesthetics, bodily speech and collectivism within the local punk scenes. These resistances are displayed through the taking up of Do It Together (DIT) politics, which invokes intersectional, community-based approaches to creating spaces of intimacy within punk settings. Ultimately, queer cisfemale sound engineers, organisers and venue staff in punk spaces preconfigure systems of knowledge using DIT strategies in order to continue working, and enjoy, their labour and their scene.
Islamophobia and Australian Muslim youth’s navigation of (un)safe spaces for political expression

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CS4a - Migration, Ethnicity and Multiculturalism, HE3.006, November 21, 2018, 1:30 PM - 3:30 PM

The first generation of Australians born near or after 9/11 are now coming of age, their social, political and cultural consciousness arguably shaped by the long aftermath of 9/11. The impact of the war on terror on young people’s capacity to speak freely is a highly politicized issue, recently demonstrated by a peak Islamic body’s request for a government-funded ‘safe space’ for youth to express views which ‘in a public space would sound inflammatory’ (SBS 2017). The request provoked intense backlash, with the Victorian Premier declaring ‘there is no safe way to rail against the West’ (SBS 2017). As recently as January 2018, young poetry slam artists were accused by a prominent commentator of ‘spreading radicalization’ and ‘supporting political ranting against Australia’. Drawing on these and my interviews with first-year university students, I will discuss how one of the effects of Islamophobia is its institutional and structural power to conflate political expression with ‘radicalization’. I will explore how the war on terror and the securitization of Muslims has split the racialized category of Muslim youth into ‘moderate’ and ‘potential radical’ and discuss how this impacts on the capacity for Muslim youth to safely navigate their political expression.

Lost in location: Exploring multidirectional and multidimensional social mobility of the international scholars

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CS4b - Migration, Ethnicity and Multiculturalism, HE3.008, November 21, 2018, 1:30 PM - 3:30 PM

This paper is a collaborative autoethnography by three international scholars from Bangladesh, Ghana and Japan, who are all pursuing Ph.D. in New Zealand. Drawing upon Bourdieu’s capital theory, this self-reflective paper explores the multidirectional, multidimensional and multi-spatial natures of social mobility. Previous research typically employed class analysis to show that international scholars (or highly skilled migrants in general), who migrate from the Global South to North, often experience downward social mobility. However, unlike previous research findings, we argue that our own social mobility and class reconfigurations have been multidirectional, multidimensional and multi-spatial instead. By critically analyzing our own narratives through Bourdieu’s theoretical perspectives to focus on our perceptions and everyday practices, we consider: 1) our experiences beyond a simplistic upward or downward social mobility binary, 2) how we make sense of dynamic and complex social mobilities and social positioning in different social spaces, and 3) how we negotiate differential social mobilities and class reconfigurations in our host countries. Although this paper details our personal journey as international scholars, it is hoped that our findings will contribute to the re-conceptualization of social mobility and will lead to more nuanced, nonlinear approaches to social mobility and class analyses about migrants.
The social construction of authenticity: how university students construct being authentic

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CS4 - Cultural Sociology, HE1.009, November 21, 2018, 1:30 PM - 3:30 PM

Authenticity has become a popular value in contemporary societies that individuals use as a motivator for action. This concept has received an increasing sociological attention from theoretical and empirical perspectives. A number of studies have explored this topic in connection to the expression of the authentic self in the context of work, academic work or pre-work stages like the university. This paper looks at how university students construct their ideas of their authentic selves. However, it does not consider university students just as students, but examines their vital experiences more broadly to investigate how these affect their conceptualizations of being authentic. This paper’s original contribution to knowledge is to show that students’ conceptualizations of being authentic do not exclusively revolve around work or future career plans, but around many other aspects of their lives that are found either outside work or can merge with work such as their religion, travel experiences or relationships with others. Drawing on a survey-questionnaire of 138 participants and 20 interviews conducted with university students at an Australian university, the paper shows the wide range of students’ experiences of authenticity and how they construct being authentic in accordance to what they value most in their lives.

The Chronopolitics of Academic Craftwork

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CS4 - Cultural Sociology, HE1.009, November 21, 2018, 1:30 PM - 3:30 PM

Studies of academic work and organisational politics have centred the values-tensions at the heart of intellectual work within managerial institutions. However, many of these critiques contrast managerial imperatives to idealised images of academia and intellectual work that invoke an image of an idealised ‘golden age’ of academic scholarship. This paper offers an alternative account of the values tension identified by past researchers by focusing on the temporalities of academic work and organisational management processes. Academic labour is defined by the development of craft skills and a discourse of ‘craftwork’, which has been noted by American Sociologist Charles Wright Mills and elaborated in a more general social context by Richard Sennett. Craftwork’s need for substantive time clashes with the utilitarian uses of time required by the managerial university. Drawing on data from an empirical investigation of the careers of Australian sociologists and biologists, this paper demonstrates how the chronopolitics of academic craftwork are realised in the accounts of academics and function to reproduce inequitable ideals about academic work. The ideal of the academic as a craftsperson places temporal demands on the time of scholars, structurally privileging those with more autonomy over their time.
The social practice of gambling in two Victorian regional Australian Aboriginal communities

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CS4 - Sociology of Indigenous Issues, HE2.017, November 21, 2018, 1:30 PM - 3:30 PM

We use an approach informed by social practice theory (SPT) to identify material, meaning, competence and temporal elements of gambling practice described by 50 Aboriginal Victorians, to recommend opportunities to reduce harms. The two studies we draw on here were initiated by Aboriginal community-controlled health organisations.

Gambling experiences classified within each element were highly contradictory. For instance, participants spoke of how gambling is regarded as producing social opportunities for Aboriginal families, while at the same time recognising it as introducing conflict when money is lost. Venues that offer gambling can be experienced materially by Aboriginal people as more welcoming than other mainstream places in regional towns. Yet these venues, as well as the wider settings where people gamble via the internet, produce an embodied sense of addiction for some.

Using SPT encourages us to consider connections between elements, and identify interventions to reduce harms that stretch beyond individual behavioural change.

Care, agency, criminality: The social logic of peer distribution of needles and syringes

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CS4 - Health, HE2.012, November 21, 2018, 1:30 PM - 3:30 PM

One of the current harm reduction debates in Australia concerns the legalisation of peer distribution of sterile injecting equipment, a practice that is currently unlawful in most Australian settings. We used data from a unique pilot program of authorised peer distribution to document the opinions held by 22 key stakeholders - service staff, drug users and police - about the risks and benefits of authorisation, and to understand the ways in which drug users were constructed within these. Opinions were strongly in favour of authorising peer distribution, based on the belief that this would reduce the transmission of disease. However, stakeholders also identified that people who distribute risked attention from police and some reflected that the consequences of this would be borne by distributors themselves and not the services that support them. These opinions rested on specific assumptions about people who inject, some of which reflect common constructions of drug users as irresponsible and a source of danger to the public, but others that position them as either victims of inadequate service structures, or as people with altruistic intentions and a strong duty of care. We suggest that these constructions limit the kinds of institutional responses that can be developed.
Therapeutic Culture and Public Inquiries into Historical Child Abuse

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CS4 - Cultural Sociology, HE1.009, November 21, 2018, 1:30 PM - 3:30 PM

Inquiries into historical child abuse over the last two decades have included both justice and therapeutic aims and objectives. As in earlier Australian inquiries, the severe deleterious impact of abuse, neglect and assault in childhood was underscored by the Royal Commission into Institutional Responses to Child Sexual Abuse. Taking institutional child abuse inquiries as a case study, this paper considers how psychological and therapeutic concepts have been mobilised politically. It argues that therapeutically oriented and psychologically informed cultural narratives of childhood trauma and its ongoing effects have offered a framework for making sense of long-term experiences of adversity and suffering and have enriched attention to “the question of justice” for survivors. Exploration of the imbrication of therapeutic culture and abuse inquiries challenges overly negative accounts of the social influence of psychological knowledge as simply fostering narcissistic individualism and depoliticisation and draws attention to its importance in recognising injustice.

Allah and Algorithms: Young Muslim Women and the Digital Social

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CS4 - Genders and Sexualities / Sociology of Religion, HE3.004, November 21, 2018, 1:30 PM - 3:30 PM

In this paper I assert that research on religion and the digital social cannot ignore the agency of the smart phone. In taking a posthumanist approach to the relationship between technology and its user, both the smart phone and digital social spaces are understood as co-constitutive of the human actors engaging with them. Thus, recourse to a solely human perspective or experience is insufficient in explaining social worlds. In this way the human is de-centred within empirical enquiry and attention is instead turned to the articulation of assemblages of human and non-human agents. Drawing on interviews with, and the digital diary keeping practices of young Muslim women living in Sydney, I take a posthuman position in analysing the flows of affect and practices of power bringing multiple objects (human and non-human) together in different times and spaces. In de-centring the human in this way, I pay special attention to algorithms, digital data and God. I trace how Islam and Capitalism flow through these networks in ways that constitute the human and non-human actors, and foreground what is made possible or foreclosed in the relationships between them. The paper begins to map the intensities and points of tension in the practices through which young Muslim women simultaneously labour to produce digital data to drive algorithms, and become a ‘good Muslim’ through their religious labour.
Undisciplining: Post-paradigmatic analysis of emotions in social life

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CS4 - Sociology of Emotions and Affect, HE2.015, November 21, 2018, 1:30 PM - 3:30 PM

Within the social sciences, researchers are often trained (disciplined) to see differing research paradigms as philosophically incommensurate (Pernecky, 2016). It is not surprising that scholars studying emotions in social life typically work within paradigmatic camps, in response to 'turns', drawing on distinct, but overlapping, conceptualisations of emotion (Olson et al., 2017). In isolation, each offers a singular understanding. Debate about the definition of emotion is giving way to conciliation that emotions are multifaceted with layered technical, everyday, and ideological meanings. Given this multiplicity, is it still appropriate to study emotions in social life using a single method, definition, and/or paradigm? In this presentation, we first map theories and methodologies of emotions in social life against four dominant paradigms. Second, we urge scholars of emotions in social life to see beyond the hegemonic constraints of thinking and doing research on emotions in social life within paradigms, to a future where emotion's multiplicity is appreciated, theoretically and empirically. Third, we offer a dialogical post-paradigmatic approach which treats methods associated with differing paradigms as friends rather than foes. Finally, we demonstrate the possibilities afforded through such a post-paradigmatic methodology to analysing emotions as physiological, interactionist, critical, and affective.

References

Critical research in sport, health and physical education: Are we making a difference?

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CS4 - Sport, HE1.015, November 21, 2018, 1:30 PM - 3:30 PM

Over the last three decades there has been tremendous growth in critical research concerned with sport, health and physical education. Despite this growth many of the prime socio-cultural issues that were critically examined in the 1980s remain firmly on the contemporary research agenda: indicating that these social problems and associated power relation issues are still in need of attention. Relatedly, there has been growing calls from a number of scholars urging critical researchers to make more of a difference. In this paper, we reflect on a project that examined the ability of critical researchers to make a pragmatic difference. The project invited 16 leading scholars from the overlapping fields of sport sociology, critical health studies and physical education and invited them to use a tripartite framework to examine and reflect upon the impact that critical research has had with respect to select social issues or injustices. The tripartite framework related to three broad aspects of critical research: mapping, critiquing and strategies for social change. Through analysing the findings, we draw comment on the complexities of sociological research for making a critical difference.
Enacting feminist sexualities in a ‘postfeminist’ world: Women’s experiences of attraction to men’s bodies

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CS4 - Genders and Sexualities, HE1.018, November 21, 2018, 1:30 PM - 3:30 PM

This paper explores how women reflect on men’s bodies as objects of desire. It reports on data coming from one part of a larger qualitative study on men’s bodywork practices in contemporary Australia, funded by an ARC Discovery grant. Drawing on material from three focus groups with 24 Australian women of varying ages and backgrounds, the paper considers how women experience, understand and reflect on desire for men and men’s bodies. This data are situated within contemporary accounts on the tensions in post-feminist thinking on women’s sexual desire and contemporary debates on their sexual empowerment. It also explores themes such as the relation women draw between what a man’s body looks like and what it can do, how attraction is experienced, the meaning making women engage as they contemplate men and men’s bodies, and the broader politics of sexuality and objectification that inform their perceptions and ideas. The findings note that these women are grappling with tensions between their personal experiences of sexual subjectification, and feminist ethics relating to their active and reflexive projects of sexuality.

Emotion in the judiciary: Experience and management

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CS4 - Sociology of Emotions and Affect, HE2.015, November 21, 2018, 1:30 PM - 3:30 PM

The emotional dimensions of judicial work are being investigated from a range of perspectives and with different methods. One particular focus of this emerging research is the idea that emotion, and particular emotions, are not entirely spontaneous, uncontrolled or irrational. Emotions can be resources and strategies in everyday judicial work, as well as needing to be regulated and managed. Drawing on empirical research, this paper examines the judicial experience of emotion, the practices or strategies judicial officers adopt to manage their own emotions within the institutional and organizational constraints of judicial work, and ways they draw on emotion as a positive resource. Judicial officers engage in management of their emotion both in court and out of court and their strategies differ depending on a range of factors, including location, reflecting a distinction between front stage and back stage. Implicit in their strategies is a model of ‘the good judge’ and articulations of appropriate judging, which may in part incorporate the dominant cultural script of judicial dispassion. Judicial officers articulate, reproduce and potentially transform the boundaries between the emotions they experience and/or display and their status as judge, confirming the intertwining of emotion and the formal legal role.
Exploring loneliness: Questions and challenges for research

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CS4 - Sociology of Emotions and Affect, HE2.015, November 21, 2018, 1:30 PM - 3:30 PM

Recent research attention has been given to the apparent ‘epidemic’ of loneliness - a modern ‘disease’ - that is spreading across the Western world. A consequence of the technology saturated, mobile, and emotionally superficial conditions of modern life, loneliness is augured to be a defining emotional characteristic of our time. Current elaborations of loneliness are developed from primarily theoretical or quantitative research, resulting in an abundance of ‘outside-in’ constructions that impose experiences and causal mechanisms of loneliness onto the individual. My paper, based upon forthcoming PhD research, aims to discuss the questions and challenges that arise from exploring loneliness from an ‘inside-out’ perspective. Focusing on young adults, my research will develop current understandings to include the subjective, lived experience of loneliness in modernity. This presentation will consider navigating qualitative research in a field faced with challenges including definitional inconsistencies, macro-level modernity-centred narratives, and others. From this, I hope to justify the importance of considering loneliness in its everyday manifestations and solidify future research directions.

Conceptualising ‘vulnerability’, ‘precarity’ and ‘intimacy’: a case study of low-wage migrant men in Singapore

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CS4b - Migration, Ethnicity and Multiculturalism, HE3.008, November 21, 2018, 1:30 PM - 3:30 PM

The burgeoning work on precarity in migration studies has made significant contributions to understanding the production of insecurities e.g. of employment. However, this body of work often neglects that “precarity is indissociable from that dimension of politics that addresses the organization and protection of bodily needs” (Butler, 2015: 119). This paper suggests that vulnerability can be conceptualised as both a precursor to, and in correlation with, precarity. Indeed, one must be able to identify the vulnerability of the body to injury and destruction, hunger and the need for shelter before one can recognise precarity. Using the case study of low-wage migrant men in Singapore, I argue that their precarity is preceded by and correlated to the vulnerability of their bodies. For many low-wage migrant men who work in the construction industry, it is their bodies’ vulnerability to work injuries, to bedbugs in overcrowded accommodation, to hunger and unagreeable foods, that underscores their precarity. Furthermore, the paper aims to extend conventional understandings of vulnerability beyond hunger and injury, to include intimacy as a bodily need. I argue that low-wage migrant men's seeking of intimacy not only addresses a bodily need but also acts as a response and/or resistance to their vulnerable and precarious condition.
Sportscapes: Contested bodies and desire within a female Australian Rules football team

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CS4 - Genders and Sexualities, HE1.018, November 21, 2018, 1:30 PM - 3:30 PM

Despite the recent rise of female Australian Rules football in the public eye, little research has explored the nuances of players’ experiences of gendered embodiment, performance, desire and engagement in the sport. The aim of this article is to draw attention to the sportscape of a women’s Australian Rules football team, highlighting the unique subculture of a space that is neither dominated by heteronormativity and neither queer or lesbian cultures.

Through analysis of photographs and photo-elicitation interviews, this paper seeks to address this omission through an analysis of a particular sportscape - one local women’s Australian Rules football team. In doing so, this paper provides insight into the perspectives of women playing and socialising in this sportscape, investigating the ways in which sex, gender, desire and embodiment coalesce, and are experienced, perceived and contested by and through the lens of players. The implications of this are: an insight into the complex gender dynamics of a particular sportscape; the capacity of such spaces to redefine belonging and normativity outside of dominant gendered discourses whilst redefining forces of inclusion and exclusion; and the capacity of ‘spaces’ to act as a theoretical framework for exploring the mobility of power.

Mainstreaming versus community control: bilingual schooling at Yuendumu in the Intervention era

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CS4 - Sociology of Indigenous Issues, HE2.017, November 21, 2018, 1:30 PM - 3:30 PM

Once considered a world-historic educational event, the NT bilingual program has come into consistent conflict with the politics of ‘mainstreaming’ that have defined policy making in Aboriginal affairs since the 1990s. In the wake of the federal Intervention in 2007, the NT government abolished local Aboriginal councils and replaced them with mega Shires, officially ending remote community control. This was compounded by change in the language-of-instruction in schooling, with the NT government mandating teaching in English only in the first four hours of the day in 2008. In Yuendumu, a Warlpiri-speaking community in the Tanami desert, the School Council has contested this policy approach during the Intervention period through their insistence on maintaining a community-controlled bilingual program at the Yuendumu Community Education Centre (CEC). Through focused interviews and documentary sources, this study demonstrates how the Council has advocated for the program as a part of maintaining Warlpiri leadership, and explicitly valuing Warlpiri language and cultural practices, in contrast to ‘mainstreaming’ ideology that sought to confirm the adoption of the dominant English language speaking culture as the purpose of Aboriginal education.
Regional migration, employment pathways and blocked mobilities

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CS4b - Migration, Ethnicity and Multiculturalism, HE3.008, November 21, 2018, 1:30 PM - 3:30 PM

The regional settlement of newly arriving migrants and refugees is often seen as a panacea in policy debates on population growth and overstretched urban infrastructure resulting from migration. The issue of employment is closely associated in these debates with the question of what makes regional settlement sustainable, but it is often reduced to its function as an attractor. This paper broadens the focus, from simply whether there is employment available for migrants, to consideration of the limitations of available employment pathways, in the context of individual aspirations, cultural expectations, local labour markets and federal policies. Based on recently completed research on social and spatial mobilities of recent migrants, this paper analyses the employment pathways of regional residents with migrant and refugee backgrounds. Our findings show that, firstly, employment opportunities and pathways in one place are often blocked through a combination of factors, including, gendered divisions of labour; racial discrimination and limited local labour markets; insufficient employment service-provisions and restrictive visa conditions. Secondly, the most promising pathway to upward job mobility is not the easily accessed farm work that attracts many migrants, but instead, the community based work that has emerged in an increasingly multicultural local resident population.

Bluespace, identity and wellbeing in Aotearoa/New Zealand:
Developing a research agenda

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CS4 - Sport, HE1.015, November 21, 2018, 1:30 PM - 3:30 PM

While oceans and seas have long-been examined as spaces of historical, scientific and economic significance, there has been a growing socio-cultural interest in bluespace for recreation, health and wellbeing across a wide range of (inter)disciplinary areas, including the sociology of sport. The term bluespace refers to ocean and fresh-water spaces (e.g. rivers and lakes), in contrast to urban, or rural green spaces such as in parks, fields and forests. Reflecting long-standing traditions of the seaside as a lifestyle and leisure destination, bluespaces are being promoted as beneficial for health and wellbeing (e.g. Bell, Phoenix & Wheeler, 2015). In the context of sports and leisure, international interest in bluespaces has emerged through diverse recreational, commercial and governance practices, including, surf sports, sailing, ocean swimming and diving (Anderson & Peters, 2016; Brown & Humberstone, 2015; Steinberg and Peters, 2015). In this paper drawing on a range of empirical projects focusing on the cultural politics of access to and exclusion from bluespaces in the context of Aotearoa/New Zealand, I interrogate the cultural politics of access to, and exclusion from bluespaces in the context of Aotearoa/New Zealand. I draw on the increasing body of work recognising the need to challenge Western ontologies, exploring experiences in oceans through more diverse cultural ways of knowing and being (Burdsey, 2016; Ingersoll, 2016). This research has highlighted that how we experience, access and manage bluespaces is linked to, and embedded in history, community and identity, which has implications for the ways in which bluespaces are promoted as beneficial for health and wellbeing.
Exploring a scandalous idea: Interculturalism, multiculturalism and ‘majority precedence’ in Australia

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Like the paradigm of multiculturalism which it seeks to either enrich or transcend, the emerging paradigm of interculturalism has been variously interpreted and adapted. One of the most contentious variations is the idea of ‘majority precedence’, coined by Gerard Bouchard in the context of the Quebecois struggle for recognition as a founding nation within Canada. As Charles Taylor points out, this idea, which recognises an official culture, sometimes scandalizes observers from the rest of Canada where the idea of ‘no official culture’ is a core multicultural principle. Yet Taylor not only supports the idea in the Canadian context, but also suggests it is relevant to European countries which have a long-standing historic identity shared by the majority of their citizens. This paper explores the provenance, pitfalls and potentials of the idea of majority precedence in the Australian context.

Capturing the moment: The use of video interaction in understanding physical interactions in PE.

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Physical Education (PE) is a significant space. Previous research has been concerned with areas of inequity in PE and has looked at curriculum, teacher practice and student experience. However, how do researchers capture and analyse the micro interactions between children in the PE space? Informed heavily by the work of Collins in micro-sociology and Paulle in education, this paper discusses the use of a potentially innovative method to examine the micro-sociological of children’s PE interactions. This paper will explain how we used Observer XT and the process of coding the action. This technology provided the opportunity to examine micro-interactions in minute detail and this paper will discuss the power of Observer XT to inform sociological understanding of embodied interactions.

Future Media Memories: Trump, Kim and the 2018 Pyeongchang Winter Olympics

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The Korean peninsula has been the subject of intense world media focus from the first day of 2018, when North Korean leader Kim Jong-Un suddenly declared his country’s willingness to participate in the 2018 Pyeongchang Winter Olympics. This mega media sport event was exhaustively scrutinised for signs of a major shift in the global geo-political order, supplemented by the International Olympic Committee’s refusal to permit Russian athletes to participate under their nation’s flag. The South Korean hosts, in projecting their preferred interpretation of the Games, were consequently caught between struggles across three key fields (in a Bourdieusian sense) – media, sport and politics. This paper considers the media field’s capacity, as proposed by Couldry, to influence other
fields through its possession of the power of ‘meta-capital over the rules of play’. It discursively analyses the representation of Pyeongchang 2018 and its aftermath (including the Trump-Kim Singapore summit) among English language media, exploring the main thematic currents of media coverage as the Games passed from prospect to rapid retrospect. It argues that the media exert a strong influence on what is seen and what is remembered of conspicuous cultural phenomena such as mega sport events, while cautioning against overly mediacentric sociological approaches.

Honour Based Violence and ‘othering narratives’: honour crimes, an Eastern or Western phenomenon?

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CS4 - Cultural Sociology, HE1.009, November 21, 2018, 1:30 PM - 3:30 PM

Honour cultures can be characterised as cultures in which honour plays a vital and crucial role, with the concept of family and masculine honour permeating inter-personal interactions and individual choice. It is argued that honour is an essential socio-cultural component of Mediterranean societies, such as Spain, Portugal and Greece. In either Christian or Muslim Mediterranean cultures, honour sets out systems of patronage and strict gender roles. Available literature argues that the honour culture ethos is an instrument to regulate women's sexuality and to conform to traditional social standards and values, promoting gender ideology. In spite of that, honour based violence (HBV) has been given an orientalist reading, increasing the ‘othering’ of Muslim women and Muslims across the world. In a post 9/11 world with increasing Islamophobia, it is paramount to understand honour cultures and violence ‘in the name of honour’ as a holistic and overarching framework present in Mediterranean societies in the East as well as in the West. This paper argues that HBV comprises a subcategory of gendered violence, and that the orientalist approach given to HBV fails to address honour based crimes in Western Mediterranean societies, increasing social stereotypes and the cultural divide between East and West.

Dazzle and Vajazzle: Postfeminist discourse and female bodily production

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CS4 - Genders and Sexualities, HE1.018, November 21, 2018, 1:30 PM - 3:30 PM

Genital fashioning practices, including Brazilian waxing and labiaplasty, are increasingly a new component of beauty regimes. In accordance with idealised bodily standards, female genitalia have become a site for evaluation and improvement. In contemporary Australian society, young women are exposed to postfeminist messages which promote notions of individualised agency, empowerment, and (somewhat compulsory) assertive sexuality. At the same time, young women experience a variety of strong social pressures and influences which encourage participation in genital fashioning practices. These social pressures are understood to emanate from the mainstream media, sexual partners, and peer groups. I contend that such contradictory social expectations are negotiated by young women, who acknowledge capacity for agency within a given context. Young women understand this context to be one in which pornographic tropes have informed female sexual embodiment. Indeed, women are keenly aware of the the contradictory and complex cultural context which they inhabit. This analysis is underpinned by a series of focus groups and interviews with young Australian women aged 18 – 30. Situated within broader analyses of femininity and production of the body, these research findings contribute to debates about agency and choice within a postfeminist context.
Looking for “Not-Me”: Finding the other through feeling in kawaii fashion communities
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CS4 - Sociology of Emotions and Affect, HE2.015, November 21, 2018, 1:30 PM - 3:30 PM

Play in kawaii (cute) fashion communities in Harajuku, Tokyo, help us to see how women in Japan seek new ways to live well together. Through whimsical imaginings and the creation of spectacular clothing, this community of women provides an illuminating instance of how we can pursue happiness in uncertain times. While kawaii fashion has captured the imagination of scholars worldwide, little is known about how participants experience their fashion making and creative life inside the community. This paper explores how participants use their imagination and fashion making as a form of play. Winnicott’s (1971) concepts of play and the “not-me” can be used to explore the value of play to these participants and how it has the capacity to bring joy. Informed by close readings of interviews conducted with participants in 2014-2016, this study argues that play which brings participants emotionally closer to their dreams of a fantastic other, or “not-me”, which represents a new potential for self. This paper finds that social movements like kawaii fashion communities use play as a tool to help individuals negotiate their sense of self- who they are and who they wish to be.

Intimate interventions: Responses to racism in private spaces
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CS4a - Migration, Ethnicity and Multiculturalism, HE3.006, November 21, 2018, 1:30 PM - 3:30 PM

Anti-racism policy and practice has largely focused on responses to racism in public or quasi-public settings. The possibilities for anti-racism within the often private spaces of family life have not been examined in depth in the anti-racism literature. This is in spite of the role families play in socialisation processes. This paper explores how families negotiate instances of racism, reflecting on the potential for and unique impediments to anti-racist performances in families. The affective relationships between family members become primary when considering responses to racism in families. The familial rules and practices guiding these social interactions are unique. With reference to the bystander anti-racism literature, this paper asks how appropriate a bystander framework is for understanding negotiations around racism in families. Interviews conducted as part of a larger study show how the nature of familial relationships has an, not necessarily predictable, effect on responses to racism in these spaces.

‘Deep Stories’ at the Dinner Table: Intergenerational family memory and colonial histories
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CS4 - Sociology of Emotions and Affect, HE2.015, November 21, 2018, 1:30 PM - 3:30 PM

This paper will examine how Arlie Hochschild’s theory of ‘deep stories’ might help to inform how people develop and sustain their viewpoints about Australia’s colonial history. Addressing the rise of support for Tea Party Republicans in the lead up to the Trump election, Hochschild argues that emotions play a key role in directing people’s political affiliations. Mapping the concept of deep stories she anchors emotions within the stories people inherit within their families and communi-
ties; stories that can operate as ‘empathy walls’, blocking insight into the experiences and needs of others. Studies of how the Australian nation narrates its colonial history have primarily focused on the influence of the stories told in civic forums, such as school curriculums, public monuments, or national museums. Referring to my current study of family historians, I will explore how Hochschild’s notion of ‘deep stories’ might help illuminate how the family and its ‘deep stories’ also operates as key site where histories can be both reproduced and revised.

Gender-Based Violence, Touch and Disclosure: Theorising Intimacy, Intervention and “Treatment” in the Salon Space

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CS4 - Genders and Sexualities, HE1.018, November 21, 2018, 1:30 PM - 3:30 PM

Recent work on the concept of “functional intimacy” has argued that a specific form of intimacy is required in certain occupations. Functional intimacy is said to occur in cases where physical touch and/or emotional disclosure occur to achieve an end goal, that is not in itself the development of an intimate relationship. Drawing on interviews with hair and beauty salon workers, this paper offers a way to rethink intimacy in sociological discussions, and indeed how we ought to understand beauty “treatment” in beauty salons, utilising the functional intimacy paradigm. Discussions of functional intimacy to date have argued that the juxtaposition of intended verses desired intimacy causes discomfort for workers and their clients in occupational settings where such proximity is required (such as in physical examinations, airport screenings, and so forth). However, as this paper explores, the dimensions of immaterial labour undertaken in hair and beauty salons works to ameliorate this discomfort, constructing a space of comfortable functional intimacy. This paper suggests we ought to rethink the culture of “treatment” that emerges in the salon space under this intimacy paradigm, and thus to reconsider feminist engagements with beauty salons more broadly.

Culture Wars and Anti-Abortion Clinic Activism: The Helpers of God’s Precious Infants

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CS4 - Genders and Sexualities / Sociology of Religion, HE3.004, November 21, 2018, 1:30 PM - 3:30 PM

Originally founded in New York during 1989, the Helpers of God’s Precious Infants (HOGPI) are a transnational conservative, Catholic, anti-abortion group. They ‘witness’, ‘prey’, and do ‘sidewalk counselling’ near abortion providing premises. In Melbourne, the HOGPI have been present near abortion providing premises for over 15 years and continue to despite the introduction of exclusion zones. Based on postgraduate research currently being undertaken on the social control of Melbourne’s HOGPI and their direct actions, the presentation uses data produced from documents, interviews, and participant observation, to canvass the worldview motivating the HOGPI’ direct actions. Findings indicate that whilst the HOGPI consider the human foetus to be a child, and thus the most precious form of life, they see their pro-life advocacy as part of a battle against relativism, hedonism, and feminism. The data is interpreted using the idea of the ‘culture wars’ (Hunter, 1991), and more generally social conflict theory, to illuminate the worldview of a population currently engaged in a push-back against efforts being made by people of colour, gender and sexually diverse people, and womxn for social justice.
The scars of the past? Childhood health and health differentials in later life
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CS4 - Health, HE2.012, November 21, 2018, 1:30 PM - 3:30 PM

We investigate the associations between three retrospective measures of childhood health – self-rated childhood health, exposure to parental smoking, and missing school for 30 days or more consecutively due to a health event – with the level and progression of functional health at age 50 and beyond. Drawing on 15 waves of data from the Household, Income and Labour Dynamics in Australia (HILDA) Survey, this study estimates multilevel mixed effects models of functional health. The findings demonstrate that all three measures of childhood health were associated with levels of functional health in later life. Exposure to parental smoking is also significantly correlated with the rate of functional decline at age 50 and over. These findings were robust to the inclusion of a range of measures of childhood and adulthood characteristics and circumstances. This study demonstrates that exposure to parental smoking and missing school due to health problems are associated with long term health net of a range of early life and adult factors. These associations suggest possible intervention points to disrupt the link between poor childhood health and functional health in later life.

Europe after the Istanbul Convention - How an imaginary threat became a real danger
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CS4 - Genders and Sexualities / Sociology of Religion, HE3.004, November 21, 2018, 1:30 PM - 3:30 PM

The Council of Europe’s Convention on preventing and combating violence against women or the so-called Istanbul Convention is perceived as a great step towards combating gender-based violence across Europe. On the other hand, the Convention is also perceived as the means of a broad ideological colonization and carrier of gender ideology that imposes a worldview unacceptable to people usually self-described or labelled as conservative, right-wing or Christian/Catholic. Gender ideology, a catch all term, is associated with various agendas such as: the sexual education of children, LGBTIQ rights, reproductive rights, marriage equality, the difference between sex and gender etc. The European Union (EU) urged its member states to ratify the Convention which caused a backlash of anti-Convention movements, especially in Central and Eastern Europe. Up to date, ten EU member states refused to or failed to ratify the Convention. Due to the economic and immigrant crisis, the EU experienced the new rise of ultra-nationalist, far right and anti-EU movements which recently added the new enemy to their agenda – the Convention. This paper explores how an imaginary threat gender ideology caused the deepening of the clashes in an anyway significantly divided society, and became a real danger for the unique historic project of the peaceful, united Europe.
Non-Indigenous allies in Natural Resource Management: Resisting white sovereignty and ‘human’ as separate from nature.

Ms Tania Searle

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CS4 - Sociology of Indigenous Issues, HE2.017, November 21, 2018, 1:30 PM - 3:30 PM

Recipient of the Jerzy Zubrzycki Postgraduate Conference Scholarship

In Canada, Australia, New Zealand the United States (CANZUS countries that share British legal and political heritages) Indigenous peoples are reclaiming Indigenous governance and asserting their nationhood according to their own traditions of constitutionalism. However, Indigenous nations are constrained by the constructs of (post)colonial nation-states when asserting their rights thereby raising important issues of knowledge and power, rights, relationships and partnerships. This study seeks to uncover if and how non-Indigenous people attempt to decolonise professional spaces where Indigenous and non-Indigenous peoples come together in collaboration. It is focussed what non-Indigenous people understand about themselves, the Western systems and epistemologies they work within and the power of Western sovereignty. The Kungun Yunnan Ngarrindjeri (Listen to Ngarrindjeri Speaking) Agreement, South Australia, and the transboundary Columbia River Treaty, United States of America and Canada, provide an international comparative analysis around two legal agreements. The two case studies are situated in spaces where Indigenous and non-Indigenous people work together, and where the issue of Indigenous sovereignty and Natural Resource Management is central. Applying the theoretical framework of critical race studies, whiteness and posthumanism the study investigates the strategies and innovations non-Indigenous allies employ to prioritise Indigenous sovereignty.

The pluricultural ghost of the White Australia policy: the abolition of the 457 visa.

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CS4b - Migration, Ethnicity and Multiculturalism, HE3.008, November 21, 2018, 1:30 PM - 3:30 PM

The ghost of the ‘White Australia policy’ lives on. The paper discusses the cultural protectionism in the abolishment of work visas in Australia, Sub Class 457 in March 2018. This could be seen as facilitating a repercussion of protectionism of a pluriculture, fuelled by the pressure of austerity from a capitalist neoliberal Government, to favour through anti-cosmopolitan precarity, the rights of a suprem ‘white’ culture, through a tightening of our social and coastal borders.

Social implications:
The policy of a superior ‘white’ culture reinforced from the top down. Australian policy multiculturalism obsolete, in the face of a forced precariat social class of new migrant.

Originality:
The paper is original in its critically analyse the current influence of Government policies on the social and cultural integration of migrants the multicultural story of Australian society. the historically public attitudes to migrants are driven by Australian Government legislation. Multiculturalism in Australia appears to have come full circle in an act of pluriculture protectionism not seen historically since the ‘White Australia olicy’. society manipulated by neoliberalism in a hidden nationalism of multiculturalism a ‘white’ society.
Depicting Masks: Art Therapy Techniques in Indigenous Research

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CS4 - Sociology of Indigenous Issues, HE2.017, November 21, 2018, 1:30 PM - 3:30 PM

Most non-Indigenous Australians encounter depictions of Indigenous Australians primarily through the press or policy documents. Those depictions - often in the form of text and photographs produced by non-Indigenous reporters or policy workers - often frame Indigeneity as various forms of deficits, or less often as “success stories” of those of have “made it” in the world of the dominating culture.

This presentation seeks to share an alternative form of representation: self-depictions - in art - of members of Gunditjmara and Wathaurong communities in Victoria. These images were created during art program workshops at the hosting Indigenous Controlled Corporation at each community. I will describe this integrated method which I have termed Art Yarning- that is depictions of the self and self-depicting through images and yarning (story telling). I will then present a series of masks created by several participants across the two communities. The masks invite us to witness both outer and inner worlds of the participants and introduce parts of the diverse, multiple and complex ranges of what Indigenous identities are. Importantly, this presentation shows the potential for new methods for constructing knowledge, grounded in forms of self-depiction adapted from art therapy practices and Indigenous Knowledge Systems, and bounded by the concept of the relational.

‘Sovereignty Attitudes’ in Aboriginal and Torres Strait Islander Narratives

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CS4 - Sociology of Indigenous Issues, HE2.017, November 21, 2018, 1:30 PM - 3:30 PM

The ‘nation-building’ model of Indigenous governance, self-determination and economic development is built on the prefigurative claiming of Indigenous sovereignty. This can happen regardless of how nations are treated by other governments. Cornell (2015) outlines three core processes necessary for nation-building: identifying as a nation, organising as a nation, and acting as a nation. These three processes are necessarily nation-specific and place-based, and may look quite different for each Aboriginal or Torres Strait Islander nation. My research looks at Gugu Badhun nation-building, especially through the lens of economic development. In this paper, though, I look beyond the unit of the nation to examine the rise of the ‘sovereignty attitude’ in Aboriginal and Torres Strait Islander literature, television and film. The presence of the sovereignty attitude within these stories, even when focused on a pan-Indigenous sovereignty, is important for a broader shift towards self-determination. It is likely to contribute to Aboriginal and Torres Strait Islander peoples’ identifying as belonging to nations, but also signals to non-Indigenous audiences that sovereignty is key to Aboriginal and Torres Strait Islander futures. In other words, these narratives contribute to the prefiguring of alternatives for Aboriginal and Torres Strait Islander peoples.
Whiteness = politeness: Interest-convergence in Australian history textbooks, 1950-2010

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Abstract: This presentation examines discursive change in Australia from 1950-2010 through the lens of critical whiteness studies. This period encompasses both the White Australia era, characterised by overt and self-assured claims of White superiority, and the contemporary era in which these explicit claims of superiority have been superseded by ‘polite’ discourses. Using textbooks as records of dominant narratives, I analyse discourses of whiteness and Aboriginality in secondary school Australian history textbooks over this period of substantial social change. The earlier decades of my sample are characterised by overt discourses of White exceptionalism and Aboriginal deficiency. I evaluate the extent to which ‘polite’ versions of White exceptionalism and Aboriginal deficiency in later texts affirm or challenge overt versions of these discourses from earlier decades. I show that ‘polite’ discourses that maintain the racial order while enabling Whites to be positioned favourably persist in later decades. However, discourses which challenge whiteness do not endure. I argue that this pattern supports Bell’s (1980) thesis of interest-convergence in which changes to the racial status quo only occurs when they converge with White interests.

Cleanliness and purification: Eating disorders as self-harming practices in the context of sexual abuse

Dr Lisa Hodge, Dr Amy Baker

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The medical model views eating disorders as curable diseases, positioning people with anorexia as isolated ‘patients’. Thus, an eating disorder diagnosis forces people into predetermined narratives of pathology that shape how they are viewed and treated. We argue that the participants in our study made sense of an eating disorder in ways that reject authoritative medical discourses. Situated in a contemporary feminist framework that is sensitive to poststructural concepts and Mikhail Bakhtin’s sociological linguistics, the study was concerned with the constitutive role that language played in structuring the way in which participants understood eating disorders and the causes of their distress. Multiple dialogic interviews were conducted in metropolitan South Australia with seven women who were experiencing an eating disorder and who had been sexually abused. Themes of self-punishment and striving for control pervaded the participants’ stories. An eating disorder offered a perception of cleanliness and renewal that was attractive to the participants who experienced overwhelming shame. This paper describes the link between child sexual abuse and self-harm in the form of an eating disorder. In response to this connection, it is critical that practitioners are open to other ways of understanding these experiences that go beyond illness and pathology.
New digital terrains of real property administration: the production of information in land and housing.

Ms Ani Landau-Ward

*Rmit, Footscray, Australia

CS4 - Sociology of Economic Life, HE1.008, November 21, 2018, 1:30 PM - 3:30 PM

Shelter and connection to land remain central to being in the world, but for many are increasingly precarious. One aspect of this is the role of property institutions and rights, as it is through the politics of property, in the context of global finance capitalism, that relationships to land/place and shelter are often mediated. International and transnational institutions increasingly play an important role in influencing, and instrumentalizing property, challenging and complicating the traditional jurisdictional bounds of property law. Digital innovations and technologies disrupt and transform the administration and instrumentalization of property in fundamental ways. In this context it is crucial to ask what new intersections of property and precarity are produced, and pay close attention to the emerging rationalities that underpin their administration. The politics of property for the poor, for better or worse (and quite probably both) will be increasingly caught up in the spatial and temporal webs of these technologies, and the rationalities that they, and their owners, designers, and regulators embed and assume. As such, it is increasingly important to pay attention to the registration and titling of property rights as the production of information that is socially embedded and political, and inquire into its subsequent digital social relations.

The Impact on Health of Representations in Popular Culture of Trans and Gender Non-conformity

Dr Julie Peters

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CS4 - Genders and Sexualities / Sociology of Religion, HE3.004, November 21, 2018, 1:30 PM - 3:30 PM

The proposed paper uses autoethnography to examine the impacts on the physical, psychological, social and cultural health and agency of the trans individual in reaction to the changing portrayals across their life-time - from the mid-twentieth century until the present – of gender diversity and trans in popular culture.

The paper looks at the author’s attempt at countering stigma by increasing visibility and promoting health and human rights for trans and gender diverse individuals through activism, including running for Parliament in the 1990s, writing, performance and more recently by completing a doctorate in public health/anthropology/promoting social justice and equity.

The author found ‘The Art of Living in Gendered World’ a useful tool in rethinking living with diversity because it gives a solid base for living an empowered livable life well beyond middle age. The paper concludes, noting the need to support individuals as well as needing to be socially strategically activist in order to reduce precarity and promote visibility, social justice and equity to improve the social determinants of health for trans and gender non-conformist individuals.
On Being Muslim: Cosmopolitanism, Diaspora and the Political
Mr Mohammed Sulaiman

[University Of South Australia, Adelaide, Australia]
CS4a - Migration, Ethnicity and Multiculturalism, HE3.006, November 21, 2018, 1:30 PM - 3:30 PM

The recent rise of anti-Muslim and anti-immigrant discourse in the West continues to raise many challenging questions pertaining Islam, Muslims and their place in a cosmopolitan, and supposedly post-political, world. Generally triggered by the incessant and large-scale arrival of refugees as well as the increasing presence of Muslims in the West, the anti-Muslim discourse has significantly altered the political landscape in Europe and the United States. Likewise, the growing emphasis on Muslim political identity in multiple forms and different contexts has contributed to the persistence of what might be called “the Muslim question”. This paper seeks to examine the implications of the Muslim question on the meanings of cosmopolitanism and democratic pluralism. In particular, it will investigate the relationship between Islam, universalism and the West. Toward this end, the paper will harness and refine the concepts of diaspora and the political in order to conceptualize Muslim identity as a diasporic cultural formation. Diaspora, I contend, is not a matter of empirical observation confined to the movement and spatial displacement of ethnically-marked communities but rather is a political condition. It arises out of the delinking of collective identity from the structures of power underpinning the contemporary world order. The political, therefore, will be shown to be an ontological category distinct from the empirical sphere of politics and administration. Finally, this conceptualization will serve to dis-articulate the link between the West and the universal and move closer towards a more radical and representative notion of democratic pluralism.

Exploring Men’s Drinking Practices and Cultures in Victoria
Associate Professor Steven Roberts, Dr Karla Elliott, Ms Brittany Ralph, Dr Michael Savic

[Monash University, Melbourne, Australia]
CS4 - Cultural Sociology, HE1.009, November 21, 2018, 1:30 PM - 3:30 PM

We explore the factors that underpin men’s drinking practices and cultures in Victoria, Australia. We draw on focus groups, one-on-one interviews, and observations conducted as part of the VicHealth funded project Identifying and Understanding Men’s Risky Drinking Subcultures and Settings. Using social practice theory, we investigate shared norms, values, and practices surrounding alcohol, and how these are infused with discourses of masculinity. We explore accounts from men in urban, regional and rural Victoria about their alcohol drinking practices alone or with friends, and about their use of social media while drinking. Differing ideas of what counts as risk emerged, as did varied responses about the social connection and pleasure facilitated by drinking. Gendered aspects of drinking also came to light. These included whether or not participants drank with women; expectations about what women should or do drink in comparison to men; and who is expected to document drinking sessions on social media and who is not. We identify men’s drinking practices in Victoria as multi-layered and varied, and at the same time as intertwined with social and cultural understandings of gender, masculinity, risk and men’s social connection.
Moving beyond the “Challenging Stereotypes” Model of Muslim Women’s Sports Participation

Dr Jennifer E Cheng

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CS4a - Migration, Ethnicity and Multiculturalism, HE3.006, November 21, 2018, 1:30 PM - 3:30 PM

There is currently a shift from a deficit model of sports participation, in which Muslim women must adapt to the White majority to play sports, to a “challenging stereotypes” model, in which Muslim sportswomen are considered role models of how Muslim women should be. This paper advocates a Muslim sportswoman model, whereby the sporting interest and prowess of Muslim women are emphasised.

This paper is based on interviews with ten Muslim women who are members of the ‘Swim Sisters’ group in Sydney, a group set up so Muslim women gain confidence to swim in public, improve their swimming technique, and have the opportunity to participate in swimming events. The women do not see themselves as role models, but simply want to express their love of swimming in a supportive environment. The women’s experience of swimming in a setting that is sometimes hostile to burkinis and women's only pools is the significant part of their story.

While the “challenging stereotypes” model seems positive, it reaffirms the stereotype of Muslim women as submissive and isolated by presenting those who are not as exceptions. By focusing on Muslim women's sporting abilities, achievements and ambitions, we can make progress in eliminating harmful stereotypes.

Emotional Constellations and Ontological In/Security

Dr John Cash

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CS4 - Sociology of Emotions and Affect, HE2.015, November 21, 2018, 1:30 PM - 3:30 PM

For Anthony Giddens: “Ontological security … is an emotional, rather than a cognitive, phenomenon … rooted in the unconscious”. This conceptualisation is potentially well-suited to analysing the central place of emotions in social and political life. However, Giddens’ particular account has several limitations, including the presumption that emotions are solely subjective. Giddens also notes how ‘dread’ in Kierkegaard’s sense: the prospect of being overwhelmed by anxieties that reach to the very roots of our coherent sense of “being in the world” is kept at bay by the ‘as if’ environment that, through ‘practical consciousness and day-to-day-routines’, brackets these anxieties. The limitation of this focus on the bracketing out of emotions is that it overlooks the social and political effects of the emotional constellations that are integral to the unconscious mechanisms of defence against anxiety and ontological insecurity. These psychic defence mechanisms and their emotional constellations defend against dread, disintegration and chaos, but not always in the same manner. Moreover, encoded as they are into cultural formations, they have a positivity in that they produce social and political effects, beyond solely maintaining ontological security. They also organise social and political relations in qualitatively distinct ways.
How Domestic Violence Policy in South Australia create Precariousness and Risk for the LBGTIQ Community

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CS4 - Genders and Sexualities, HE1.018, November 21, 2018, 1:30 PM - 3:30 PM

Domestic violence funding and programs in South Australia are specifically aimed at heteronormative relationships, neglecting to accommodate relationships that do not conform to heteronormative constructions. The incidence of LGBTIQ violence in Australia is proportionally high. A recent study shows that 32.7 per cent of this community have reported intimate partner abuse (Primary prevention of family against people from LGBTI communities 2017). By applying Bacchis’s (2009) theoretical framework to domestic violence policy in South Australia; I argue that Lesbian, Gay, Bisexual, Transgender, Intersex and Queer communities have been, and continue to be, invisibilized within current policies. I argue that this invisibility not only creates financial precarity, but also exposes this community to risks around health and well-being, a lack of career opportunities, and insecure housing. The absence of domestic policy around LGBTIQ influences ground roots service delivery and practice responses, leading to under-reporting, lack of funding for programs, and little provisioning for safe housing. In light of this, I advocate for social policy change, stressing the need to raise community consciousness, education and evidence-based research to develop new programs which are more inclusive to the LGBTIQ group.

Journalism redundancies in Australia: findings from the New Beats surveys, 2014-2017

Professor Timothy Marjoribanks¹, Dr Penny O’Donnell², Professor Matthew Ricketson³, Professor Lawrie Zion⁴, A/Professor Andrew Dodd⁵, Dr Merryn Sherwood⁶

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CS4 - Media, HE2.014, November 21, 2018, 1:30 PM - 3:30 PM

Increasing uncertainty about the future of journalism is a critical societal challenge in contemporary Australia. The emergence of digital technologies, new workplace practices, workplace restructuring, new forms of labour relations, and transforming business models, among other factors, are having a profound effect on journalism. Such effects in the context of journalism work include job loss, re-employment, career change, and career re-invention, all of which are relevant to broader debates around precarity. While difficult to track exact numbers, it is estimated that more than 3000 journalists in the Australian media industry have had their positions made redundant since 2012. In this context, this paper presents findings of the New Beats project, a study that has been running since 2014 of Australian journalists who became redundant during or since 2012. In particular, the paper presents findings from four annual surveys, conducted in 2014, 2015, 2016 and 2017, focusing on issues such as where journalists are re-employed post-redundancy, what forms this work takes, and how journalists understand these changes in their work. Adopting an institutional analytic framework, the paper also identifies ways in which transformations in journalism can provide insights for other forms of work in the context of precarity.
Speculating on sustainability: Risk, ethics and finance

Ms Claire Parfitt

University of Sydney, Sydney, Australia
CS4 - Sociology of Economic Life, HE1.008, November 21, 2018, 1:30 PM - 3:30 PM
Recipient of a Postgraduate Scholarship

Risk is popularly understood as the probability of a harmful or undesirable occurrence (Baker and Simon 2004). Contemporary debates about precarity refer to risk in this mode. But risk, particularly from the perspective of capital, can also be understood as opportunity. Without risk, there is no profit. All value accumulation starts with risk. In the contemporary economy, risks for both capital and labour are increasingly managed through financial markets. Since the early 1970s after the USD was floated, financial markets offer a vast array of complex instruments to hedge risks. The market for financial derivatives (risk management instruments) runs into the quadrillions of dollars annually.
This paper will explore financial strategies for managing environmental, social, and political risks in the context of an increasing precarious and probabilistic life.

Beyond middling transnationals: rethinking ‘the middle space’ of migrant mobility

Dr Shanthi Robertson

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CS4b - Migration, Ethnicity and Multiculturalism, HE3.008, November 21, 2018, 1:30 PM - 3:30 PM

Conradson and Latham (2005) coined the term ‘middling transnationalism’ to highlight the everyday lives of migrants who occupy a privileged, but not elite, socio-economic stratum. Many studies in the decade since have mobilized the concept explore the lives that exist ‘in-between’ elite and marginalized forms of migration. The concepts of ‘middling migration’ or ‘middling transnationalism’ remain, however, narrowly located within static notions of the ‘middle’ as a socio-economic status that remains fixed ‘at home and away’. Furthermore, the work on ‘middling migrants’ as expatriates, working holiday makers and lifestyle migrants most often focuses disproportionately on White and Western subjects. This paper draws on interview data on the lives of young migrants from Asia living in Australia to re-conceptualize ‘the middle space’ of migrant mobility. I argue for the concept of middling mobility as a way to understand the spatio-temporal complexity that shapes the lives of migrants who occupy multiple spaces of the in-between in terms of their socio-economic locations in different places; their life stages; their migration trajectories, and the scholarly and policy categories of migration that they occupy. Middling mobility, I argue, is marked by ambiguity, in-betweeness and transition and represents a crucial rethinking of previous models of “middling transnationalism.”
Risky journeys: patients’ experiences of managing adverse outcomes from their medical travels

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CS4 - Health, HE2.012, November 21, 2018, 1:30 PM - 3:30 PM

This paper explores the issues and difficulties faced by Australian medical travellers in seeking appropriate follow-up care on their return from abroad. As medical tourism (MT) has grown around the world, so have the number of reports highlighting the adverse outcomes from undertaking medical care abroad. The health and safety risks associated with MT have become a major concern to researchers, medical professionals and policy makers worldwide. In many countries, including Australia, national healthcare systems are reluctant to cover the costs of the post-operative care of returning travellers. With the neoliberal marketisation of MT, any consequences associated with adverse outcomes are considered to be the individual’s responsibility. There is a scarcity in empirical research on MT and travellers’ experiences. Moreover, little is known about the moral dilemmas medical doctors face in providing after-care for those who had required medical attention. Based on in-depth interviews with both individuals who required follow-up care on their return from medical travels and medical doctors who treated them, we investigate the socio-cultural factors hindering medical travellers’ receipt of appropriate after-care on their return home. Further, this paper will highlight some of the factors shaping responses to medical travels involving adverse outcomes. [196 words]

Making Sharing Work: Formalising an Informal Economy of Solidarity

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CS4b - Migration, Ethnicity and Multiculturalism, HE3.008, November 21, 2018, 1:30 PM - 3:30 PM

Culturally and linguistically diverse communities are at the forefront of highly feminised and precarious community sector work. Facing insecure labour contracts and contingent, competitive funding for activities, community workers routinely move between paid and unpaid work. Drawing on multi-sited and participatory ethnographic research and 30 semi-structured interviews with women of different African backgrounds living and working in western Sydney, this paper explores the relationship between collective sharing practices and organisational precarity. The sharing of material resources, information and support takes place beyond designated ‘work places’ and on a continuum of activity that moves between the formal and informal, public and private, productive and socially reproductive. A focus on everyday practices of sharing foregrounds the social world of women and in doing so, the tensions women face navigating community work as a commodity with tangible inputs and outputs, and community work as a common resource, that relies on intangible, emotional labour.
A critique of credit theories of money

Dr Michael Beggs¹

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CS4 - Sociology of Economic Life, HE1.008, November 21, 2018, 1:30 PM - 3:30 PM

The old idea of a ‘credit theory of money’ has seen a resurgence since the 1990s, especially within sociology, but also in some strands of economics. The phrase means different things to different people, and the classic sources of the ‘credit theory’ (Mitchell-Innes, Schumpeter, Wicksell, Hawtrey) are at odds with one another. This paper disentangles and clarifies various claims contributing to the broader vision of money as credit: (1) ‘All money is credit, because the money holder is “owed goods”; (2) ‘Most money today is credit-money, so we must understand credit to understand modern money’; (3) ‘All money is credit, because it is someone’s debt’; and (4) ‘We understand money better by starting from credit’. I evaluate these claims separately—some being more valid than others. I argue that treating money as inherently credit hinders our understanding of why in fact most modern money is also credit. In place of a credit theory of money I propose an exchange/liquidity vision of money.

Medical tourism: Australian Perspectives and Experiences

Dr Rowena Forsyth¹

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CS4 - Health, HE2.012, November 21, 2018, 1:30 PM - 3:30 PM

Overseas travel for medical treatment is becoming an accessible and attractive option for greater numbers of Australians. Recent estimates suggest that up to 15 000 Australians choose to receive medical procedures overseas annually. Whilst previous research in this field has focused on specific treatments such as cosmetic surgery and stem cell transplantation, this current project uses qualitative methods to take a broader perspective to examine patients’ perspectives across different procedures (Dentistry, Cosmetic Surgery, Cardiology/cardiac surgery, Orthopaedic surgery, Bariatric surgery, Fertility/reproductive systems, Organ, cell and tissue transplantation and Ophthalmological). We know that patients’ engagement with the health system and medical treatment occurs in a context of social roles, ethical principles and legal regulations. To claim that patients make decisions to undertake medical tourism merely based on reduced costs and immediacy of availability is to neglect complex social and ethical dimensions of this process. Preliminary findings of this research and the opportunities it offers for intersection of health sociology, tourism sociology, globalisation and ethics will be explored.

Digital hate: The social media of Islamophobia

Ms Kashifa Aslam¹

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Poster Session, November 21, 2018, 3:30 PM - 4:00 PM

The debate on definition of Islamophobia has remained active for a long time after the publication of the first report on Islamophobia by Runnymede Trust in UK. The term received currency after this publication and since then a huge amount of research has been carried out on this topic in US, UK and Europe. I would like to introduce the term adopting a range of conceptual approaches on representational politics (Said), the discontent of society (Huntington) and discourses on national belonging and whiteness (Hage). I would like to explain my take on the term.
How does unemployment affect health? Examining health inequities in an egalitarian health care system

Professor Geir Lorem

1Uit The Arctic University Of Norway, Tromsø, Norway

Poster Session, November 21, 2018, 3:30 PM - 4:00 PM

Norway experience growing social inequalities in health, despite all citizens have equal rights and access to health services. We examined how unemployment affected general and mental health status among different socioeconomic groups, and how this varied between men and women. It is a prospective cohort study of a general population in Norway utilising repeated surveys and physical examinations (1986-2008) including 14623 men and women living in Tromsø/Norway with an average follow-up time of 11 years. Unemployment significantly affected general health status, mainly because of differences in mental health symptoms (anxiety/depression). Unemployed women were more at risk than men, and those with college/university degrees were at a particular at risk of developing significant mental health symptoms. We conclude that health care workers and policymakers should be aware that unemployment directly activates significant mental health issues in the population. We also argue that unemployment informs us about why socio-economic differences cause adverse health effects. The exclusion from work life involves social detachment. Loss of income and career possibilities involves disadvantages in comparison to peers (marginalisation). Since all participants had equal access to care and treatment, it is possible to examine the significance of social factors for health inequality.

“Friends are like soft drinks. Family is like water”: Intercultural friendship possibilities among Australian-Korean children

Dr Jessica Walton

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CS5b - Migration, Ethnicity and Multiculturalism, HE3.008, November 22, 2018, 10:30 AM - 12:30 PM

This paper draws on an ethnographic study of cross-cultural school partnerships focusing on the experiences of 10-12 year old Australian and South Korean children and their participation in online learning exchanges. Based on fieldwork conducted in Australian and South Korean schools and interviews/focus groups and PhotoVoice conducted with children over a two-year period, I examine how friendship as an intercultural category and the different cultural meanings associated with what it means to be friends is enacted through children's playful interactions via on-line exchanges. I situate these understandings of friends and friendship within the broader context of children's everyday lives as they negotiate their place within social worlds in which they have limited mobility and agency. A key question that guides this paper is, how does an ethnographic understanding of friendship situated in the context of children's everyday lives within and outside of school provide a deeper understanding of interactions with distant peers in spaces of ‘intercultural learning’? Beneath more scripted performances of cultural representations, how are children creating meaning together across linguistic and cultural divides within the classroom constraints of teacher-directed on-line exchanges?
Maternal justice?: the rights and security of women with disability to mother

Professor Jane Maree Maher¹, Dr Jasmine McGowan¹, Professor Jude McCulloch¹, Meredith Lea²

¹Monash University, Clayton, Australia, ²People with Disability Australia,

CS5 - Families and Relationships, HE2.015, November 22, 2018, 10:30 AM - 12:30 PM

In this paper, we examine the challenges women with disability face in securing their motherhood. Drawing on a broader study of 36 women with disability undertaken across NSW and Victoria, we focus on the stories of the 14 women who had children and explore the intersections of maternity, security and disability.

The majority of these mothers had experienced, either temporarily or permanently, having their child or children removed from them. While women described proactive steps that they took to ensure that they could care effectively for their children, including parenting courses, counselling and education interventions and efforts to build their own resilience and skill, these efforts were rarely enough to interrupt existing social assumptions about their capacity to parent. Women's and children's safety was threatened because women are aware that reports of violence will precipitate the involvement of child protection, rather than support and protection and are therefore hesitant to seek help. A critical aspect of the disruption of women's motherhood was the punitive enforcement of normative and unrealistic standards of motherhood. Maternal nurturance, relationship and connection were discounted.

We argue that women's rights were routinely under threat as social institutions such as family courts, state agencies and families questioned the capacity of women with disability and created barriers to mothering that impact women and children.

Goal ownership: The relevance of temporalities, dispositions and resources for people living with chronic conditions

Ms Marika Franklin¹, Professor Karen Willis¹, Professor Karen Willis², Dr Sophie Lewis³, Associate Professor Annie Venville⁴, Associate Professor Lorraine Smith⁵

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CS5 - Health, HE2.012, November 22, 2018, 10:30 AM - 12:30 PM

Premised on the idea that goal ownership motivates action, goal-setting has become a key component of self-management support. However, there is little consensus on how patients set goals, if they have goals; and if these are authentically the patients’ goals or a response to health professionals’ recommendations / expectations. Drawing on Bourdieu's concepts of habitus, capital and field we examine patients’ goals using 17 patient-health professional dyads to reveal the social structuring of goal ownership. We conducted a qualitative interpretive study, with participants observed in routine consultations for chronic care management on up to three occasions, followed by in-depth interviews. Observations and interviews were digitally recorded and transcribed, with data analysed thematically. We identified three typologies distinguished by patients’ expressions of goal ownership (e.g., as wants, responsibilities or necessities); goal-oriented dispositions (e.g., determined, responsible, powerless), temporal orientation of goal talk (situated in the past, present or future), and patients’ differential access to resources to support goal ownership. Under-
standing goal ownership as socially situated helps broaden our understanding of the tensions between patients’ and health professionals’ self-management goals and supports the need for a more socially orientated provision of self-management support.

Bring in Bourdieu?! A review of health research
Dr Chris Platania-phung

1University Of Melbourne, Melbourne, Australia

CS5 - Health, HE2.012, November 22, 2018, 10:30 AM - 12:30 PM

This talk explores the extent and nature of ‘uptake’ of Pierre Bourdieu in health research (e.g. the activist scholar’s concepts, insights, forms of analysis). Given the ‘crypto-normative’ character of much of Bourdieu’s work (Sayer, 2011), on matters of health, researchers may be understandably ambivalent to draw on Bourdieu. Nonetheless, Bourdieu remains crucial to gaining a deepened understanding of inequalities in well-being, and relatedly, to critically unpack what is done in the name of health. However, visibility of Bourdieu in health research has not been systematically analysed. Accordingly, I identified health research literature that cites Bourdieu, in order to map out the why, what, how, when, where, outcomes and by whom of incorporation of Bourdieu into the health fields (e.g. epidemiology, health sociology, public health). While there were strands of health research in keeping with the critical tenor of Bourdieu’s sociology, in the main, there has been intense streamlining of Bourdieu to serve discipline-specific agendas and methodologies. Further, much of this ‘use’ of Bourdieu may be traced to the neo-liberalisation of health research. Centring matters of social justice and equity in health research may benefit greatly from a renewed turn to, and reworkings of, Bourdieu.

The professionalisation of women’s Australian Rules football and the sport assemblage.
Dr Adele Pavlidis, Dr Wendy O’Brien

1Griffith University, Southport, Australia

CS5 - Sport, HE1.015, November 22, 2018, 10:30 AM - 12:30 PM

In 2017 the Australian Football League (AFL) launched AFLW, a professional women’s competition, with the full support of the AFL’s powerful corporate operations. In many ways the launch was a success: televisions viewers were in their millions and stadiums were often close to capacity. The media told positive stories about empowerment, fulfilling dreams, and the potential of AFLW to break stereotypes. This was the first time women were being paid to play; they had shifted from playing for leisure, to playing for work. Yet this simple binary blurs the complexities of sport formations and organisations.

There are multiple forces that govern sport opportunities. These include policies, economics, the rules of play, (social) media, injury, facilities and affects – these come together to form sport-assemblages. There is substantial scholarship on women’s representation in sport, however a focus on the assemblages of sport is far less developed. In this paper I draw on qualitative interviews with AFLW players and administrators to argue that the sport-assemblage provides a way of conceptualising different notions of power – material and discursive – that shape and influence women’s growing participation in previous bastions of male dominance, such as the AFL.
Autistic Women, Resistance and their Fight to Live Their Best Lives
Ms Susannah French

Australian National University, Canberra, Australia
CS5 - Critical Disability Studies, HE1.010, November 22, 2018, 10:30 AM - 12:30 PM

Leo Kanner and Hans Asperger were the pioneers of autism research, but their records have largely documented the experience of autism from male children. Intentionally or not, Kanner and Asperger’s work has meant that from the 1940s onward, the profile of autism has been understood and normalised as generally male. Autistic women have always existed, but a female history of autism has effectively been erased from both medical and socio-historical discourses. The result of this erasure, as this paper will explore, has had very devastating consequences for the lives of autistic women.

However, interview responses and a thematic analysis of selected autism blogs and memoirs will reveal that these women are far from powerless and have played key roles in the neurodiversity movement. Instead of choosing to accept the erasure of their lived experiences, autistic women have taken active measures to have their experiential knowledge recorded and transcribed.

This paper will ultimately argue how the concept of resistance aids in providing a flexible and nuanced critique of structural ableism and sexism. The creative and innovative ways in which autistic women open up new discourses about their experiences will also be examined.

The Financialization of Nature and the End of the World
Miss Khyati Prajapati

University of Auckland, Auckland, New Zealand
CS5 - Environment and Society, HE2.014, November 22, 2018, 10:30 AM - 12:30 PM

Humans are, comparative to other lifeforms on Earth, a very young species. Yet, our presence has left deep and lasting scars. An accumulation of evidence reveals the extremely real and serious existential threats posed to this planet and all its inhabitants by the prevailing global ecological crisis. What is crucial here is that the scope of this crisis is not being met with solutions of equivalent urgency and scale. This thesis examines the extent to which ‘financialization’ contributes to the endurance of ecological crisis and the lack of substantial interventions towards constructive environmental reform. The extensive influences of financial logics over both the physical and abstract world entails speculating over markets of exploitation and gambling with the literal end of the world. International and national bodies have repeatedly announced various pledges to tackle climate change whilst simultaneously sustaining projects such as oil exploration. It’s no coincidence that both the ecological crisis and the recent Global Financial Crisis have not propagated an exhaustive reorganization of social structures and values. Thus, social revolution necessarily must be combined with a natural or ecological revolution, that is, the genesis of an alternative system of existence that prioritises human and ecological needs as one.
Goodnight Stories for Female Sports Fans

Ms Kasey Symons¹

¹Victoria University, Brunswick, Australia

This paper draws on the tools of autoethnography (Smith & Dean, 2009, pg. 28 & Ellis, Adams & Bochner, 2010, pg. 1) and studies of female sports fans to explore the question of how female sports fans read sports fiction that is written by women, particularly engaging with three texts based on Australian Rules football.

The three texts of sports fiction that I address in this paper are The Family Men, by Catherine Harris (2014), Game Day by Miriam Sved (2014) and The Whole of my World (2013) by Nicole Hayes and are the only fiction books published to date written by women about Australian Rules football for an adult audience. By illustrating my own experience of reading these works, as a self-identifying female Australian Rules football fan, an autoethnographical analysis will address how the tendency to identify with the male-led fan behaviours learned while inhabiting a fan space creates an unconscious gender bias (Blair and Banaji 1996, Kunda and Spencer 2003, Ridgeway, 2009). Thus, affecting how female fans of elite male sports experience other women in this environment. This is primarily exemplified by self-identifying female fans still considering women occupying the space as ‘other’. And also by placing the same negative stereotypes upon women that they, as female fans, are also in a constant battle to defend (Pope 2012 & 2013, Jones, 2008, Mewett & Toffoletti 2011 & 2012). How do adult fans, particularly female fans, absorb and relate to how women are depicted in a modern sports literature that seeks to add women back into it? (Pope, 2012).

The Rogue Abode: Tiny Houses, Dwelling and the Micro-Politics of the Home

Miss Philippa Barter¹

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The Tiny House movement has predominantly been characterised as a response to growing income inequality, rising house prices and the threat of ecological disaster, all of which has contributed to more precarious modes of existence. Whilst these more explicitly political explanations provide insight into the background conditions for the emergence of the Tiny House, such approaches also have the effect of attributing an artificial clarity to the intentions that motivate one to live in a tiny home. More than this, characterising the Tiny House movement as an essentially political phenomenon also risks prematurely closing our evaluations of it, tying us to judgments of the success or failure of something that may not, in fact, possess the coherence of a political project. In this paper, I will draw upon research undertaken with tiny house inhabitants to argue that a focus on the micro-political dimensions of the tiny home provides a richer analysis of the phenomenon and strengthens its claims to be experimenting with alternative modes of dwelling. This paper will argue that the resistant status of the tiny house lies less in its escape from the state of affairs characterising present reality, and more in its intensification of different ways of being in the present.
Mind/Body Dualism and the New Materialism

Dr Terry Leahy

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CS5 - Social Theory, HE3.004, November 22, 2018, 10:30 AM - 12:30 PM

Current sociology regards mind/body dualism with suspicion – as an everyday metaphysics founded in patriarchy, capitalism and human-centric prejudices. This paper explicates the view that mental and biological accounts of action are based in different frameworks of understanding. Mind/body dualism is not just one thing. Different types of mind/body dualism have different political and metaphysical problems. In Cartesian dualism, the mind and body are different substances that interact to produce action. In Platonic, Aristotelian and Christian versions, mental and bodily drives are ranked in a moral hierarchy. New Materialism aims to avoid the political problems associated with these views by ‘transcending’ the mind/body split. In this metaphysics, all events and relationships are ‘material,’ including those that we normally consider mental. This analysis breaks down into two parts. In one meaning, mental and material events are part of the same causal universe. In another meaning, material events are always mental because they participate in their mental construction.

Upvote-Downvote: How Ratings Features Afford Opinion Diversity on the Web

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CS5 - Cultural Sociology, HE1.009, November 22, 2018, 10:30 AM - 12:30 PM

Platform design is a form of governance in which users are guided in their relationship to the technology and to each other. Governing design features are referred to as technological affordances. One critical that way platforms govern is through the curation and distribution of content. Algorithms, platform architectures, and platform policies implicitly and explicitly assign value to content in ways that shape networked dialogues. While some platforms present users with a direct upvote-downvote ratings feature, others use complex and often black boxed algorithms. We are interested in the ways ratings features affect the emotional magnitude and sentiment of discourse and in turn, the ways these features afford opinion diversity. Comparing data from Reddit, which contains a binary ratings feature and public Facebook pages, which use a unary ratings feature, we ask: “How do ratings features affect sentiment trends and emotional magnitude, and how does this afford consensus vis-a-vis dissent in digitally mediated discourse?”. Findings demonstrate the ways digital design and emotion integrate to expand and constrict the diversity of ideas, and thus govern the discursive spaces we increasingly inhabit.

Climate injustice and climate action, India, Germany and Australia compared

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CS2 - Other / Rural Issues, HE1.015, November 20, 2018, 1.30PM - 3.30 PM

Climate action is often claimed to be a ‘post-political’ ideology, defined as a universal matter, for humanity-in-general, the ‘anthropos’. Yet, climate change itself, along with its causes, impacts and solutions, is deeply stratified, and anything but universal. Mobilisation for climate action increasingly finds leverage in the resulting social antagonisms, under the logic of climate injustice. As
climate action stalls and climate change accelerates, multiplying social contexts are 'climatised', as sites for social action in a disrupted climate. Climate justice claims cascade across the social domain, rearticulating social relations, producing new constituencies and forms of climate agency. Aspects of social life are politicised and correlated in new ways. The paper draws on comparative research into climate agency, centred on India, Germany and Australia. In each context the dominance of fossil fuel is increasingly challenged and destabilised. The paper debates how successive fronts are opened up, how they are articulated with other social conflicts and thereby reconfigure the field of possibilities for socio-ecological relations.

Boundary Between Stuff and Waste: Different Perceptions and Shared Understanding of Hoarders and Their Neighbors

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CS5 - Environment and Society, HE2.014, November 22, 2018, 10:30 AM - 12:30 PM

Hoarding has increased in prominence in Japan and has been studied by academicians. Previous studies have dealt with the issue as a community welfare or psychiatric problem. The present study is based on in-depth interviews and fieldwork of hoarding cases, with a focus on two basic questions that seem to have been ignored by the previous studies. The first point is the difference in perception between hoarders and their neighbors concerning the accumulated stuff in the hoarders' houses. What is the boundary between stuff and waste in these perceptions? The second point is the hoarders' and neighbors' shared understanding of their differences. The fieldwork indicates that the two groups have a shared understanding of their differences in perception and in the value they ascribe to things.

The discussion of these two points revealed three values of things (functional, sentimental, and possibility values) and the existence of an ambiguous status of things between stuff and waste. The study indicates the dominant tendencies in modern society to reduce three-dimensional values into one-dimensional (functional) values and to minimize the ambiguity of the status of things.

Human Rights in Sociology: Rethinking the Foundationalism/Constructionism Divide

Dr Angela Leahy

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CS5 - Social Theory, HE3.004, November 22, 2018, 10:30 AM - 12:30 PM

Recipient of the Inaugural Precarious Work Scholarships

This paper challenges the analytical divide between foundationalist and constructionist approaches to human rights, as described by Sharyn Roach Anleu, Malcolm Waters and other contributors to the sociology of human rights. Foundationalist approaches attempt to define the 'human' in order to demonstrate the universal relevance of human rights, while constructionist approaches reject foundationalist accounts on the basis that human rights are constructions. This paper argues that constructionist approaches avoid defining the human via a number of strategies. These include accepting human rights language at face value in relation to the human; treating human rights as relating not to the human but to particular social standards; historicising understandings of the human or humanity; and treating human rights as relating to social actors, including non-human social actors. It is argued that to describe such approaches as 'constructionist' in order to distinguish them from foundationalist approaches is inadequate as it ignores the constructionism present in foundationalist accounts of both the human and human rights. This combination
is evident in the foundationalist theory of Bryan Turner, for example. It is therefore suggested that the terms ‘foundationalist’ and ‘non-foundationalist’ might more accurately capture the differences between these respective approaches within the sociology of human rights.

Engaging with decoloniality through territorio cuerpo-tierra: Voices from Colombia

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CS5 - Genders and Sexualities, HE1.018, November 22, 2018, 10:30 AM - 12:30 PM

Hegemonic feminist approaches to political resistance have often silenced the voices of women in the majority world. As a means of engaging in a more honest and politically relevant dialogue with women in the Global South, I propose the adoption of Lorena Cabnal’s notion of territorio cuerpo-tierra. Cabnal conceptualises territory, as the essential focus of women’s resistance, as interconnected with the body and the land. Similarly, the territory is the essential unit around which Colombian rural women conceptualise organised resistance. To demonstrate the efficacy and political relevance of Cabnal’s territorial body-land epistemology I draw upon seventeen in-depth interviews with Colombian women leaders of rural social movements and organisations.

Participants describe rural women’s experiences with food sovereignty, land rights and violences as deeply connected to their bodies, lands and territories. The territorio cuerpo-tierra approach brings women’s bodies to the fore, privileges ancestral and cultural knowledge, and contests patriarchy, colonialism and whiteness. As such it creates a pathway to support the political struggles of women in the Global South.

#OnePulse: building bereaved communities on social media

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CS5 - Cultural Sociology, HE1.009, November 22, 2018, 10:30 AM - 12:30 PM

Using the June 2016 massacre at a gay nightclub in Orlando, Florida, as a case study, this thesis will examine the creation of communities that use “shared” bereavement as a starting point. The study will be an intersectional and cross-platform approach to understanding the expression of online grief and mourning amongst multiple-marginalised peoples. Using a critical discourse analysis, it aims to engage with the existing literature to analyse popular Tumblr posts and hashtagged Tweets from the first anniversary of the massacre in order to discuss the construction of collective loss and mourning through public grief, and is a direct response to the “colour-blind” tradition of previous online mourning studies. This study is an act of resistance to a homogenous narrative of grief and grief online that cuts out the social and cultural factors that affect how and why and where people mourn.

Initial findings include data on the mediation and remediation of death through artistic expression, particularly though references to popular culture; and the use of apolitical stances as an act of deliberate reframing, to focus on the recovering city and the victims rather than politicising it as a massacre, an act of violence with causes and effects.
Separated Pacific mothers’ and fathers’ talk about post-separation care arrangements for children.

Ms Moeata Keil

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CS5 - Families and Relationships, HE2.015, November 22, 2018, 10:30 AM - 12:30 PM

There have been widespread debates within the sociological literature on modern familial life around the degree to which identity and agency are experienced as individualised or relational constructs. However, much of this literature has drawn on normative Western understandings of identity and agency. There is a dearth of literature that examines the way ethnicity interacts with gender to shape experiences and enactments of identity and agency in the context of parental separation. Drawing on interviews with ten separated Pacific mothers and five separated Pacific fathers living in New Zealand, this paper explores the ways in which Pacific mothers and fathers enact identity and agency on separation. More specifically, this paper investigates how Pacific mothers’ and fathers’ grapple with tenets of individualism and relationalism in terms of how and with whom they organise, negotiate and enact post-separation care arrangements for children. This paper concludes by arguing that while mothers’ and fathers’ experiences and enactments of identity and agency are individually navigated, they are relationally mediated and multiply informed by complex sets of relationships within and between families that are underscored by Pacific cultural norms and values and normative gendered ideals and practices associated with ‘good’ mothering and ‘good’ fathering.

Decision-making when living with advanced cancer: Issues of trust, hope and futility

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CS5 - Health, HE2.012, November 22, 2018, 10:30 AM - 12:30 PM

Cancer care guidelines emphasise the importance of patient-centred approaches, in which patients are involved in decision-making about their health and healthcare. This assumes that patients have sufficient knowledge and equal capacity to make choices most beneficial to their health, and that they want to be involved in decision-making. Yet in the context of advanced cancer, decisions about treatment and care options are complicated by dynamics of vulnerability, uncertainty, and the threat of incurability. However, there remains limited sociological research about how decisions about healthcare are made in the context of advanced cancer. We conducted in-depth interviews with individuals living with advanced cancer and their carers to explore how they perceive and experience healthcare choice. We find choice is imagined and enacted in varied ways: as an opportunity for self-actualisation; as an additional burden to those already associated with daily living with cancer; and a form of tyranny (one may choose between different treatment options but one does not choose to have cancer). Choice is rarely an individual endeavour, but is negotiated in relation to family, friends, and health professionals. We explore how trust, hope and futility inflect shared decision-making between patients, carers and healthcare provider, as well as the attendant relational dynamics such as perseverance, burden, and obligation. Finally we explore how the meanings ascribed to choice shift as disease advances, and when the benefits of treatment options diminish in relation to prolonging (quality of) life. We argue any straightforward notion of choice in the context of cancer cannot sufficiently account for the complicated interpersonal, professional and cultural dynamics, and broader social impacts, of living with an incurable condition.
“It’s a really fraught space”: The complexities of contemporary feminist activism

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CS5 - Genders and Sexualities, HE1.018, November 22, 2018, 10:30 AM - 12:30 PM

Contemporary or “new wave” feminist activists have been understood in relation to various negative framings, including that they are neoliberal consumers, too focused on popular culture, too invested in ideas of empowerment, and that they operate under a simple rhetoric of “choice”. This paper interrogates these narratives of contemporary feminism. This research is based on interviews conducted in 2018 with a diverse range of feminist activists in Melbourne. These interviews reveal that feminist activism today involves both intellectual and emotional work in all spheres of life, including home, work and in the community. However, involvement in activism is also an activity which is both voluntary and involuntary, in that activists are often “put on the spot”. In particular, feminists of colour find themselves to be involuntary activists and educators within the university classroom and their own families and communities. Furthermore, not all feminists find a home within feminist spaces, with exclusion being an issue of concern for feminists of colour and gender non-conforming persons. Women-only spaces are particularly fraught due to tensions between radical feminist groups and sex worker/trans groups. However, the efforts of some new wave feminists are acknowledged in terms of challenging notions of gender, sexuality and inclusion.

Media, money and fame in women’s sport in Australia?

Dr Chelsea Litchfield1, Dr Jackey Osborne1

1Charles Sturt University, Bathurst, Australia

CS5 - Sport, HE1.015, November 22, 2018, 10:30 AM - 12:30 PM

Historically, women’s sports in Australia have been viewed and presented very differently to men’s sports. This ‘inferior’ positioning of women’s sports in Australia has been obvious in spaces such as media coverage, funding and remuneration. The establishment of the national Australian Football League for women (AFLW) in 2017 and the Women’s Big Bash League (WBBL) in cricket in 2016, has led to greater media interest, remuneration for players and sponsorship in elite level women’s sporting competitions. The visibility in sports media broadcasts has meant that some of these female athletes are recognisable and enjoy the ‘celebrity’ status similar to that traditionally associated with many elite male athletes. However, there are still significant differences between male and female athletes and sporting competitions in Australia. These disparities revolve around the format of the competition (including differences in competition length and the timing of competitions), media coverage received by male and female sporting competitions and the remuneration paid to male and female athletes. Such differences are analysed using a third wave feminist lens to more clearly understand the differences (or similarities) between two male and female sporting competitions in Australia.
Documenting suicide amongst young Australian men: a sociological autopsy approach to understanding toxic masculinity

Dr Bernard East

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This research uses the technique of sociological autopsy (Scourfield et al., 2012) to elucidate the social context of suicide amongst young, male Australians from the periods of 1976-1985, and 2009-2018. Using data from coronial case files drawn from both a public records office and an online coronial database, a qualitatively driven analysis of cases is used to produce the social context of death. In particular, a focus on certain conceptions of masculinity, including stoicism, will be used as a point of comparison across eras. This is important given the greater awareness of men’s mental health that has occurred via campaigns emerging from organisations such as Beyond Blue, founded in 2000, and Headspace, founded in 2010, to discern if gender norms amongst young men have been sufficiently broadened across eras.

Fitness Influencers and Instagram Hashtags: Women’s Representations of their Physical Activity

Dr Kim Toffoletti, Dr Rebecca Olive

University of Queensland, Australia, Deakin University, Australia

The purpose of this study is to explore the role of Instagram hashtags in women’s representations of their experiences of fitness and physical activity. Our focus is on the followers of two prominent Australian online fitness influences – Kayla Itsines and Lita Lewis. Specifically, we investigate how women use Itsines’ #BBG hashtag and Lewis’ #thickfit hashtag to associate themselves with particular body and health philosophies promoted by these fitness influencers. Thematic analysis is used to explore the affects generated by the sharing of user-generated data – in this case, hashtags, images, videos and captions – associated with these fitness-focused influencers. Our analysis is theoretically informed by explorations of networked affect. In contrast to existing studies of women’s fitness images on social media that are primarily centred on the negative effects of social media on women’s and girls’ body image, networked affect allows for a broader consideration of how Instagram users may articulate a range of feelings online through hashtags associated with fitness influencers and their communities - from connection, pleasure and desire through to despair and even resistance to dominant body image/fitspiration narratives found on social media.

Constructing Chinese Sexuality

Miss Weiyi Hu

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Sexuality, which comprises both behavior and identity, makes up a crucial part of an individual’s everyday life. Scholarly articulations of sexuality often focuses on social conventions and structures, within which symbolic meanings of our sexual and non-sexual interactions are established and regulated. Our knowledges of sexuality in this regard reflect the social boundaries and hierarchical orders of our own culture. However, what does it mean to pursue knowledges of sexuality
in a particular culture, such as China, when taking into consideration cultural forces that are other to one's own? How should we situate localised knowledges of sexuality within a global context? By developing a dialogue with Bourdieu's notions of “habitus” and “field”, and Kramer's theory of “cultural fusion”, this paper focuses on three features of our interpretations of sexuality; gender relations, family dynamics, and social forces. These features will be discussed by reflecting on the qualitative research method used in this work. Interviews with the Chinese population in Sydney will be elaborated accordingly, studying the tension between localised and non-localised cultural forces, and the role of scholarly knowledges of sexuality, for a Chinese immigrant in understanding sexual behaviours and identity. Additionally, this paper opens considerations of the interaction, if any, between Chinese sexuality and the representation of it in the West.

Family policies in Indonesia: Challenges and prospects

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CS5 - Families and Relationships, HE2.015, November 22, 2018, 10:30 AM - 12:30 PM

Family-related policies play significant role in various social development agenda in Indonesia. The regime shift since 1998 from authoritarian to more democratic regimes has made possible various novel changes as well as continuities in government regulations concerning citizen rights and obligations directly and indirectly, using family-based approach. This study explores the current various family-related policies in Indonesia aiming at two interlinked aspects. One is to identify changes and continuities in the family-related policies since the New Order period and another is to offer insight about challenges and new prospects that the policies may bring. Focusing on policy documents and empirical study, this paper argues that the continuities and changes in Indonesian family policies offer prospect for welfare, yet at the same time they may challenge citizen's rights and limit access to the wellbeing of individuals and families. From the social development perspective, this study calls for the urgency of taking account of the distinction between individual and family as the intended beneficiary in designing and implementing family policies in Indonesia.

Collecting stories of Afghan youth seeking asylum in Australia: a doctoral project

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CS5a - Migration, Ethnicity and Multiculturalism, HE3.006, November 22, 2018, 10:30 AM - 12:30 PM

Tori Stratford is a late phase doctoral student at the Alfred Deakin Institute. The objective of her research is to better understand the motivations, experiences and viewpoints of people who arrive in Australia as unaccompanied young people to seek asylum. This cohort of young people resides at the intersection of a number of vulnerable populations; they are children, they are asylum seekers, and they are alone. Tori's project explores the proposition that though situated at a point of vulnerability during their journey to Australia, time in immigration detention and early settlement, young people seeking asylum are engaged in a complex negotiation between forces that act upon them and their ability to enact agency within those situations. Furthermore, Tori's doctoral project addresses a latent trend in scholarship to conceptualise young people seeking asylum through the lens of powerlessness and victimhood. Tori's doctoral project uses an innovative narrative based methodology and techniques of narrative discourse analysis. At TASA 2018,
Tori will discuss emerging trends in how structure and agency play out in the lived experiences of young people throughout key stages of their asylum-seeking journey, focusing on how resilience may be developed, enacted and maintained throughout these experiences.

The Internet is No Longer Under Contestation

Miss Christine Lee

Western Sydney University, Georges Hall, Australia

CS5 - Cultural Sociology, HE1.009, November 22, 2018, 10:30 AM - 12:30 PM

Ideas of the internet as an uncontested and democratic space open to occupancy by all internet users are no longer true. Social groups including white middle class males and right leaning groups impinge on the right to free speech, especially on issues considered to place their interests in peril including racial equality and feminism. These narratives shape perceptions of themselves as social minorities in the offline world and attempt to regain their lost social status on the internet through online abuse. Michael Kimmel (2017) analyses the rise of Men’s Rights Activists on the internet in his book Angry White Men: American Masculinity at the End of an Era. Australian based special interest groups are not limited to men’s rights groups. This presentation will address the presence of groups including right wing Christians that were encountered during the course of research for this PhD project.

The intergenerational transmission of Russian language in small communities in Madrid, Spain

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CS5b - Migration, Ethnicity and Multiculturalism, HE3.008, November 22, 2018, 10:30 AM - 12:30 PM

This research examines language transmission in small Russian-speaking communities in Madrid. Three fields of study form the research framework. First, within migration studies, questions are raised about which perspective, super-diversity or assimilation, best describes what happens to home-country language in migrant families: can assimilation be observed as the main trend of intergenerational language change or, in order to describe the changes, is it necessary to take into account diversification, of both migrants and social contexts? Second, the research is based on works that focus on the conceptualization of the particular characteristics of Russian migrants. The third debate concerns barriers to language transmission in small dispersed communities. Based on these debates, this study tries to answer the following questions: What happens with the home-language culture in small groups of migrants living in a super-diverse society such as Madrid? What are the roles played in this process by family and “community”? The empirical base consists of 32 interviews with Russian-speaking parents, teachers and organizers of Russian-language structured activities for children, and data from observation. 17 parents were interviewed twice over a two-year period. In these small groups of Russian-speaking migrants, assimilation perspective explains language practice trends in the second generation.
Storying distance: post-World War II second generation Italian Australian middle-aged women voice resistances and rights.

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CS5b - Migration, Ethnicity and Multiculturalism, HE3.008, November 22, 2018, 10:30 AM - 12:30 PM

Since the early work of the 1980s to 1990s on young second-generation Italian migrant women, scant research has been undertaken on the lived experiences of these now middle-aged women, the impact of a migration history and heritage over their life course, including social, psychological and emotional health impacts, and the consequences for self and national identities. Feminist, post-colonial and critical social theorists have incontrovertibly influenced contemporary thinking in ethnic, migration and gender studies, in particular employing geographic and spatial metaphors such as borders, boundaries and crossroads, to make transparent the construction of categories of difference, marginalisation and subjugation. This research focuses on the specific case of Australia's geographic distance from Italy, and employs the motif of distance to explore the lived experiences of Italian Australian second generation women. Distance will be explored in three dimensions, from distal geographic to inter-cultural to proximal intra-personal. Within a qualitative framework, informed by de-colonising research practices and feminist standpoint theory, narrative and ethnographic methods will be used to present preliminary findings of this doctoral research. In particular, how has distance contributed to resistance to marginalisation and discrimination and the implications this has for rights to multiple and diverse identities for other second generation migrants.

The invasion paradox of the Reclaim Australia Movements

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CS5 - Sociology and Activism, HE1.014, November 22, 2018, 10:30 AM - 12:30 PM

This paper investigates the racist positioning of Aboriginal peoples in relation to the Reclaim Australia movements' Islamophobic discourses. In 2015, these movements held several anti-Muslim rallies across Australia. Several conservative public figures and white supremacists participated and a number of counter-rallies included Indigenous groups, unionists, anti-racism and human rights activists. Reclaim Australia's participants often draped themselves in Australian flags and spoke of an imminent 'Islamic invasion'. These actions paralleled the 2005 Cronulla pogrom and several recent nationwide protests against proposed mosques and Islamic schools. Reclaim Australia unites anti-Muslim sentiment with Australian patriotism, and contemporary Islamophobia structures the Reclaim Australia phenomenon. However, a closer analysis reveals the incongruent discourses involving Aboriginal peoples. Proponents display contradictory mobilizations of Aboriginal histories, cultures and peoples. In making their case against Muslims, these proponents communicate fictional histories of peaceful settlement and 'black/white' unity. Proponents utilize Aboriginal flags at rallies while claiming that white settlement 'civilised' Aboriginal peoples. The explicit colonial racism surfaces in these derogatory mobilizations of Aboriginal discourses within contemporary Islamophobia. The Reclaim Australia movement practices Islamophobia in ways that deny Aboriginal experiences of colonisation. The ultimate paradox is uncovered in that these movements, who fear a supposed Islamic invasion, simultaneously commemorate the British invasion of Aboriginal lands and peoples.
Marx, uncertainty and spontaneity. Lenin, Derrida and Ranciere.

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CS5 - Sociology and Activism, HE1.014, November 22, 2018, 10:30 AM - 12:30 PM

How did Marx, in his political activities with Engels, the French socialists, and others, arrive at his novel explanation of communism? Communism, for Marx, was not a utopian “ideal to which reality has to adjust itself” but “the real movement which abolishes the present state of things”. The condition of communism, as Marx wrote to Ruge in 1843, had to start with an admission of genuine uncertainty – we have “no precise idea about what ought to happen”. Marx was insistent: “we have no business with the construction of the future”.

Werner Bonefeld summed this up by saying that “To speak about revolution is to embrace uncertainty.” Lack of certainty characterises what Lenin recognised as spontaneity – understood not as, but as an elemental and poetic moment of creativity.

Jacques Derrida proved himself incapable of understanding the proletariat as the spectre that haunted Europe. Jacques Ranciere, when he stated that “communism is not an ideal – it is an actual form of life” affirmed what Marx (above) called “the real movement”. Spontaneity is a historical and material reality. It is immanent in every one of our material and universal living interactions.

‘Walking the line’: Folau, social media and the politics of free speech, religion and discrimination.

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CS5 - Sport, HE1.015, November 22, 2018, 10:30 AM - 12:30 PM

While ‘fans’ have long used social media to comment on the performances and conduct of athletes, social media technologies also allow athletes to express their own opinions. Such platforms can be used by athletes to gain public favour, appear personable and control their own public relations to an extent not seen before. However, social media is an unregulated and wide-reaching entity. When an athlete posts divisive or, indeed, discriminatory messages, the place of freedom of speech and integrity is called into question both in relation to individual athletes and the governing bodies of sport.

Raelene Castle, the CEO of Rugby Australia, explained that the ‘anti-gay post’ by celebrated player Israel Folau on social media was the ‘most difficult thing [she’s] had to deal with ... because there is no black and white answer’. This uncertainty is indicative of a gap between policy and practice in relation to social media. Focussing on the Folau incident as a point of departure, this paper examines the intersection of free speech and human rights and calls into question the integrity and responsibility of both athletes and sporting organisations in relation to policy related to social media use in Australia.
Transnational Hazara social networks: Challenging the perceived precarity of refugee identity
Ms Laurel Mackenzie

Rmit, Melbourne, Australia
CS5a - Migration, Ethnicity and Multiculturalism, HE3.006, November 22, 2018, 10:30 AM - 12:30 PM

The precariousness of refugees is undisputed. Malkki and others have explored how the essentialised and moral connotations of rootlessness are transposed onto people in refugee situations. This precarity continues into the settlement process, where transitional resettled refugee experiences can include indefinite detention, racism, difficulties with language acquisition, and social constructions of otherness. But this precarious space can also be seen as one of resistance, where hope and optimism is possible. According to Monsutti, rigid conceptions of borders versus ‘statelessness’ as indicators of moral value are challenged by people in refugee situations, whose transnational networks demonstrate the possibility of growth and connections outside of these narrow representations.

In the research interviews referred to in this paper, resettled Hazara refugees in Australia demonstrate the possibility of maintaining strong communal identity despite experiences of movement and upheaval. Connections with families and communities are maintained, and social connections are formed with other refugees and forced migrants, local Australian communities, and local Australian Hazara communities. The strength of Hazara communal networks that extend beyond national borders suggests that transnational movement can be understood as a growing site of resistance to conventional definitions of person-hood as intrinsically linked with the nation-state.

Rethinking Political Representation in the Context of Transnational Indigenous Migrant Communities
Dr Magdalena Arias Cubas

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CS5b - Migration, Ethnicity and Multiculturalism, HE3.008, November 22, 2018, 10:30 AM - 12:30 PM

In this paper I conceptually elaborate on the reach and limits of the nation-state in the context of transnational Indigenous migrant communities in Mexico and the US. I engage with the agency, histories and experiences of Indigenous migrants from Oaxaca whose lives and work in California are defined by their irregular migrant status. In particular, I emphasise both the inadequacies of existing ‘national’ policies when targeting minorities such as Indigenous migrants, and how participants engage with alternative epistemologies and practices of ‘citizenship’ and political participation that reach below and beyond the ‘national’.

My analysis will illustrate how, at a time when national governments in Mexico and the US continue to uphold the informal and formal exclusion of Indigenous peoples and ‘irregular’ migrants, state governments are implementing initiatives to include these populations. Crucially, Indigenous migrants are also able to secure a degree of political representation at the local level. Their widespread and ongoing engagement with the system of customary law and hometown associations, and the more limited but active engagement of some with Indigenous-led migrant organisations, illustrates some of the ways in which Indigenous migrants exercise a degree of influence over critical issues that affect them across borders.
Getting a leg-up: The determinants of parental support in early adulthood

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CS5 - Sociology of Youth, HE2.007, November 22, 2018, 10:30 AM - 12:30 PM

With less affordable housing available to them, and their employability contingent on having a post-secondary education, young Australians are relying more and for longer on their parents in order to pursue their aspirations. In this paper, we explore the nature and determinants of parental support: What forms does such support take? How does parental support differ according to young people’s needs and their parents’ capacity to help? And how do relationship dynamics between parents and children in adolescence shape parental support in adulthood? We utilise cohort data from young Queenslanders (n=2,014; aged 23-24) participating in the Our Lives project for over a decade. Our findings show that parents were likeliest to pay for respondents’ housing expenses (31%), living expenses such as food or utilities (30%) or health-related expenses (29%). Young women and those living rurally received less support than their male or urban counterparts. Casual employment, university study, and not receiving welfare payments were associated with higher support, whilst having a blue-collar/working-class father was associated with lower support. Finally, parenting styles during adolescence continued to predict support levels in adulthood: respondents whose parents incentivised behaviour received higher support whereas those whose parents who employed rules or restrictions received lower support.

The tenuous mainstreaming of a herbal medicine: Professionalising medicinal cannabis in biomedical publications in Australia

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CS5 - Health, HE2.012, November 22, 2018, 10:30 AM - 12:30 PM

After being illegal for many decades, cannabis, through its medical therapeutic benefits, is enjoying a resurgence as a legal substance for treating a range of chronic and acute diseases as well as for palliative care patients. This study investigates how knowledge about medicinal cannabis is being constructed and promoted among the medical professions in Australia. Using content analysis, we systematically map the themes, framings and rhetoric that have arisen from the discourse about medicinal cannabis in professional medical publications in Australia. Medical professional publications are an important source of information for biomedical practitioners in Australia. These publications are also a site of contestation in which disputes and debates occur, which test the boundaries between different health practitioner groups. This study also explores the unusual phenomenon whereby the medical profession is being encouraged to embrace a plant medicine; one that does not yet have gold-standard EBM research behind it for all the illnesses for which it may be prescribed. The significance of the project is founded on the rise and integration of complementary and alternative medicines (CAM) into mainstream healthcare. This mainstreaming of CAM will lead to an increase in intensity and extensity of contests to control the field of medicine. Our project, based on medicinal cannabis, shows how these struggles will probably be conducted in the future and provides an analytical framework with which to understand them.
Imagination and action: studying the imagination of fantasy readers

Mr James Holmes

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CS5 - Social Theory, HE3.004, November 22, 2018, 10:30 AM - 12:30 PM

Far beyond the ‘sociological imagination’, theories of imagination can assist a sociological understanding reading and its relation to action. ‘The Imagination’ is an effective analytical tool which has been underutilised by social researchers, particularly at an individual level. Imagination is utopian and constitutive, simultaneously making and remaking: constituting the world(s), and allowing for the possibility of social change. For Sartre, imagination is the capacity to reach for non-existent or absent objects, objects that exist elsewhere, or objects whose existence is neutralised, while Castoriadis thematises imagination almost exclusively as constitutive, underlying all other human activities, experiences and thoughts. The Philosopher Paul Ricœur deals directly with this paradoxical relationship, bringing both of these divergent directions together. Within these two conceptualisations, human action takes place. We anticipate what it would be like to do this or that, the consequences of various courses of actions, and we play with our identity in relation to the norms presented to and created by us. In short: action is imagination. This paper seeks to explain how one might use the imagination as a theoretical backdrop for studying what fantasy readers do with what they read.

The Progressive Shpiel: Storytelling and the social performance of identity within Perth’s Progressive Jewish Community

Ms Alice Leggett

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CS5b - Migration, Ethnicity and Multiculturalism, HE3.008, November 22, 2018, 10:30 AM - 12:30 PM

Over 200 years since its origin, Progressive Judaism has the highest affiliation of any Jewish denomination, and continues to acknowledge and celebrate the multifaceted and pluralistic nature of Jewish identity, faith and community. Despite ever-increasing membership, however, the city of Perth is home to one of the most geographically and demographically isolated Progressive congregations in the world. This research examines how changing definitions of Jewishness and Progressive Jewish values are navigated and negotiated in the community through the social act of storytelling, or to use the Yiddish term, a shpiel.

Through conducting an in-depth theoretical analysis as well as a number of interviews and focus groups, this research argues that the Progressive shpiel is a means of negotiating identity and belonging within Perth’s small Progressive community through displaying ones mastery of Jewishness, the Jewish religion and Jewish tradition. As a small minority even within the city’s wider Jewish diaspora, the congregation must navigate tensions between faith, liberal progressive values and modern Australian identities. Stories of family recipes, Jewish childhood experiences and generational tales of survival are thus not simply mundane, everyday occurrences, rather socially significant acts that work to legitimise and validate Progressive Jewish identities in an ever changing world.
Apocalyptic Ableism: Troubling the Discourse of Preparedness and Proactivity within Disability-Inclusive Emergency Responses

Ms Zsuzsanna Dominika Ihar

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CS5 - Critical Disability Studies, HE1.010, November 22, 2018, 10:30 AM - 12:30 PM

Detailed accounts of the debris left behind, extensive property damage, as well as lost revenue seemed to saturate media accounts following the 2017 natural disaster of Hurricane Irma. Casualty lists were tallied and broadcasted, select injuries rendered hyper-visible, and memorials written for the deceased; yet, amidst all this frenzied circulation, the endangerment of disabled lives and cases of fatal neglect (see: the case of the Hollywood Hills nursing home) remained undocumented and markedly absent from public discussion. A similar erasure has consistently occurred in Australia, where, despite commonplace floods and bushfires, disabled individuals are rarely considered in state emergency measures and public climate change activism. Through examining one of the few existing policy frameworks within the country — the Disability Inclusive Disaster Preparedness in NSW (funded under the joint State/Commonwealth Natural Disaster Resilience Program) — this paper will seek to foreground the systemic alignment between discourses of preparedness/proactivity and ableist self-responsibilisation, troubling the reliance on individually-held capacity within the context of environmental crisis. In addition to this, the paper will carefully trace the emergence of the ‘disabled deathwish’, a discursive construct which labels subjects deemed to be non-productive and resistant, as both disposable as well as ungrievable; reflecting the wider assemblage of the contemporary positive eugenics movement.

Regional migration, employment pathways and blocked mobilities

Mr John van Kooy, Dr Martina Boese

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CS5a - Migration, Ethnicity and Multiculturalism, HE3.006, November 22, 2018, 10:30 AM - 12:30 PM

Many scholars and practitioners treat employment as a key indicator and vehicle of refugees’ successful settlement and integration. Public policy debates are increasingly focused on potential economic dividends of humanitarian resettlement, both locally and nationally. However, access to secure, sustainable employment is often challenging for humanitarian entrants, particularly in disadvantaged outer urban areas. This paper draws on the findings of a study in the City of Hume, on Melbourne’s fringe, and critically examines the perspectives of service providers, employers and government officials on the prospects for refugee employment. We consider employment in the context of Australia’s humanitarian settlement support system, which until recently was not focused on job seeking assistance, and the particularities of a high diversity, high service density, and high unemployment location. We argue that local stakeholder perspectives reflect the broader transformation of humanitarian policy in Australia, which we describe as neoliberal assimilation. Service provision for humanitarian migrants in Australia is increasingly shaped by imperatives of individual ‘activation’, ‘flexibility’ and ‘self-sufficiency’, while neglecting long-term economic security. In this mode, the refugee subject is supported not according to a recognised need for long-term adjustment and reestablishment, but rather by the requirement for rapid entry into lower-skilled, precarious work.
From food bank to food sovereignty: the material micropolitics of obesity

Professor Nick J Fox

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CS5 - Sociology and Activism, HE1.014, November 22, 2018, 10:30 AM - 12:30 PM

This paper shifts analysis of obesity fundamentally from an anthropocentric and individualised perspective, to explore assemblages of materialities and affects, including bodies, food, fat, physical environment, food producers, supermarkets and diet regimens. Within this assemblage, there is a (political) economy of interactions, and a micropolitics of fat and slim bodies, food and other materialities.

I report data from a qualitative study of adults gaining or losing weight, to explore the relations of bodies with other material elements, the ways these elements assemble and affect each other, and the desires that produce fat and slim bodies. The analysis discloses the forces, flows and intensities in this assemblage of materialities, against a backcloth of neoliberal social relations and the marketisation of food. These forces and desires shape bodies, and the production, distribution, accumulation and dispersal of fat.

I conclude that public health efforts to address obesity should not be founded on individualised interventions on eating and exercise, but needs to engage with the sociocultural, economic and political processes surrounding food and its production, distribution and retail. I suggest that a food sovereignty perspective can be invoked as part of this intervention.

Classing Queerness and the Limits of Intersectionality in Asian Contexts

Dr Ting-Fai Yu

International Institute For Asian Studies (IIAS), , Netherlands

CS5 - Genders and Sexualities, HE1.018, November 22, 2018, 10:30 AM - 12:30 PM

Derived from a research project that examines the relationship between sexuality and class in Hong Kong, the paper evaluates the potential and limits of intersectionality for understanding queerness and economic inequalities in Asian contexts. Through an ethnographic study that investigates the influences of class on the subjective production of 28 Chinese gay men in Hong Kong, this paper demonstrates how class is a historically specific structuring principle in local queer culture and, in turn, exposes the Western-centric assumptions of class in the development of intersectionality as a critical praxis.

The findings reveal the ways the informants experienced, felt and articulated economic inequalities were governed by a temporal logic of class relation, which is shaped by a distinctive set of compressed economic transformations and a unique condition of social mobility that is linked to the emergence of the Hong Kong identity since the 1970s. Informed by Kuan-Hsing Chen's (2010) proposition of Asia as Method, this paper concludes by arguing for the revitalization of class as a useful methodological approach to, and demonstrating how Hong Kong can serve as a model for, the study of queer cultures in other East Asian societies that went through similar trajectories of postwar economic modernization.
Precarious innovation: Reconfiguring the individual and organisational relationship to money through a crowdfunding campaign

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CS5 - Cultural Sociology, HE1.009, November 22, 2018, 10:30 AM - 12:30 PM

The paper focuses on academic precariousness, innovation and funding within Higher Education. In this paper we discuss a crowdfunding approach and its uncomfortable fit between university structures for attracting and administrating funding and the value and practices of money in its many formats. The paper begins with a simple remit, a digital ethnography of cryptocurrency use. From a precarious employment position, Alexia and collaborators responded to an invitation to launch a crowdfunding campaign through the experiment.com, a US crowdfunding platform for research. Jonathan O’Donnell works in Research Development at RMIT and in timely synergy was looking to connect crowdfunding initiatives with organisational processes. In this paper we are in dialogue. Jonathon brings a deep understanding of academic funding environments whilst Alexia brings the ethnographers lens towards risk and edge work in academia. Here we unpack the drivers for precarious innovation. Along the way, we engage a community for whom using new technologies disrupts our relationship with money.

Would You Date a Drag Queen: Exploring Gender Performance and Queer Male Dating

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¹University Of Melbourne, Carlton, Australia

CS5 - Genders and Sexualities, HE1.018, November 22, 2018, 10:30 AM - 12:30 PM

Drag Queens are usually queer men who choose to dress and perform as women, often out of a desire to embrace both their femininity and their desire to entertain (Taylor and Rupp 2004), but usually do not want to be women and do not want to have women’s bodies. But, in embracing femininity and non-traditional masculinity, they often face stigma from queer men who do not do drag, due to the reproduction of hegemonic masculinity and the near-fetishization of masculine men in the queer male community (Clarkson 2007; Lanzieri and Hildebrandt 2011). Even drag queens with significant subcultural capital due to their appearance on the TV show RuPaul’s Drag Race, have spoken about the difficulties they face in meeting partners; queer men will often choose to date those who reproduce or perform the heteronormative ideation of masculinity (Bailey et al. 1997). I therefore seek to explore how gender performance and the stigma associated with a non-conformity of gender norms impacts the consumption practices associated with queer male dating. To do so, I adopt a queer ethnographic methodology, focussing on the lived and consumption experiences of drag queens as they navigate the field of dating.

Key Words: Queer Studies, Ethnography, Queer Methodologies
Exploring transnationality: Seeking insight into experiences of second generation Australian-Hungarian students from the Balassi Institute.

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CS5b - Migration, Ethnicity and Multiculturalism, HE3.008, November 22, 2018, 10:30 AM - 12:30 PM

A Growing body of literature (Fouron & Glick-Schiller, 2002; Lee, 2011; Levitt 2002; Smith, 2002; Sommerville, 2002; Wilding, 2008 among others) acknowledges that transnationalism is not exclusive to understanding the experiences of first generation migrants only, rather it can offer a valuable analytical framework to understand the transnational performances of ‘second generation migrants’ too. Drawing from my PhD project which seeks to explore the motivations behind transnational engagement for second generation Hungarians, this paper will consider their transnational performances through voluntary participation as students at the Balassi Institute. The Balassi Institute is a Hungarian cultural organisation which seeks to enhance the Hungarian identities of youth living and born outside of Hungary through a 10-month on-campus studying and living experience. Having an analytic focus upon the Institute’s efforts, this paper also explores the structural drives influencing transnationalism, such as the role of diaspora-focused state institutions, in influencing the construction of transnational identities for the second generation. Finally, given the focus of my study, this paper will consider the relevance of the Genetic Structuralist approach, to make sense of the complex interplay between structure (Institute’s efforts) and agency (Hungarian youth) which must be considered to understand second-generation Hungarian experiences of transnationality.

Should legislative reform make surrogacy agreements enforceable?

Associate Professor Rhonda Shaw

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CS5 - Families and Relationships, HE2.015, November 22, 2018, 10:30 AM - 12:30 PM

New Zealand has no unified regulatory system governing the ethical and legal issues that arise with surrogate pregnancy arrangements. The HART Act 2004 regulates clinic-assisted surrogate pregnancy, and, without explicitly stating, accepts altruistic arrangements around surrogacy subject to certain conditions being met. In recent years, commentators have renewed discussion about surrogate pregnancy in the Australian and New Zealand domestic context due to the increasing number of persons entering into these agreements, as well as travelling overseas to enter commercial arrangements in countries that either allow commercial surrogacy by law, or have little or no regulation. In this presentation, I combine current empirical work with New Zealand and Australian experts working in the field of assisted reproduction with research I previously conducted with 14 oocyte donors and four surrogate mothers that focused on their experience of donating reproductive materials and services. The aim of the discussion is to revisit the accounts of these women, in light of recent calls by the experts I have interviewed to make surrogate pregnancy arrangements enforceable under law.
Ricoeur and Castoriadis in Dialogue: Key Themes and Contexts of Action

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CS5 - Social Theory, HE3.004, November 22, 2018, 10:30 AM - 12:30 PM

This essay examines the only direct encounter between Paul Ricoeur and Cornelius Castoriadis which happened on the radio talk show ‘Le Bon Plaisir’ on France Culture in 1985. After a contextualisation of the dialogue, and a brief discussion on the misunderstandings that characterise the encounter, the paper elucidates the three main themes that emerge from it. The three key themes this paper identifies are: first, the possibility of historical novelty; second, the difference between the notions of creation and production; and third, continuity and discontinuity of meaning through history. Although the dialogue is not explicitly on action there is a praxeological dimension to it. This paper concludes with a reconstruction of the various openings to contexts of action.

Keywords: Castoriadis – Ricoeur – Action – Creation – Production – Meaning

Investigating refugee impact on local communities: A case study of Hazara Afghans in Adelaide

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CS5a - Migration, Ethnicity and Multiculturalism, HE3.006, November 22, 2018, 10:30 AM - 12:30 PM

Negative Australian media and political discourse concerning humanitarian migrants (refugee/asylum seekers) has portrayed them as a burden, cost or threat to the Australian community, and/or unable or unwilling to integrate into the broader Australian community because of their (‘illegal’) means of arrival, or their cultural, religious, and educational characteristics (Every and Augostinos 2008; Mummery & Roden 2007). Others argue, however, that refugees make very positive economic, social and civic contributions to host societies (Hugo et al 2011; Collins 2013). Challenges and benefits are part of any settlement process reflecting social, cultural or economic inequalities/prejudice/capacities on the part of receiving communities and/or the (in)ability of migrants to engage or interact with host communities (Wise and Noble 2016; Radford 2016, 2017). Hazara Afghans appear to have been successful in settling into and contributing across a very complex and diverse locality in the western suburbs of Adelaide. This paper draws on the early stages of a UniSA-funded ethnographic project that seeks to investigate and identify the innovative and entrepreneurial capacities, practices and impacts of Hazara Afghans as they have responded to these challenges and contribute to the social, cultural and economic transformation of the communities they live amongst.
Social Meaning and the Post-Metaphysical Implications for a Precarious Modernity—Links to Arnason’s Hermeneutical Approach

Mr Nathan Dalton

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CS5 - Social Theory, HE3.004, November 22, 2018, 10:30 AM - 12:30 PM

In the 1980s, Jürgen Habermas claimed that a post-metaphysical shift had occurred across twentieth century social thought. This shift invoked four criteria: a down-grading of privileged theoretical access to truth, a shift of focus from the relation between subject and object toward how language is oriented to the world, a shift from universal reason to the situating of reason within concrete human practices, and the reversal of the relation between theory and practice by acknowledging that scientific achievements are embedded in pre-scientific practices. Habermas endorsed this shift, yet his critical theory of modernity privileged inter-subjective language as the primary co-ordinating aspect of social meaning, whereby mutual understanding became the counter-weight to both systemic coercions and life-world givens. In doing so, modernity attains a cognitivist thrust as an unrealised co-operative search for truth, under-playing the impacts of different experiences of history, power and traditions, upon the patterning of world interpretations. This paper argues that Johann Arnason’s hermeneutical approach, provides an alternative account of constitutive social meaning whereby interpretations exceed linguistic interactions and draw upon contextually conceivable notions of the world, past, present and future and where others stand within that imaginary. This links to post-metaphysical themes, yet also a precarious modernity.

A Paddock’s Animacy on Ecology: From the Devonian to the Anthropocene

Dr Julie Peters

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CS5 - Environment and Society, HE2.014, November 22, 2018, 10:30 AM - 12:30 PM

Allain De Botton (2014) suggests we use the techniques of the art of story-telling to emotionally connect and shed light on hidden psychological, social and political themes. The author channels the animacy — spirit, will, force, subjectivity and agency — of a segment of land, air, water, flora and fauna using visual sociology and poetry by tracing it from the ocean floor at the South Pole during the Devonian, via its continental drift to Victoria today. Land’s epochal journey North starts sandy and blanketed in water — tiny creatures float, bivalves cling, worms burrow. Sand and shells accumulate, weighed down they petrify, becoming sandstone. Crinkled and thrust vertical to see the sun and air, but still wet, Land grows algal edges, ferns, mites, millipedes, giant burrowing worms. Grasses and giant trees push roots into its skin. In the Anthropocene the primate, homo sapiens, digs deep searching for gold in ancient river beds, spikes and fences it and calls Land a paddock, herds cattle and sheep, plants crops, names it and says it is owned. The author explores the impact of the Anthropocene asking if it will be seen a hiccup, a minor infection or a disastrous ecological liminal event.
“I wouldn’t ever use that word when describing myself”: fatigue, disability, and politics of belonging

Ms Monika Dryburgh

The University Of Melbourne, Parkville, Australia
CS5 - Critical Disability Studies, HE1.010, November 22, 2018, 10:30 AM - 12:30 PM

This paper presents some emerging themes from my PhD project, 'Knowledge and Views of Fatigue in Chronic Illness'. Several theoretical tools from Yuval-Davis's work, including the politics of belonging and bordering, have proven pleasingly relevant to my work. In semi-structured interviews with working-aged Australians self-identified as having both chronic illness/disability and experiencing significant, persistent fatigue, a more unexpected finding has been the dis-identification of many participants not just with categories of disability and chronic illness ("disabled person", "PwD"), but also with the category of 'fatigue' itself. Participants described constantly navigating barriers to legitimacy – most worrying that their fatigue “isn’t bad enough” to count. As well as emotional costs, there are concrete impacts via lack of access to essential homecare services and mobility aids, (lack of) access to the DSP, and, for many, a pervasive underlying fear over whether their condition and needs will be recognised under the NDIS.

Yuval-Davis’s observed that “any construction of … a delineated collectivity, that includes some people…and excludes others, involves an act of active and situated imagination” (2006:204). Many Australians experiencing chronic illness-related fatigue have been imagined-out of belonging: to the mainstream, to neoliberal work-centred citizenship, and to disability communities also.

The legacy, legality and legitimacy of adopting out: Examining adoption through birth mother experiences.

Mrs Anne Webster

Australian National University, Mildura, Australia
CS5 - Families and Relationships, HE2.015, November 22, 2018, 10:30 AM - 12:30 PM

This presentation presents the findings of PhD research which has investigated the disconnect between the lived experience of birth mothers who adopted out their child recently and the views of members of the public including adoptive parents and adult adoptees. The perceptions of adoption in contemporary Australia are considered from a sociological perspective focusing on the influences and circumstances in which a birth mother might choose to adopt out her newborn. Following Barbara Misztal's (2011) concept of modern vulnerability, I contend that being pregnant and not wishing to parent is a micro-level experience, paralleling a societal disaster such as a tsunami or war. Either event has the potential to render individuals vulnerable, as they experience something they cannot change, which has unknown repercussions, while needing to rely on others for survival. The research questions are situated within the problematic history of adoption practice, which has resulted in an inability to separate coercion and choice (Higgins, 2010). Misztal’s framework provides mitigation strategies for the vulnerability experienced by a birth mother, and presents a basis on which current policies could be addressed to remedy the legacy of past practices and increase interdependency, reconciliation and hope in adoption choice.
Religion, gender, and interculturality: How young women construct and navigate difference

Dr Caroline Mahoney

1Deakin University, Burwood, Australia

CS5 - Sociology of Youth, HE2.007, November 22, 2018, 10:30 AM - 12:30 PM

This paper is a response to growing acknowledgement that the role of gender and religion are under-researched in studies of interculturality. Although religion and gender are often invoked as two of the many axes of difference that comprise identities and influence interactions between individuals, they have not received the level of attention that race and ethnicity have in studies of intercultural relations. Questions of gender remain ‘insipidly uninvoked’ in discussions of intercultural education (Gregoriou 2013, 187) and while religion is often explored in the sociologies of education and/or youth, its impact on interculturality is under-theorised. In this paper, I explore the ways that religion influences girls’ take up of particular discourses, how they use these discourses to construct themselves and others, and how this shapes their engagement with interculturality. First, I look at how girls establish their positions on religious diversity. Then, I interrogate how they deploy discourses of gender to constitute themselves and Others. Drawing on empirical data from a study of young women and interculturality, the paper demonstrates that girls’ from minoritised ethnic/racial and religious backgrounds are more likely to engage with interculturality on matters of religion and gender than girls who hold majoritised positions in Australian society.

Resisting the Far-Right: Story-Based Strategy and Prefigurative Action

Dr Chris Brown

1University of New England, Australia

CS5 - Sociology and Activism, HE1.014, November 22, 2018, 10:30 AM - 12:30 PM

Recipient of the Sociology in Action Scholarship

In response to the resurgence of the far-right, there is a key need for researchers and activists to carefully consider how best to resist this virulent and atavistic nationalism. Should parody and satire be employed, do legal and electoral processes offer robust and receptive mechanisms, or might energies be focused on the slow, hard and often despairing work of changing attitudes in communities where opposing views are strongly entrenched? In this paper I explore two particular methods of resistance. First, I outline the concept of story-based strategy - a process whereby activists craft and communicate certain narratives in order to frame public understanding of a contentious issue in a compelling and convincing way. With reference to a community-based documentary theatre project – Stories of Hope and Migration – I argue that this method represents an effective terrain for disrupting dominant assumptions regarding migration, refugees and the nation. Second, I examine the idea of prefigurative action as a way of challenging everyday nationalism. I argue that community-based direct action guided by a constructive ethos, rather than large-scale protest action focused on obstruction and the state, represents an important mode of struggle through its assertion of an alternative socio-political imaginary.
Engaging the senses in research: Enhancing meaning-making

Professor Marilys Guillemin¹, Associate Professor Susan Cox²

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CS5 - Health, HE2.012, November 22, 2018, 10:30 AM - 12:30 PM

There has been increasing awareness and interest in the role of the senses to generate meaning in qualitative research. Building on the increasing work in visual research methods we extend this by focusing on the use of material objects in research. Our everyday lives often include material objects that carry personal meaning; they may hold memories, or give us comfort in immeasurable ways. Material objects can either be participant-selected, or researcher-selected, each having its own benefits and challenges. Using examples from health research, we explore how participants sensorially engage with these objects in a research context, using visual, auditory, olfactory, and tactile means. This engagement with material objects, particularly those that are personally meaningful to participants, is useful when examining research topics that may be sensitive or abstract; it offers the potential for participants to identify salient associations and/or express what may be otherwise unsayable. We discuss practical strategies in using material objects as well as the ethical challenges and dissemination of such research. Using material objects in qualitative research, particularly those selected by research participants, offers a different kind of engagement that can add richness and complexity to the knowledge generated.

Identity resolution within early adulthood and the persistent influences of socio-structural factors

Mr Nathan McMillan¹

¹Monash University, Clayton, Australia

CS5 - Sociology of Youth, HE2.007, November 22, 2018, 10:30 AM - 12:30 PM

In recent times, researchers have observed a shift within contemporary societies where some milestone events, conventionally associated with adulthood, are being delayed or reconfigured for an increasing number of young people. To gain a greater understanding of these trends this preliminary study empirically examines socio-structural differences in young people’s identity resolution (the sense of certainty about who they want to be) during early adulthood. Analysis was conducted using survey data from 2,148 young Queenslanders (aged 19/20) who participated in Wave 4 of the Social Futures and Life Pathways cohort study. Results show that socio-structural influences of socio-economic resources, country of birth, geographic location and religiosity continue to play a significant role in shaping the certainty young people have regarding their future adult identities. This preliminary study expands on the conceptualisation of identity resolution as an important measure to provide insight into young people's construction of their future identities by understanding their level of certainty towards key aspects of their future.

Keywords: Identity resolution, emerging adulthood, milestones, life pathways, socio-structural influences
Wearable technology in code/space

Mr Ben Lyall

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CS5 - Cultural Sociology, HE1.009, November 22, 2018, 10:30 AM - 12:30 PM

This paper draws on two specific case studies from an ongoing research project, which explores wearable self-tracking technologies in daily life. In this project, a picture has formed in which relationships between data, bodies, time, space and place are messy and in constant negotiation. The case studies attest to individual’s experiences with both popular consumer technologies like fitness trackers, as well as more niche embedded technologies. Drawing on manifest experiences, like haptic feedback, and also latent reflections on data, like running metrics – this paper explores self-tracking as part of a wider oeuvre of intimate digital technologies used in modern lives. The conceptual underpinnings of this exploration is ‘code/space’ (Kitchin and Dodge 2011), which is attuned to the powerful and increasingly ubiquitous role of software in everyday life. However, augmentation and quantification of everyday life has some limitations. The case studies show both receptive and resistant attitudes, suggesting that wearable technology can be both illuminating and encroaching.

New working-class youth in Russia: Life patterns and identity constructing

Associate Professor Tatiana Gavrilyuk

Industrial University Of Tyumen, Tyumen, Russian Federation

CS5 - Sociology of Youth, HE2.007, November 22, 2018, 10:30 AM - 12:30 PM

The report was supported by the Russian Science Foundation grant № 17-78-20062 «Life strategies of young people of the new working class in modern Russia». In the research a new working class has been considered as a group of employees, engaged in all areas of material production and service, whose work is routine, divided into standardized segments, amenable to algorithmization; not involved in management and without any ownership in the organization where they work. The ways of constructing and legitimizing identity, the production of boundaries between classes and within working class itself have been considered in connection with the structural capabilities and constraints of the society characterized by the extremely high degree of social inequality and precarity of youth labor. The combination of biographical method (25 in-depth interviews) and algorithmic approach (the mass poll of the 1500 respondents) allowed us to take into account class barriers and limitations, gender inequality and spatial differentiation in the planning and fulfillment of life strategy, as well as to focus on the individual subjectivity of certain life patterns' implementation analysis.

The Politics of Liquid Knowledge: Social Media, Speed and Affect

Dr Naomi Smith

Federation University Australia, Gippsland, Australia

CS5 - Cultural Sociology, HE1.009, November 22, 2018, 10:30 AM - 12:30 PM

Critically examining the effect of digital technologies like social media on the political process seems more pressing than ever given the contentious 2016 US election and its resulting aftershocks. How then are politics and governance affected by digital technologies? I argue that the confounding factor for contemporary political life and the most distinct change wrought by digital technologies like social media is the intensification of speed. Speed, as Virilio identifies – loosens
the ‘reality principle’ collapsing previous persistent demarcations between the real, visual and virtual – reducing knowledge to its aesthetic, and I argue, affective dimensions. These entangled social processes – digital information structures, social media and speed - make the consensus building necessary for successful governance and politics uniquely difficult. This presentation critically examines how the architecture of social media is governed by a logical of speed which ‘liquefies’ knowledge. That is knowledge which, through digital ‘sharing’ is reduced to its aesthetic, affective properties and unable to uphold the ‘reality principle’. Using terminology like ‘post-truth’ obscures the complexity of the relationships between politics, governance, social media and the web. It also affords social media deterministic power to shape social life, including politics and governance.

Environmental (de)valuation: Systemic rationalisation, individual (de)prioritisation
Dr Angela T. Ragusa
Charles Sturt University, Albury Campus, Australia
CS5 - Environment and Society, HE2.014, November 22, 2018, 10:30 AM - 12:30 PM

Drawing upon Robert Merton’s classic adaptation of Durkheim’s conceptualisation and coinage of the term ‘anomie’, this paper presents primary focus group interview data to explore the relevance a Mertonian understanding of ‘anomie’ may hold for explaining the ‘mismatch’ observed regarding environmental norms and actions. Changing societal environmental ‘sustainability’ norms and expectations, in comparison with individuals’ perceived capacity or desire to carry out environmentally-benefiting actions, appear to illustrate anomie. While working to alleviate environmental problems manifested as a broadly identifiable and normative social goal, garnering social approval, the means to collectively, individually, and/or legitimately achieve local and global actions advancing this societal goal floundered in light of individuals’ lacking the prerequisite knowledge, inclination, and/or resources. With systemic, socially-legitimated resources lacking, many individuals illustrated a sense of hopelessness/inertia, disinterest, or proclivity to resort to illegitimate means, each unsuitable responses for solving the complexity of environmental problems facing rural and regional Australia specifically, and the planet more globally.

Leading with Care: The Case Study of Bantaeng’s Successful Leadership Governance in Decentralised Indonesia
Mrs Septaliana Dewi Prananingtyas
Rmit, Brunswick, Australia
CS2 - Other / Rural Issues, HE1.015, November 20, 2018, 1.30PM - 3.30 PM

Bantaeng is one of the most successful stories of local governance in decentralized Indonesia. Leaping from the status of least-developed municipal to developed municipal in less than 3 years under the new elected Major (Bupati), Bantaeng, a poor and small municipal without any natural resources, have proven that leadership governance can indeed be a determining factor of development. The main purpose of the presentation is to showcase the best practice of Bantaeng Municipal in decentralized Indonesia by practicing leadership in governance with a strong emphasis in care and inclusiveness. Analysing 36 semi-structured interviews with the actors of decision making in decentralized Indonesia from all three tiers of government; national level, provincial level (Sulawesi Selatan), and municipal level (Bantaeng), the presentation shows that leadership can be more than a one man show and is possible to be sustainable. Emphasizing the role of care and inclusiveness in leadership and network governance, Bantaeng demonstrates that governing in a decentralized setting can indeed improve development despite the complicated conditions that
decentralisation created in decision making. This presentation is an integral part of an ongoing PhD research of its data analysis and findings.

Speaking of the academic precariat: the prolitarianisation and casualisation of university teachers

Mr Christian Mauri

*Murdoch University, Perth, Australia*

CS6 - Work, Employment and Social Movement, HE1.008, November 22, 2018, 1:30 PM - 3:30 PM

The spread of insecure employment and changing organisational relations under neoliberalism have led to growing interest in the precarious proletariat or “precariat”. As universities are not immune to these changes, this contentious class-based concept has been adopted to help make sense of the structures and experiences that increasingly characterise the situations of teaching academics, in Australia and abroad. To contribute to these conversations, and to assist newcomers, this presentation presents a neo-Weberian reading of Standing’s formulation of the precariat. Along with being part of a general critique of the neoliberal restructuring of higher education, these discussions represent an attempt to conceptualise the proletarianisation and casualisation that is currently shaping university teaching and academic relations. As such, these processes are a vital part of understanding and situating the so-called “academic precariat”.

Revolutionary consciousness and violent relationships: the meaning of protest for young people using non-violent resistance

Dr Ben Lohmeyer

*Tabor, Millswood, Australia*

CS6 - Sociology of Youth, HE2.007, November 22, 2018, 1:30 PM - 3:30 PM

When young people protest their voice and capacity as change-makers are routinely devalued. Young activists are regularly accused of being naive or duped by adult political actors (White and Wyn 2011, 110). The silencing and exclusion of young people as change-makers can be understood as a product of Symbolic (Bourdieu 2001) and Cultural (Galtung 1990) violence. Furthermore, when young people protest, they can encounter state-sanctioned physical violence. This paper focusses on a small group of 10 young people, 18 to 25 years of age, utilising non-violent direct action (NVDA) to protest in Australia. In semi-structured interviews, participants offered nuanced and complex accounts of responses from state actors (police and military), community members and the media to their protest. Participants described their choice to utilise NVDA as informed by a desire to overcome violence and build positive relationships with these stakeholders. In this paper, I argue that participants demonstrated a “revolutionary consciousness” (Freire 2005, 149), that challenges the “oppressors and oppressed” (85) dynamics of dominating relationships. Through revolutionary consciousness protest is a means to transform not only their own exclusion as change-makers but also the patterns of (physical, symbolic and cultural) violence that produce relationships of domination and justify violence.
Bumble, women’s personal empowerment and the possibilities for social change

Ms Meg Young

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CS6 - Genders and Sexualities, HE1.018, November 22, 2018, 1:30 PM - 3:30 PM

Digital dating apps have revolutionised contemporary intimacy. One popular app, Bumble, expressly intends to ameliorate current gender power dynamics through requiring heterosexual women to ‘go first’ in conversations with ‘matched’ men. This study investigates how women who use Bumble understand their use and experiences of using the app, and whether this aligns with the company’s claim that Bumble is “more than an app, it’s a movement”. Drawing on focus groups with women who have used the app, this paper explores questions of agency, whether Bumble facilitates a sense of personal empowerment for women and if this translated into other online or offline dating practices.

The sustainability crisis of Australian universities

Ms Raewyn Connell

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CS2 - Other / Rural Issues, HE1.015, November 20, 2018, 1:30 PM - 3:30 PM

The sustainability crisis of Australian universities: what should sociologists be doing? A perfect storm is building up in Australia’s universities, with the steep decline of state funding, the rise of corporate management, dependence on fee-paying students, and outsourcing and casualization of the workforce, all in a context of global marginality and intellectual dependency. I don’t think it is panicky to think of this as an emerging crisis of (social) sustainability. Academic sociology experiences this immediately through the insecure situation of young graduates, an issue that TASA has addressed; we also need to think of it long-term, as part of a larger set of issues affecting Australia and other parts of the post-colonial world. The state, the mass media, and the university establishment have shown little interest in understanding these questions or thinking beyond the very short term. I would like to invite participants in this conference into a discussion of the responses that social scientists should be making: in our practice as researchers; as members of an intellectual workforce; in our engagement as citizens.

Making Sense of NAPLAN: Stakeholders’ perceptions of a large-scale standardised test of literacy and numeracy

Dr Judy Rose, Professor Parlo Singh, Associate Professor Samantha Low-Choy, Ms Daniela Vasco

*Griffith University, Mount Gravatt, Australia*

CS6 - Sociology of Education, HE2.015, November 22, 2018, 1:30 PM - 3:30 PM

NAPLAN (National Assessment Program – Literacy and Numeracy) exemplifies the current ‘data doxa’ (Smith, 2018) of assessment driven societies. The benefits of NAPLAN include highlighting necessary literacy and numeracy skills for life, providing targeted funding and resourcing and identifying learning strengths and gaps across schools. Yet, NAPLAN and other large-scale standardised testing regimes have also provoked social and cultural concerns, and a level of ‘moral panic’ (an overreaction to perceived threats to society), about issues including ‘dataveil-
Ableism in an interdependent Australia: facebook attitudes towards people with Down syndrome and their parents

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CS6 - Critical Disability Studies, HE1.010, November 22, 2018, 1:30 PM - 3:30 PM

The implementation of the National Disability Insurance Scheme (NDIS) will address historical need for systemic change across the disability services framework and provide much needed increases in resources for support services. However, negative views of disability and the need for widespread attitudinal change are an ongoing challenge to the disability community. Indeed, the rise of disability hate speech, presented on social media platforms such as facebook, is an emerging issue for the disability community. In some sense, a social slippage is occurring in relation to inclusion and the place of people with disabilities, with emerging attacks upon the very right to existence and the right to obtain support services.

This paper examines social media responses to a segment on an Australian TV current affairs show 60 Minutes that was aired in Melbourne in August 2017 - 'Does Australia really want to see the end of Down Syndrome?'. An alarming amount of disability hate speech was directed towards people with Ds and their parents related to the segment. We analyse the varying contours of ableism present in these discussion threads, and examine the extent to which discriminatory, exclusionary and ableist views seemingly endure in a supposedly interdependent in Australian society.

A Sociology After the Genome: Body/World Configurations and their Politics in the Age of Epigenetics

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¹Deakin University, Geelong Warr Ponds, Australia

CS6 - Health, HE2.012, November 22, 2018, 1:30 PM - 3:30 PM

During the twentieth century, genes have been considered the controlling force of life processes, and the transfer of DNA the definitive explanation for biological heredity. Such views shaped the politics of human heredity: in the eugenic era, controlling heredity meant intervening in the distribution of 'good' and 'bad' genes. In the post-WWII landscape, a more horizontal form of eugenics took place (Rose, 2007), focusing on genetic counselling and screening. In my paper I explore significant changes to this 20th century landscape in what is called postgenomics. Postgenomic writings in the life-sciences emphasize the permeability of the genome to its material surroundings and the plasticity of its functioning. But what are the sociological implications? What happens to society if our genomes is rewritten as permeable and impressionable to its core? If epigeneticists claim that when I am eating, “I am eating for two” (Rando, 2015), meaning that a future parent's diet shape the offspring's genome and wellbeing, how does this affect notions of responsibility and risk, normality and pathology? Will this reinforce pre-existing discourses of maternal blame? How a porous genome does challenge long-standing debates in biology and society on what is innate and what is acquired, nature and nurture?
Young women’s participation in sport for development in Colombia and the complexity of gender relations

Ms Sarah Oxford

Victoria University, Torquay, Australia

CS6 - Sport, HE1.015, November 22, 2018, 1:30 PM - 3:30 PM

Playing sports has long been a taboo for women in Colombia; yet, new options have emerged in recent decades through Sport for Development (SDP) organisations. This research questions how young women’s participation in an SDP organisation in Colombia shapes and constrains gender relations. Six months of ethnographic fieldwork, including 60 interviews and participant observation, were conducted in two distinct low socio-economic neighbourhoods where the organisation operates. Interlocutors’ demonstrated that female participants are challenging gender roles in Colombia; however, this was often rife with tensions and contradictions. Drawing from a decolonial feminist perspective and intersectional/entangled approach, I will explore the processes and mechanisms that delimit girls and young women’s participation and perhaps invalidate steps towards social transformation. Although more girls and young women are participating in masculine labelled pursuits, there are critical limitations to social change, and female participants demonstrate the coloniality of gender in action. This research offers an in-depth understanding of some of the complex and contradictory workings of gender in a sporting context in Colombia and raises some pressing concerns for scholars of gender (and sport) more broadly. Specifically, it calls for more researchers to apply the decolonial option and for the SDP industry to be decolonized.

“I don’t even notice that I’m doing it”: commonsense crime prevention and young women

Ms Leisha Du Preez

Western Sydney University, Penrith, Australia

CS6 - Crime and Governance, HE2.014, November 22, 2018, 1:30 PM - 3:30 PM

Commonsense crime prevention, brought about by the neoliberal need to take responsibility for oneself, has encouraged young women to manage ‘risky’ behaviour, particularly in night-time spaces. The normalisation of neoliberal responsibilisation and governance is particularly evident in the way dominant discourses become routinised, entrenched and ‘everyday’ in young women’s lives. This presentation describes the preliminary results of a research project which is employing visual and interview methods with young women from Sydney to understand how they respond to prevailing strategies of responsibility in discourses around safety and night life. The preliminary results suggest that young women’s behaviours are often accepting, ‘everyday’ and commonsense. However, after participating in a photo diary activity, which called on young women to take photographs of when they felt ‘at risk’, young women began to notice, and even question, their everyday night-time risk management practices. The study finds that women often have contradictory responses to responsibilisation – they resist prevailing discourses (through recognition, for example), while simultaneously accepting them for fear of retributive victim-blaming when they ‘fail’ to engage ‘responsibly’. This has implications for further research on young women’s agency and their ability to contest or reject the overarching neoliberal shift to responsibilisation.
The mobility of exclusion through time and place: ‘lesser citizens’ in the public realm

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CS6 - Crime and Governance, HE2.014, November 22, 2018, 1:30 PM - 3:30 PM

This paper draws on research into the spatiotemporal realities of inclusion and exclusion, as it is experienced by ‘lesser citizens’. The data presented in this paper is part of a doctoral project exploring the governance of public spaces within Victoria. This paper establishes; a) that inclusion and exclusion (as they are experienced by lesser citizens) operate at markedly different spatiotemporalities, and b) that exclusion both dominates particular spatiotemporalities, and is able to permeate through these confines and move with the lesser citizen through time and place. Problematically, this creates a reality in which exclusion is ‘normal,’ ‘everyday,’ ‘ongoing,’ and ‘enduring.’ In order to understand how exclusion permeates through time and place it is necessary to conceptualise exclusion as not exclusively attached to specific places or mechanisms (although this is important), but as attached to individual bodies. The implication of this conceptualisation is that in order to disrupt the narrative of exclusion we must not only interrogate individual mechanisms of governance (which operate in specific spatiotemporalities), but must also disrupt the broader social, cultural, political and legal narrative which is characterised by stigma and exclusion.

Resisting Precariousness in Immigrant Circles with the Help of Social Capital in the Ukrainian Diaspora

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CS6 - Migration, Ethnicity and Multiculturalism, HE3.006, November 22, 2018, 1:30 PM - 3:30 PM

Through the lens of the term ‘precariousness,’ this paper documents the extent to which visa statuses put Ukrainian highly skilled workers in Berlin into disadvantaged positions by limiting immigrants’ rights and abilities in terms of economic and legal integration. The aim of this paper is to investigate whether newcomer migrants are able to solve the difficulties that arise from the barriers that the immigration process imposes on them with the help of the social capital located in the Ukrainian diaspora community in Berlin.

This study is a part of a broader PhD project that compares the socio-economic integration of Ukrainian immigrants in Germany and Australia. The data analysis for the purposes of this paper is based on 17 qualitative interviews with recent Ukrainian immigrants and diaspora activists in Berlin.

This study reveals how visa requirements with respect to language skills, the absence of an employment offer as well as general temporariness of visa statuses negatively affect highly skilled immigrants by creating an unstable environment for immigrant families. In order to resist precariousness Ukrainian immigrants use the relationships they build with other Ukrainian immigrants to help improve their situation.

Keywords: Precariousness, Ukrainian Diaspora, Migrant Rights, Social Capital, Highly Skilled workers.
Between Theory and Practice: Feminist Groups in Germany and the Question of Intersectionality.

Ms Eliane Kurz

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CS6 - Sociology and Activism, HE1.014, November 22, 2018, 1:30 PM - 3:30 PM

How can social justice movements adequately address the intersecting nature of systems of oppression? As societies become more and more divided economically, along racial, religious or gender lines this issue is of high importance for current and future social movements that want to successfully fight neoliberalism and the rise of the far-right among other pressing global issues. For my PhD research I have conducted 11 group discussions with feminist groups in Germany. The focus of my analysis is to detect their strategies to incorporate and address different systems of oppression and how they navigate between addressing patriarchal structures within society while at the same time stressing the interlockedness of patriarchy with e.g. white supremacy and neoliberalism. The interviewed feminist groups display an array of social positions, location, political approaches and objectives, e.g. feminist antifascist groups, a kurdish women’s group, a muslim women’s group and a group for women with disabilities. As Germany currently sees a big rise in far-right activities and a new far-right party is the biggest opposition group within the national government, the challenges these feminist groups face and the strategies they develop to resist these developments are valuable for other movements that face similar developments.

 Bodies that Fuck: (Re)Imagining Gendered Risks in Australian HIV Prevention

Mr Anthony Smith

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CS6 - Genders and Sexualities, HE1.018, November 22, 2018, 1:30 PM - 3:30 PM

The existence of trans subjectivities challenges assumptions made about gendered bodies in HIV prevention. For example, state-based HIV notification forms across Australia unevenly collect data on gender, with some utilising a gender binary, and others recently incorporating a third ‘transgender’ category. Given that epidemiology informs prevention, the gendered bodies at risk are potentially constructed in a cisnormative frame. This is reflected in national guidelines on PrEP (a HIV-prevention drug), which characterise ‘men who have sex with men’ (MSM) and ‘trans and gender diverse people’ as separate types of people, potentially ignoring that trans men may be MSM, amongst other risk stratifications that conflate identities. I argue that these simplistic relations between sex-gender-sexuality require reimagining in order to more effectively include trans subjectivities in HIV responses. While it is uncertain how clinicians interact in practice with these disjunctions, I suggest that shifting from the marker of sex/gender and instead emphasising the complexities of bodies and how flesh, fluids, and mucosa intertwine would be more useful in framing a trans inclusive assessment of HIV risk. This approach would not discard gender from HIV epidemiology and prevention, but instead critically re-evaluate its function in communicating risk.
“MMA… It’s a bloody disgrace!”: An examination of violence and the practice of MMA

Mr Jeffrey Bishara

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CS6 - Sport, HE1.015, November 22, 2018, 1:30 PM - 3:30 PM

MMA (Mixed Martial Arts) is a full contact combat sport that blends both grappling and striking techniques from various martial arts. MMA is described as the fastest growing sport and has recently eclipsed boxing and wrestling in popularity as a combat sport. The discourse surrounding MMA is mixed. Some commentators have made a link between practicing and competing in MMA, and increased street violence in Australia. Conversely, MMA clubs sell themselves to the public as places to learn self-defense and bully proof children. These claims remain a matter of taste and speculation, but also raise questions about what constitutes violent practice in contemporary Australia. This paper draws from an ethnographic examination that seeks to understand MMA through the everyday gym participant. Data from 6 months of fieldwork of an MMA gym in the outer suburbs of Melbourne and 8 interviews with men who practice MMA reveals that MMA holds different and sometimes contradictory meanings for the participants. Therefore, simplistic understandings of MMA as either violent, or not, are inadequate. A more nuanced analysis that accounts for intersections between social class, ethnicity, masculinity and violence, is required to better understand MMA and its political, social and cultural effects.

End Of Life Doulas – Helping to Interrupt the Corporate Culture End Of Life Monopoly

Dr Annetta Mallon

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CS6 - Health, HE2.012, November 22, 2018, 1:30 PM - 3:30 PM

The funeral industry in Australia follows global trends in terms of a lack of transparency on costs, an embedded position of power and authority in terms of controlling access to funeral and after-death care (van der Laan & Lee 2017), and the economy-of-scale interactions with hospitals and funeral homes that discourage active questioning by consumers of the extent of their End Of Life (EOL) and after-death options. EOL Doulas work with persons at End Of Life, and due to their unique skill-set and knowledge of legal EOL options and choices for consumers, are able to help break the corporate stranglehold pertaining to information and choice both before and after death.

EOL Doulas are not affiliated with funeral company frameworks, meaning that clients and their families who work with EOL Doulas are able to better understand and actively navigate and decide what EOL and after-death pathways they would like to use. The benefit for consumers in this case is that they are not prey to the automatic-assumption mechanism that corporate funeral industry members rely on for their business model to date, and better-informed consumers can make more appropriate choices concerning personal wishes and costs.
Feeling secure about work – taking the subjective experience of security seriously

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CS6 - Work, Employment and Social Movement, HE1.008, November 22, 2018, 1:30 PM - 3:30 PM

The term ‘security’ (or insecurity) is now pervasive in discussions about work, especially in the current era. Security is, however, a complex term, meaning different things to different people. A big area of confusion is between ‘objective’ and ‘subjective’ definitions. In most discussions, the assumption is that security refers to economic/material conditions. In this vein, Guy Standing offers a useful taxonomy of forms of work-related security. But left out is the issue of how people actually ‘experience’ security – something which can’t be treated as a simple reflection of their economic/material conditions.

In this paper, I explore how we can take seriously the subjective experience of security, with all its contradictions and dynamics, at the same time as the objective aspects of a person’s work and life situation. To do this, I draw on the notion of ontological security (Giddens, Laing) as well as in-depth interviews with Melbourne workers in different states of precariousness.

Unemployment, Social Networks and Wellbeing

Dr Michelle Peterie\textsuperscript{1}, Dr Roger Patulny\textsuperscript{1}, Assoc Prof Gaby Ramia\textsuperscript{1}, Prof Greg Marston\textsuperscript{2}

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CS6 - Work, Employment and Social Movement, HE1.008, November 22, 2018, 1:30 PM - 3:30 PM

Understanding the contemporary experience of unemployment, and the governance of services designed to assist unemployed people, requires a systematically derived knowledge of networks. Social or ‘informal’ networks influence the employment-prospects of those seeking jobs, and governance or ‘formal’ networks affect the design of employment services. In this presentation, we report on findings from an Australian Research Council Funded (ARC) mixed methods study of the relationship between networks, unemployment, service delivery and wellbeing. We provide qualitative data from eighty in-depth interviews with long-term unemployed clients of non-profit organisations within a national employment service-provider network, and quantitative data from a representative sample of long- and short-term unemployed clients in the same network, as well as a comparative group drawn from the Australian population. The presentation reports findings on: the size and quality of unemployed people’s networks; the role and relative significance of their ‘strong’ and ‘weak’ tie connections in providing support; and the most common types – and perceived effectiveness – of network-based services delivered by job provider organisations.

‘Holy shit, these chicks go just as hard!’: doing Gender in a Dutch CrossFit Box

Miss Suzanne Schrijnder\textsuperscript{1}, Dr Noortje van Amsterdam\textsuperscript{2}, Dr Fiona McLachlan\textsuperscript{1}

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CS6 - Sport, HE1.015, November 22, 2018, 1:30 PM - 3:30 PM

This paper discusses the gendered narratives and bodily gestures of CrossFitters in a Dutch CrossFit box. In this relatively new, neoliberal fitness movement/sport, women and men train together in the same space, performing the same athletic movements, and gender equality seems to be celebrated. Through an ethnographic case study, we gained insight in the way grassroots CrossFit
participants discursively construct and perform gender. Our data show how the concept of gender emerges in explicit and implicit narratives, materials and organizational structure, and embodied performances in the CrossFit box. Our results demonstrate how CrossFitters, on one hand, explicitly challenge gender norms and create a space where women can undertake behaviour that is traditionally considered masculine. At the same time, a deeper layer of implicit narratives shows how traditional gender norms are reproduced, including ideal femininity and hegemonic masculinity.

A passage of life: Migration, transition and emotions among transnational families

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CS6 - Migration, Ethnicity and Multiculturalism, HE3.006, November 22, 2018, 1:30 PM - 3:30 PM

Families are increasingly maintained beyond national borders. Yet comprehensive study of transnational family (migrants and their families) ties and the everyday practices that sustain them are either limited or often overlook the mundane seeming acts and practices of everyday life by which transnational families overcome everyday risks and challenges. This paper based on my PhD research on the case of Nepali temporary migrants in Australia analyses the migration experiences of transnational families focusing on the emotional aspects of transnational family life that are deeply intertwined in everyday lives of migrants and their families. Despite a growing literature on migration in Australia that often reveals various kinds of migrant vulnerabilities and precarities, systematic research focused on Nepalis who had the highest growth rate in Australian population between 2006 and 2016 is still lacking. Relying on an ethnographic fieldwork among Nepali migrants in Sydney and a partial-matched sampling with family members back home in Nepal, this paper explores the emotions of migration surrounding transition and uncertainty, and/or the emotional ties between migrants and families living in and across transnational social spaces of migration.

Prizes and precarious symbolic hierarchies

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CS6 - Cultural Sociology, HE1.009, November 22, 2018, 1:30 PM - 3:30 PM

While prizes ordinarily appear as the objective in a competition between opponents, prizes themselves also compete implicitly against other prizes—for the prestige and attention that makes them worthy of being won. The growth in the number of prizes across various spheres over recent decades challenges the constancy of the space of prizes, increasing the instability of positions within this space. Far from being “established” once and for all, prizes rise and fall and emerge and disintegrate with high frequency. As a way to explore empirically this evanescent domain, my paper compares the strategies undertaken by two literary prizes—the Man Booker Prize and the Guardian Prize—to stave off their decline and to better their position.
Patient empowerment or commercialisation of health data? The role of digital media in health activism

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CS6 - Health, HE2.012, November 22, 2018, 1:30 PM - 3:30 PM

Digital media hold great promise for patient activism, including ‘connecting’ in new ways to build communities of interest, gaining access to a wider range of information otherwise unavailable, raising funds and lobbying for research. However, the form of the ‘connection’, the kind of information accessed and the nature of the research and treatments pursued are shaped by powerful interests, including those of the large technology companies, government and pharmaceutical industries, amongst other corporate interests. Increasingly, digital technological developments in the area of health activism are intertwined with commercial and national economic goals. Examining patient activism in relation to two case studies, HIV/AIDS and breast cancer, we argue that links between activism and corporate interests are becoming intensified in the age of digital media. In addition, the largely unquestioned manner by which digital technologies, especially social media, are viewed as empowering for patients serves to mask the interests behind social networking sites (SNSs) - the most visible platforms for online health activism. Involvement of commercial interests with health activism raises crucial issues in terms of trust, empowerment and who is really setting the agenda in health policy. It also presents new challenges for interdisciplinary research in this fast-moving field.

#relationshipgoals: digital social media and the intimate relationships of young people

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CS6 - Sociology of Youth, HE2.007, November 22, 2018, 1:30 PM - 3:30 PM

Popular debate and mainstream media attention towards young people’s use of digital social media in their intimate relationship practices continues to intensify, as evidenced with very recent examples of sexting and revenge pornography in Victorian schools. Feminist and queer researchers have long problematized a discourse of risk used to incite ‘moral panics’ in relation to sexuality and relationships of young people (Renold & Ringrose, 2011), while digital researchers also suggest that a focus on risk ignores the potential ‘affordances’ of these spaces (Livingstone, 2008). My PhD research seeks to build on this literature through working with young people (aged 14-16) in an outer-suburban Melbourne school to explore the ways in which they come to understand and experience intimate relationships in a current socio-cultural context. In this paper, I draw from participant narratives and visual artefacts produced in group sessions and individual interviews, to explore the ways in which young people engage with digital social media in the pursuit and maintenance of intimate relationships. I interrogate the possibility this provides for them to explore relationships, gender and sexualities beyond binary, and adult-conceived constructions, as well as the ways gendered inequalities may be simultaneously challenged and reinforced in this space.
Creative Intellectual Labour in the Innovation Age

Dr Maria Hynes

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CS6 - Work, Employment and Social Movement, HE1.008, November 22, 2018, 1:30 PM - 3:30 PM

At a time in which the finite character of material resources and the environmental costs of their extraction is becoming increasingly evident, innovation is being heralded across the globe as the means of keeping economies buoyant and of creatively addressing social and environmental problems. As academics, we are learning to refigure ourselves as the solvers of grand challenges and complex problems. We are encouraged to form interdisciplinary teams so that we can come at these complex problems from a multitude of angles. And our task is to demonstrate that our research is innovative, which is to say, that it has both novelty and value. Suffice to say that what is at issue here in this increasingly dominant innovation paradigm is the question of what it means to think and practice creatively, and, more specifically, the value of our creative activities. This paper considers the implications of this reconfiguration of academic labour for the meaning and status of intellectual labour today and, specifically, how the recruitment of the immaterial labour of academics into the innovation paradigm affects the practice of sociological knowledge production.

The Time Horizon of Taste: Appreciation of Whiskey, Wine and Sake

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CS6 - Cultural Sociology, HE1.009, November 22, 2018, 1:30 PM - 3:30 PM

The idea of “tasting” wine (Hennion 2005; 2015), relates to the sociology of culture and growing interest in sensory and body-based practices like taste. The topic seems to invite empirical research, both in the present, but also in looking to history, given the way that wine can be transacted as an investment that links us to the past. The most expensive bottles of wine sold at auction tend to be old wines, suggesting a link between history and monetary value. Tasting, then, seems to link us to a particular land, place, people and indeed history, through our tastebuds. A similar set of questions might be asked of other beverages.

We contrast wine with a less examined area where cultivated tastes are likewise highly important: nihonshu (日本酒), commonly called sake (酒). This Japanese beverage, unlike wine, is delicate. Much like the cherry blossoms to which it is sometimes compared, the beauty of this drink is ephemeral.

Specialist “aged sake” aside, sake does not age well. An open bottle loses taste freshness, but unlike wine, even unopened bottles are best if consumed within 6 months to a year. How then might we create taste memory?

Keywords: Sociology of culture, wine, valuation, sake
Young women’s experiences of violence in one regional town – knowledge, voice, and resistance.

Dr Paulina Billett¹, Dr Jacqui Theobald², Dr Dona Martin³, Professor Paula Baron⁴, Dr Karen Anderson⁵, Dr Leesa Hooker⁶

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CS6 - Genders and Sexualities, HE1.018, November 22, 2018, 1:30 PM - 3:30 PM

The incidence of violence against women has been classified as a serious human rights violation by the UN. Young women between the ages of 18-24 are the most likely group to experience violence, yet little evidence has been gathered that explores lived experiences. This presentation adds research to understanding young women’s experiences of violence in regional Victoria, an issue also highlighted by the Australian human rights commission, and provides a greater understanding around how young women negotiate experiences of violence, and make sense of the social context in which it occurs.

Through a discussion of the findings made during in-depth interviews with 12 young women aged 15-24, we explore personal experiences using a feminist model to uncover themes that relate to a lack of voice and domination. This pilot study uncovers unconscious methods employed by young women in negotiating their way through violent and potentially violent situations. Early research outcomes are shared of their experiences in negotiating violent situations within a neo-liberal context—where responsibility for managing violence and coercive control appear as individualised and self-assumed.


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CS6 - Sociology of Education, HE2.015, November 22, 2018, 1:30 PM - 3:30 PM

That schools and social stratification are strongly linked is a ‘familiar’ sort of insight (Connell 2012). Connell also reminds us that the means by which inequality is produced and reproduced is historically contingent, arguing that, ‘a major shift is [currently] happening between old forms of inequality based on institutional segregation and new forms of inequality based on market mechanisms’ (p.681). In this presentation we want to move beyond assertions regarding new stratifications, to test the validity of a significant claim about market mechanisms further concentrating class divides through government techniques of choice and the “machinery” surrounding this. The focus is on Australian primary schools, for which we pay particular attention to the My School website, which makes public aggregated school test scores from the National Assessment Programme: Literacy and Numeracy (NAPLAN), a move justified on grounds that parents need these sorts of data if they are to make informed decisions about which school to send their child to. Ultimately, we use the national data available through My School to test hypotheses suggesting that the practice of making NAPLAN data publically available increases social class concentration of students in the primary schools of Australia.
Snapshot of “The Line” - Digital Primary Prevention of Violence Against Women for Young People

Ms Lena Molnar

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CS6 - Sociology of Youth, HE2.007, November 22, 2018, 1:30 PM - 3:30 PM

While much is written about the harms and moral panic of social media use and technology by young people; what we know about how these tools can be used to promote healthier relationships and contribute to violence prevention is limited. This paper will describe the first part of my doctoral research. It explores young people's participation with Australia's nationally funded long-term, evidence-based primary prevention of violence against women (PPVAW) campaign: “The Line”. “The Line” is the only campaign of its kind. This paper will describe how young people's use of PPVAW terminology has developed through participation with “The Line”s public Facebook page over the period of 2014-2017. I will give a snapshot of discursive patterns in about gender equality and healthy relationships that young people have created within an online, nationally funded PPVAW space; and the discuss how prevention knowledge is created and constrained within this space. This research highlights the attitudes of young people as they present and reinterpret, and interrupt the discourses surrounding gendered and interpersonal violence online.

Using posthuman perspectives to progress pain as a public health issue

Dr Kim McLeod

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CS6 - Health, HE2.012, November 22, 2018, 1:30 PM - 3:30 PM

Although persistent pain is a worldwide phenomenon, it is unequally distributed across the globe. Current medical responses to persistent pain have paid little attention to the issue as a public health concern. In this presentation, my central contention is that posthuman perspectives can illuminate key public health questions about pain. First, I identify the posthuman concepts which best provide tools for the more relational approach to health research long advocated for by public health. Second, I stage an encounter between public health concerns about pain, and posthuman perspectives. I show how posthuman conceptual and methodological tools constitute a pain object that is always relational and co-created with multiple determinants of health. This broader account of pain sheds light on the multiple factors that shape pain and its inequitable distribution. I argue drawing on posthuman perspectives enables a research program which resources understanding and responding to pain as a public health issue. The presentation concludes with discussion about the challenges of engaging public health stakeholders in knowledge exchange processes about the proposed research program.
Critical Junctures, Path Dependence, and Institutionalization: Environmental NGOs in South Korea

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CS6 - Sociology and Activism, HE1.014, November 22, 2018, 1:30 PM - 3:30 PM

In their review of “the nonprofit sector in comparative perspective,” Anheier and Salamon (2006) noted an emergent international trend in the past decade and a half in which the nonprofit sector has become an arena of increased political contestation. Rather than being shaped passively by broader power relationships among social classes and institutions, the nonprofit sector and the larger civil society have increasingly become forces shaping social and political developments. What historical and institutional factors have propelled NGOs to the center of political contestation? What are the consequences of political contestation to the development of the nonprofit sector itself?

In this paper, we explore these questions by examining the evolution of environmental nongovernmental organizations (ENGOs) in Korea. The emergence of ENGOs in Korea has been a relatively recent phenomenon. It can be traced back to the democratic transition in 1987, giving it a short history relative to the rise of ENGOs in western countries. After some modest gains since 1987, the expansion of the ENGO sector in Korea accelerated dramatically since the late 1990s when the Korean government began funding nonprofit organizations. Such funding has subsequently become the object of contestation among competing political coalitions. This paper examines the evolutionary trajectory of ENGOs in Korea, focusing on how political contestation has affected such a trajectory.

In addition, we also examine how the Korean case illustrates about the potential and limitations of some of the well-established perspectives for understanding the evolution of the nonprofit sector in specific national settings. Specifically, we examine the limitations of two conventional perspectives—social origins theory and the power distributional account—which view the nonprofit sector as mostly a reflection of power relationships among major social classes and institutions. We argue instead for the relevance of the broader literature of historical institutionalism, which provides insights on how marginal organizations may become important institutions by being mobilized by powerful political coalitions, a perspective well suited for understanding the Korean case.

In what follows, we first provide an account of the historical and institutional backgrounds for the rise of ENGOs. The account is based on the extensive Korean literature on the subject, published data, and our interviews with 74 ENGO executives in Seoul in 2006 and 2007. Then we analyze the Korean case through various theoretical frameworks.

The Face of the Oppressor: embodying privilege while working for social change

Dr John McGuire

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CS6 - Sociology and Activism, HE1.014, November 22, 2018, 1:30 PM - 3:30 PM

‘The world is changing’ is a timeworn cliché, but there is a cultural shift around how society values diversity and understands social power, disadvantage, discrimination and privilege. We are also seeing a counter-offensive that attempts to reduce diversity and social complexity by forcing society to obey the rules of its conservative and regressive world view.

This regressive counter-offensive builds it membership around the privileges of whiteness, masculinity, heterosexuality and economic wealth and seeks to reinforce the unequal social power
imbalances. This can create challenges in progressive intersectional spaces when some participants embody the same privileges and power imbalances of the counter-offensive.

This work will attempt to unpack the issues and experiences around the challenges of being, and working with, activists who embody privilege in pursuing solidarity and progressive social change. Building from an autoethnographic approach, this work will extend to interviews with those who embody privilege in these spaces, and those who labour with them. Its goal is the understanding of the values, behaviours and approaches that make for positive experiences in progressive spaces, thereby providing some understanding and guidance to those activists with privilege who are dedicated to change.

Youth Migration Studies: Researching Young Migrant Women through the Intersection of Youth and Migration

Ms Laura Gobey

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CS6 - Migration, Ethnicity and Multiculturalism, HE3.006, November 22, 2018, 1:30 PM - 3:30 PM

Young migrants living in western nations are a topical issue in contemporary society. They are most often framed in a negative light. Generally, the focus is on how well these young people “fit into” their host nations. Popular discourse tends to focus on perceptions that young men are engaged in terrorism, crime or gang-related activities, as well as other social ills. There is an emerging debate around the need for an interdisciplinary discussion when investigating migrant youth, as there is a tendency for sociological literature to neglect concepts used in the sociology of youth when it comes to young migrants and understanding their aspirations, for example, notions of individualisation, and choice and agency. This paper explores some of these emerging discussions around the intersection between the sociology of migration and the sociology of youth. It suggests that these two areas of sociology need to inform one another more when looking at young migrants, particularly young migrant women. In addition, it will highlight the key ways in which these young individuals are researched, and how they are analysed in key academic literature on migrant youth.

Justification and Contestation of the Death Penalty in Singapore

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CS6 - Crime and Governance, HE2.014, November 22, 2018, 1:30 PM - 3:30 PM

This article examines how capital punishment in Singapore is justified by the state through political and social construct. Analysis is focused on the political construct of risk through discourse that stems largely from a state-waged war on drugs. This article seeks to understand how state support for capital punishment is generated and sustained. Data was collected from Singapore governmental documents and international human rights organisational publications. This included official statement, speeches made, press release, transcripts of dialogues, parliamentary proceedings and political discussions at domestic and international meetings; court reports and non-governmental reports were also collected in the second stage of data collection. Official discourse in Singapore over the last fourteen years (2004 to 2017) was analysed through coding and critical discourse analysis. Discussion will focus on the Singapore government’s narrative around its application of capital punishment, which has been primarily directed against the control of drug trafficking. The state justifies breaches in human rights obligations by reiterating that such practices adhere to the ‘rule of law’, under a strict, zero-tolerance crime control regime. Official discourse constructs
drug-related offences as a ‘most serious crime’. As a result, drug offenders construed as ‘deserving’ of this ‘most severe’ and final form of punishment.

Teenagers are drinking less: An examination of the factors shaping current youth drinking cultures

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CS6 - Sociology of Youth, HE2.007, November 22, 2018, 1:30 PM - 3:30 PM

Over the past 15 years, rates of drinking among Australian teenagers have steadily declined. Although similar trends have been identified internationally, there has been little progress in identifying the factors underlying these. These trends have been similar across gender, socio-economic and geographic groups, emphasising the need for a closer sociological examination.

Declining trends of alcohol use are indicative of changing social and consumption practises, suggesting a shift in the significance of alcohol in the lives of young people. Thus, this project recognises the need for analysis of the social, cultural, economic, environmental and political conditions influencing young people, while also acknowledging the important role that young people themselves play in producing and shaping social change.

For the research, in-depth qualitative interviews were undertaken with 50 teenagers in Victoria aged 16-19 years, who either abstained from alcohol or drank within the national guidelines for low-risk drinking. The interviews examined facets of young people's education, social lives, family, leisure time, and attitudes towards alcohol.

The implications of this research will be a greater understanding of not only why young people might be drinking less, but also of the changing role of alcohol in the way teenagers negotiate their lives within society.

How not to manage emotional wellbeing of novice researchers in PhD projects on sexual violence

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CS1 - Genders and Sexualities, HE1.018, November 22, 2018, 10:30 AM - 12:30 PM

This paper details the methodological challenges that I have faced in my PhD research so far while researching sexual violence and particularly how I did not care for my emotional wellbeing. The purpose of this talk is to raise the issue of novice researchers' emotional wellbeing and start a conversation between postgraduates, supervisors, and other academics who are in a position to support novice researchers to learn to manage their emotional wellbeing and offer support in increasingly unfriendly academic institutions. The talk will follow a “what not to do” style and focus on the following areas that have been issues in my own research journey.

  - Don't extract yourself from your work
  - Don't give yourself a break
  - Don't access formal or informal support
  - Don't be the expert on your own project
  - Don't change
‘We run to escape the bear and run towards the tiger’: Everyday acts of resistance

Dr Rachel Sharples

Western Sydney University, Penrith, Australia

CS6 - Cultural Sociology, HE1.009, November 22, 2018, 1:30 PM - 3:30 PM

In Burma, a country that has a long history of civil war and oppression of ethnic minorities, resistance has often been met with brutal violence and killings. Resistances do occur, and in ways that are not always evident. Based on ethnographic fieldwork conducted along the Thai-Burma border, this paper will look at more informal acts of ‘everyday resistances’ by Karen who have been displaced due to the conflict in Burma. I use the term similarly to James C Scott’s notion of ‘everyday resistances’ as acts of evasion and insubordination that are largely informal and covert (1985). But with a particular emphasis on everyday cultural resistances: the use of jokes and humour, the continued practice of ethnic cultural activities in defiance of Burmese military oppression, tattooing, storytelling, art and hta (oral storytelling in the form of proverbs), among others. These acts are often covert, nuanced, and occur outside any formal settings, but can be powerful forms of resistance and survival. Where there is a tendency to treat refugees and displaced persons as victims, applying notions of passivity, dependency and despair on their person and circumstances, these acts of everyday resistance show that displaced Karen actively engage with their persecution and displacement in ways that defy the limitations imposed upon them.

Negotiating Power Relations through Diasporic Actions: Learning from the Experiences of Iranian Feminists in Diaspora

Ms Sanaz Nasirpour

Melbourne University, Carlton, Australia

CS6 - Sociology and Activism, HE1.014, November 22, 2018, 1:30 PM - 3:30 PM

Over three decades, Iranian diasporic feminists have been engaged in activities aiming to promote the status of women and minority groups in their home country, Iran. However, despite the growing diaspora-homeland relations, feminist scholars have failed to adequately elucidate the ways power is expressed by diasporic feminists and women’s rights activists for transforming unequal gendered relations in an authoritarian context. The aim of this article is to explore how Iranian diasporic women have been negotiating power relations through their diasporic actions. Drawing upon the experience of fifteen women’s rights activists and feminists in the Iranian diaspora, I argue their initiatives in advancing women’s status in Iran by means of several main strategies such as sharing their perspectives and transforming the ideas of others; providing emotional support through political acts, and putting pressure on the government from outside. In addition, I argue that Iranian diasporic women have been seeking to promote dialogue and collaboration through the internet, and by using women’s websites. These strategies indicate the emergence of three forms of power within, power with and power to, respectively, among the feminist activists in the Iranian diaspora.

Keywords: diasporic feminists, power relations, Iranian diaspora, gender inequality, authoritarian context
Gender relations, masculinity and community sports spaces

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CS6 - Sport, HE1.015, November 22, 2018, 1:30 PM - 3:30 PM

The increasing numbers of females participating, coaching and administering sport suggest a destabilisation of traditional gendered beliefs and assumptions. In particular, women appear to have made significant inroads at an elite level within sports usually associated with forms of hyper-masculinity. Whilst there is the suggestion of changing gender norms at elite level, very little is known about the ways in which gender relations may be shifting within community sport. This paper focuses on examining gender within community sports clubs in the context of the changing sporting landscape. The findings presented draw on interviews, observations and surveys undertaken across nine community sports clubs in Victoria. Theorisations from spatial geography (Lefebvre 1991; van Ingen 2003) overlayed with masculinity theory (Connell and Messerschmidt 2005) are used to illuminate the subtle ways in which some men remain privileged whilst women and other subordinate identities, despite their physical presence within club environments, are marginalised and occupy peripheral spaces.

Resisting precarity’s public narrative of consent

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CS6 - Sociology and Activism, HE1.014, November 22, 2018, 1:30 PM - 3:30 PM

The conditions for precarity in capitalist democracies are held in place by multiple actors, reiterated both directly and indirectly, through political and social, economic, cultural and regulatory narratives. This injustice, embedded intentionally or unintentionally in socio-political and cultural structures, relies on an “uncontested realm of media discourse that results in media content appearing as transparent descriptions of reality, not as interpretation” (Olausson and Berglez, 2014). Nonviolent resistance enacted through disruptive grassroots activism outside conventional political processes categorically excludes physical violence but is also more broadly a manifesto for social change. While there is no shortage of research into the communications opportunity of today’s hybrid media system (Chadwick, 2013) to organise, mobilise and make visible protest and dissent, its ontology as public narrative (Ganz, 2008, 2009, 2011) and a disruptive practice to transform public discourse is largely unexamined.

Changing the social script is a defining legacy of movement success. A social change narrative doesn’t circulate alone but must be created and shared, escalated and sustained if it is to confront hegemonic power. In the context of media as a process (Bird, 2011; Jenkins, 2006; Jenkins and Deuze, 2008; Moores, 2012) this paper uses the concept of ‘media meshworks’ to examine how grassroots actors use digital technologies and social media platforms to create alternative media power and shift the hegemonic narrative facilitating precarity and injustice.
Personal Precarities: The Insecure Careers and Intimate Lives of Aspiring Academics

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CS6 - Work, Employment and Social Movement, HE1.008, November 22, 2018, 1:30 PM - 3:30 PM

Recipient of the Inaugural Precarious Work Scholarships

In recent years, the difficulties faced by aspiring academics have received increasing attention. Here, I explore these academics' intimate lives in relation to their often uncertain careers, unstable jobs, insecure finances, and unsettled locations. Drawing on interviews and observations in three Australian universities, I show how their work and lives were understood and enacted as 'insecure'. Concerns regarding the impact of academic work on domestic life were commonplace. Issues related to an inability to 'settle down', including problems of relocating with family; troubles maintaining 'work–life balance'; and financial difficulties, which were experienced as a barrier to parenthood and home ownership. Women in particular raised concerns over how their families and relationships impacted their career prospects. Yet it was apparent that people's intimate relations not only restricted but supported their pursuit of academic careers, and that their ambitions both limited and produced intimacies. Thus, while scholarly analyses to date have focused largely on how relationships are unsettled by career insecurity, it is important to consider how such relations foster and support instability. Drawing attention to these interconnected processes is one way in which the rise of precarious academic employment can be challenged.

The re-socialisation of the notion of disability within an increasingly neoliberal capitalist society

Dr Karima Ann Moraby, Dr Ann Lawless

1Flinders University, Bedford Park, Australia

CS6 - Critical Disability Studies, HE1.010, November 22, 2018, 1:30 PM - 3:30 PM

Dr Karima Ann Moraby: Recipient of the Inaugural Precarious Work Scholarships

Dr Ann Lawless: Recipient of the Accessibility Scholarship

Two researchers with disabilities will share an open dialogue with each other and seminar participants that explores various issues such as; experiences of "invisible" disability in neoliberal times; the subsequent precarity for disabled individuals; the possibility of positive change for researchers and disabled individuals; the notion of the dis-ability as an asset in research and to the researcher with a disability; and re-socialising society on the notion that disability is inclusive, not exclusive. We argue, as sociologists, researchers and people with a disability, that for this to occur there needs to be greater representation of the variety of disabilities, often not identifiable in the media and education. This will work towards the removal of these labels and better understanding of the notion of disability. This can be initiated by researchers with both physical and psychological disabilities, leading to them becoming enablers of research, thus, calling them into kinship with other marginalised groups. This power reversal of dis-ability is theoretically informed by the work of Jurgen Habermas and the critical ethnography of Jim Thomas. This is an open discussion led by two researchers whose dialogue will welcome and engage participants to enter the discussion about research and disability in neoliberal times.
Articulating ‘equity’ in school funding policy: Two key policy ‘eras’

Ms Elisa Di Gregorio

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CS6 - Sociology of Education, HE2.015, November 22, 2018, 1:30 PM - 3:30 PM

School funding policies in Australia have long been discursively tied to the achievement of enhanced equity, and social justice principles. Though, the term ‘equity’ itself is imbued with multiple meanings, drawing on notions of ‘fairness’, ‘equality’ and ‘justice’. I argue that these terms cannot be considered interchangeable, but instead emerge as ‘related dimensions’ that come together in varied formations within different historical and political settlements, and conditions of possibility. Drawing on the notion of Deleuze and Guattari’s (1983) ‘assemblage’, and framed by Nancy Fraser’s ‘tripartite theory of justice’ (1997) within the field of policy sociology, I compare two key ‘eras’ in Australia’s school funding policy evolution. Specifically, this paper examines the articulations of ‘equity’ that operate in the inaugural ‘Schools in Australia’ report (the Karmel report 1972), compared with the contemporary ‘Review of Funding for Schooling’ (the Gonski review 2011) and the ‘Report of the Review to Achieve Educational Excellence’ (‘Gonski 2.0’ 2018). Analysis reveals that ‘equity’ is being articulated, and rearticulated in new and varied ways within these funding policy ‘settlements’, constituted by a heterogeneous assemblage of ‘equity’ ideas. This poses challenges for the way that policy makers conceptualise, and enact school funding policies across Australia’s diverse school system.

Arbitrary Detention and Social Control in Singapore

Ms Yin Yee (ariel) Yap

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CS6 - Crime and Governance, HE2.014, November 22, 2018, 1:30 PM - 3:30 PM

This project analyses the practice of detention without trial under the Internal Security Act and the Criminal (Temporary) Provisions Act in Singapore. It will interrogate this policy trajectory in accordance to colonial and post-colonial modes of governance, power structures, responses to crime and disorder, and modes of resistance in former British Malaya and a newly independent Singapore. It seeks to illuminate the effects colonial practices have had on Singapore’s modern-day crime control and penal approaches. It will examine how practices of punishment and policing have evolved, as a mode of governance and control as Singapore transitioned into independence. Singapore was selected, as it is a unique case study that illustrates how patterns of colonial governance have been interwoven into penal cultures, to form a distinct modern-day regime that differs substantially from its Asian counterparts. Singapore will first be analysed as part of the Straits Settlements, as Singapore’s governance, social, and political processes were heavily intertwined within the region during colonisation. Analysis will then shift towards focusing on cases of detention to better understand the use of such power and implications of further practice. Critical analysis will be conducted in a genealogical order, following detention policy trajectory from colonisation to independence.
The role of Confluents in an increasingly precarious society due to neoliberal capitalism.

Dr Karima Ann Moraby

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CS1 - Migration, Ethnicity and Multiculturalism, HE3.006, November 20, 2018, 10:30 AM - 12:30 PM

The increasing pressures of neoliberal capitalism on society has led to the rise of far-right, nationalist movements, thus increasing the occurrence of ‘Islamophobia’. Islamophobia survives on the stigmas and misperceptions of Muslims, thriving through seeing them as the ‘Other’. Inter-marriage, whether Inter-faith, Inter-cultural or both, narrows the distance between the ‘Us’ and “Them”. Children from these marriages, which I have termed as Confluents, removes the ‘Unknown’ of the ‘Other’ and the distance between the ‘Us’ and ‘Them’ is eradicated. My research indicated that respondents from intermarriages had a Confluent culture at home, created from various possible combinations of their parents’ dual cultures and religions. Thus, enabling Confluents to create their own individual composite culture, based on what they experienced at home and giving them the ability to confidently possess ‘multiple identities’ and present different selves as the context required. This resulted in a positive experience for Confluents, who were able to relate to diverse people without the notion of the ‘Other’ hindering relationships. Therefore, Confluents can be part of the resistance to the precarity that has resulted from this upheaval in society, through guiding society on how to function whilst incorporating different ideals and cultures, using their own experiences.

What makes the ethnic identity of Italian-Australians living in Adelaide shifting ‘from Pavlova to pasta’?

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CS6 - Migration, Ethnicity and Multiculturalism, HE3.006, November 22, 2018, 1:30 PM - 3:30 PM

This paper provides a reconceptualisation of the ethnic identity of a group of individuals originating from Italy, living in Adelaide, South Australia. ‘First generation’ participants were born in Italy and migrated to Australia during the 1950s, the ‘second generation’ are their children, and the ‘third generation’ are the children of the second generation. The findings show an inter-generational widespread identification of ethnicity as ‘being Italian’, which, however, has different meanings across the three generations. This depends on the participants’ phenomenological perceptions of being thrown into the world (Heidegger 1962). Forty years away from Huber (1977)’s study about the assimilation of Italian-Australians, the present paper shows a widespread direction ‘From Pavlova to pasta’, undertook especially by the third generation participants who experiences a sense of ‘ethnic revival’. A pivotal role in such a shift of ethnic identity is played by what I refer as institutional positionality; that is, the individuals’ perceptions of the position of their ‘ethnic being-in-the-world’. This will be investigated by merging sociology of migration, including the Bourdieusian conceptual apparatus of capital (Bourdieu 1986) with Heidegger’s existential theory (Heidegger 1962). Such juxtaposition provides further reflexivity through a framework that takes into account the relevance of phenomenology, together with the participants’ symbols, and performances of their social life.

Keyword: Ethnic identity, migration, transnational identities, Italian-Australians, institutional positionality
Resistance and replication of epistemic injustices within academia: Reflections of two PhD students

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CS6 - Critical Disability Studies, HE1.010, November 22, 2018, 1:30 PM - 3:30 PM

This paper charts our journeys as PhD students exploring contested ideas and methodologies within an institutional culture of positivism and risk management. Our research topics include the Australian mental health peer workforce, and culture change in mental health services. Our projects are centered on, engage with, and aim to privilege lived experience, collaborative methodologies and anti-oppressive research approaches. We reflect on the dissonance we experience trying to navigate two worlds: trying to fit our research intentions, ethics and values within systems that often silence the experiences and knowledges we wish to uphold. We often feel the need to simultaneously alienate ourselves from our emotions when performing as academics, whilst capitalising on emotional reflexivity in the process of conducting research. We reflect on how, despite our constant striving to ‘do things differently’; we often succumb to structural barriers that reinforce oppressive practices. This moulding of ourselves and our research to ‘fit’ have implications for ‘participants’ and ourselves. We will draw on the work of feminist ethics of care scholars to situate and explore our experiences and learnings so far, including how we might navigate and resist these practices in the future.

Relocating masculinities: sporting stories from Papunya

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CS6 - Sport, HE1.015, November 22, 2018, 1:30 PM - 3:30 PM

This photo essay represents how young Aboriginal men from remote communities in central Australia make sense of the place of sport in their becoming men. I conceptise their sporting participation as a learning process through which they navigate postcolonial hegemonic masculinities via hybrid sporting spaces on Country.

Remote Aboriginal men’s family roles have been eroded through successive government policies to make many traditional practices illegal, restrict employment opportunities and create dependencies on state support, producing dislocated masculinities (after Smith & Inhorn, 2016). Men often resort to harmful social practices – ‘acting out’ to gain recognition. Sporting participation offers space beyond their everyday to heal traumas – arenas of performance, to practice becoming men (Rose, 2004). These are hybrid spaces (Bhabha, 1985) through which men learn to contest their everyday dislocations, using their bodies in connection to the land to produce empowered discourses of becoming contemporary Aboriginal men capable of being healthy, educated and employable.

Empirically, this photo essay is developed using an arts-based decolonising visual ethnographic approach employing photo elicitation and photo voice methods to produce participant portraits in dialogue with them to illustrate how empowered Selfhoods are emerging through contemporary cultural practices on Country, contesting dominant narratives of Aboriginal dislocation.

References

Fiction as sociology – David Ireland and the problem of work
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CS6 - Cultural Sociology, HE1.009, November 22, 2018, 1:30 PM - 3:30 PM

Sociologists (and other social scientists) are not very good at futurology. Novelists are better. In this paper, we explore some of the novels of the acclaimed but now neglected Australian author David Ireland. We read his work as a form of imaginative sociology, helping to trace the contours of a changing Australian society. Writing in the 1970s, Ireland’s key novels present a dark vision of the nature of work, and social life in Australia more generally. The novels echo some of the ‘end of work’ debates then raging, but in a more animated form. His themes of fragmentation, atomisation, meaninglessness and the disappearance of community are compellingly brought to life. In the process, Ireland sheds light on the broad pallet of social and psychological responses that have accompanied the specter of the end of work. We conclude by suggesting how Ireland’s vision remains relevant today.

Desiring tokenistic student voice? The simultaneity of governance, resistance and affirmation in a school ethnography
Dr Eve Mayes¹
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CS6 - Sociology of Education, HE2.015, November 22, 2018, 1:30 PM - 3:30 PM

While ‘student voice’ is advocated as a means for school reform, studies of its enactment have noted how student voice can become a technology of governance. This article works with the perplexities of a four-year funded period of school reform at one secondary school, where a ‘student voice’ initiative and a Positive Behaviour Interventions and Supports program gradually entwined. Complementing and extending a Foucauldian account of power as productive, Deleuze and Guattari’s desiring-analysis (1983, 1980/1987) generates simultaneous accounts of governance, resistance and affirmation. Mapping what behaviour tokens did, and what was done with these tokens, does not undermine the importance of ‘listening’ to students’ (and teachers’) voices, nor the incisive potential of critique, but rather considers latent pathways out of present repetitious patterns of school governance. It is argued that working with simultaneous movements of voice may foster more productive conversations about perplexing school reform processes, and contribute to sociological re-theorisations of the affective dimensions of resistance (cf. Hynes, 2014).

Sociological Fiction and the Neoliberal Imaginary
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CS6 - Cultural Sociology, HE1.009, November 22, 2018, 1:30 PM - 3:30 PM

Fiction is a valuable method and medium for sociologists. Useful for translating and contextualising specific research findings, fiction can also ‘assist the influence of the sociological imagination in society’ (Furedi, 2009: 17). This is valuable in the current climate, as neoliberalism is ‘hostile to the very idea of “society”’ (Burawoy, 2004: 7) and challenges the conceptual foundations which sociology is organised upon. This paper considers the value of sociological fiction, as a methodological and analytic tool, for highlighting and critiquing the neoliberal imaginary. Drawing on my own creation of a sociological fiction novel and a genealogy of the neoliberal imaginary, I explore how sociological fiction – specifically through aesthetic form – can open and illuminate how this
imaginary is normalised and naturalised in everyday life. Using aesthetic in this way I mean the style of paradigm through which a world and experience becomes understood or made intelligible (see Brown, 1977: 2-3); how a social imaginary is expressed through a style of appearance, discourse and behaviours. I focus particularly on how competitive individualism is made culturally meaningful in contemporary contexts, and how sociological fiction may affectively problematise this neoliberal imaginary for publics.

Misinforming the Public about Leukaemia: The State’s Role in Perpetuating Reductionist Understandings of Disease

Dr Manuel Vallee

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CS6 - Health, HE2.012, November 22, 2018, 1:30 PM - 3:30 PM

During the last three decades there has been an explosion of publicly accessible medical information, with lay audiences now able to obtain information from Direct-to-Consumer advertising, online publishing sites, patient support groups, and government websites. Improved information access can provide patients and their families greater opportunities to become informed about particular ailments, their sources, potential remedies, and strategies that can help protect communities from those problems and increase self-determination. However, if deficient, the information can be a mechanism to preserve a status quo, associated with an annual growth in chronic illness incidence and prevalence. Of particular interest is whether the information adequately informs the public about the relationship between disease and environmental pollution. Phil Brown and colleagues (2001) found print media tends to obscure the environmental causation perspective. While subsequent work on print media has found similar results, a gap in the literature exists around the information provided by government websites. To address that gap, I examine the leukaemia information provided by the Australian, Canadian, and New Zealand governments. In particular, I examine the extent to which the information corresponds with the environmental health literature, and analyse the government’s textual treatment of that information.

Activist, bureaucrat, ideologue, or shill? Bioethics and the transformation of academia in the 1980s

Dr Christopher Mayes

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CS6 - Health, HE2.012, November 22, 2018, 1:30 PM - 3:30 PM

Australia in the 1980s is often characterised as period of optimism and economic growth. It was also a time when Australian scientists where achieving world-firsts in reproductive medicine. Medical practice was also changing with milestones such as Australia’s first successful heart transplant in 1984. Universities in the 1980s tended to regard these developments as exciting research opportunities. Commercial actors also recognised the possibility of generating significant profits from the new biomedicine. However, these advances also provoked social concern around questions of life, death, and moral authority. It is in this social milieu that bioethicists emerged to advise government policy, educate the public, advocate for scientific research, or critique the very advances others promoted. This period provides an important window into the different ways academics, especially sociologists and philosophers, interacted with scientists, the media, commercial enterprises, and grassroots organisations. Using archival sources and interviews, this paper explores the blurred boundaries at the intersection of scholarship, activism, public policy, and the commercialisation of publicly-funded scientific research. In looking back at this recent past,
we may gain some clues regarding the continually changing nature of academia and influence of commercial actors, especially in biomedical spaces.

Behind the Masquerade: Massage parlours and the unregulated sex industry in Melbourne

Ms Tegan Larin

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CS6 - Crime and Governance, HE2.014, November 22, 2018, 1:30 PM - 3:30 PM

Illegal brothels masquerading as massage parlours are estimated to outnumber licensed brothels up to five times in Melbourne, this is consistently reported in the media and is recognised by NGOs and police. Online advertisements for illegal brothels operating as massage parlours fill thousands of pages of classifieds websites. In addition to this, sex buyers have set up online forums to rate and review sexual services received at massage parlours in Melbourne. Illegal brothels operating as massage parlours easily eschew any tax or licensing obligations and OH&S regulations that apply to licensed brothels. This puts women in the unregulated sex industry at high risk of danger and exploitation, with limited options to report violence or abuse. Alarmingly, police have linked illegal brothels to organised crime and human trafficking. Yet illegal brothels operate with seeming impunity and prove difficult to proscribe. This presentation draws on qualitative research and policy analysis to examine the ways illegal brothels are able to persist, and explores how racism, misogyny and male sexual entitlement contribute to the proliferation of the unregulated sex industry.

The Transformation of Emotional Labour into Emotional Capital in Feminist Activism

Ms Jenna Price

University of Sydney, Sydney, Australia

CS6 - Sociology and Activism, HE1.014, November 22, 2018, 1:30 PM - 3:30 PM

Activism’s labours include emotional labour, first conceived by Hochschild (1983) to describe caring in the performance of work. I argue emotional labour occurs in the volunteer activist space and produces emotional capital. I explore two themes which emerged from interviews with 35 activists in a case study of an Australian online feminist action group: the emotional labour of activism in a feminist sphere and the emotional labour of dealing with other activists. Nowotny (1981) posits emotional capital as gendered, characteristic of the private sphere and accumulated in adversity while Shaw (2012) speaks of affective labour in discursive activism. From these positions, I argue in the online sphere, where emotions reign (Gomez-Diago 2016), emotional capital builds community. I propose that emotional labour and emotional capital are connected in the field of feminist online activism. The interviewed activists explore benefits and disadvantages of the all-consuming nature of online feminist activism, “all the tabs, open all the time” and its personal impact. “Theoretically we were just moderating the page and getting rid of comments but you can’t help but be affected by the stories that have been posted that day or being impacted by the kind of negative comments that were being made.”
How do online labour platforms work?

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CS6 - Work, Employment and Social Movement, HE1.008, November 22, 2018, 1:30 PM - 3:30 PM

Virtual work has become the next frontier in the development of the knowledge economy. The development of online work platforms has transformed the relationship between buyer and sellers of labour in terms of trust, communication and surveillance. Previous studies have investigated the field of online work in reference to ‘crowd sourcing’, ‘prosumers’ and ‘free labour’. These scholars have mapped online work in regard to the macro structures of market size, value extraction and employability. This paper aims to map the micro interactions and infrastructural features that characterise the ever-increasing array of online work platforms. The broad features of service structures, pay structures, reputation systems and the creation of virtual workplaces, are all underpinned by micro infrastructures that mould the relationship between buyers and sellers of labour and furthermore, the relationship between human and non-human agents. In order to achieve this, I will examine 111 online work websites through qualitative content analysis and quantitative coding to investigate their infrastructural forms and interventions into the buyer/seller and human/non-human relationship. It will be suggested that the intricacies of online work platform infrastructure act to instil confidence within buyers of labour through the exploitation and discipline of the sellers of labour.

Gender politics in the rural medical workforce: A critical examination

Dr Christina Malatzky

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CS2 - Other / Rural Issues, HE1.015, November 20, 2018, 1.30PM - 3.30 PM

In many industrialised countries today the majority of medical students identify as women. Yet gender discrimination remains a real and persistent obstacle for female-identified doctors in the medical profession, which has particular implications in rural health contexts. This paper explores these implications through a synthesis of current literature and initial interviews with doctors participating in a qualitative study of gender operations in rural medicine. The focus of the discussion is two-fold. First it discusses a clear rationale for a research agenda focussed on gender in the field of rural health and explores the importance of a gender balanced medical workforce for improving the health and wellbeing of Australians living outside of metropolitan areas. Second, it explores some preliminary findings related to how gender is ‘done’ within rural medicine and the effects of gendered norms and practices on the experiences of female-identified doctors, their career aspirations and the understandings of male-identified doctors of these processes. It concludes with some tentative reflections on future action in the field that could potentially, stimulate change within the profession, specifically in rural contexts.
Joint session of the Applied and Teaching Thematic Groups: Developing A Curriculum in Applied Sociology

Professor Nick J Fox

1BSA Sociologists outside Academia group, Durham, United Kingdom, 2University of Sheffield, Sheffield, United Kingdom

CS6 - Teaching Sociology / Applied Sociology, HE3.004, November 22, 2018, 1:30 PM - 3:30 PM

Unlike their psychology and economics counterparts, sociology graduates who do not chose an academic route, do not have a clear career pathway. Sociological employability is a challenge that each graduate must face, and find work that uses their skills and know to greater or less extent. Meanwhile organisations, workplaces and communities can benefit from the insights that sociological knowledge can supply.

To begin to address this issue of sociological supply and demand, in April 2018 the British Sociological Association’s Sociologists outside Academia (SOA) group launched a model curriculum in applied sociology, offered free to all sociology programmes as a final year option. Its aim is to enable undergraduate sociology students to translate the knowledge and skills into practical interventions to address and improve situations in the world of work, communities and social environment. We hope to kick-start a new generation of sociology graduates equipped to use their skills and knowledge throughout their careers.

This presentation will introduce the curriculum. I will discuss how a focus on applied sociology may contribute to the future employability of sociology graduates, and also consider whether this may lead to a new professionalisation of sociological work outside academic circles, and perhaps accreditation of sociologists.

The Rise of the ‘Emotional Economy’ – a Critical Review

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CS7 - Sociology of Economic Life, HE1.009, November 22, 2018, 4:00 PM - 5:20 PM

Given the recent focus on soft skills, emotional intelligence, artificial intelligence, etc, the importance of emotions to present and future economies has never been clearer. We critically review the literature around the concept of ‘emotional economy’, as a key term for capturing this relationship. We find that the burgeoning futurist/corporate literature uses it either to promote human emotional-intelligence skillsets, or to predict futures where AIs replace even human emotion work, leading to either improved leisure and quality of life (utopian), or human irrelevance and mass unemployment (dystopian). This literature appears to be expansive, uncritical, and locked into individualist-psychological or technological determinist perspectives. The academic literature is more diffuse, referring to a variety of affective phenomena, such as the trade in sentimental objects (Kuruoglu and Gur 2015), the commercialization of emotional landscapes (Lofgren 2013), or the emotional stigmatization of welfare recipients (Elliot and Lawrence 2016). While better grounded (theoretically and empirically), it lacks clear definitions, systematic review, and an explicit engagement with the role of emotions in future economies and work. We argue that academic research should engage robustly and critically with the escalating corporate/futurist literature on ‘emotional economy’, and challenge many of its individualist and technological determinist assumptions.
Oppression in the commons: cautionary notes on Elinor Ostrom’s concept of self-governance

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Elinor Ostrom’s work has established an influential research programme in the study of polycentric, self-organising commons governance communities. In this paper we focus on the normative and political dimension of this research programme - the promise that Ostrom's work holds for the realisation of liberatory political ideals of local, communitarian self-governance. We argue that, although Ostrom's work offers crucial insights and resources in this area, researchers should be cautious when drawing conclusions about the emancipatory qualities of 'Ostromian' institutions. We discuss passages in Ostrom that emphasise the possibility of oppressive or tyrannical power relations within polycentric self-governance communities. We then argue that Ostrom's own theoretical apparatus is unable easily to analyse these specific forms of institutional coercive power. We argue that researchers hoping to draw on Ostrom's work for emancipatory political ends would benefit from more systematic study of coercive power and conflict within polycentric self-organising commons governance institutions.

Populist Resistance and Alternative Transitions: Indigenous Ownership of Energy Infrastructure in Aotearoa New Zealand

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The energy transitions necessary to address climate change mitigation and adaptation manifest unevenly, varying in nature, context, distribution of benefits and radical depth. While populist developments and economic protectionism are often viewed pejoratively, we argue that a critical reading reveals clear connections to progressive social struggles. Frustration with elite capture of political processes and economic assets manifests in a populist desire to redistribute political power via nationalist or localist economic policies. Debates over the benefits of ownership by 'the people' and representation of marginalized actors are particularly acute in settler states. We examine Indigenous-led energy transitions in Aotearoa New Zealand, via a critical reading of scholarship on populist resistance and protectionist responses to energy market liberalization, together with a distinctive Māori sustainability ethic as articulated by Māori scholars. Despite significant and ongoing challenges, we find that Māori principles and energy initiatives, particularly in geothermal heat, power and energy efficiency, hold unique and radical potential to lead the coming energy transition.

Pecha Kucha as a useful technique for student presentations

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The Pecha Kucha technique has been used in the architecture and design field for the past 15 years. It is a creative, engaging form of presentation of 20 image-based slides timed to change every 20 seconds. It is currently being applied in a range of academic disciplines including psychology,
education, nursing and business. My aim is to establish it as a useful tool for presentation-based assessment in the social sciences. In this presentation I will detail my implementation of this technique for tutorial presentations of research proposals. In-class peer and tutor feedback is supplemented by online posting of recorded presentations for peer comment via an online student learning software system. I will also present evaluation of this technique in the form of my individual reflection and students’ and tutors’ feedback on using this format. This presentation format can be a useful tool for sociology students to communicate their ideas in an engaging way to a broad audience including their peers. It also aligns with the aim of enhancing students’ group work and communication based skills through enhancing the creativity of presentation-based assessment.

Creating objects for management: A critical analysis of the complex governing relationships in youth case-management

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CS7 - Crime and Governance, HE2.012, November 22, 2018, 4:00 PM - 5:20 PM

In this paper, we develop an interpretive framework that moves case management beyond a ‘generic term’ (White and Graham 2010, 3) for an increasingly popular mode of youth service delivery. Instead, we argue case management is a complex system of relational practices between governments, organisations, practitioners and clients. The interplay between these actors shape youth service delivery. Considerable literature exists describing case management practice within human services, however, Moore (2004, 3) points out that case management has not undergone thorough critique from critical social sciences. In this paper, we examine case management as a method of service delivery and a governing program that constructs ‘at-risk’ subjects. We focus specifically on two outsourced government-funded youth case management programs: Flexible Learning Options in South Australia, and The Joint Support Program in New South Wales. Our analysis is organised around the governing arrangements which characterise the actors’ relationships including funding arrangements, training standards and reporting requirements. We describe the conditions by which these programs take shape and the forms of knowledge behind them. In doing so, we argue that these case management services locate young people in a web of power relations and are positioned as incapable of managing their own biographies.

Is ‘petrification’ the new ‘burnout?’ - A case study involving ‘psychiatric nursing’.

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CS7 - Work, Employment and Social Movements, HE1.010, November 22, 2018, 4:00 PM - 5:20 PM

It is well established that ‘psychiatric nurses’, and other human service professionals, are prone to the psychological condition of ‘burnout’ (Johnson, Hall et al. 2018). Colloquially, in past decades, nurses used the term to describe fellow nurses who had become institutionalised in the context of old-style psychiatric hospitals or ‘total institutions’ (Goffman 1968). As the institutions were closed ‘mental health nurses’ were mainstreamed into general hospitals or began working in ‘community care’. Today with the rise of managerialism, ‘mental health nursing’ takes place in a very different organisational milieu. The former system of regimentation has been replaced by a surveillance-based culture focused on the risk management of ‘consumer’ related crises and associated audit and review practices (Sawyer 2009). Based on my autoethnographic research I argue that today nurses are exhibiting a new condition that can be distinguished from ‘burnout’. I have termed this condition ‘petrification’. Older forms of ‘burnout’ can be understood as a state of emo-
tional apathy – linked to work that was regimented and where chronicity dominated. As a result 'burnt out' nurses became increasingly careless and were unsympathetic to patients (McCrae and Nolan 2016). 'Petrification' is a related but more fatalistic disposition, resulting from relentless surveillance and an associated blame culture. Today, 'petrified' nurses have, as the result of pervasive risk focused practices and numerous rules and procedures, become deeply anxious. As a means of coping these nurses tend to limiting their social performativity with implications both in relation to their job satisfaction and in relation to a diminished interaction with peers and clients.


Resisting the marginalisation of the non-human:
Interdependency, wonder, and humility in Tasmanian forests

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CS7 - Environmental and Society, HE1.008, November 22, 2018, 4:00 PM - 5:20 PM

In response to The Australian Sociological Society's 2018 Conference theme 'Precarity, Rights and Resistance', this paper explores the role of Tasmanian forests as a site of resistance to the marginalisation of the non-human. This marginalisation occurs through contemporary processes of 'sequestration' (Giddens 1991), 'emotional sequestration', and assumptions of human dominance and exemptionalism (Dunlap 1980). Participants in a qualitative research project conducted in Tasmania, Australia, described three aspects of forest experiences: ‘interdependency’, ‘wonder’, and ‘empowerment and humility’. This paper argues that through these three themes, forests operate as a site of resistance to processes of marginalisation, facilitating an ‘opening out’ of humans to the non-human. This is an important role of forest ecosystems, but one which dominant attitudes to forest management seldom consider. This paper concludes with a discussion of the role of empathy and gratitude in human-forest connections, and the power of acknowledging human/non-human interdependency.

Keywords: sequestration; non-human; interdependency; Tasmania; forests; Giddens

“I’ve been here my whole life. I’ll just stay”: Young women’s place-making narratives

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CS7 - Sociology of Youth, HE2.007, November 22, 2018, 4:00 PM - 5:20 PM

This paper draws on preliminary findings from an ongoing qualitative, longitudinal research project focusing on the everyday lives and imagined futures of young women with disrupted educational pathways in two locations in Victoria, Australia. In this paper I focus on the participants’ place-making practices (cf. Benson & Jackson 2013) and sense of belonging in the present as well as in the futures they imagine for themselves. Drawing on Cuervo and Wyn's (2017, p. 220) argu-
m ent that ‘everyday practices over time build the layers of an affective experience of place’, I explore the young women’s sense of belonging in their current everyday lives via a mapping exercise and supplement this with interview data about their imagined futures. Central in these narratives is how their negotiations of their future dreams takes place in the context of an ever-present mobility ‘imperative’ (Farrugia 2016). However, the ways in which this imperative was present in the participants’ narratives differed significantly, showing complex relations between their present and future place-making practices. The paper discusses this by linking place-making practices to ‘people-making practices’, or in other words how imagining futures also means imagining future selves; a self in time and place.

Youth, agency and action sports: Affective mobilities out of conflict-torn countries

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CS7 - Sociology of Youth, HE2.007, November 22, 2018, 4:00 PM - 5:20 PM

This paper draws upon interviews with young men and women living in the conflict-torn communities of Gaza and Afghanistan to reveal their highly creative and resourceful engagement with informal, non-competitive action sports. In particular, I focus on the experiences of young men living in a Gazan refugee camp and young Afghan women who used the networks and connections enabled through their participation in parkour and skateboarding, respectively, to escape their conflict-torn home countries. This paper is located at the intersection of (at least) two key bodies of literature: research examining the power and politics of athletes upward mobilities through traditional sporting networks and structures (i.e., scholarships; contracts), and migration research that explores the affective experiences of those that move, particularly those who migrate from conflict torn regions. Conducting interviews both before and at various stages after their migration, this paper reveals the highly agentic and creative strategies of youth in conflict zones, including their use of social media and connections with NGOs to help them migrate. It also highlights the deeply affective nature of such mobilities, including the hopes, fears and struggles of such migration practices, and the limits and vulnerabilities of new mobilities enabled through informal sporting networks and connections.

The impact of weekend work and gender on job satisfaction

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CS7 - Work, Employment and Social Movements, HE1.010, November 22, 2018, 4:00 PM - 5:20 PM

This paper investigates how weekend work relates to job satisfaction compared to weekday-only work. It estimates a non-linear fixed-effects model using data from the Housing, Income and Labour Dynamics in Australia survey (waves 5-15). While overall job satisfaction does not significantly differ between weekend and weekday-only workers, this masks significant differences in satisfaction with life balance and pay. Satisfaction with flexibility to balance work and non-work commitments is substantially lower for weekend workers compared to weekday-only workers, and is consistently so for each gender. Satisfaction with pay is higher for weekend workers relative to weekday-only workers, particularly for men.
“I’ve always been taught it’ll be alright here”: Risk perception and insurance amongst Cairns residents
Dr Nick Osbaldiston
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CS7 - Risk Societies, HE2.015, November 22, 2018, 4:00 PM - 5:20 PM

There has been a swell of emotion in relation to insurance in the tropical north for some time. Specifically, there is a culture of distrust with insurers as premiums grow significantly and disproportionately compared to southern places. Important work in the area of under-insurance is presently being undertaken within areas of bushfire risk (Booth and Harwood, 2016; Booth and Williams, 2012), however little is being done to investigate this in areas of cyclone risk where costs are a major issue. In this paper, the issue of insurance and risk perception amongst Cairns residents is explored through quantitative and qualitative data. While some of the barriers to insurance take-up are costs and trust, another important potential barrier is self-efficacy (Bandura, 1998). Amongst the narratives of those in this study, there is a recurring theme of risk dismissal where cyclones are considered to be a threat, but not big enough to warrant risk management through insurance. This is prevalent mostly in renters in this study who are not forced to insure, and who arguably represent therefore the most vulnerable group. This paper argues that further needs to be done to understand what consequences there are for potential underinsurance in this region.

What about Harassment in the Public Sphere?
Dr Charlotte Fabiansson
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CS7 - Risk Societies, HE2.015, November 22, 2018, 4:00 PM - 5:20 PM

The UN declaration of human rights (1948) states the right to be safe in the private and public sphere. However, in practice, the right to be safe is in its interpretation ambiguous as it depends on the social and cultural ideology of the society. Harassment and abuse in the public sphere are often an invisible crime, but exposure to and perception of harassment are significant inhibitors for people to engage in public life. Public engagement involves mundane activities such as study at a university, public transport to university, walking in the city, and enjoying social events. Research exploring Australian university students’ experiences of verbal, social, cultural, physical and sexual harassment in the public sphere found that both females and males experienced harassment in the teaching situation, at campuses and when taking public transport. More than one-fifth of the 150 respondents reported being harassed in some way during a teaching session and the same percentage on university campuses. Additionally, the research highlighted students’ preparedness to support a student in distress.

Performing Remote Mobility Practices with Telepresence Robots
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CS7 - Applied Sociology / Social Stratification, HE2.017, November 22, 2018, 4:00 PM - 5:20 PM

Physical co-presence is often cited as a primary reason for undertaking air travel, particularly in academic and business contexts. A significant part of ‘being there’ is to affect others with the presence of one’s physical (biological) body, for the purposes of meetings, presentations, and socialising. However, does this principle extend to other physical augmentations of the body that can be performed remotely? Telepresence robots – remotely controlled, wheel-based devices with
cameras, microphones, and video conferencing screens – are a relatively new means by which one can have a ‘remote physical presence’ somewhere else. This paper discusses the mobility practices that telepresence robots enable and disable, drawing on ethnographic research attending conferences, workshops, and reading groups remotely. We discuss the various affordances of being robotically telepresent, and what competences – normally aggregated in our biological bodies – are disaggregated and problematised through the use of the robot. What insights can be gained from working with telepresence robot about the nature of academic and professional mobility practices? And what prospects are there for the ‘robotic self’ to be considered a more normalised form of physical presence?

Belonging and entrepreneurial selfhood: Considering young adults’ place and occupation-based identities

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CS7 - Sociology of Youth, HE2.007, November 22, 2018, 4:00 PM - 5:20 PM

While research considering young adults’ experiences of place has been marked by a variety of approaches, within this diversity there are two key focal points. The first concerns the relationship between place and education and employment opportunities, while the second concerns immaterial aspects of place such as experiences of belonging and attachment. Previous research has worked across these focal points considering, for instance, how young people invest in education and training as a means of enabling them to remain in or return to places in which they experience belonging (Cuervo & Wyn 2012), and how symbolic and immaterial factors can inform their mobility choices (Farrugia 2016). In this paper we build upon such work by considering how a sense of belonging or attachment to place can be used as an integral part of the formation of occupation-based identities, using the concept of the entrepreneurial self (Kelly 2016) to conceptualising this. Specifically, we draw on longitudinal qualitative data collected from the Life Patterns study to explore how some young adults have remained in meaningful places not just by undertaking specific education and training, but by developing an occupational identity or personal brand that is intrinsically tied to a specific place.

Why do Australian sociology doctoral students co-publish so little with supervisors?

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CS7 - Teaching Sociology, HE1.018, November 22, 2018, 4:00 PM - 5:20 PM

Australian sociology postgraduates publish relatively little during candidacy. The highest producing United States PhD students, however, on average publish more than four journal articles or chapters during candidacy, plus conference papers. This paper examines Australian graduate student experiences of publication, considering differing disciplinary practices and expectations in national context. Several contextual elements of sociology graduate research are changing, and adaptations to these changes becomes increasingly important for students as well as for institutions. We explore potential barriers to publication (such as, the nature of sociological research, and attitudes tied to disciplinary accepted practice) as well as the potential for publication to be an essential part of becoming an academic researcher. Further, we explore tensions between the strain of neoliberal productivity imperatives compared with individual anxieties around gaining employment in research.
An interdisciplinary work-integrated learning approach to teaching research methods to sociology and business students

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Existing scholarship on teaching research methods in Sociology and Business courses emphasises the importance of work-integrated learning as an authentic approach. However, the contribution of an interdisciplinary and work-integrated learning approach to teaching research methods courses is under researched. This research reports on the findings of an interdisciplinary and work-integrated approach to teaching research methods across business and sociology research methods courses. Drawing on the findings of two student surveys, one completed at the beginning of semester and one completed at the end of semester, it was found that overall students perceive work-integrated learning and interdisciplinary learning as valuable. Students generally agreed that engaging with a real-world organisation prepared them for work in their field, motivated them to complete their assessments, helped them to learn, and engage with course content. Similarly, most agreed that an interdisciplinary approach to data collection across courses benefitted their assessments. These findings contribute to scholarship on the importance of work integrated learning for teaching research methods and suggest that the value of work-integrated learning remains in interdisciplinary approaches. Given the value placed on interdisciplinary skills by employers, this approach could be a way to extend the skills of university students to work across disciplinary boundaries.

Differential Precarity; Racialisation processes and Class

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In the State of insecurity Isabel Lorey (2012) conceptualises three intersecting modes within neoliberalism, “precariousness, precarity and governmental precaritization”; to discuss a normalised state induced insecurity, population control, self-management and possibilities for responses. Through her account of precaritization, Lorey moves beyond Foucault’s account of governmentality and extends Butler’s (2004) articulation of precarity and precariousness articulated as an embodied and differentially shared ‘social condition’ from which both political change and domination can emerge. Governmental precarization refers to the productive process of precariousness and precarity; how subjects are governed by the state and as such, produced as autonomous and self-fashioning. This paper will consider Lorey’s three elements of precarity as this relates to how racialisation processes and class play out for those seeking labour in the gig economy which, in turn, points toward the generative limit of state power.
Socio-Economic Security of Funeral Rites in Australia: Perspectives of Baby Boomers and Culturally Diverse Groups

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CS7 - Sociology of Economic Life, HE1.009, November 22, 2018, 4:00 PM - 5:20 PM

Victorian cemeteries were planned and designed 150 years ago without any recent development. Large numbers of baby boomers as well as migrants from diverse backgrounds are now at a stage where their funeral rites require reassessment in a significantly different socio-cultural context where social norms are shifting and environmental resources are scarce. Considering new understandings of religion, space and economic rationalisation endorsed in society, public preferences to funeral rites are likely to reflect these cultural differences and changing religious affiliations. Understanding contemporary and future funeral needs of the culturally diverse population in Australia is of critical importance to government and the funeral industry. Yet, little is known of these changes and their implications for future planning and design of cemeteries. With increasingly limited access to usable land suitable for burial practices, particularly in urban/metropolitan area, future planning must consider the funeral rites of both the existing aging population and incoming migrant groups who will make end of life choices in the coming decades. Within a socio-economic security framework, this study draws on survey data and in-depth interviews to provide insights into the wishes and practices of baby boomers and culturally diverse groups in Melbourne.

Advocates and Authorities: Who should speak for and about Nature?

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CS7 - Environmental and Society, HE1.008, November 22, 2018, 4:00 PM - 5:20 PM

This paper provides a road map to different discourses and narratives about nature, which is defined in its broadest sense to include ecosystems, non-human animals, plants, rivers and mountains. In doing so it explores diverse forms of expertise, tradition, intimate knowledge, experience, science, values and ideology with respect to the natural world (of which humans are a significant and integral part). It asks the questions ‘how do we know what we know’, and ‘whose knowledge is or should be valued and/or privileged’, both in reference to speaking on behalf of nature and in regards expert knowledge about nature. Such matters are essential considerations in claims pertaining to eco-justice, courtroom and legal processes, and determinations of environmental, ecological and species harm and victimisation.
Designing effective women’s leadership development programs: A case study from Antarctica

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CS7 - Work, Employment and Social Movements, HE1.010, November 22, 2018, 4:00 PM - 5:20 PM

Despite formal commitments to gender equality in many academic institutions, such as initiatives like Athena Swan, women continue to be underrepresented in academic leadership worldwide. Women's leadership development programs (WLDPs) are one response to this well-documented dilemma, yet the development of these programs has preceded adequate research. In light of this gap, this paper examines data from our mixed methods, longitudinal study of a WLDP that culminates in a three-week voyage to Antarctica.

We evaluate this program in terms of key design features of WLDPs – creation of safe, women-only environments, the use of intersectional approaches to examine women's leadership identities and the opportunity to build professional networks. We argue that the remote location of Antarctica augments the benefits of residential programs in non-remote settings but also generates unique challenges. To conclude, we discuss how our findings can inform the design and implementation of WLDPs in multiple contexts and how WLDPs can complement other measures to overcome women's underrepresentation in academic leadership positions.

Managers in Contemporary Class Societies: A New Force to be Reckoned With?

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CS7 - Applied Sociology / Social Stratification, HE2.017, November 22, 2018, 4:00 PM - 5:20 PM

Labour markets and the occupational structures of capitalist societies have undergone substantial transformation over the last 150 years. The literature on social class reflects the considerable debate these changes have generated, even within the Marxist tradition. One such discussion centres around the role of managers. For example, Wright argued in *Class Structure and Income Determination* (1979) that managers are an example of a contradictory class location, formally located as employees and thereby working class, but acting in functional terms as agents of the bourgeoisie: hence, operating with simultaneously conflicting sets of material interests. In contrast, Duménil and Lévy recently argued in their book *Managerial Capitalism: Ownership, Management and the Coming New Mode of Production* (2018) that managers are becoming the new upper class in a new mode of production known as managerialism, within which managers both dominate as a social class and are the main agents of what they term the historical progress of socialisation as managerialism outpaces capitalist relations of production. This paper draws on these and other sources to explore the role of managers within the Marxist class literature, with reference to preliminary empirical data drawn from the New Zealand Census since 1945.
Bourdieu in the Air Force: Alternative Pathways to Change in the Australian Defence Force

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CS7 - Applied Sociology / Social Stratification, HE2.017, November 22, 2018, 4:00 PM - 5:20 PM

In recent years, the Australian Defence Force (ADF) has initiated a series of cultural change initiatives aimed at increasing the representation of certain demographics (such as women), while simultaneously reducing instances of unacceptable behaviour. Though change has clearly occurred in some areas, there is evidence to suggest a level of resistance to some measures, and instances of problematic behavioural norms continue to be reported. Moreover, initiatives such as targeted recruitment and setting of gender representation targets have ignited debate both within and outside the military, generating an often polarised discussion on the rights of visible minorities in the ADF. This paper represents a reframing of the cultural change debate by focusing on the production of identities rather than the achievement of demographic targets. Drawing on data gathered from interviews and focus groups with trainee Royal Australian Air Force officers over the period 2017-2018, it will critically examine recent cultural change initiatives through the lens of Pierre Bourdieu's Theory of Practice. Positing the RAAF as a social field, the paper will explore the mechanisms by which cultural change initiatives are implemented in the ADF in an effort to uncover alternate pathways to the achievement of an inclusive military.

Embedded Economic Action and Everyday Life: A Farming Case Study

Dr Claire Baker

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CS7 - Sociology of Economic Life, HE1.009, November 22, 2018, 4:00 PM - 5:20 PM

Based on the finding of an in-depth case study, this paper explores the impacts on the everyday lives of farmers operating within neoliberal state settings characterised by global market exposure and one of the most lightly protected industries in Australia. The pressures of rationalising and managing time and resources to always focus upon the most economic outcome becomes the central determinant of farming practice for these farmers. Exposure to the basic equation of increased prices and unstable returns, amplified through the prism of high household debt, the individuals involved experience a heightened burden of income-focused activity upon their time and practice and thus a shift in subjective experience. Here the interplay of broader economic and policy settings with situated material conditions result in a particular form of lived experience. Reactions of state support for agriculture have resulted in a far more precarious economic situation for farmers and this has required a particular response (the pursuit of on- and off-farm income strategies) that have subsequently impacted everyday life. It is in this way that macro settings, particularly those of the state, come to condition the set of possibilities of the lifeworld and the conduct of everyday life.
Fighting Risk with Responsibility: an analysis of ‘Real-Life Superhero’ activity as neoliberal responsibilisation

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CS7 - Crime and Governance, HE2.012, November 22, 2018, 4:00 PM - 5:20 PM

The Real-Life Superhero (RLSH) phenomenon is an international movement of social activists who adopt self-created “superhero” identities in their activities, which include community safety patrols and social outreach. Empirical research indicates that RLSHs co-opt the recent boom of superheroes in popular culture in response to fear of crime and diffusion of responsibility. There is, however, no consistent evidence of public support for such a community-based volunteer initiative; despite their prosocial intentions, such unregulated movements may lead to potentially violent and harmful consequences.

Using qualitative interviews with 45 RLSHs, this paper draws on sociological/criminological theory to analyse utility of superhero-inspired risk-taking behaviours as neoliberal responses to perceived risks. The paper argues that RLSH activity attempts to fill a void left within civil society and government responsibility, and concludes with recommendations for why/how social control agencies ought to preserve such initiatives whilst mitigating their dangers, namely vigilantism.

Categories for understanding child offending

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CS7 - Crime and Governance, HE2.012, November 22, 2018, 4:00 PM - 5:20 PM

A century ago and more, the fledgling social and psychological sciences in Victoria most commonly explained delinquency as the result of a child’s ‘mental deficiency’. But by 1940, surveys of children conducted in children’s courts in Melbourne had established an entirely new relationship between delinquency and the so-called ‘normal child’. During this period, the law came to reflect these shifts in the ‘sciences of crime’ by a 1933 amendment to the Children’s Welfare Act that expanded the category of ‘neglect’ to include children ‘lapsing or likely to lapse into a career of vice or crime’. The neglected child could now be legally ‘known’ in these terms, and law required new measures of home and parents beyond simply the material ‘state of the home’.

This enmeshment of child welfare and juvenile justice practices was the arrival, historically, of a new cause of delinquency, away from mental deficiency and towards ‘home environment’. The consequences were significant in new psychological renderings of the class and cultural conditions of juvenile offending.

Complicating the place-making project in regional spaces: The role of digital media

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CS7 - Sociology of Youth, HE2.007, November 22, 2018, 4:00 PM - 5:20 PM

This paper explores and clarifies young people’s place-making practices in regional spaces against the backdrop of diversity. The complicating role of mobilities and digital media are reflected on and their impact on the young peoples’ place-making practices are interrogated. The analysis draws on data from focus groups with 16-23 year old members of the Iraqi, Afghan and Italian communities in Shepparton, a culturally diverse regional town in north-east Victoria. Residing
outside of the ‘global city’, these young people were nonetheless cosmopolitan participants in ongoing mobilities within and outside Australia. Moving beyond an exclusively outward looking agenda in terms of digital technologies, this paper considers the role it plays as an important means to mediate intimate relationships between close friends, family and Shepparton’s migrant community. I argue that the young members of Shepparton’s migrant community negotiate their territorial embeddedness using the very digital devices that also have the capacity to seemingly ‘remove’ them from material localities. They do this in their everyday practices, and while using the online channels readily available to them. Material localities in which to hang out, play sport, or shop, are constructed as more than just physical landscapes, but came to intersect smoothly with the online spheres that are continuously made and re-made by the young people.

Towards an ethical and transformative framework for teaching Gender Based Violence at Universities

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CS7 - Teaching Sociology, HE1.018, November 22, 2018, 4:00 PM - 5:20 PM

Incorporating gender based violence into University social sciences curricula is an ethical imperative, engaging students on the structural dimensions of violence, challenging victim-blaming discourses and examining underlying causes. This is particularly pertinent in the context of the 2017 study on Sexual Harassment and Assault in Australian Universities, and the recommendation by Universities Australia for high education institutions to address these issues with a focus on education. Despite high levels of student engagement with these issues, however, experiences in the classroom reflect a complex and difficult set of ethical issues in this teaching space, including re-traumatisation and triggers for victims, and the inadvertent objectification and appropriation of victims’ experiences in an effort to “study” and provide a structural account of deeply personal events. Engaging male students is also fraught in the context of the requirement to interrogate the patterned nature of gender based violence while acknowledging diversity of experiences and the existence of male victims of violence. To date, however, little has been written about how to tackle these issues in the classroom. This paper draws together insights from feminist and transformative pedagogies to propose a framework for teaching gender based violence in an ethical and transformative way.
Western Sydney University (WSU) is pleased to host the 2019 Australian Sociological Association Conference, a return to Sydney for the first time since 2010. WSU's School of Social Sciences and Psychology and Institute of Culture and Society will hold the conference in Greater Western Sydney (GWS) at our new Parramatta City campus and at other sites nearby.

The region is an ideal place to hold a sociology conference on the theme of Diversity & Urban Growth. GWS has one of the fastest growing populations in the country and has the third largest economy in Australia. It is home to nearly 10% of all Australians, with 35% of its almost 2 million residents born overseas. It is also home to the largest single Indigenous community in the country.

The combination of actors and capabilities in these spaces presents both successes and serious challenges for the region. The success of growth begs the questions of what gets expelled in the development and what are the causes of growing inequality. A little over 50 years since the sociologist Henri Lefebvre declared a ‘right to the city’ (le droit à la ville), the theme of Diversity & Urban Growth has never been more relevant, and will form the theoretical, conceptual and empirical basis for this TASA conference. We are very pleased to have keynotes/plenaries from extraordinary scholars such as Maggie Walter, Rob Stones, and Deborah Stevenson. We also have a number of innovative features at this year's conference, including sessions with Indigenous peoples and events which seek to engage with the communities and civic structures of the region.

Western Sydney University is committed to being ‘an anchor institution and leading advocate and champion for GWS and its people’ and ‘a research-led university with regional, national and global impact’. Hosting a TASA conference on Diversity & Urban Growth will help advance important dialogue about the trajectory of cities extending from Parramatta across the globe.

Contact information for TASA 2019