2019 TASA CONFERENCE
Diversity & Urban Growth

WESTERN SYDNEY UNIVERSITY

TASA The Australian Sociological Association
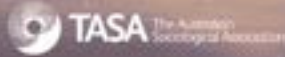
NOVEMBER 25 - 28

Western Sydney University
Parramatta City and South Campuses

Book of Abstracts

Diversity and Urban Growth

Western Sydney University, Parramatta City and South Campuses
25-28 November 2019
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Welcome to TASA 2019 Conference

It is our pleasure to welcome you to TASA 2019. This year's conference is being hosted by Western Sydney University, the School of Social Sciences and Psychology and the Institute of Culture and Society. The venues are on the traditional land of the Darug People of the Darug Nation Western's Parramatta City and Parramatta South Campus. What many consider to be Sydney's second city, certainly materialises the theme of Diversity & Urban Growth. The urban landscape of Greater Western Sydney is a bustling hub of economic, social and civic activity - one that is home to one of the fastest growing populations, and the third largest economy in Australia.

Invoking Henri Lefebvre's declarations of a 'right to the city' (le droit à la ville), our conference will theoretically, conceptually and empirically speak to the successes, challenges and complex relationships between diversity and growth as they play out in cityscapes. We hope that the discussions and debates that will take place during the course of the conference are an opportunity for our discipline to shape, evolve and create new approaches to the work that we do in a variety of settings.

We are delighted to have Maggie Walter, Rob Stones, and Deborah Stevenson as our keynotes. These distinguished scholars will each be addressing complementary facets of this year's conference theme.

Professor Maggie Walter, the Pro Vice-Chancellor of Aboriginal Research and Leadership at the University of Tasmania, will provide the contemporary Indigenous response to the data/policy nexus which activates processes that consistently reinforce the status quo of Indigenous impoverishment and marginalisation. She will present how this Indigenous policy complex of failure, operates in past and present policy settings.

Professor Deborah Stevenson of the Institute for Culture and Society of Western Sydney University will present to delegates the tensions, objectives and discourses of the planning agenda of urban spaces, one, she will argue, fosters serial monotony rather than socio-cultural diversity.

Professor Rob Stones of Western Sydney University presents delegates with an argument that as sociologists we typically lack the intellectual and conceptual grounding in moral and political philosophy that would allow us to carefully identify, justify and defend the value positions we take up.

Another highlight of this year's conference is sure to be the "Doing Sociology with Diverse Publics" event, convened by David Rowe (Emeritus Professor FASSA, FAHA, Institute for Culture and Society, Western Sydney University). A panel of experts, invited guests and audience members will discuss how sociologists and fellow social scientists can 'do' sociology in environments that not only include classrooms, research publications and the media, but importantly the broader community in ways that nurture informed citizenship.

This conference continues with family and carer friendly initiatives. With the introduction of the TASA Carer's bursary, this year's conference provides a range of supports to assist delegate attendees who are pregnant, breastfeeding and/or caretaking.

We have a number of social events in an around Parramatta where delegates will have an opportunity to connect and catch up outside of conference sessions and meetings. Our Welcome Reception is located at our Parramatta city campus offering views of Sydney city from the Western Sydney lens. Queer Drinks, the Conference Dinner and the Public Event will all be held at different locations within Parramatta city and our Womens' Breakfast will be at our Parramatta South campus.

The main conference sessions will take place in the heart of Parramatta City within Western Sydney University's Peter Shergold building, with keynotes taking place in the large auditorium on the Parramatta South campus. The campuses are well serviced by a shuttle bus and walking bus (led by TASA volunteers) between campuses.

On behalf of the local organising committee and the TASA Executive we wish to thank all delegates for contributing to what is sure to be a lively and productive few days. Happy Conferencing!

Conference convenor - Alphia Possamai-Inesedy

Conference Convener

Alphia Possamai-Inesedy

Local Organising Committee Members

David Rowe	Selda Dagistanli	Ryan Storr
Deborah Stevenson	John McGuire	Amie Matthews
Adam Possamai	Alan Nixon	Karen Soldatic
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Kathleen Openshaw	Sheree Gregory	

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 ICMSA and Roger Wilkinson.

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ICMS Australasia has successfully managed award-winning national and international conferences for associations, government and corporate clients. These include some of the largest and most complex conferences ever held in Australia. ICMSA presents a level of professionalism, dedication and creativity that only 52 years industry experience can provide.

ICMSA prides itself on creating rewarding experiences that delight conference delegates and key stakeholders. This is achieved by formulating conference strategies around the important aspects of delegate boosting, program delivery and sponsorship procurement. The management and staff of ICMSA have a passionate belief in the power of meetings, the value of the spoken word and the need to combine planning, creativity, entertainment, technology and business discipline to ensure success.

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Abstracts

Age-friendly cities: A community-based, intergenerational approach

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It is well-known that Australia has an ageing population. This is particularly notable in Tasmania and the local council area of the City of Clarence where, respectively in 2016, 19.4% and 20.1% of the population was aged 65+ years; above the Australian average of 15% (Australian Bureau of Statistics 2016). This highlights the pressing need for age-friendly communities. Importantly, age-friendly communities are not just about 'old age', but environments that cater for all ages and abilities (Biggs and Carr 2015; Kendig et al. 2014). As such, planning, creating, and evaluating age-friendly communities requires an intergenerational approach.

In this presentation, I will outline the initial findings from my community-based project within the City of Clarence – the first local Tasmanian council to be recognised as an 'age-friendly city' by the World Health Organization. Participants have included younger (13-24 years) and older (65+ years) people, who recalled their likes and dislikes of living in the City of Clarence through participant-generated photography and follow-up interviews. The data analysis reveals many commonalities and some dissimilarities across the two age cohorts, while also exposing limitations of the World Health Organization's features and core indicators of an age-friendly community.

The territorial context as a determinant of inequalities in access to assistance for carers

Dr Alexandra Garabige[1], Dr Loic Trabut[1]

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In industrialized countries, demographic and financial constraints linked to ageing converge to make the family caregiver a central actor in the care of old age. In France, in a care system that reinforces professional home care, the recognition of status and rights for people who come to help a dependent relative has long been ignored. It was only in 2016 that a law on the adaptation of society to ageing recognized their status and developed some of their rights (respite, holidays). But beyond this national level, various devices have been set up at sub-national level to help these carers. The result is a diversity in the supply of services, unequally distributed throughout the national territory.

We analyse their implementation in local territories by reflecting on the factors that lead territorial public actors to deploy devices referring to different political orientations of health care systems. The hypothesis of this communication is that the evolution of carer support systems is strongly influenced by pre-existing infrastructures, resulting in a diversity of practices at subnational level.

Our work is based on a monographic survey in 5 territories in France (3 urban and 2 rural territories) and a quantitative survey targeted on a respite system.

Investigating Social Networks of Older Singaporean Learners: The Mixed Method Social Network Approach

Dr Pei-Chun Ko[1]

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Background

Lifelong learning has been regarded as an important factor of promoting active engagement in later life for researchers and policy makers. Nevertheless, most of the studies tend to illustrate old learners as a homogeneous and self-resilient group of people to engage in lifelong learning. Few studies address older learners' social capital in affecting their decision to engage and in sustaining their motivation. This study documented the existing social networks of older Singaporeans in lifelong learning programs and illustrated how social networks contributed to their participation in learning.

Methods

The mixed methods consisted of in-depth interviews and two network instruments (Name Generator and Position Generator) based on 30 older Singaporeans (between 50 and 79 years old) who attended lifelong learning courses between 2016 and 2018. Interviews were transcribed and analysed. The network instruments of are quantified and visualized.

Result

The findings show that older learners' networks included a mixture of social ties from family and friends. Learners' closeness with network members and their living arrangement with them influenced learners' involvement in learning and future planning. Single respondents who had more non-kin members in the networks reported to be more active due to their weak ties. Overlapping networks among couple learners increase the spousal support for learning. Learners who knew people from a wider range of occupations (from the Position Generator) are associated with their higher interest in learning activities, suggesting that diversities of social resources enhance learning motivations.

Discussion

The study demonstrates that older learners' social networks and social resources are important to their engagement in lifelong learning. It implies that advocating lifelong learning needs to include older adults' networks because networks represent the social channels to increase the likelihood of older adults being exposed to the information and to receive support for the participation.

End of Life Doulas and advance planning - improving communication for final wishes and preferences

Dr Annetta Mallon[1]

[1]*WSU, Blackwall, Australia*

I recruited on Twitter and Facebook for practising EOLDs in four countries - criteria to be met: attended at least three deaths in the course of their career, and a minimum of five days training by any dedicated EOLD program - i.e.: palliative care training alone did not qualify. I conducted qualitative, semi-structured Zoom and Skype interviews of up to 60 minutes duration, the final question permitted participants to include anything else in the transcript they liked. Transcripts were returned to participants for final editing and revision approval, and the approved transcripts form the working data set. Only 20% of older persons who present to emergency departments in Australia have advance planning in place, with a signed and witnessed advance care directive (ACD) known to medical staff and/or family and friends. For residents in aged care facilities the rate is somewhat better where 40% of persons admitted to the hospital have ACDs in place; however this leaves almost 2/3 of the resident population without expressed final health care and treatment wishes expressed in clear and known terms. With the Baby Boomer generation approaching end of life, advance planning is becoming a health priority in order to streamline and plan hospital and health care resources, pharmaceutical supplies, maintain appropriate staff and training for aged care and allied health facilities alike, and to best support the community as a whole.

End of Life (EOL) Doulas often work with clients to clarify wishes, facilitating the documenting of preferences with regard to site of dying, resuscitation wishes, treatment pathways - or lack thereof, and clear directions for body disposal and funeral instructions. Based on research the author conducted in four countries, EOL Doulas are frequently the lynchpin for compassionate community formation (a foundation element of advance planning as a responsible person and enduring guardian must be named for the purposes of this process), as well as increasing death literacy in the community. Therefore, EOL Doulas are at the coalface of the cultural shift required to erode the taboo of talking about, and planning effectively for, end of life, dying, and death – including after-death body care.

End of Life Doulas, an international perspective

Dr Annetta Mallon[1]

[1]*WSU, Blackwall, Australia*

End of Life (EOL) Doulas – aka: death Doulas or End of Life Consultants – are a growing presence in the health, education, funeral, and consumer advocacy fields (Noonan, 2018) in several Western nations in the 21st century, particularly Australia, Cananda, the UK, and the USA (Fersko-Weiss, 2017, Fukuzawa and Kondo, 2017, Hale, 2018). The profession of EOL Doulas is rapidly expanding due to the Baby Boomer generation beginning a wave of death and dying - aka the 'Silver Tsunami' - and as a result there has been increasing interest in better understanding the motivations of practitioners, what styles and kinds of trainings are available, and what the purview of an EOL Doula is for both national and regional areas. Initial critique of EOL Doulas has come from those outside of the field

(Rawlings et al., 2018) and who have not undertaken relevant training specific to EOL Doula work.

In an effort to better understand the lived experiences and perspectives of practitioners in the four countries listed above, feminist qualitative research involving semi-structured interviews and thematic analysis was undertaken by the author (Mallon, forthcoming 2019). Both trainers and practitioners volunteered to be participants, and a particular focus on the aspects of continuity of care, death literacy (Noonan et al., 2016), and compassionate communities (Abel, 2018, Horsfall et al., 2012, Kellehear, 2013) in terms of practice was explored, although spontaneous data regarding peer support and remuneration frameworks feature strongly (Mallon, forthcoming 2019).

Sociological and creative narratives to understand and represent loneliness in later life: a crystallization approach

Dr Barbara Barbosa Neves[1]

[1]*Monash University, Clayton, Australia*

"Loneliness? It's the worst thing in the world", "I feel dumped", "I cry myself to sleep", "I'm here forgotten, just waiting to die". These are alarming, but common experiences captured in my research with lonely older Australians (aged 65+) living in care homes. Loneliness is one of the top causes of social exclusion in later life – it predicts social withdrawal and illnesses that require hospitalization or long-term care. For example, the literature has shown that loneliness increases the risk of dementia by 50%. Loneliness is thus an emerging social and public health concern in industrialized countries, especially in the context of a growing ageing population.

However, when conducting this research I find myself continuously asking: how can researchers better understand and represent the voices of lonely older adults? Adding to this question are also persistent challenges I face when presenting my work at conferences, talks, or classes, namely comments about the relevance of the issue or of studying older people. I often encounter the following questions: "why not studying children instead?", "don't older people make themselves lonely?", "aren't they always cranky?", "you look so young, why interested in old people?", among other comments that highlight widespread ageism. So, how can we better represent the lived experiences of older people while ensuring that ageing is seen as an important topic and a social opportunity?

A possible answer to these questions on both understanding and representing lonely older people emerged when I read the novel "Extinctions" (2017) by Australian fiction writer, Josephine Wilson. This work, awarded the prestigious Miles Franklin Literary Award, captures later life and loneliness in complex ways, rejecting the common 'old age' tropes. It inspired me to draw on a crystallization perspective to explore a multi-genre approach that connects Science and Art. Motivated by this approach, I invited Josephine to write the creative stories of two of my participants, to contrast and go alongside my sociological narratives. This presentation draws on this collaboration to show how crystallization can be used to address issues of knowledge and ethics of representation. Analytical and representational gains and challenges of crystallization are discussed herein.

What adaptations have local senior care regimes made to account for ageing? Quantitative biographical analysis

Mr. Loïc Trabut[1], Mme Alexandra Garabige[1], Mme Gaymu Joëlle[1], Mme Eva Lelièvre[1]

[1]The French Institute for Demographic Studies, Paris, France

The number of seniors will continue to increase in the coming decades. To what extent and how are public authorities able to adapt their social policy to this demographic change? We will focus on the histories and trajectories of French local territories focusing on urban versus rural areas.

This presentation argues that the trajectories of local territories in terms of population structures (ages, household composition, etc.) and socio-economic contexts (level of incomes, employment, social protection, etc.) contribute to structure the provision of care and explain the current inequalities between solidarities (family, professional and mixed).

We derived data regarding the demographic evolution (mostly from the French census) and administrative data from elderly social policies (the main allowance for dependent elderly). These data were analysed using biographical methods (optimal matching, sequences analyses) in order to trace the parallel evolution of demographic and political indicators since the 2000s.

The results of these analyses showed that all departmental public authorities increased their social benefits for the elderly. However, we observed a wide variety of political behaviour in the French departments. Several forms of adaptation to demographic change coexist within the national territory but there is no systematic link between population change and public policy adjustment.

Positive contact with minority groups and uptake of diversity initiatives in organisations: benefits and blindspots

Ms. Tulsi Achia[1], Professor Winnifred Louis[2], Dr Aditi Lohan[1], Dr Jemima Petch[1]

[1]Relationships Australia Queensland, Eight Mile Plains, Australia, [2]The University of Queensland, St Lucia, Australia

Human services organisations working with vulnerable groups, often attempt to understand gaps in their practice, by (a) evaluating culturally responsive clinical practice, and (b) client perceptions of the service. Missing in this approach, is understanding group level factors, particularly how employee contact with these groups – both generally and on the job, impacts diversity-oriented attitudes and behaviours. The present study surveyed the positive and negative consequences of employee intergroup contact with four minority client groups – Aboriginal and Torres Strait Island Peoples, LGBTIQ+, Culturally and Linguistically Diverse people, and People with Disabilities. An array of personnel surveyed in a human services organisation (N = 185), were overall found to be low on social dominance orientation and high on egalitarian values. A nuanced picture intergroup contact emerged, where on the one hand, positive intergroup contact was associated with greater ideological allyship as well as demonstrations of allyship requiring social discomfort, uptake of diversity initiatives in the organisation, and future intentions to upskill in culturally responsive practice. On the other hand, null associations were found with group privilege acknowledgment. Further to that, it was also associated with such blindspots as

poor awareness of one's own social biases. Implications for diversity and inclusion training will be discussed.

Understanding Lifestyle Choice in Modern Economies - A Qualitative Longitudinal Study

Ms. Carmel Goulding[1]

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A fundamental assumption about choice is that greater choice leads to greater happiness. Modern economies offer more choice than in the past, and are increasingly characterised by elastic and fluid social bonds - we are no longer defined by a clear sets of social ties which bind us to our life situation. We can if we choose, radically alter the way we live, and some people do this through a voluntary reduction in working time and income, in return for a slower pace of life and increased free time – the phenomenon known as 'downshifting'.

The focus of this research is the question of why some people adopt simpler lifestyles in societies in which consumption is central to identity and to definitions of success. Drawing on a series of in-depth interviews conducted in Australia and the UK, over two time periods, the findings indicate personal values, commitments and social networks influence the choices on ways of living. This paper reports on the findings of these interviews and explores the decision making process and personal narratives of people who have consciously and deliberately modified their ways of living.

Navigating the methodological and ethical landmines of transgender prisoner research

Associate Professor Amy Mullens[1], Dr Annette Bromdal[1], Ms Kirstie Daken[1], Dr Joseph Debattista[2], Ms Tania Phillips[1], Professor Jeff Gow[1]

[1]*University Of Southern Queensland, Toowoomba, Australia,* [2]*Metro North Public Health, Windsor, Australia*

The purpose of this paper is to critically examine barriers inherent to advancing contemporary research about challenges transgender people face when incarcerated in Australia. From our own research journey exploring the lived experience of formerly incarcerated transgender people in pockets of Australia, this analysis focuses on the 'processes' required to initiate, progress and complete such research. As this field of research is highly controversial and politicised, it can polarise community-based organisations and elicit suspicion regarding research motives due to fear of potential exposure. Due to heightened vulnerabilities and fear of re-traumatisation and being identified, conducting research with transgender people about their time 'inside', equally presents significant ethical challenges regarding willingness and consent to participate. Ethical challenges can also emerge if information is received unsolicited and beyond the remit of the project methodology balanced with an ethical duty for such information to be shared. Throughout this paper we outline the multiple innovations required to effectively progress our research, including shifting the focus from currently to previously incarcerated transgender people. Inspired by transgender rights discourses, we hope the sharing of our research journey contrib-

utes to advancing research methodologies with other highly politicised and marginalised groups within other challenging discourses of knowledge.

The criminalisation of the 'neglected child': a historical category with contemporary ramifications.

Dr Clarissa Carden[1]

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The category of the 'neglected child' in Australian history is deeply connected with understandings of children as potential or actual criminals. Through the late nineteenth and early twentieth centuries, this category served to justify not only the removal of children from their families, but also the incarceration of children who had not been convicted of criminal offences alongside those who had. Such incarceration was often connected to a removal of children from cities, which were viewed to be sites of deviance, vice, and danger, justifying the removal of 'neglected' and 'criminal' children to its outer edges and beyond. Drawing predominantly on the historical record in Queensland, this paper compares the treatment of 'neglected' and 'criminal' children in order to better understand the ways in which child poverty has historically been conflated with criminality.

Children must be heard when they cannot be seen. An analysis of youth justice detention.

Ms. Lisa Ewenson[1]

[1]*RMIT, Melbourne , Australia*

This PhD project is focused on the detention of young people in the criminal justice system across Australia, with field work conducted in New South Wales. This project is concerned with the effectiveness, or lack thereof, of external oversight mechanisms for children detained within youth justice detention centres. I will examine what consideration, if any, is given to Article 12 of the United Nations Convention on the Rights of the Child (CRC). Article 12 of the CRC articulates the child's right to participate in any matter that affects them. In documenting recent official reports regarding life in youth justice detention and through listening to the stories of children who have been recently detained within youth justice centres using narrative inquiry methodology, the project seeks to understand what steps are required more broadly to ensure youth justice detention centres promote and protect the human rights of the children detained. This project then considers whether the so called "capabilities approach" can offer a practical yet transformative perspective for the management and oversight of youth justice detention centres in Australia and examines whether any international jurisdictions have successfully incorporated such an approach in their juvenile justice system.

The exhumation of clandestine graves recognising rights and resisting Francoist narratives of the past

Ms. Natalia Maystorovich Chulio[1]

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The act of exhuming clandestine graves creates a counter narrative through medico-legal forensic ritual that disinters the disappeared. After more than 80 years the relatives of the disappeared continue to make claims to their 'right to know' the where the dead are buried and what happened to them. Spain serves as an exemplar of the legal dispute for rights and the limits of international and domestic law in serving the needs of the families of the disappeared. In Spain there was a repressive dictatorship followed by a transition to democracy whereby the application of Amnesty served to silence and remove any claims for justice. After the passing of the Law of Historical Memory in 2007, the expansion of survivors access to information and sites relating to historical crimes. However, it failed to institute any resources and recourse to access these rights. This has led to the privatisation of exhumations in the hands of associations and those interested in assisting the families. These NGOs recover the dead through narratives that resist the dominant Francoist discourse. By bringing the remains and personal histories of these victims to the surface these narratives are contested.

Urban development and demographic change: Implications for police legitimacy

Dr Allegra Clare Schermuly[1]

[1]Monash University, Melbourne, Australia

When police are perceived as legitimate, communities are more willing to assist in the fight against crime making policework easier and scarce resources go further. However, communities in contemporary Australia are increasingly diverse and members may hold very different perceptions of their local police, making it hard for those charged with keeping order to remain fit for purpose. This empirical research revealed how rapid urban development - which included community, structural and demographic changes - appeared to be influencing perceptions of police legitimacy for both established residents and newer migrant groups in the study area. This paper draws on data from a larger study which explored the legitimacy of Victoria Police in the Monash Local Government Area in Melbourne. Opinions about local police were sought via six focus groups and 18 in-depth interviews. Over the preceding decade, Monash had experienced declining results in the government's quarterly policing survey, the National Survey of Community Satisfaction with Policing, in indicators that assessed police legitimacy. This research employed qualitative methods to gather detailed impressions, in contrast to the government survey which is quantitative. This paper presents the important finding that there had been many changes in Monash during the previous decade, including rapid urban development and increased ethnic diversity. Yet, police services had not been invested in to the same extent or reconfigured to respond to perceived new challenges. Therefore, residents reported feeling insecure in their communities, which had impacted views of Victoria Police. Urban development and demographic change have implications for police legitimacy. Police

services and infrastructure must not be forgotten during periods of intense urban change to reassure communities and sustain police legitimacy.

Whistleblowing and Social Justice in the Workplace: The Role of the Clinical Sociologist

Professor Tina Uys[1]

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Whistleblowing can be seen as an attempt to restore an ethical workplace were organisational wrongdoing is eliminated and organisational justice is realised. Ultimately, organisational justice can only be sustained or restored in organizations where mechanisms are in place that allows for perceived wrongdoing to be disclosed and dealt with in a manner that promotes all four elements of organisational justice: procedural, distributive, interactional and informational. The focus of the paper is first, on the ways in which whistleblowing promotes the forms of organisational justice.

The disclosures made by whistleblowers, especially in developing countries, often result in retaliation by members of the organization where the wrongdoing is being exposed. This is especially evident from the recent experiences of South African whistleblowers who exposed evidence of state capture. The paper therefore considers the role of clinical sociologists in aiding whistleblowers in dealing with the aftermath of the organisation's response to their disclosures, through advancing individual as well as organisational resilience.

Clinical sociology is generally considered a creative, humanistic and multidisciplinary specialization that seeks to improve the quality of people's lives by designing and/or implementing interventions based on an analysis of problem situations. It employs sociological theories, principles and insights (the sociological imagination) to assess problems/phenomena, in order to develop interventions, such as policies, programs, and campaigns, and evaluate existing interventions.

Clinical sociologists could therefore facilitate social justice in the workplace, through creating a climate where organisational members are encouraged to act against the abuse of power and corruption in organisations through blowing the whistle, and thereby restoring justice in the organisation. These mechanisms could entail strengthening the resilience of whistleblowers by providing counselling; developing support systems for whistleblowers before, during and after the disclosure is made; mediating between the organisation and the whistleblower; and advocacy to improve legal protection for whistleblowers. The resilience of organisations could also be strengthened through advising them how to deal with whistleblowers in a mutually beneficial way through implementing confidential reporting systems, and changing the organisational culture and corporate values in order to create an ethical work environment that places the public interest first. Finally, the paper looks at the role of clinical sociologists in advising policy-makers with regard to improving the regulatory environment within which whistleblowing takes place.

Ice Capades on Main Street: Exploring the link Between Drug Use and Terror Attacks

Associate Professor Grazyna Zajdow[1], Dr Doug Lorman[1]

[1]Deakin University, Burwood, Australia

In this paper, we analyse the role of the media in framing acts of violence. In particular we analyse three incidents in central Melbourne. In the incidents examined three men, Hassan Khalif Shire Ali, Dimitri Gargasoulas, and Saeed Noori used motor vehicles as weapons to kill and maim members of the public. We highlight the ways the media reported and treated these events. We also highlight the lacunae in media reporting; that is, the failure to follow up on commonalities in all three attacks, such as the offenders' use of drugs (in particular methamphetamines) and mental instability. To do this, we examined various Victorian media outlets including newspapers (including their online versions), television news programs, online news outlets such as News.com, and press releases. We found responses to be 'typical' in that they centred on the terrorist narrative in the case of Shire Ali and Noor and on the 'crazy man' narrative in the case of Gargarsoulos. There is limited originality of thought and even less discussion of alternative explanations. Media reporting in support of the dominant narrative and the failure to follow through on alternative explanations meant a missed opportunity to properly understand the motivations behind these peoples' acts and thereby help prevent future such incidents.

Intersectional Autonomy? Mobilising Autonomous Technologies for CaLD Communities Living with Disability

Dr Shanthi Robertson[1], Assoc Prof Karen Soldatic[1], Dr Liam Magee[1]

[1]Western Sydney University, Sydney, Australia

People from CaLD backgrounds who experience the adult onset of disability prior to 65 years of age represent one of the largest under-serviced and under-resourced disability user groups across Australia. Machines and algorithms that to various degrees are self-guiding, control themselves, or make unassisted decisions hold potential to transform the lives of these groups. This paper conceptualises an emerging project addressing how new consumer 'autonomous technologies' (AT)—smart phones and speakers, robot personal assistants, self-driving vehicles, translation and speech synthesis applications—variously enable or impede inclusive participation for people from culturally and linguistically diverse (CaLD) backgrounds living with disability in urban Australia. We take stock of and respond to key developments, and associated gaps, in three strands of sociological research—disability, migration, and science and technology studies— foregrounding the intersectional, relational and embodied nature of technology use through the concept of 'intersectional autonomies'. We consider methodological approaches through which CaLD and disability identity categories can function as strengths through which a relational and embodied engagement with autonomous technologies can develop agency and generate inclusion in everyday practice.

Demerits, penalty zones and a "Newstart": What about people with a "partial capacity to work"?

Dr Louise St Guillaume[1]

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Over several decades there have been significant reforms to Australian social security policy which affect people with disability. These changes have resulted in increasing numbers of people with what is categorised by social security legislation as a "partial capacity to work" being shifted or no longer eligible for the Disability Support Pension. Instead, they have to apply for an alternative payment, such as the unemployment payment, Newstart Allowance. When significant changes were initially made to policy by the Howard government in 2006, scholars discussed and explored the lived experience of people with a partial capacity to work on Newstart Allowance. Yet, since then and despite further reforms, there has been little scholarly focus on their lived experience. This research, drawing on qualitative interviews with people with a partial capacity to work in Western Sydney explores their lived experience on Newstart. It argues for the importance of recognising how government policy significantly shapes lived experience and foregrounds the need to focus on people with a partial capacity to work.

Ableism vs Free Speech: negotiating diversities of the body and social attitudes towards Down syndrome

Dr Rae West[1], Dr Belinda Johnson[1]

[1]RMIT University, Melbourne, Australia

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, discourse on social media platforms such as facebook is seeing an emergence of negative, ableist attitudes towards disability, with examples of disability hate speech, attacks on the right to obtain support services and attacks upon the very right to existence of people with Down Syndrome. This is an emerging issue for this disability community who are frequently forced to engage in 'resistance narratives' to defend their social value and right to exist.

Building on our previous paper examining the discriminatory, exclusionary and ableist views that emerged on facebook associated with the Australian screening by TV current affairs show 60 Minutes - 'Does Australia really want to see the end of Down Syndrome?', this paper examines the tension between free speech versus ableism on social media platforms. To what extent should harmful and derogatory comments directed at vulnerable populations have to be tolerated under the prnciples of free speech, is this hate speech and negative discourse contributing to any social good, and are resistance narratives or regulation the most effective response to these blatantly ableist discourses that have potential to cause harm? We analyse what it means to negotiate diversities of the body and online social attitudes towards people with Down syndrome and their parents.

The Role of Community in Shaping Authentic and Meaningful Work: A Study of South-Coast Artists

Miss. Christie Bosworth[1]

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This research examines the significance of 'meaningful work' and the role of 'place' in the construction of authentic selfhood. The study utilises interview-based case studies of young artists living in Thirroul, a small coastal community one hour south of Sydney, to explore their emotional experiences of working within this creative subculture. In-depth interviews with seven participants develop a rich analysis into how these individuals craft identity and locate meaning through their work. The data produces two core themes that will be considered in this paper: a) ways authenticity and the experience of 'meaningful work' are culturally crafted through place and community, and b) how the social pressure to 'make money' impacts authentic artistry. This research contributes to the underdeveloped sociological discourse of 'meaningful work', in contrast to the long-established discourse of 'meaningless work'. 'The city' is framed in this thesis as a place constrained by the dominant neoliberal ideology; inherently problematic for doing meaningful work; with communities outside of the city subsequently framed as an alternative to this, with greater potential for locating experiences of authentic, creative and meaningful work. Through empirical exploration, the thesis finds that the emotional experience of meaningful work is highly dependent on the construction of the authentic creative self in response to authentic place and community.

Making in the growing city: creative spaces in desirable places

Dr Kylie Budge[1]

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Making and it all it entails has been a long part of human history. Artists, designers, crafters, including hobbyists through to commercial manufacturers, have embraced the materiality and social aspects of making. An increasing number of makers are located in cities and create as a response to the impact of new technologies and broader urban conditions. This paper argues that an increase in maker activity needs to be considered as part of planning for and imagining cities, requiring policy-led interventions in light of economic and spatial pressures from urban growth. Developing mindsets and infrastructures to support makers and making as cities grow is key.

While cities are aware of the maker movement, and at times capitalise from 'Made in X City' promotional campaigns, thinking about the infrastructure and mindsets required to foster such activity has been limited to date. Making in the growing city involves an awareness of the various kinds of activities taking place, who is involved, where it is occurring, and how space and other aspects of city life intersect with it.

Using case study data, analysis of city policy, industry and government reports, this paper highlights the current tension points surrounding creative spaces in desirable places.

Existential Advertising: Branding Higher Education in Late Modernity

Dr Fabian Cannizzo[1], Dr Sara James2

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The massification of higher education, alongside the introduction of productivity-focused performance evaluations, has entailed a changing relationship between organisation and client – the student. While scholars have been quick to identify the political implications of the quasi-market model for the student-customer, there has been significantly less focus on the cultural milieu necessitated by such a transformation. This article uses an analysis of advertisements directed towards potential domestic university students in Australia and secondary research to explore how the idea of a university 'experience' is discursively constructed within late modernity. Our study uses a sample of Australian university advertisements and branding campaigns that are or were active between the years 2014 and 2019 – in the years following the uncapping Commonwealth-supported domestic student placements at Australian universities. Many of these advertisements draw on existential themes of living a meaningful, authentic or exceptional life, mythologising the role of the university within an idealised social order. This study highlights the need to understand the economic value of higher education as embedded in cultural economy, as well as the value of this framework for researching student experiences and marketing.

Mapping the Manosphere: analysing the structure and scale of men's groups on Reddit.

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Recent years have seen an emergence of a diverse range of online male communities, primarily through sites such as 4chan and Reddit, described as the 'manosphere' (Schmitz and Kazyak 2016).

This paper studies three subreddits making up the manosphere on the social media and news-sharing site Reddit – r/Braincels, r/MGTOW and r/TheRedPill. Using a network analysis approach the paper details the social network structure of the manosphere on Reddit, studying how users are connected, whether there are distinct sub-communities, how these communities form, and how they interact with each other. Using an affordances approach the paper then examines how community formation and structures impact discourse and activity levels within the sphere.

This paper not only expands upon our understanding of the manosphere itself, but of Reddit as a platform. The paper in particular provides new social network analysis tools for studying Reddit, which have the capacity to be expanded into other areas of the site.

This provides a deeper analysis of the network and community structure of the manosphere on Reddit, aiming to give us a stronger understanding of the behaviours, community connections and attachments within this online sphere, as well as on Reddit as a whole.

Doing 'textural sociology': On the rhythms, surfaces and atmospheres of 'places'

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In a recent article in The Sociological Review, I identified a trend within the humanities and social sciences I labelled 'textural' thinking. 'Non-representational theory' in geography, the 'practice turn' in organizational studies and Ingold's anthropology of 'dwelling practices' arguably are examples in that they share an emphasis on process and reject a depth-hermeneutics. In this paper, I argue that a 'textural' cultural sociology could do worse than engage with a topic that is well developed in cultural geography, urban and regional studies, material culture and heritage studies, and in fields like architecture, design and planning: namely, the concept of 'place'. While there have been some notable exceptions (e.g., Smith's 'The Elementary Forms of Place', Oldenburg's concept of 'third places' and Gieryn's call for a 'place-sensitive sociology') arguably little progress has been made with respect to integrating place and sociological concerns. My contention is that the textural sensibility offers an opportunity for cultural sociologists to take the everyday qualities of the 'metropolitan'/'peri-metropolitan'/'non-metropolitan', 'rurality', 'regionality', 'landscape' and a host of other socio-spatial and material-aesthetic qualities of place, much more seriously. I reflect on recent Australian research on regional identities, as well as the way small or marginal places are narrated in the ABC Television series Back Roads. Both the research and the televisual gaze in question attest to a textural outlook that emphasizes what Ross Gibson has termed 'scales of value', 'feelings' and 'sustained avidity' in phenomena that 'evade measures of demographics and economics'. In broadening our understanding of place, a textural framework arguably bears witness to the 'rich and special sounds and smells, the rhythms and… particular qualities and rituals that define any "marginal" place'; textures which 'show the great value that regional people give to and draw from the connective work they do' (Gibson).

The Changing Shape of Birrarung/Yarra River; River Rights and Sovereignty

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In 2017 the Victorian government implemented Yarra River Protection Wilip-gin Birrarung murron Act 2017. This Act recognises this river as a living entity and the Wurundjeri people as traditional custodians. While largely overlooked, this significant Act can promote public discussions about sovereignty and the 'being of the occupier'. It also creates a focus upon the interplay between Indigenous knowledge of life on, care for and representations of, the Birrarung/Yarra River, how rivers shape themselves and how the settler state altered the Yarra River. This paper explores the diverse layers of the river and the spaces this river occupies.

Locating the Contemporary Artworld: a view from Indonesia.

Mr. Gregory Doyle[1]

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Globally, the legitimate art of the present day is increasingly Contemporary Art. Theorists valorise this seemingly novel art as a means of producing critical knowledge essential to the advancement of various progressive and cosmopolitan causes and contrast it to the elite aestheticism of earlier Modern Art. The curatorial discourse sustaining Contemporary Art positions it as broadly inclusive praxis with pedagogical and emancipatory significance. However, despite emphasising Contemporary Art's social engagement these same theorists also regularly describe it as the product of an Artworld where it remains institutionally enacted. It thus seems contiguous with aspects of the Euro-American idea of high art that emerged in the 18th century. While the aesthetic, moral and other values represented in art have changed dramatically, the value of art as a marker of social boundaries has remained constant.

Using a mixed-methods social network investigation of Indonesian art as a case study, I reframe Becker's tripartite concept of networks, conventions and resources to propose a model for distinguishing the structure and dynamics of the exclusionary boundaries separating Contemporary Art from other forms of material culture. I introduce the idea of borderlands modelled through core-periphery analysis to address Becker's claim that Artworld boundaries are not empirically discernible.

Social Identity, Belonging, Wellbeing and Tattoos

Mrs. Karen Fagan[1]

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An emerging body of research demonstrates that having a clear sense of social identity and belonging to a wider community can contribute to mental health and wellbeing. Feeling included within a social group and being concerned with the wellbeing of others (and vice versa), can provide a safety net of social support as people negotiate challenges in their everyday lives. However, being part of a community requires some degree of familiarity within that community context. In Aotearoa New Zealand today evidence suggests that people are highly mobile, shifting between jobs, schools, friendship groups, and residential locations (within cities and across countries) on a regular basis. While enhancing diversity, this mobility (prompted in part by the influences of neo-liberalism and globalisation) can impact on social relationships and community membership. This presentation begins by exploring social identity and belonging in the context of 'mobility', 'community', 'mental health' and 'wellbeing'. It then outlines some contemporary literature on the so called 'tattoo renaissance' in Aotearoa New Zealand to gain insight around how people are negotiating their social identity and sense of belonging within non-traditionalist based contemporary society.

Popular fantasy fiction and its readers: Mapping literary criticism to the perspectives of readers

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Some of the largest media and cultural phenomenon of our time are based in fantasy worlds. Underlying this is a broad audience of fantasy fiction. While the literary establishment continues to sideline genre fiction, fantasy has gained considerable attention within the niches of the discipline. Despite this, little attention has been paid to the readers themselves; instead, the approach to understanding the social function of fantasy has been through the content of texts. It is suggested among literary critics that fantasy fiction has four main functions: it is the embodiment of humanity's spiritual desires in a rapidly secularising world; it is traversing into the unknown to subvert the dominant order of reality; it is conserving, retrieving or remembering a past lost to modernity; and it constitutes a utopian vision of possible futures. Broadly speaking, these may constitute the literary intent of fantasy. This paper explores the experiences of fantasy readers. The activity of reading fantasy is primarily rooted in escape and recovery from everyday reality—it is here that participants are clearest about fantasy literature's 'function'. But this escape is to another reality. Through participant responses, it is possible to see some of the intent of fantasy expressed.

'If want to follow me, you've got to play pinball' : demagogic-populism & counter-demagogic popular-art

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This paper draws on my forthcoming Critical Theory and Demagogic Populism (MUP 2020). The book advances the case that the demagogy research of Adorno and Lowenthal in the 1940s developed a conception of 'modern demagogy' that speaks to the 'classification conundrum' in mainstream populism studies today. While populist movements can be 'benign', they are contingently susceptible to capture by modern demagogues, who are not (Max Weber's ambivalence on this point notwithstanding).

Adorno recognized the significance of the culture industry's capacity to generate such demagogues (most notably Father Coughlin) as readily as legislative chambers. He also developed a rarely-acknowledged role for 'popular art' within his culture industry thesis.

The paper so sketches a selective counter-tradition (in Raymond Williams's sense) of anti-demagogic popular art which usually assumes a contestative mode I call 'liberal exposure'. The über-text is Kazan's 1957 film, A Face in the Crowd (influenced by Erich Fromm). My paper's title cites Townshend and The Who's Tommy, a rock opera charting (in part) the transformation of a charismatic culture industry figure into a quasi-religious narcissistic demagogue, and his rejection by his followers. Townshend's prescience was soon verified in his conflict with the left-demagogic tactics of Abbie Hoffman at and beyond Woodstock.

The 'right to the city': 'Urbanite' culture and Bedouin exclusion in a Persian Gulf state

Dr Susan Kennedy Nour al Deen[1]

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The urban landscape of the Arabian Peninsula is a string of glittering metropolises, featuring bold, postmodern urban designs built on the fortunes of oil extraction. The indigenous Bedouin identity is celebrated as a national identity throughout most of the Peninsula. But in northern Peninsula state of Kuwait, the Bedouin identity and culture has been marginalised and excluded, though the group now form the majority national population. The Bedouin, historical allies of Kuwait's ruling House, the al Sabah, were deemed by intellectuals and urban planners as a migrant tribal people, dangerous to the elite segment of society, and incapable of functioning in the modern world. I explore the consequences of these ideas in the symbolic reproduction of inequalities represented in the 'right' to Kuwait City today, as it approaches a new rapid development phase called 'Kuwait Vision 2035.' The Bedouin experience underscores the importance of social and cultural consciousness, which in the field of social action, functions as a social safety net. In Kuwait, this consciousness resists the post-modern phasing out of Bedouin culture by the 'Urbanites,' amidst rapid urban growth and social diversification in the Gulf.

Constructing 'champions'

Ben Lyall[1]

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This paper follows research trajectories including those of Lupton (2017; 2018) and Leaver (2015; 2017), in exploring cultures of intimate digital surveillance of youth. It presents an analysis of a wearable device – the 'Champions Band' – for children aged 6 to 12. This product debuted in 2015, and is now one of many in the increasingly crowded child-wearables space. However, it introduces a novel layer of mediation between parents and children: Milo – an iconic Australian food and beverage product sold by Nestlé. In this paper, the 'Champions Band' device and its online promotional materials are explored, while the accompanying 'Milo Champions ANZ' smartphone app is analysed using the 'walkthrough method' (Light, Burgess and Duguay, 2018). Close attention is paid to the dual parent/child audience, the usage expectations and intended revenue streams – highlighting a focus on transforming children into 'champions' through data surveillance and a symbolic management of energy. The introduction of gamification as a means to reinforce healthy behaviour in children may be a valid purpose. However, this paper is concerned about the quality of Milo Champions content, and the intentions of an app based on brand recognition and cyclical consumption.

Give a prize, gain an author: reciprocal status effects on prizes and prizewinners

Dr Geoffrey Mead[1]

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In literary production, the accrual of recognition and status accord significant benefits. In particular, to win a literary prize has the power to propel authors in their own careers, securing recognition that they can subsequently deploy. At the same time, certain authors have the power to boost the renown of the prizes they win. This paper will explore the interaction between several prizes awarded for fiction and the authors that win them. It will identify the effect of prizewinning on an author's career as well as the conditions under which authors can affect the course of a prize.

Righteous Doctors: Reacting to Inhumane treatment of asylum seekers in Australia

Dr Anthony Moran[1]

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This paper uses Alexander's (2006) Civil Sphere Theory to investigate the role of Australian doctors in processes of civil repair towards asylum seekers. Australian doctors have been strong moral voices advocating for asylum seekers, speaking out over the terrible conditions in the detention centres, including through organisations such as Doctors for Refugees and Doctors for Justice. Analysing media reporting, websites, and doctors' testimony at public hearings, this paper explores the motivators, including visceral experiences with asylum seekers and the ethics of care, and the forces, such as institutional supports like medical associations and broader social networks, that have inspired groups of doctors in their acts of civil repair. Through such actions, doctors engage in the everyday work of the civil sphere as it promotes a larger solidarity, instantiating a cosmopolitan ideal in relation to all who seek refuge in Australia, no matter how they arrive. Civil Sphere Theory provides a lens to investigate how societies expand their horizons of solidarity. Even if, in the present, the narratives of care and responsibility promoted by 'righteous doctors' within broader networks of solidarity with asylum seekers fail to shift government policy, they provide resources to overcome civil indifference towards the suffering of others.

The Advertising of Skin Lightening Products in Malaysia

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The advertising of skin lightening products has spread and been magnified by the rapid dissemination of electronic images and emerging advertising power of local companies via the use of social media.

Through conducting qualitative interviews with 10 Malaysians and content analysis, this study aims to understand how social media advertising of skin lightening products may perpetuate shadeism in Malaysia. In this thesis, I trace the historical and ongoing impact of shadeism within the South Asian context by examining the legacies of the caste system, colonialism, social capital and hegemonic beauty.

Wear and Tear: Public space and the cost of Instagram popularity

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Instagram is a social media platform driven by the power of images. Instagram has developed a distinctive aesthetic vernacular in relation to place. Instagram is also big business. Brands use the calibrated authenticity of influencers to sell products. Influencers' social clout is tied to their ability to produce a captivating Instagram aesthetic. For influencers whose focus is on travel, this includes striking shots of locations 'off the beaten track'. Aesthetics come at a cost; there is a backlash against what Instagram brings to pristine natural settings, and hallowed places. Attempts to ameliorate these effects include shutting down public access to place popular on Instagram, such as the Matapouri Mermaid pools in New Zealand. There are also websites prepared to name and shame Instagrammers who are breaking the 'rules', such as the 'Yolocaust' project, and Your Public Lands Hate You, each of which shames people who destroy national parks in search of the perfect Instagram shot. Instagram is shaping and changing our relationship to public places in complicated and sometimes irreversible ways. Is Instagram reinterpreting and engaging with place, or is it erasing history and reducing place to ahistorical backgrounds; the Disneyfication of space and place?

Authority in virtual environments

Professor David Tait[1]

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Rituals, clothing, furniture and spatial hierarchies – these have traditionally been used as cultural markers of authority to distinguish monarchs and subjects, masters and servants, teachers and students. In a justice setting such features may identify the judge as a person exercising formal authority: one whose word can, in some circumstances, require others to speak or remain silent; in other circumstances whose word can unleash state violence.

What happens to authority when some of the cultural artefacts- the physical trappings- are stripped away, when the decision-maker appears on a screen rather than a Bench in a physical courtroom (or tribunal room)? Is the stature of the judge diminished in the eyes of the audience? This question arises within a sociological tradition that sees society as a fragile fiction held together by cultural conventions and unrecognised assumptions. It also draws on debates about the cultural messages communicated by digital technologies concerning status and hierarchy.

The paper reports on a randomised controlled trial in which research participants were assigned to appear as a 'witness' or 'defendant' in a civil dispute hearing either in a physical tribunal room (a university classroom) or in a virtual environment. The virtual court technology involved four immersive pods, each of which had three screens, three cameras and three codecs, allowing participants not just to make eye contact with others but also to see other participants making eye contact with each other. This required 12-track video streaming in real time. The scenario involved a neighbourhood tree dispute, with actors playing the part of the tribunal member and applicant, to maintain consistency between the performances. There were 20 performances of each experimental condition over two weeks, with 181 research participants.

The study showed that the authority of the tribunal member was significantly diminished in the virtual environment. He was considered by the research participants to be less effective, less credible and less fair when the hearing took place in a virtual environment than in the physical tribunal room. The paper explores the way trappings of authority contribute to the ability of people to influence others, and how manipulations of the spatial and ritual environment can shape this impact.

Vulnerability to Influence: A National Level Framework for Cross Case Comparison

Ms Fischer Tiffany[1], Dr Steven Talbot[1]

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Concern has been raised with respect to perceived growing influence between larger and smaller nations. In particular, the emergence of alternative providers of development assistance to developing nations has attracted considerable scrutiny. The 'no strings attached' approach to aid provision by particular countries, may appear an attractive proposition in comparison to approaches adopted by others in their delivery of development assistance. Many have noted how investment of this kind enables larger nations to gain access to valuable natural resource supplies held by smaller nations to fuel their long term economic development, and further their strategic interests.

The above considerations present an interesting opportunity to examine influence – the significance of supposed increasing, and decreasing influence of larger nations with respect to smaller nations. This focus on influence also permits a close examination of the relative nature of vulnerability, and those social conditions or factors which make nations vulnerable to influence attempts.

We offer a framework of vulnerability, drawing on relevant literature, open source materials and survey data to identify social conditions which make nations susceptible to influence. This framework will assist with the development of indicators of vulnerability to permit national level comparisons of vulnerability to influence of smaller nations.

Canary in the coal mine? Twitter, conversational health and losing face in the digital world

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This paper explores Twitter's recent undertaking to facilitate "healthier" conversations online by increasing the collective health, openness, and civility of the dialogue on the platform. While twitter users navigate a multitude of mediated social encounters, the platform has come under increasing criticism for enabling hostile forms of social interaction. In this paper we consider some of twitter's affordances and how they have become used to enable further instances of negative social interaction through a consideration of 'conversational health'. Drawing on Goffman's essay, On Face-Work we consider how social media interactions can be understood through the harnessing of face-work to manage the expressive order of interactions online. We explore how twitter interactions can lead to

forms of ritual order as well as ritual break-down that generate forms of alienation arising from aggressive uses of face-work. Attempts at enhancing twitter as an interactive environment and amending it to limit abuses and other negative experience are attempts to ultimately manage how twitter users and the platform itself seek to manage face-work and the expressive order that sustains all social interactions.

The Islamisation of Gallipoli: How desecularisation is changing Turks' orientation to the past

Dr Brad West[1]

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The paper explores the nature of Islamic desecularisation in Turkey and its influence on the memory politics of the Battle of Gallipoli. It will particularly focus on shifts to the way Gallipoli is projected, narrated and engaged with by ordinary Turkish citizens across the secular-religious divide. Drawing on ethnographic pilot research of new Turkish commemorative practices, memorials and tours of the battlefield it is argued that the remembering and commemoration of Gallipoli has been at the forefront of fostering new post-secular interpretations of the past that marginalise established republican mnemonic practices. While part of a broader culture war in Turkey, through the establishing of new embodied ritual modes for the remembering of the battle the Islamisation of Gallipoli has also been significant in encouraging a fundamentally new orientation to the past in Turkey. The consequences of this development for how Gallipoli is understood in Australia will also be explored.

Sustainability through Soja's trialectic: Influences of social location

Dr Kim Beasy[1]

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All questions of sustainability are spatially constituted; that is, they are mediated by locations in space. In this presentation, the influence of social location in approaches to questions of sustainability is explored by engaging with Soja's (1996) work in deconstructing and making sense of the varied and multiple ways of encountering and constituting space. Soja's typology of space recognises a 'trialectic' between representations of space, spatial practices and spaces of representation. This threefold structure offers interpretations for the lived experience of spatiality and for the factors that mediate this experience. Drawing on focus group and interview data from participants from diverse social locations, I use Soja's typology to shift discussions away from spatial tropes and dualistic frames particularly common in sustainability discourses such as ecological/social, global/local, towards nuanced interpretations of spatial relations. I discuss the complexity of participants' understandings of space, including the importance of fields of practice and identity and explore the influence of media representations in formulations of sustainability concepts to argue that while representations may be similar across the social groups, the representations that participants engaged with, and the interpretations that they made of these representations, both reflected and constituted their understandings.

Sociology listening to other environmental voices: ICM, the other SES, Mätauranga Mäori

Dr Edgar Burns[1], Mr Adam Rajcan

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As we approach the end-game of adaptive capacity to meet earth's global heating with any semblance of orderly transition, it is important to listen more strongly to voices change that are marginalised rather than occupying the more central place that they should. As contemporary sociologists, debates over whether we have been late to engaging environmental issues as a central focus of people and place, habitat and habitus, become increasingly irrelevant in terms of dealing with what is in front of us: all of us are in this, together, regardless of creed, politics or economic philosophy. This paper sets out some of the main ideas in the different foci of three groups of scholars outside sociology: ICM or Integrated Catchment Management, SES or Social-Ecological Systems, and Mätauranga Mäori a distinctively New Zealand strand of thinking about the environment. Sociologists may not be conscious of these fields and the important work being achieved. Knowledge of these scholarly areas, sympathy for their aims and frustrations, and looking for potential collaborations, could strengthen environmental sociology and increase the robustness of our disciplinary offerings more broadly.

Climate Change, Human Rights and Extinction Rebellion: A Hobbesian Argument for the Right of Resistance

Dr Angela Leahy[1]

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In this paper I argue the state-facing activism of Extinction Rebellion, a social movement dedicated to preventing global climate catastrophe, can be seen as a contemporary version of the Hobbesian right of resistance to the state. According to Hobbes, one of the key duties of the state is to secure its citizens' inalienable natural right to self-preservation. Hobbes argues citizens therefore hold a right to resist the state should it threaten the right to self-preservation. The climate crisis arguments set out by Extinction Rebellion suggest this threshold has been reached. Their state-facing actions demonstrate the continued relevance of Hobbes, who stressed the importance of law, necessarily enforced by a sovereign body, to bring about sustained respect for life. Sociologists of human rights similarly recognise the sovereign state's central role as both enforcer and violator of international human rights laws. Some 370 years after Hobbes' argument, notwithstanding increasingly globalised social, political and economic relations, in the absence of a sovereign global body capable of enforcing international climate laws, the sovereign state retains its central role as enforcer of law. The right of resistance to the state is an important means by which to defend life against looming climate catastrophe.

Everyday life after downshifting: Prioritising the relational over the material

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In this paper we report on the findings of a small, qualitative study that sought to explore downshifting as an action of voluntarily opting-out of formal, full-time paid work. We undertook qualitative interviews with 10 individuals in their 40s or 50s and living either in the Victorian capital of Melbourne or the Victorian regional city of Bendigo. Interpreted as action, rather than as pre-defined politics or ethics, we investigated the impact of downshifting on everyday consumption practices (especially relating to food, leisure and transport) and the related issues of income and housing security and of gender and informal work. We found the everyday 'doing' of downshifting is profoundly shaped by gendered patterns of care and by inequalities of social and economic capital. Our research also found there is no easy calculus of downshifting and lower consumption.

Urbanization of Peri-urban Landscape: Sustaining Livelihoods in Peri-urban Regions

Mr. Charles Kwaku Oppong[1]

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The research linked urban expansion resulting from urbanization with changing morphology processes happening in peri-urban communities. Two villages of Kumasi City peri-urban were used as case study. Appropriate analytical framework and methodology (literature review and empirical evidence) were employed to ensure that all pertinent issues of peri-urban interface are brought to light. It was discovered from the study that since peri-urban livelihood is linked with assets base; it has been found that stock of asset, as well as transformation processes, were major factors in the shaping of livelihoods strategies. For that reason, success or failure of household livelihoods was seen to relate to the kind of livelihood strategy employed. With efforts to mitigate for livelihoods failure due to peri-urban development, households' recourse to remittances, land disposal, and other means as alternative livelihood approach. The study calls for local government policy interventions in regulating peri-urban transformation process and providing safety nets for the vulnerable.

Politicising plastic in practices: A material focus on downshifting, caring and doing the right thing

Mr. David Reynolds[1]

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Plastic is on the news and in our houses. It's material and moral, and increasingly political. Ubiquitous plastic objects have recently and rapidly transformed from inconspicuous to alarming. Public awareness of the saturation of built and natural environments by plastic materials has already had some clear effects on public and corporate policy in Australia. The rejection of plastic materials as ubiquitously useful has a vanguard spread across

households. This research seeks to map the development of plastic-avoidance practices by people in this vanguard, and to locate their plastic practices in relation to concepts of downshifting and caring. I frame plastic materials as capable of becoming a political concern in people's private lives, and foreground the material using concepts of material politics and material flow, to develop a household-scale understanding of engagement with plastic practices.

Seeding Unsustainability through Selective Biosecurity: The New Zealand Government's Support for Pine Forestry Plantations

Dr Manuel Vallee[1]

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New Zealand has developed a reputation for being a fierce protector of its native flora and fauna, as manifested by the government's tough regulations against the importation of fresh produce, seeds, nuts, pine cones and even honey. However, this reputation comes under question when we consider its active support for the pine forestry industry. Pine trees are themselves an invasive species in New Zealand, and the target of eradication attempts by conservationists. The government, however, has actively supported the pine forestry industry, through allowing it to grow and flourish, turning a blind eye to the environmental and public health harms caused by its practices, and even pursuing controversial and harmful pesticide campaigns on its behalf. To make sense of this discrepancy I draw on Ton Bührs' work on "state vandalism," David Pellow's work on "ecological violence as state policy," and Schnaiberg and Gould's "treadmill predispositions" concept. I argue that while New Zealanders value their environment and the government takes some steps to protect it, such environmental protection is routinely subordinated to industry profits and economic growth. Beyond the New Zealand case, this analysis can help us better understand how other governments apply the biosecurity concept in industry-protecting ways.

Big Companies, Small Communities and the Government: exploring practices of public participation in Australian mining

Ms. Susan Wright[1]

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This qualitative research project explores the conceptualisation and practice of public participation in mining company decision-making processes regarding the impact of coal mining operations on local communities in New South Wales, Australia. This is achieved through asking the question "Do communities in NSW participate in decision-making with coal mining proponents regarding issues which affect them, and if so, does this participation assist communities in having their concerns heard and addressed?" The research finds that a requirement for public participation to occur is created in state legislation, however public participation is not straightforward. Broadly participation ranges from information dissemination to community engagement and ultimately, though rarely in practice, participation in decision-making. Opportunities for public participation are often constrained by the very processes which exist to facilitate participation. For this reason, communities often find themselves developing new and novel approaches to having their concerns heard by both industry and government; approaches which deliver varying

outcomes in terms of community perceived success. The approaches to public participation conducted by industry differ depending on the context and the purpose of the participation as well as on company culture. This research provides an insight into the way public participation is shaped by law and practiced by mining proponents, government departments and communities.

Unfinished business: Relationships with family after out-of-home care

Ms. Madonna Boman[1]

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In Queensland, young people leave out-of-home care before their 18th birthday as they become adults and are no longer a child in need of protection. The state withdraws from the role of mediator for family relationships, whether with carers or original (birth) family, leaving young people and their adult family members free to connect or not with each other. Difficulties arise for young people to stay connected with siblings still in out-of-home care or who they had previously lost touch with. The transition for young people to family life as an adult is not always smooth, but little is understood about the experience for young people with a care background.

Through qualitative interviewing and ethnography with young people in south east Queensland, aged 18 to 23 years of age who had lived in out-of-home care as teenagers, this presentation describes young people's contemporary family relationships. They reflect on experiences of disruption in their lives through moving between family and other carers, moving homes, living in institutions, changing schools and maintaining relationships and culture. Focusing on their family relationships after leaving care, I demonstrate the dynamic, complex and enduring nature of relationships with family at this point in the life course.

Intergenerational secret keeping in families of donor-conceived children: Protecting the social father's masculinity

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Donor sperm conception has historically been shrouded in secrecy. Prior to a discourse of openness emerging in the 1990s, parents of donor-conceived children were counselled ''not to tell', protecting the dignity of the infertile social father and maintaining the semblance of a conventional nuclear family. Legislation introduced in Victoria in 2015 retrospectively removed anonymity from previously anonymous donors. Little is known about the impact of this new law on families and relationships.

This paper reports on a qualitative study, a collaboration between Swinburne and La Trobe researchers, and the Victorian Assisted Reproductive Treatment Authority, based on interviews with 16 donor conceived adults and 8 sperm donors. All were linked with donor relatives under the new law.

Early findings indicate the legislation has encouraged more openness, but may be creating a new burden of intergenerational secret keeping, due to stigma attached to male infertility. Children told by mothers they are donor conceived without the social father's knowledge, must keep this information from him, including any efforts to find their donor. This suggests openness about third party assisted conception sits in tension with ideas that biological relationships are the 'real' basis for fatherhood, highlighting the threat infertility poses to social fathers' masculinity.

Linked lives and chronic illness: extending life-course analysis to families affected by blood borne viruses

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Chronic illness has impacts that extend beyond the individual, affecting relational networks and family life. Experiences of illness, and responses to them, are often situated in family relationships and have consequences for both individual and family wellbeing. In the case of blood borne viruses, specific issues such as their communicable nature and persistent social stigma exacerbate these consequences. Yet the 'family life' of transmissible infections has received little attention in social, clinical or community discourses, and both research and policy responses typically focus on the individual. Drawing on in-depth interviews with 61 people in NSW (31 living with blood-borne viral infections, 15 family members, and 15 who fit both categories), this paper uses the concept of 'linked lives' to explore how people 'do family' in the context of chronic illness. Findings highlight the relational nature of a diagnosis; patterns of disclosure; experiences of stigma and shame; and the organisation of care, support and treatment. Participants describe how changes over time in individual life-course stages and transitions are situated in family histories, where practices and systems of meaning are intrinsically linked to the transitions experienced in the life-courses of others in the family network.

Grandmothering and agency of rural-urban migrant elderly in China

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In recent years, an increasing number of rural grandmothers in mainland China have migrated to cities for the sake of their grandchildren and to share the burden of childcare with their adult children. In childrearing cooperation, the rural-urban migrant grandmothers face not only intergenerational differences but also rural-urban differences in childrearing. When rural-urban grandmothers provide childrearing assistance in cities, their grandmothering is influenced by the urban childrearing discourse through their cooperation with urban parents. However, our knowledge about their grandmothering is limited. Moreover, existing studies on the migrant elderly tend to describe grandparents as

having outdated values and being passively constrained by the structure; therefore, these studies have neglected their agency.

In my research, I explore how rural-urban migrant grandmothers contribute to grandchildren's daily care and childrearing expenses under the influence of urban childrearing discourse, which is mainly reflected in their cooperation with their adult children. I will examine both the intergenerational solidarity and conflicts in the cooperation. Moreover, inspired by the concept of agency, I argue that rural-urban migrant grandmothers are strategic agents, and I examine their agency in response to the urban childrearing discourse.

My qualitative data are obtained through in-depth interviews and participant observations with 20 rural-urban migrant grandmothers in two field sites—Beijing and Taian—on mainland China. I find that the cooperation mechanism reflects flexibility, diversity and dynamic. The rural-urban grandmothers use diverse methods to cooperate with their adult children and to contribute to grandchildren's daily care. To fulfill their tasks, grandmothers face challenges such as uncertainty, financial disadvantages, and educational disadvantages. Moreover, the grandmothers experience many different childrearing conflicts with the parents, such as consumption, nutrition, and health care. However, grandmothers can actively respond to these challenges and use the strategies of constructing an alternative discourse, using alternative methods and learning to cope with the problems. To deal with the conflicts, grandmothers emphasize two narratives: family harmony, which is most important; and, all for the child. Based on these two narratives, grandmothers use different strategies, such as direct and indirect communication, using hidden strategies, compromising, and keeping silence, when helping their adult children during childcare. Located in the context where the family is regarded as a union and the intergenerational relationship is protected, the agency of rural-urban migrant grandmothers is the solidarity-oriented and altruist-oriented agency.

'It really does take a whole village to raise him':Pacific mothers and fathers parenting practices

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Gender neutral terms like 'parent' and 'parenting' hide and in many ways disguise the gendered experiences of mothering and fathering, and the collectivised ways in which caring responsibilities for children are navigated and negotiated in different cultural (ethnic) contexts. Although there is a growing body of sociological scholarship that explores gendered experience of post-separation mothering and fathering, much of this literature draws on normative Western and nuclearised understandings of family structure, and the nature and scope of parental obligations and responsibilities within that structure. Little is known about the way in which Pacific mothers and fathers, many of whom adhere to a more extended family structure and hold more communally-based understandings about moral obligations to children, navigate and negotiate post-separation familial life. 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 organise, negotiate and enact post-separation mothering and fathering. This paper concludes by arguing that post-separation parenting is multiply informed by Pacific cul-

tural norms and values as well as normative gendered ideals and practices associated with 'good' mothering and 'good' fathering.

Policy, progress, and (male) privilege: Conceptualisations of gender in Queensland's domestic violence policy

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As a rapidly growing social issue, domestic violence is of immediate and increasing relevance to policymakers worldwide. Feminist scholarship highlights the benefits of taking a gendered approach to domestic violence policy, demonstrating that non-gendered policies often contain inherent barriers preventing them from addressing domestic violence in practice. Yet to be examined, however, is the extent to which explicitly gendered domestic violence policies, too, may contain barriers that limit the potential benefits of a gendered approach. In this study, we employ a critical discourse analysis methodology to examine the assumptions embedded in explicitly gendered domestic violence policy. We draw data from contemporary domestic violence policies in Queensland due to the state's recent 'gendered' domestic violence policy reforms. Our findings suggest that Queensland's gendered policy is underpinned by dominant assumptions that reinforce ideas of men's superiority and power over women. This serves to significantly undermine the policy's own key message advocating for the improved treatment of women. These findings suggest that the potential benefits of a gendered approach to domestic violence policy may be undermined by a lack of deep engagement with the broader patriarchal social structures that facilitate power imbalances between women and men.

Corroding motherhood: Supplicant identities after separation and divorce

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The legal and administrative processes that connect parents after separation facilitate men's and state power to challenge and deny mothering identities and practices. Thus, it is important to attend to the interactions and structures that constitute 'a web-like enclosure in which [women] are "caught."' (Sarat 1990). This is not to suggest that there are not contradictions and complexities in the formal expressions and practical applications of these components but rather, the enclosure traps single mothers into repeated dealings with their former partner, government workers and administrative processes. In so doing, it produces multiple subject positions of welfare recipient, single mother and 'ex', each of which constructs women as supplicants to the state and their former partner. This has material effects, intensifying poverty and financial insecurity. As importantly, these processes corrode women's capacity for autonomous action and undermine a central project and identity for many women - that of mothering.

Performing anti-racism in families: Does it 'work'?

Dr Jacqueline Nelson[1]

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What are the possibilities for anti-racism within families? What happens when a family member challenges an expression of racism within their own family? This paper looks at moments of contestation within families, that is, times when racist talk or practice is challenged within a family. In doing so, I explore how these moments fit within a trajectory of family relationships over time, how contestations of racism affect both family dynamics as well as future performances of racism. Fourteen interviews with family members are analysed using ideas of performativity (Butler 1997). The interviews reveal a range of strategies that family members use in an attempt to restage or subvert racist discourses and practices. These include (1) safe critique or clarification of misinformation; (2) sarcasm and jokes; (3) violence / direct confrontation; and (4) reference to personal experiences and the impacts of racism. The second part of the paper considers the efficacy of these strategies, in regards to the cessation of expressions of racism within a family but also their potential broader impact, looking at the extent to which these challenges undermine structures of racism.

The secret-keepers and the super-sharers: understanding the family life of blood borne viruses today

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We are living through a time of remarkable advances in the management of blood borne viruses (BBVs). While these biomedical transformations have reduced care responsibilities among families, the impact of social stigma remains powerful. The 'my health, our family' study was funded by the Australian Research Council (DP160100134) to document the stories of families affected by HIV, hepatitis B and/or C in Australia, looking across diverse family forms and contexts. This presentation will explore themes relating to secret-keeping and other communication agreements in interviews with 61 people describing their own or a family member's experiences of living with a BBV. Intensive processes of relational negotiation were involved in managing who was told about the infection, and who could tell others, aimed at protecting both the affected person and their family from social judgements. Communication was particularly closed in families who were fearful of those outside the family discovering a loved one had a history of injecting drug use, sex between men, or had passed the BBV to a child unknowingly. While some families were deliberately open and educative, or had members who were natural 'sharers' about their intimate lives, the overall picture remained one of a carefully managed family secret.

Family reproductive decisions of having a second child in China

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Although China has implemented a two-child policy to increase its low fertility rate, many Chinese couples still hesitate to have a second child. The existing literature focuses on how macro structural factors impact people's reproductive decisions in various social contexts, yet pays less attention to micro family negotiation and dynamics in the process of reproductive decision making. Drawing on qualitative data obtained from 37 urban parents in China, this study enriches the discussion by examining how the decision whether to have a second child is negotiated or communicated among multiple family members. Viewing such a decision as an ongoing process of family communication and negotiation, three specific questions are explored. (1) How do urban parents narrate their desire for a second child? (2) How do they negotiate with their spouse in the decision whether to have a second child? (3) How do they have intergenerational communication with the grandparents and the first child in deciding whether to have a second child?

Applying the interpretive perspective, this study analyses the narratives, actions and tactics of family members who have different reproductive preferences and interests, and reveals how they shape each other's reproductive decision in the dynamic process of family negotiation. It reveals that, in urban Chinese families, having a second child is not an isolated family event, but rather a continuous bargaining, communication and negotiation process that is positioned or embedded in the life course of the whole family. It is a relational process in which family members renegotiate their gendered duties and family roles in having children and reconstruct their conjugal and intergenerational relations in reproduction and childcare. By documenting the micro-level family dynamics and interactions in the decision whether to have a second child, this study reveals how a state fertility policy plays out in the daily lives of different family members and how it is contested and negotiated at the interpersonal level.

Australian employers' constructions of paternal leave taking: the role of Dad and Partner Pay

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Research indicates that supportive employers and workplace cultures are critical to encouraging paternal leave uptake around the birth of a child, and that paternity leave policies can function as discursive resources to lessen the novelty of fathers taking leave in the workplace. Implemented in 2013, a key objective of the government-funded Dad and Pay (DaPP) paternity leave policy is to signal to parents and their employers that taking leave for parenting purposes is an important part of work and family life for both women and men. Drawing on a sample of 15 semi-structured interviews with employers conducted prior to the implementation of DaPP, and 38 interviews completed after the policy came into effect, this paper adopts a post-structuralist approach to investigate how employers discursively construct paternal leave taking and practices of fatherhood in their organisations. The qualitative study will shed light on how Australian employers from a variety of sizes, sectors and industries draw on broader policy discourses to position fathers who

take leave, and how they construct DaPP's impact on business operations and on men's leave taking behaviours. The paper will further develop our understanding of how cultural ideas around paternal leave taking shift in the context of policy change, and the extent to which the DaPP policy operates as a discursive resource for employers in facilitating or discouraging paternal leave taking at the organisational level.

Islands and Family Organization: the making of a Family survey in a Small Island State

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French Polynesia comprises a large number (118) of widely scattered islands on a territory as vast as Europe with public services (education, health, transport) subject to the requirement of territorial continuity. This implies, for example, transporting those in need of medical treatment to Papeete or mainland France. A continuity that extends to the rest of France (mainland, New-Caledonia) and to other countries (New Zealand, Australia, etc.). Families, along the way cope with living apart, function at great distances relying on kin networks.

To describe family organization, the only available quantitative information is drawn from the census, mostly based on mainland national categories, which are not well suited to describe the social specificity.

In this context, for the first time, we conduct a Family survey designed to identify Polynesian family organization on the territory and abroad. The full-blown survey collection will append in 2019, but tests have been conducted and the analysis of available data from the censuses are already possible.

Analysis based on census data will present the broad picture of Polynesian family structures on the islands and population mobility. We will also present the questionnaire and the first results of the survey, discuss the specificity of distant kin territorial organization.

Rainbow* migrant background youth's experiences and understandings of family and domestic violence in New Zealand

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This research explores how abuse is perceived, understood or experienced by queer and gender diverse young people with migrant background in Aotearoa New Zealand. Youth of migrant background are represented in the largest growing youth population in Aotearoa New Zealand, primarily those with Middle Eastern, Latin American and African and Asian heritage. These young people often draw on or are responsive to cultures that differ from the dominant European culture in Australia and Aotearoa New Zealand. While language and accent differences between the youth and long-term residents may differ over time, physical characteristics may remain and so might their relationship to their culture. Queer and gender diverse ethnic young may be met with different responses from families

and friends due to their sexuality and/or gender as opposed to non-ethnic New Zealanders, as too, their experiences with abuse in their relationships with families, communities and partners. This research investigates young persons' perceptions, understandings or experiences of abuse in the context of familial, community and partner relationships.

The research focuses on members of the rainbow migrant background communities living in Auckland and Wellington, Aotearoa New Zealand who are between 18 and 35 years of age. The research employs a mixed method strategy. A survey design with an anonymous online questionnaire is used to gather quantitative demographic data regarding young people's understandings and experiences of abuse in family, community and intimate partner relationships. Qualitative face to face, unstructured interviews are carried out with 20 - 40 participants in Auckland and Wellington to obtain in-depth narratives of their experiences and understandings of abuse in these relationships. This research aims to capture and address the key issues experienced by rainbow communities often ignored or marginalised in mainstream rainbow conversations as well as in the migrant sector.

*Rainbow: individuals with diverse or non-conforming sexualities or sexual orientations such as gay, lesbian or bisexual/pansexual or individuals who have experienced or encountered with same-sex romantic attraction or sexual activities. Individuals with diverse gender identities such as transwoman, transman, non-binary, genderfluid, third gender, etc. People with non-conforming biological sexual characteristics such as intersex. Also, people with non-conforming gender expression.

In/visibility on Campus: Sexuality and Gender Diversity in Tertiary Institutions

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The last decade in Australia has seen an increase in legal rights, social awareness, visibility, and voice for sexuality and gender diverse (SGD) people. Despite slowly growing recognition and acceptance of SGD subjectivities, heterosexism and cissexism is still apparent in all levels of education, including the tertiary education sector. Many people enter university having had limited previous exposure to, or education about, sexuality and gender diversity. Additionally, while being discursively constructed as relatively liberal, open organisations, universities are largely silent about sexuality and gender diversity. This paper draws on the largest and most comprehensive Australian research to date that explores the campus climate for sexuality and gender diverse constituents at one university. The study examines staff and students' perceptions and attitudes to sexuality and gender diversity on campus, experiences of in/exclusion, (un)safe places, bystander capacity, visibility in public online documents, and the campus-based services available to support sexuality and gender diverse individuals. The findings highlight that cissexism and heterosexism was experienced by approximately 20% of staff and students in the last 12 months, and 40% since arriving at the institution. The main focus of this paper is to examine the ways in which sexuality and gender diversity is excluded through silence and invisibility, which produces a working and learning environment where SGD people are largely invisible, under-represented, and potentially under-serviced.

Homonormativity and Celebrating Diversity: Australian School Staff Involvement in Gay-Straight Alliances

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With the growing acceptance and normalisation of same-sex attraction in the West, scholars from a range of fields have documented a "post-gay" shift, or a decline in the significance of sexual identity labels among youth. Despite this shift, lesbian, gay, bisexual, transgender, intersex and queer (LGBTIQ) youth continue to experience discrimination and harassment, particularly in schools. In this context, this article examines the role of student gay-straight alliances (GSA) or 'diversity groups' in Australian schools. Most research on GSAs focuses on student experiences in the North American context. In contrast, this article provides a unique exploration of teachers and staff involvement in school GSAs in Tasmania, Australia. Drawing on qualitative interviews with teachers and staff, this article examines staff perceptions and involvement in GSAs and the impact this may have on GSA function and success. Through thematic analysis, we identify three common situations: active GSAs, inactive GSAs, and singular event-based initiatives. We argue that neoliberal and homonormative understandings of LGBTIQ-inclusion permeate staff approaches to facilitating GSAs and impact on the potential for these groups to undertake the critical political work needed to bring about change in school contexts.

Lived Transgender Experiences in Australian Prisons

Dr Annette Bromdal[1], Associate Professor Amy Mullens[1], Dr Joseph Debattista[2], Ms Tania Phillips[1], Ms Kirstie Daken[1], Professor Jeff Gow[1]

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Within prison population, transgender prisoners are identified as a "vulnerable group" and "vulnerable inmates" as their appearance or manner do not conform to traditional gender expectations. Although transgender and queer/questioning people have gained legal and human rights acknowledgement within the Australian prison systems, extensive research suggests that prisoners who transgress heteronormative sex, sexuality and gender boundaries remain at higher risk of experiencing bullying, violence, harassment, coercion and sexual assault than other prisoners. Employing Alice Ristrop's sexual punishment theory (2006) and drawing upon other contemporary transgender human rights scholars highlighting the double punishment transgender women experience while incarcerated in men's prisons (Edney 2004, Mintz 2013, Peek 2004 and Tarzwell 2006), we seek to unpack some of the treatment transgender women reportedly experience while incarcerated in prisons within Australian (Queensland and New South Wales). We hope to inspire prison rights scholars to appreciate the value of becoming more familiar with and sensitive to transgender rights debates within penal systems and the relevance for developing and enhancing educational programs, policies and procedures that may result in prisons and prisoner management practices safeguarding transgender vulnerability, recognising their gender identity, are humane, and adhere to rights and protections offered by national and international laws.

Move, Nourish, Believe, Perfect: Lorna Jane App as (mobile) technology of the (neo-liberal feminist) self

Dr Denise Buiten[1], Ms Rebecca Hetherington[1], Ms Lauren Brooks[1]

[1]The University Of Notre Dame Australia, Brookvale, Australia

Feminist media studies has turned its attention increasingly to the ways in which digital media platforms such as Pinterest and Instagram reflect and capitalise on the endorsement of post-feminist, neoliberal values. Central to this is the call to personal responsibility for self-improvement, "health" and "balance" especially for women, branding perfection through physical and affective technologies of the self (Foucault) as freedom. This paper aims to extend on such analyses by considering how the proliferation of mobile technologies that track the pursuit of "health" and "balance" represent an important development in the way discursive technologies of the self are materialised in everyday life. Inviting subjects to self-regulate and subject themselves to constant, intensified forms of surveillance, these mobile technologies become part of the structural and material infrastructure through which biopower is practiced. This paper explores these ideas through an examination of the Lorna Jane App, which extends on the post-feminist "healthism" promoted on their website by offering a tool through which users are invited to work constantly on themselves through diet, exercise and the pursuit mental "wellness". As such, the Lorna Jane App reflects the ways in which mobile technologies increasingly structure the enactment of biopower.

Digital affordances and the (re)construction of gender: Avatar customisation in the SIMS4

Ms Lauren Brooks[1], Dr Denise Buiten[1]

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As critical and cultural game studies have turned their attention to the interplay between evolving technology and the social and cultural world, video games have become a significant site of investigation. In particular, the structural components, or "affordances", of avatar customisation both reveal and mediate real-world gender ideologies. This paper analyses avatar customisation affordances of the latest version of the popular life simulation game, The Sims 4, exploring how gender, and the relationship between gender and sex, are understood and expressed through this aspect of game design. The paper combines human-computer interaction studies on gaming "affordances" with feminist theory to explore how the avatar customisation interface allows for both the transgression of gender norms in offering a more expansive set of options for fluid gender performance, and reinforces (hetero)normative constraints for gender performance online.

Generation fluid? Women's sexual-identity biographies embedded in historical context

Ms. Alice Campbell[1]

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Essentialist models consider sexual orientation and sexual identity as fixed and innate properties of the individual. However, such models fail to account for the substantial num-

ber of people—women in particular—who experience sexual fluidity, or changes in their sexual attraction, behaviour and/or identity over time. In contrast to essentialist models, the sexual landscape framework views sexual orientation and sexual identity as complex phenomena that arise from bi-directional interactions between intrapersonal factors (biological, cognitive and affective) and the social environment (e.g. societal attitudes, institutions and interpersonal relationships). Women move across the sexual landscape through the courses of their lives, while the landscape itself is subject to shift across historical time. In this paper I draw from the sexual landscape framework to examine the sexual-identity biographies of a large, national sample of Australian women from two cohorts: the first, now aged in their forties, have been followed since 1996; the second, in their late twenties, have been followed since 2013. Analysing data from these two cohorts, I explore how young women's sexual-identity biographies are shaped by the diverging historical contexts in which they are embedded.

Disrupting Settler Nationalism: Gender & Indigeneity

Mx. Madi Day[1]

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Settler nationalism relies on the relentless pursuit of legitimizing claims to occupied lands. In countries like Australia, New Zealand, the United States and Canada, nationalism provides white settlers with narratives of belonging, naturalisation and innocence. This paper explores how settler nationalism legitimises itself through gendered discourses about settlers and Indigenous peoples. Particularly, how heteropatriarchy operates in colonial narratives involving Indigenous women to secure land for settler heirs. This paper offers an Indigenous queer critique of settler nationalism and argues for ongoing critical engagement with the elimination and assimilation of Indigenous peoples as a gendered project. If decolonization requires a change of order in the world through action and repatriation at local levels, then decolonization must also involve exposing the gendered underpinnings of land theft and ownership. This paper argues that disrupting racialized gender oppression in the context of settler nationalism is essential to Indigenous futures and the reclamation of Indigenous lands.

A thousand words? Opportunities and pitfalls for photography in feminist research

Ms. Leisha Du Preez[1]

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The deployment of visual methods in feminist research has helped to diminish barriers in accessing and giving voice to marginalised communities. This has been taken up in qualitative research more broadly with other groups, including young women. However, the technicalities, benefits and problems of undertaking such research, especially in the eyes of participants, remains somewhat neglected. This presentation will reflect on the results of a recent research project that used visual, note-taking and interview methods to understand women's feelings of safety, risk and responsibility at night. Women aged 18 to 24 from Sydney were asked to take photographs and notes around these themes, followed by an interview that unpacked each photograph and note. Unsurprisingly, the photographic images sometimes complemented and contradicted the notes and interviews, capturing

further data outside of the scope of the traditional qualitative interview. However, young women highlighted many issues taking photographs that hindered their ability to fully illustrate their experiences. This presentation seeks to highlight both the opportunities for and potential pitfalls with visual methods in social science research broadly. In addition, it informs nightlife and other forms of research that are now extending outside of traditional qualitative methods such as interview and ethnography.

Masculinity, alcohol and bonding: the influence of autonomy on men's 'risky drinking' practices

Karla Elliott[1], Steven Roberts2

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Autonomy has been identified as a key feature of valued masculinities, while women's right to autonomy has been a central tenet of feminist movements. Contemporary struggles for women's rights have focused on overtly insidious aspects of masculinity such as violence, aggression and presumed entitlement to sex, and on how these impinge on women's autonomy. In addressing these harmful behaviours, autonomy as a feature of masculinity has received less attention. Research on 'risky drinking' with men in metropolitan and regional/rural Victoria revealed the salience of autonomy to men's drinking practices, homosocial bonding, and masculinity more broadly. These men suggested their drinking practices were influenced by a desire to connect with friends and by 'utility' (drink price, percentage and convenience), rather than by gendered expectations of what and how men should drink. Nevertheless, 'banter' emerged as a key gendered influence on men's drinking. In denying gendered scripts surrounding drinking, participants maintained a sense of autonomy, positioning monitoring and mitigating the harms of drinking as an individual responsibility. Furthermore, respect for the autonomy of male friends largely inhibited men from providing care in drinking settings. We therefore argue for a renewed focus on the role of autonomy as a feature of contemporary masculinities.

The violence of the binary: How to conceptualise LGBTIQ+ family violence

Dr Claire Farrugia[1]

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A number of studies have revealed that the existence of violence among non-heterosexual couples is the same or in some cases, higher than heterosexual relationships. However, family violence has most often been approached through attention to the drivers of violence against women and particular assumptions about the relationship between masculinity and femininity, sex and gender, inequality and control. This approach to family violence can create gaps in our understanding of the unique drivers of violence in LGBTIQ+ relationships. In particular, it obscures how violence manifests for those with diverse sexualities, sexual orientations, gender diverse identities and/or sex characteristics and what role violence plays throughout the life course of LGBTIQ+ people. This presentation will explore how alternative conceptual frames can generate new insights into LGBTIQ+ family violence. We propose an understanding of masculinity and femininity as cultural

norms that circulate within interpersonal, family and community relationships and form a unique set of drivers for violent behaviour and action.

Queer families and outside belongings

Professor Anna Hickey-Moody[1]

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In her 1996 book Outside Belongings, Eslpeth Probyn characterizes a sense of attachment to peripheries and surfaces, in opposition or contrast to identification with nationality and dominant models of heterosexual domestic life. Much has changed since Probyn published this text, with the vote for marriage equality not just in Australia but many other places, notably including the Republic of Ireland, and the accompanying rise and celebration of 'rainbow families'. Outside Belongings came back into my mind in two very different fieldwork settings, namely East London and Adelaide, when discussing social and community values with two different families of white Lesbian mothers who have a black son. The feelings of "outside belonging" that organize family and attachment are articulated by these mothers in terms of nationality, class, race, gender and also family in insightful ways that resonated across fieldwork sites in an uncanny manner. Drawing on these conversations I suggest that edges and surfaces are critically engaged spaces, needed more than ever with the continued global rise of the right. This paper considers the politics of outside belongings in/as family and the significance, and complexity of such attachment.

Constructing Chinese Sexuality: How do Chinese people come to know themselves?

Ms. Weiyi Hu[1]

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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 focus 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 Chinese knowledges of sexuality within a global context? By developing a dialogue with Bourdieu's notions of habitus and field, and Connell's concept of metropole and periphery, this paper explores three social institutions that underpin our interpretations of sexuality; gender relations, family dynamics, and other social forces (i.e. education, occupation). The development of these institutions during both pre-economic-reform and post-economic reform eras will be discussed by reflecting on the qualitative research method used in this work to examine them. Interviews with Chinese persons in Shanghai, China will be elaborated accordingly, studying the tension between localised and non-localised cultural forces, as well as the role of scholarly knowledges of sexuality, for a Chinese person in understanding sexual behaviours and identities. Additionally, this paper opens considerations of the interaction, if any, between Chinese sexuality and the representation of it in the West.

The Professoriate Promotion Gap: redressing the barriers to Level E for academic women

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Women remain under-represented in senior positions within universities in Australia and internationally (Kahn, 2012) and continue to be less likely than men to be promoted to Professor (Level E). The lower promotion rates to senior levels have been explained by women's family responsibilities, poorer access to research networks and funding, and differential patterns by discipline. However, even when these factors are taken into account, there is still an unexplained promotion gap. Weisshaar (2017) attributes this gap to the promotions process. At the senior management level, a masculine management culture and 'boys' club' networks have been identified as problems (White, 2003), and the concept of equity has been found to occupy a risky place in the promotions process (Barrow & Grant, 2018). This paper describes the preliminary findings of a pilot study on the factors that enable and deter women's promotion to Level E positions. Using in-depth interviews with Level E women and promotion committee members, as well as comparative policy data, we discuss possible strategies for redressing the promotion gap.

Genital Fashioning: conceptualising the navigation of social contexts and postfeminist discourse

Dr Alexandra James[1]

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In contemporary Australian society, genital fashioning practices, including Brazilian waxing and labiaplasty, have become an increasingly important component of young women's bodily production. The emergence of idealized standards for genital appearance have cast female genital as a new site for evaluation and alteration. Underpinned by a series of focus groups and interviews with Australia women aged 18-30, this research investigates the way that young women negotiate a variety of social pressures and influences in their decisions to engage with genital fashioning. These pressures are understood to emanate from the mainstream media, sexual partners, family members, and peer groups. In the course of experiencing these pressures, young women are also exposed to postfeminist messages which promote notions of individual empowerment and free choice. This study illustrates how young women mediate their experience of these competing discourses and reflexively consider the social forces that shape the context in which they engage with genital fashioning. These findings contribute to feminist debates of agency and choice with respect to female engagement with beauty practices in a postfeminist context.

Gender, sexuality and the 'figure' of the trans child: reparative readings and queer futures

Professor Katherine Johnson[1]

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Questions of temporality and the normative pull of future driven narratives have been central to recent queer scholarship. Over the last decade the 'figure' of the trans child has

also gained significant traction, both as an appealing identity for gender and sexuality non-conforming young people, and as a 'figure' of contemporary moral panic in a history of sex, sexuality and gender that has been marked by many. Drawing on media representations and empirical findings from a creative-arts based project with a trans youth group in the UK, I outline three overlapping areas in this polarised and contested field: diagnostic tensions and clinical treatment; transition or die representations; erasure of queer childhoods and new narratives of gender diversity. A psychosocial theoretical framing is offered that attempts to understand the temporal and affective conditions that underpin these polarisations through the practice of 'reparative reading' (informed by the work of Eve Sedgwick). Here, the aim is to hold in regard the desire for certainty in gender development and the queer futures that might be lost, while also embracing uncertainty and potential possibilities for new ways of living gender and sexuality. With this in mind, it is suggested that reparative readings can also offer an ethical political practice where new ways of living might co-exist without disparaging the lives left behind.

End of Life Doulas – offering support for diversity and inclusion at end of life

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The reality of stigma, prejudice, and discrimination experienced by LBGTIQA+ persons means a lack of empathy, isolation, and loneliness at end of life are common circumstances (Barrett and Malloy, 2018), and an absence of support means that advance planning may not be in place (Hughes and Cartwright, 2014, Swerlssen and Duckett, 2015). According to trauma cleaner data the number of unattended deaths – frequently for social orphans (Carney et al., 2016) – in Australia is about 150pa, and increasing (Krasnostein, 2017, Park, 2014). Lived experiences of discrimination for queer persons, where family rejection may be a strong contributing factor to a paucity of social and community networks, mean that diversity and inclusion may not be expected elements of death and dying (Almack et al., 2015).

A counter to the discrimination and stigma often experienced by LBGTIQA+ persons when interacting with the biomedical health system and representatives (White and Gendron, 2016, Barrett and Malloy, 2018), an End of Life (EOL) Doula (Elliott, 2011, Fersko-Weiss, 2017, Fukuzawa, 2017) who is an advocate and ally for LBGTIQA+ persons may help to fill a gap in support that can contribute to better overall wellbeing and agency at end of life. This presentation considers research undertaken by the author (Mallon, forthcoming) into EOL Doula perspectives of support and continuity of care in four countries, with a focus on the benefits of supporting the development of compassionate communities (Kellehear, 2013, Russell, 2017, Wilkend, 2015) that are empathetic, inclusive, diversity-friendly, and personally meaningful.

Intersections of class and gender in the construction of feminine identities of first-in-family university students.

Ms. Sarah McDonald[1]

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Girls who are the first-in-their-family (FIF) to attend university may contend with significant barriers during their schooling such as financial difficulties and substantial work or family commitments, as well as feeling out of place within the university space (O'Shea 2014). While many girls in Australia experience education differently to previous generations, the current narrative around the success of girls obscures their highly differentiated experiences. Girls already experiencing structural inequalities due to intersections of gender, class and ethnicity can be rendered invisible against essentialised notions of the white, middle-class 'super-girl' who excels in educational and social contexts.

My research examines the experiences of twenty-two FIF girls from diverse schooling sectors in Adelaide as they transition into their first year of university. Central to the analysis is an exploration of how these young women's experiences influence their gendered identities as they intersect with class, and how this interaction impacts upon the construction of their feminine identities. Through examining the way in which young women in Australia experience the transition from secondary school to university, I seek to highlight the way first-in-family girls make sense of their subjective and social positionings as significant performers within the university space.

Exploring the diverse ways in which feminists "do" their feminism(s) in the present

Ms. Nicole Molyneux[1]

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Feminism has made a comeback in recent years through a popular resurgence in the media, rekindling debates about whether we are still in a period of postfeminism. Defining postfeminism has a fraught history: in its most popular iterations, it can be understood as a 'backlash' against 1970's-style feminist organising or as a sensibility which emerges as a set of contradictory ideas in which feminist and antifeminist discourses manage to coexist (McRobbie 2008; Gill 2017). While Gill (2017) and Rivers (2017) argue for the continued relevance of postfeminism, others argue that we have now entered a period of 'post-post-feminism' or 'neoliberal feminism'. Neoliberal feminism can be understood as the rise of individualisation through the adoption of notions such as 'choice' and 'empowerment' (Rottenberg 2018). However, as I will argue, such theorisations of contemporary feminism are in desperate need of troubling as we become unable to distinguish between popular celebrity feminists and what I call 'everyday feminists'. In exploring how some forms of resistance go undetected by the media, I aim to uncover how everyday feminists are enacting their feminism(s) in diverse ways in the present while also complicating the neat analysis of postfeminist/neoliberal feminism.

Double jeopardy: An examination of women of colour's experiences in STEMM organisations

Dr Meredith Nash[1], Dr Robyn Moore[1]

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This presentation examines the lived experiences of women of colour working in STEMM (science, technology, engineering, mathematics and medicine) fields in Australia, a group largely invisible in STEMM discourse. Our previous research reveals that women 'undo' their gender, distance themselves from practices of femininity or overemphasise masculine traits to 'fit in'. This emotional labour is heightened for women of colour who face challenges that cannot be subsumed under gender.

The dominant image of scientists as white males actively discourages many women of colour from exploring science careers. The experiences of women of colour in STEMM reveals that identifying as a woman of colour and a scientist often involves creative and painful practices of gender and racial passing in which female scientists of colour attempt to simultaneously embody the identities of 'ordinary' women, 'ordinary' persons of colour and 'ordinary' scientists.

We use an intersectional framework to explore how gender interacts with other aspects of identity (e.g. race, ethnicity and/or culture) to structure the organisational and leadership experiences of women in STEMM. We focus particularly on professional identity, sense of belonging or exclusion and career trajectories.

Centring Gender: Trans and Gender Diverse Advocacy within Australian AIDS Councils

Ms. Isabel Mudford[1], Mr. Tate McAllister[1]

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HIV is now largely considered a manageable chronic condition rather than a terminal illness in Australia. Due to biomedical developments, transmissions of HIV, especially in queer men's communities, continue to decline. In anticipation of the 'end of HIV', many peer-led HIV/AIDS organisations in Australia (AIDS Councils) have begun to move the focus of their organisations from HIV prevention and peer support to "LGBTIQ health and well being". Having spent the last forty years working with queer men, AIDS Councils see the emerging category of LGBTIQ health as a subject matter in which they have both expertise and well developed community care methods.

The health needs of the trans and gender diverse (TGD) community have become a central concern for these organisations. This, we propose, is a result of the advocacy of TGD people who have been working with these organisations for decades to bring attention and resources to their needs. Employing Laura Doan's idea of a 'queer critical history', we will trace the presence of TGD people, and TGD advocacy and care issues, within these organisations. We ask, how have TGD people utilised the influence and financial resources of AIDS Councils to advocate for their needs?

Hetero-paternalism, Masculinism, Whiteness and the Australian Media Landscape

Dr Lucy Nicholas[1], Dr Sal Clark[1]

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Using content and discourse analysis this paper will analyse media reporting in three Australian incidents of backlash against speech acts by activists or commentators who spoke against dominant ideas of Australian-ness. These are Roz Ward (founder of Safe Schools Coalition) and her labelling of the Australian flag as racist, Yassmin Abdel-Magied and her use of 'lest we forget' to acknowledge war and occupied territories in other parts of the world on Anzac day, and Tarneen Onus-Williams who declared 'fuck Australia, I hope it burns to the ground' on Australia/ Invasion day. The reporting about these three case studies reveal a 'hidden' identity politics of the dominant group that reinforces the heterosexual white male as the unexamined subject belonging to the nation.

We use Judith Butler's work on grieveability to analyse the ways that these case studies reinforce what it means to be recognisably human or grievable. In doing so, we find that in each of our case studies the religiosity, indigeneity or queerness of the target is the basis for their discrediting. They are continually framed as an outsider hostile to the values of the majority (the invisible norm- hetero, white male).

Drugs in the making of gender and sexuality: Play, transformation and enhancement in LGBTQ cultures

Dr Kiran Pienaar[1], Dr Dean Murphy[2], Professor Kane Race[2], Dr Toby Lea[3]

[1]Monash University, Clayton, Australia, [2]University of Sydney, Sydney, Australia, [3]University of New South Wales, Sydney, Australia

Despite evidence that licit and illicit drug use is more prevalent among lesbian, gay, bisexual, transgender and queer (LGBTQ) populations, research that explores the gendered and sexual dynamics of LGBTQ substance use is limited. Responding to this opening in the literature and drawing on qualitative interviews from an Australian study, we consider how LGBTQ consumers pursue particular drug effects to alter their experience of gender and/or sexuality. Our analysis traces the ontologies of sexuality and gender that LGBTQ subjects enact in their chemical practices, finding that for many people drug consumption materialises in relation to sexual play where it enhances pleasure and enables transgression of sexual and gender norms. In the context of gender variance, our findings suggest that consuming drugs and medications produces new, surprising subjectivities and has a range of benefits, including therapeutic ones such as palliating bodily discomfort and generating emotional openness. By considering the productive role of drugs in enacting queer identities, this paper treats drugs as technologies of the self and considers how drug consumption, sex, gender and pleasure inform each other across different settings. We conclude by considering the implications of these findings for LGBTQ service provision and for the making of queer subjects.

What's camp if not diverse? A camp analysis of the Met Gala's diversity and inclusion

Mx. kerry Price[1]

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In recent years thought has re-turned to the often-recognisable but ineffable aestheticism of 'Camp/camp', reenvisaging its potential as social, political, and pedagogical work in an era of Trump, Putin, May, the Sultan of Brunei, and Australia's many contributions to the shifting global precarity of queer folks. This 're-turn' has seen 'Camp: Notes on Fashion' as the theme for the 2019 Met Gala, inspired by Susan Sontag's (1964) Notes on Camp, resulting in fresh interest and uptake of the term/concept/aesthetic by a broader and younger population. It's not this 'popular' event I wish to analyse, but the images and histories this moment produced from a historically queer artefact: Camp. By unpacking the 'appearance' (who showed up and who 'showed up') of attendees I draw attention to the inclusions, silences and absences represented by this globally recognised fundraising event.

Examining intergenerational difference in Australian men's understandings of masculinity and homosocial intimacy

Ms. Brittany Ralph[1]

[1]*Monash University, Hawthorn, Australia*

In recent decades, feminist critiques of masculinity have slowly but surely permeated wider public discourses. This has resulted in serious questions being asked about the social utility of 'traditional' masculinity, a meta narrative increasingly recognized as harmful for all genders, and has led to men being challenged to redefine themselves through emotionality, care and expressiveness (Aboim 2010). Research in western contexts has pointed to some men embracing non-traditional masculinities through more involved fathering styles (Roberts 2018) and increasing engagement in homosocial intimacy (Anderson 2009), while for others such multiplicity is profoundly threatening and creates a 'sense of being under siege' (Whitehead 2002, p.219). Drawing on data from 30 semi-structured interviews with 15 pairs of fathers and sons in Australia, I examine this seemingly binary formation of contemporary masculinities and how it has come about and been experienced. Through this intergenerational methodology, I explore change and continuity in understandings of masculinity and homosocial intimacy across the life-course and across generations. In doing so I account for genuine, positive change in masculinities, while documenting the complex ways that masculine norms reconstitute themselves amid shifting social and political contexts.

Freedom of Religion vs Rights of Queer Children: Education and "Exemption politics"

Professor Mary Lou Rasmussen[1]

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In 2017/18 the Ruddock review of religious exemptions in anti-discrimination law investigated "the liberty of parents and guardians…to ensure the religious and moral education

of their children in conformity with their own convictions; and, the importance of protecting the rights of all people, and children in particular, to be free from discrimination in education". The review received over 15,500 submissions. Following on from the Ruddock Review the Australian senate conducted another review in relation to a proposed Sex Discrimination Amendment (Removing Discrimination Against Students) Bill 2018. I analyse selected commentaries and publicly available submissions from both reviews authored by key individuals and organisations supporting and opposed to religious exemptions. My focus is on how these reviews generate and sustain what I am terming "exemption politics": a politics which reinforces division through the narrativization of particular stories associated with freedom and injury.

Recording and reflecting on men's drinking cultures through social media

Dr Brady Robards[1], Brittany Ralph[1]

[1]*Monash University, Melbourne, Australia*

There are a range of clear differences in how gender modulates social media use. Recently, we have seen discussions around the framings of female 'influencers' vs male 'creators' in social media cultures (Ellis 2019), alongside more established critiques of male dominated 'toxic technocultures' in Gamergate (Braithwaite 2016; Elliot 2018) and selfies as feminine narcissistic practice (Vivienne 2017). How do men talk about their own social media use in gendered terms? In this paper we draw on findings from a research project into men's alcohol drinking cultures in Victoria, Australia, to answer this question. Social media now plays a central role in organising, recording, and reflecting on the consumption of alcohol (Goodwin 2014; Lyons et al. 2016; Carah & Dobson 2016) and in this project we conducted focus groups and interviews with men in Victoria (n=101) to discuss their drinking cultures. 95% used social media, and 85% used social media to organise, record, or reflect on 'drinking events' - 29% rarely, 37% sometimes, and 19% regularly. Interviews (n=40) involved 'social media scroll backs' with our participants where we looked at the ways in which their alcohol consumption was recorded and made visible on different social media platforms, including Facebook, Instagram, and Snapchat. These interviews revealed four key themes of gendered social media use that we will explore: first, a tension between infrequent posting to semi-public networked publics but regular scrolling through and 'listening' (Crawford 2009) to social media; second, a reliance on women to take, upload, and tag images that documented significant social and family events; third, deliberate reputation management in networked publics that involved polymedia privacy tactics; and fourth, the operation of gendered everyday conversational 'banter' in narrow channels (such as closed groups, instant/private message threads, and group chats). Taken together, we use these themes as starting points from which to discuss how how men talk about social media use in gendered terms.

Princesses, Dolls and Feeling Girly: Femininity and Affect in kawaii fashion communities, Tokyo.

Dr Megan Rose[1]

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Kawaii (cute) fashion communities refers to groupings of young women who create, consume and/or wear clothing that uses cute imagery. Drawing upon a qualitative study of 20 participants in Harajuku, Tokyo, this paper will explore the significance of the use of dolls and princesses as popular 'girly' motifs in kawaii fashion. Current understandings of this phenomenon focus on the agency associated with wearing kawaii fashion. For example, scholars such as Monden (2015), Gagne (2008) and Steele, Mears, Kawamura and Narumi (2010) view the use of girliness as an attempt to "present themselves as being segregated from obvious sexualisation" and thus is an act of agency and empowerment (Monden 2015: 85). However, Smith (1990: 203) would also argue that this choice would be mediated somewhat by the options available to participants. This suggests that there is perhaps further complexity to the phenomenon than initially thought. What are other motivations for participants to engage with girly motifs? Focussing on close readings of interview responses this paper seeks to make sense of the use of these feminine texts, which carry both 'pre-given' meanings and individual significance for participants.

Applying intersectional methods to improve the safety of women and children in the Northern Territory

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The Northern Territory has the highest rates of domestic, family and sexual violence (DFSV) in Australia. Based on the available data, mainly derived from police victims of crime records, Indigenous women and children are considerably overrepresented as victims of DFSV in the Northern Territory. While it is commonplace to draw upon police data to quantify the incidents of DFSV, there are numerous limitations to this approach. A feminist analysis of DFSV rests on the fundamental understanding of a gendered power hierarchy that men exert over women framed by levels and layers of violence within Indigenous and other communities at risk of DFSV, such as migrants and refugees. To achieve the goals set out in the 'National Plan to Reduce Violence against Women and their Children' there is an urgent need for more localised research to explore the links between people's experiences with DFSV, the trauma of colonial disposition and the multilayered effects of social, economic, and political inequalities. Such research is imperative to understand of the intersectional risk factors contributing to DFSV among certain communities in the Northern Territory and to develop targeted early intervention and prevention policies and programs to address and mitigate those risks.

Impossible Queer Articulations: Power, Postfeminism, and Neoliberalism in the #MeToo Moment

Dr Hannah McCann[1], Dr Megan Sharp[1]

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This paper examines the limits of #MeToo discourse in responding to issues of sexual violence experienced by those in Lesbian, Gay, Bisexual, Transgender, Intersex, and Queer (LGBTIQ) communities in the Global North. Via three case studies, we suggest that the persistent mapping of sexual violence onto an understanding of men's domination of women overlooks other important intersecting power dynamics relevant to LGBTIQ experiences. First, we consider discourse around campus sexual violence in the USA and Australia, and the failure of universities to respond to the specifics of LGBTIQ experiences. Second, we consider an example of queer disclosure of rape on a popular USA reality television show, that exposes the limits of the neoliberal feminist discourse of "empowerment" offered by #MeToo. Finally, this article turns to the limits of #MeToo discourse to effectively analyse power and LGBTIQ experiences of assault and harassment, via the heated debate emerging in the USA academy about the exploitation and harassment of graduate students by tenured staff. Together these cases suggest that if we are to take the question of LGBTIQ experiences of sexual violence seriously, we must extend our discussion beyond neoliberal understandings that frame power in terms of individual men's domination over individual women.

Promiscuous, Responsible, or Vulnerable? Imagining the Users of HIV Pre-Exposure Prophylaxis (PrEP)

Mr. Anthony K J Smith[1], Associate Professor Christy E Newman[1], Dr Bridget Haire[2], Professor Martin Holt[1]

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In this paper we review divergent characterisations of the imagined user of HIV pre-exposure prophylaxis (PrEP), a HIV prevention combination drug. User and non-user perspectives regarding PrEP, media and scientific portrayals of PrEP, and grey literature concerning PrEP present a drug that is simultaneously revolutionary, (sexually) liberating, risky, experimental, safe, (ir)responsible, and prophylactic. Configurations of the drug and of the user blend together. Clinical guidelines, by necessity of their emphasis on risk, have constructed PrEP users as abject, problematic, and vulnerable individuals. Conversely, numerous health promotion campaigns in Australia and in North America present the PrEP user as a consummate, empowered, sexualised, responsibilised, neoliberal health consumer. Social research with gay men reveal that 'promiscuity', often associated with condomless (or 'bareback') sex, is a presumed feature of the imagined PrEP user, particularly in contexts where PrEP is newly implemented. The underpinning logic is that PrEP is 'a license to engage in risky sex', although attitudes towards PrEP are becoming more nuanced in spaces where PrEP usage is more common. These contestations over what PrEP is and who its users are, along with engaging with the ongoing reality of PrEP usage, inform our project on understanding PrEP prescribing in Australia.

Intersections in entrepreneurship: disruption from the margins

Ms. Helen Taylor[1]

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Entrepreneurship holds sustained interest as a rich field of research. Where mainstream scholars in the field address a fascination with how successful entrepreneurs operate, a critical approach situates entrepreneurial experience within larger interdisciplinary considerations of structural oppression. Intersectional analysis identifies the complexity of the ways in which gender, race, class and sexuality connect and overlap, contributing to a growing body of critical work across disciplines. Motivated by the work of Black feminism and feminisms of colour, intersectionality seeks to centre marginalised groups to allow for a nuanced understanding of the ways in which multiple forms of oppression are experienced.

Knowing that entrepreneurial activity exists in all spaces from the centre to the margins, this project seeks to illuminate the lived experience of marginalised entrepreneurs. Empirical findings of upcoming ethnographical fieldwork will inform a unique theoretical contribution to the critical entrepreneurship studies field. This contribution extends historical intersectional work to deconstruct interlocking systems of oppression, moving into new territory to encompass post-structural considerations of queer and socialist theorising. An intersectional approach will offer meaningful understandings of entrepreneurial experience from the margins to the centre.

Diversity, location and belonging: Parent identity and community playgroup choices

Ms. Cris Townley[1]

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This presentation explores how parent and family identity influences choices about and experiences of community playgroups. Australian community playgroups are self-organised groups of parents and carers, overwhelmingly mothers, with their babies and young children, who meet once a week for social support and children's play. Playgroups are generally location based, where all local families are welcome. However, cities are now more diverse and family identity is complex, so finding a local place to belong as a mother becomes harder.

I report on interviews with 18 parents across four urban playgroups. Two of the playgroups are location based, one is an LGBTI playgroup and the fourth a language based playgroup.

I find that playgroups are spaces where people find connection and friendship, mediated by parents' orientation to the local area and their cultural or language identities.

However, despite the cultural diversity of Australia and a desire on the part of playgroups to be more inclusive, location based playgroups are dominated by English speaking Christian based heteronormative culture where people find it hard to discuss difference. In response, identity based playgroups seek to create a cultural space where members feel comfortable and can belong, but in doing this they also draw boundaries.

Holding a Queer Space: Safe or Suspect?

Dr Son Vivienne[1]

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In recent times, public institutions have made efforts to be inclusive of a variety of people of different colours, sizes, sexual orientation, gender identity, class and creed, and frequently proclaim that they provide 'safe spaces'. In practice, labelling a space as safe is problematic because it ignores the possibility that a space can become unsafe at any time. This can happen when particular people enter or exit, with shifts in group dynamics, or even within the minds of individuals.

Holding 'queer' spaces, in particular, can be difficult. People who appear unified under the LGBTQI+ rainbow invariably have very different lived experiences, especially when the intersections of race, class, disability and mental health come into the mix. By acknowledging the influence of power in hegemonic social structures, reflected in uneven capacity for participation, the parameters of 'queer' spaces are intentionally uncertain, intersecting and fluid. Regardless, for a space to feel safe and for participants to utilise it effectively, certain objectives and limitations need to be agreed upon, and an implicit or explicit trust is entered into.

This presentation draws from interviews with a range of facilitators of safe spaces – in workshop practice, collaborative performance, in policy, in architecture/design, in counselling – about their (queer) perceptions of 'safety' and discomfort. I invite them to reflect on times when discomfort and danger have entered the room, and think through strategies that they have used, either personally or professionally, to navigate the fine line between suspicion and safety; risk and trust.

'Why am I supposed to care?': Gender expression in the workplace

Dr Kythera Watson-bonnice[1]

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Female gender expression is still an under researched area, and heterosexual female gender expressions have received even less attention. My research investigates the different ways in which heterosexual women express their gender. Five focus groups were conducted with women from various communities of practice. This paper presents part of my findings about non-dominant gender expressions for cis heterosexual women, focusing on the discussions from one focus group. A key argument in my paper is that women in senior management positions are often still reject the existence of gender inequality in the workplace but are still significantly impacted by it. A surprising finding was that despite the women initially denying structural barriers, they in fact seemed to impact upon the lives and experiences of these women more than any other community of practice in this research. From being asked to make male colleague cups of tea and having employees lean on them for emotional support, to consciously taking up space, the women felt the results of their gender and the assumptions of their femininity in their daily working lives. These findings have implications for theorizing gender relations, both between genders and within them.

Mapping territories, resisting capture, and exploring freely-given relationships in mental health

Mr. Tim Barlott[1], Dr Lynda Shevellar[1], Dr Merrill Turpin[1], Dr Jenny Setchell[1]

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This empirical study applies Deleuzio-Guattarian concepts within the field of mental health. In particular, the concepts of the major and minor, becoming minor, and the rhizome are drawn upon to conceptualise social inequities and analyse interrelated social formations. People who have mental health challenges, particularly those who have been diagnosed with serious mental illness, are often highly stigmatised, marginalised, and controlled through dominant approaches in the mental health sector.

This study explored freely-given relationships between people who have complex mental health challenges and people in the community – a relationship referred to as an ally relationship. Employing the work of Gilles Deleuze and Felix Guattari as a conceptual framework, we utilised a post-qualitative, cartographic method to map the social production ally relationships. Over a four month period, a member of the research team spent in-depth time with four ally pairs, getting to know them through conversation, observation, and post-human social mapping.

Mapping the social production of ally relationship assemblages, we explored their affective relations, and how they resisted the dominant and normative apparatus of capture. Rhizomatic thinking was useful for analysing affective flows, identifying processes of transformation, and new modes of thought in the field of mental health.

"I just googled": How does digital media influence girls' decision-making about Female Genital Cosmetic Surgery?

Ms Emma Barnard[1], Professor Lynn Gillam[1], Professor Sonia Grover[2], Professor Marilys Guillemin[1]

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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). This project aims to understand AGYW's process of decision making with regard to FGCS. Building on interviews with AGYW about their genital appearance concerns, we present findings from a textual analysis of digital media, which aimed to examine what sources of information exist and can be readily accessed by AGYW with regard to genital "normality" and FGCS. The types of digital media found and consumed by participants included: articles, blogs, websites, documentary films, television shows depicting FGCS, and various visual representations of female genitals. These sources not only contributed to the participants' knowledge and understanding of FGCS, but also shaped the progression of their information gathering and decision-making regarding FGCS. These findings form an important contribution to devising health promoting strategies to AGYW who are concerned about the structure and appearance of their genitalia.

Botched communication: Doctors' use of Twitter to promote their cosmetic medical practice

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In Australia, cosmetic surgery is now worth $1B annually. More procedures are performed here per capita than in the United States. While specific guidelines exist to regulate the advertising and social media use of doctors with respect to cosmetic surgery, little is known about adherence in the increasingly popular online social networking service Twitter. Our study aimed to describe how Australian doctors use Twitter to communicate their cosmetic medical practice, and to explore the ethical consequences.

We conducted a content analysis of Australian cosmetic medical practitioners' use of Twitter. Alarmingly, 41.4% of 444 tweets clearly breached guidelines set out by the Australian Health Practitioner Regulation Agency, the Medical Board of Australia, and in the case of injectable products, the Therapeutic Goods Association. Examples of breaches were a) tweets promoting payment plans, financial incentives, and discounts; b) tweets glamorising and minimising the complexity of cosmetic procedures; c) tweets advertising injectable products; and d) tweets containing video without warning statements.

In an environment where patients will continue to seek health and medical information through social media, doctors' use of Twitter blurs the line between advertising and information, undermines patient autonomy and informed consent, and may be contributing to social harms.

Intra-professional processes of Critical Care Nurses' professional identity

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The concept of boundary work is central to interactionist explanations of professional identity as founded on constructions of difference and processes of inclusion/exclusion between professional groups. However, theoretical and empirical work of professional identity has tended to focus on boundary work between, rather than within health professions.

This research extends this dominant focus to explore how specialty practice nurses construct professional identity through intra-professional processes of difference relative to nursing more broadly. The paper draws on thematic analysis of ninety- two hours participant observation and eight semi- structured in-depth interviews with Critical Care Nurses (CCNs) practicing in a single Intensive Care Unit (ICU) in Tasmania, Australia. I argue that intra-professional boundary work, between nurses internal and external to the specialty, significantly contributes to particular constructions of professional identity.

I conclude that CCN's location within the acute practice setting of the ICU enables specific context- bound meanings to be attached to professional identity, and these serve to distinguish CCNs' professional identity from that of nursing more broadly.

Science, Tradition and Trade: Exploring Transformations in Traditional Chinese Medicine Research in Australia

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The international field of traditional Chinese medicine (TCM) research is undergoing transformations with significance for sociological understandings of science, medicine and knowledge production. Although it has been marginalised in western healthcare systems and criticised for lacking scientific evidence (like other forms of complementary and alternative medicine (CAM)), TCM's recent inclusion in the International Classification of Diseases signals increasing legitimacy. In Australia, TCM research is named as an area of cooperation within our free-trade agreement with China, and TCM studies are being carried out across faculties of science and medicine, often by researchers seemingly with no prior affiliation to 'CAM'. This paper begins to explore how the field of TCM research is evolving in Australia and the factors driving its transformation. We present findings from a pilot study that involved semi-structured interviews with TCM researchers from a range of disciplinary backgrounds at Australian universities. We discuss participants' motivations for studying TCM, their views of developments within the field, beliefs around evidence in TCM, and the role of collaborations between Australia and China. Based on this initial exploration, we put forward an agenda for further research on the role of TCM in positioning Australia within the global knowledge economy.

The Silent Pandemic Sitting Outside Public Thought: Endocrine Disruptors as necessary externalities of Neoliberal Capitalism

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Endocrinologist Dr. Leo Trasande contends 'Endocrine disrupting chemicals (EDCs) are the second greatest environmental challenge of our time' (2019, p. 163). A sociological and critical public health perspective that incorporates a 'complex moral and political space of responsibility' is required to address this 'silent pandemic' that sits outside public thought. Firstly, EDCs increase the burden of disease, including causing neurological impairment that distorts the learning process and reduces IQ. Secondly, neoliberal culture shapes discourse to promote an individualised chemical avoidance culture. Thirdly, contemporary medical, regulatory and political rhetoric perpetuates a linear approach that cannot address the multifactorial nature of endocrine disruption. I argue that a sociological perspective can draw attention to scientific and economic power structures that promulgate an ontological politics that actively produces ignorance around EDCs; including ignorance of intertemporal multigenerational epigenetic mechanisms; and of synergistic and low-dose toxicity. This keeps these issues outside the risk assessment process and limits toxicological and endocrinological research that might draw attention to the upstream production of disease. Finally, I will conclude that efforts of industry to externalise and render invisible the human cost of modern production is a very natural component of neoliberal capitalism, and should not be regarded as anything else.

Making sense of 'side effects': Counterpublic health in the era of direct-acting antiviral treatments

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New, highly-effective, direct-acting antiviral (DAA) medications have 'revolutionised' the hepatitis C virus treatment landscape, inaugurating ambitious public health plans to eliminate the virus. These treatments have been widely promoted as being 'side-effect free'. In this paper, we draw on data that troubles this approach. We used a mixed method design to collect data from people who were DAA treatment naïve. We found that concerns about side effects were commonplace and that these concerns were underpinned by a general distrust and suspicion of medical institutions and their technologies, including widespread negative associations linked to previous interferon treatment. In trying to make sense of this, we draw on the concept of counterpublic health and its recognition that the everyday health needs, knowledges and aspirations of subordinated citizens frequently contradict the normative frameworks governing public health interventions. We suggest that failing to engage with concerns about 'side effects' could hinder elimination efforts. Our analysis suggests that addressing the issue of 'side effects' within the 'public' discourse of DAAs will not damage elimination efforts, as some might fear, but rather it will legitimate the concerns of people who inject, decrease their suspicion of medical interventions, and better support the uptake of DAA treatments.

State-market Conflict in China's Health Policy Development: with A Focus on Public-Private-Partnerships

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China's health policy has been undergoing a pendulum-like movement since 1978. This paper traces the development of China's health policy from a centrally planned system to a market-oriented one since 1978, a recovery of government's leading role in 2009, and a swing back to the market with the introduction of Public-private-partnerships in recent decades. The major conflicts producing such a movement are discussed, with specific focus on conflicts underpinning the use of Public-private-partnerships. Conflict between improving the efficiency and guaranteeing the fairness of healthcare system, as well as the big context of economic reform since 1978 and people's growing medical and health need jointly drove the historical change of health policy both endogenously and exogenously, and the conflict sharpened with the health field opening up to private investment. As a consequence, an unfair healthcare system has emerged, where accessibility and the quality of health care is decided by a patients' payment ability. These problems with China's health system serve as a critical lesson for other countries.

Capitalist tendencies, public health policy, and vulnerable communities in a western neoliberal nation

Dr Samantha Clune[1]

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Western capitalist nations are dependent on the production of economic capital to first establish and then maintain nationhood. The creation of this economic capital often relies on inherently dangerous activities like resource extraction and refinement. Predominantly, resource extraction occurs outside the urban setting, often in close proximity to or within rural communities. Documented health disparities between urban and rural communities identify rural communities as already vulnerable in terms of burden of disease and poor health outcomes [1]. The additional burden of disadvantage associated with resource extraction for these communities is also well documented [2]. As such, nations reliant on economic capital derived from resource extraction face an inherent contradiction within public health policy design. First, resource extraction is known to be deleterious to health for those people directly engaged in extraction as well as local communities surrounding extraction sites [3]. Second, rural communities are already notably vulnerable in terms of existing burden of disease. Hence, to derive capital from an activity known to be dangerous, as conducted by already vulnerable communities is contradictory and indicative of inherent ambivalence within policy. This presentation proposes a potential approach to policy design that illuminates and makes central existing vulnerabilities of target communities, and how to accommodate them within policy.

Impact of the 'Disappearance' of Individual Trauma in the Soviet Union on Post-Soviet Society

Dr Anna Denejkina[1]

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Russia's ongoing issues with the understanding, acceptance, and treatment of psychological trauma are connected to the 'disappearance' of individual trauma during the Soviet Union era. The erasure of individual pain and trauma from society placed society's focus on the collective struggle and aims of the State. This disappearance is part of the zeitgeist of the USSR. This paper will provide qualitative (and supplemental quantitative) results related to the ongoing effects of collective trauma in post-Soviet society. These results were obtained from a larger mixed-methods study focusing on familial relationships pertaining to returned Soviet veterans of the Soviet–Afghan War, 1979 to 1989, examining the impact of the conflict on the first post-Soviet generation. Through the thematic analysis of participant interviews (n=12), and quantitative analysis of questionnaires (n=15), this paper will specifically focus on results related to collective trauma and mental health in the former Soviet Union and its impact on post-Soviet society today.

Cosmetic medical tourism: decision making and use of online support

Dr Rowena Forsyth[1]

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Travelling overseas for cosmetic medical procedures is a growing phenomenon in Australian health care. This presentation reports on preliminary findings from a qualitative study of Australian residents' experiences of deciding to travel oversees to receive such procedures either prospectively and/or retrospectively. Recipients' decision making occurs within a complex relational network of health professionals, interpersonal relationships and engagement with online information resources and support. Participants sought different types of interactions and information online including technical aspects of procedures, experiences of travel and facilities, and experiences of receiving the procedures. For most participants, firsthand accounts from previous recipients were highly valued as were those that included photographs or video elements. Not all participants used these online resources in the same way however as some distrusted online posts and instead placed more credence in having access to bodies of people who had previously received cosmetic procedures overseas. Being able to interact with real bodies was juxtaposed with the unrealness of online images of bodies that had often been digitally manipulated. Accessing information about surgically altered bodies is identifiably an activity in which the authenticity of different forms of information and experiences are evaluated in the decision making process.

Beauty Politics in Eating Disorders

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Indoctrination into the secrets of beauty begins early. Women are sold messages, from fairy tales through to mass media imagery, that beauty equals happiness. Indeed, through the insidious manoeuvres of powerful discourses, the beauty industry constantly makes women feel in need of alteration. Yet a continued fixation on 'body image' in eating disorder explanations renders bodies as static and obviates differences in the way bodies feel. In this paper I claim that, attempting to explain eating disorders only in terms of an increased emphasis on feminine beauty excludes aspects of female subjectivity and agency, and provides little room to explore other explanations, such as sexual trauma. I turn to Bakhtin's (1984) key concept, carnival, from his work on Rabelais, for a political space in which dominant discourses can be challenged in order to expose society's hidden mechanisms of control, found in the gender-based oppressive practices of eating disorders. The paper unfolds in two sections: Trying to Reach Beauty and Fat Versus Thin. I will not dismiss the fact that authoritative beauty discourses can be a major contributor to eating disorders but demonstrate, instead, through the continuous interplay between voice and discourse, how one women's narrative invites other interpretations.

Breast cancer knowledge and breast screening participation among culturally diverse migrant women in Sydney

Dr Zakia Hossain[1], Ms Annabelle Wong[2], Dr Jillian Clarke[3]

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Objectives: This study investigates the participation in and knowledge of breast cancer screening practices amongst culturally diverse selected Asian migrant women living in Sydney. The factors that enhance or inhibit participation and the effects of acculturation were examined.

Methods: A cross-sectional study design was used. Study participants (n=98) were migrant women from Singapore, Malaysia and Myanmar, aged 35 years and older, living in Sydney for more than a year and had no history of breast cancer. A validated questionnaire consisting of 67 multiple-choice questions was used, with data analysed using the Statistical Package for Social Sciences software. Descriptive statistics were used to analyse the socio-demographic and acculturation variables, knowledge and participation in screening. Breast cancer knowledge was assessed according to the knowledge of symptoms of breast cancer and the treatment options available, with scales created for these factors. To determine associations between acculturation and participation rates Chi square tests were performed.

Results: The Singaporean and Malaysian women (long-term migrants) had higher levels of knowledge of breast cancer and participation in its screening practices as compared to the Burmese women (recent migrants). Levels of knowledge were dependent on education, employment and the country of origin. A higher knowledge of symptoms of breast cancer was associated with increased participation in breast self-examination ($p<0.006$) and clinical breast examination ($p<0.001$). Participation rates were associated with the perceived barriers to and benefits of screening and perceived susceptibility to breast cancer. No significant associations were observed between acculturation and participation in breast screening.

Conclusion: Ethnic specific approaches are required to target recent migrants, i.e, Burmese migrants. A greater emphasis also has to be placed on regular breast screening amongst these ethnic groups.

Sociology of the professions: an important consideration in evidence-informed healthcare practice

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Healthcare organisations and professionals that provide services are expected to practice in accordance with the best available clinical evidence. The healthcare professions, broadly categorised as allied health, medicine and nursing, are situated within an historical hierarchy that influences the division of labour, profession-based status, power and income.

The interdisciplinary nature of practice, service model redesign and rapidly evolving changes to clinical practice impact upon all healthcare professionals. Optimal patient out-

comes thus depend upon a semblance of consensus about the research evidence upon which changes are based and the approach to implementing changes. Lack of consensus can lead to stymied innovation and hinder evidence-informed clinical care.

The professions and their role boundaries are socially-constructed and maintained in a dynamic and competitive environment. Stepwise processes guiding the mobilisation of clinical evidence pay inadequate attention to the complex socio-political context within which the review, appraisal and implementation of such evidence takes place.

The aim of this study is to discuss sociology of the professions theory and how this relates to the implementation of evidence-informed clinical practice changes in healthcare. Several sociological paradigms will provide the basis upon which barriers to the success and sustainability of evidence-informed practice will be explored.

Urban Neighborhoods, Home Environment and Health among Older Chinese adults

Dr Pei chun Ko[1]

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Starting from the "Ageing in Place" which emphasizes the importance of residential environment on wellbeing among older adults, the study aims to investigate the impacts of layered environment- home and neighborhood on health of older Chinese adults in urban China. The 2011, 2013 and 2015 China Health and Retirement Longitudinal Studies (CHARLS) will be employed. Home environment includes living arrangement and home deficiency index (based on the facilities of home- toilet, heating, phone, etc.). Neighborhood environment is based on neighborhood deficiency index (based on the public infrastructure- water, waste management, etc.). Three-level multilevel models will be employed. Together, the study will demonstrate that layered contexts may impose different risk factors to physical and mental health for older adults. The study will provide policy discussions on how to enhance ageing well in urban contexts in China.

Acting Responsibly in an Era of Antibiotic Resistant Bacterial Threat

Dr Davina Lohm[1]

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Increasing numbers of once effective antibiotics are becoming ineffectual against newly emerging 'super bugs.' The judicious use of antibiotics to stem this rise in antibiotic resistant bacteria is a key component in public health messages; medical facilities and publics world-wide are exhorted to practise responsible antibiotic stewardship. In an era of individualisation where publics are increasing expected to active agents and take responsibility for their own health, they are also urged to be responsible and passive patients who take note of advice from medical experts and strictly adhere to instructions. It could be argued that they are entangled in these contrary expectations of responsible behaviour in the face of a newly emerging risk that has been intensified by human actions. Through in-depth interviews with 99 members of the general public we explored how they used antibiotics and how they understood the risk of the newly emerging 'super bugs.' Their stories shed

light upon the circumstances in their day-to-day lives that guide the decisions that they make and how they endeavour to be responsible citizens confronted with, at times, competing expectations.

The shifting bio of biosensing

Professor Adrian Mackenzie[1], Professor Celia Roberts, Professor Maggie Mort

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Bodies sense all the time: biosensing devices and practices externalise some of this labour, organising sensing in new ways. This paper presents a core argument from our forthcoming book, Living Data: making sense of health biosensing. Drawing on empirical studies of stress biosensing and falls monitoring, we ask where is the 'bio' in biosensing? 'Bio' has several different senses that are in play in biosensing practices. Firstly, 'bio' refers to biography, a detailed account of the beginnings, course and ends of a perhaps incomplete life, and even generational patterns within families and communities. At its best, stress biosensing, for instance, can help individuals materialise awareness of histories of trauma in order to manage personal and community physiological and psychological challenges. Secondly, 'bio' signals 'bios', the organised forms of life on which biomedicine and biopolitical governmentality concentrates in the management of populations. Falls monitors worn by older people, for example, are used by English local authorities to manage risks and organise care. Thirdly, however, and perhaps most importantly, 'bio' articulates the human and more-than-human biological processes that continually exceed the scientific and biomedical knowledges that are meant to model and structure them as knowable and which overflow any sense of bodies as bounded. Biosensing both necessarily fails to understand or even register such forces and provides opportunities to bring them into awareness. In the presentation we will use sound and visuals to touch on this final sense of the 'bio'.

Time, place and the practice of heavy home drinking in Australia

Associate Professor Sarah MacLean[1], Dr Robyn Dwyer[1], Ms Janette Mugavin[1], Dr Sarah Callinan[1]

[1]Centre for Alcohol Policy Research, La Trobe University, Bundoora, Australia, [2]Social Work and Social Policy, La Trobe University, Bundoora, Australia

Home drinking accounts for 63% of alcohol consumption in Australia yet has been subject to relatively little research. Much of the harm of home drinking arises from consistent heavy use. We compare descriptions of alcohol consumption at home provided by 20 heavy drinkers (defined as consuming at least 28 Australian standard drinks per week at home) and 20 lighter drinkers (who consumed no more than two drinks per day in any location, but also drank weekly at home). We start from the presumption that routinised social practices such as drinking alcohol are shaped by both material and semiotic forces, arguing that home drinking practices emerge particularly though relationships with place and time. These practices are differently configured for heavier and lighter drinkers. For example, being at home made heavier drinkers feel safe to become intoxicated, whereas lighter drinkers didn't regard drinking at home as very different to drinking in public places. For lighter drinkers, alcohol consumption was integrated into the patterning of an evening and occurred alongside eating dinner or being with family, whereas for those who

consumed more heavily, drinking at home was more of an activity in itself. Some implications for health promotion are considered.

End of Life Doulas/Consultants – the workers who support the dying and their compassionate communities

Dr Annetta Mallon[1]

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End of Life (EOL) Doulas, also commonly referred to in Australia as death Doulas or End of Life Consultants, are a rapidly-growing field in the health sector, contributing knowledge and a variety of skills for supporting clients and their networks through end of life, death, and after-death if that is what clients request (Fersko-Weiss, 2017, Fukuzawa, 2017). EOL Doulas work in several countries, most notably the western nations of Australia, Canada, the UK and the USA (Fukuzawa, 2017). Building on research into death literacy (Noonan et al., 2016) and compassionate communities (Abel, 2018, Horsfall et al., 2012, Russell, 2017), an independent research project was conducted into the ways EOL Doulas in the aforementioned countries overcome resistance to forming compassionate communities and how they perceive the role and importance of death literacy for encouraging conversations around advance planning and end of life care in the course of their work (Mallon, forthcoming).

There are several aspects of practical support that EOL Doulas offer to the end of life journey, including strengthening compassionate community networks around carers – often burned out and marginalised due to the unpaid and gendered nature of this kind of work (McFarlane and Turvey, 2017, Henkel, 2017, Huppatz, 2012) – and as the Silver Tsunami is becoming a reality in many nations the importance of understanding how EOL Doulas can be an asset to end of life teams is becoming essential. This presentation considers the spectrum of care offered by EOL Doulas in general, with particular emphasis on Australia, and the gaps in current allied health and end of life work delivery that EOL Doulas fill.

Irregular Migrants: social determination to health care access and integration in the United States

Ms. Jessica Merone[1]

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Today, immigration continues to be a global and recurring phenomenon, where an estimated number of 244 million people live outside their country of origin, according to the International Organization of Migration. These migrants go through many dangerous experiences during their migration process, that put their mental, physical and social well-being at risk. Migrants experience these factors and negative influences on their health not only in their country of origin and during their migration journey, but also in their country of destination. The health of migrants is determined by the availability, acceptability, and quality of services available in their host countries. Many States have stated that they do not wish to provide migrants with the same type of protection as their citizens, as a result depriving them of fundamental human rights. Some States provide health care to irregular immigrants only under "emergency situations", and those who do have a universal health care system might face other obstacles due to other factors such as language,

social and cultural barriers, and stigma and marginalization. As immigration continues to occur, so does the need for countries to recognize health care access for unauthorized immigrants in the context of diversity and integration.

This paper aims to discuss the vulnerabilities of irregular migrants when accessing health care and how this, in turn, affects their assimilation and integration into their host country. This paper concerns the growing inequality of inadequate healthcare access to unauthorized migrants in the United States. In conclusion, this paper will highlight the challenges irregular migrants experience when accessing health care in the United States and how the federal health care policy and other social determinates contribute to challenges unauthorized immigrants experience in their host countries.

Risk, Uncertainty and Exceptionalism: Exploring the socio-cultural factors driving antimicrobial (mis)use and resistance in India.

Dr Kristen Overton[1]

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Antimicrobial resistance (AMR) is widely reported to be a rapidly escalating global health threat. Investigations into the social dimensions of AMR have tended to focus on economically wealthier nations, even though economically poorer countries are a site of considerable escalating, and often unregulated, antibiotic use. Nowhere is the reality and effects of AMR more obvious than in India, yet sociological research in the country is limited. This project aims to redress this imbalance by exploring the social dynamics of antimicrobials in the Indian context through ethnography and qualitative interviews with doctors, community health practitioners, pharmacists, pharmacy employees and community members in Hyderabad, India. In particular, I focus on their accounts of antimicrobial governance, risk and uncertainty, the paradox of uniqueness and the influence of economic constraints on infection management in the India context. I argue that responses to AMR in the subcontinent need to take into consideration these contextual specificities and everyday practices.

Uncovering the contextual factors that influence TCAM integration in an eastern Indian province.

Mr. Gupteswar Patel[1], Dr Caragh Brosnan[1], Dr Bhuputra Panda[2], Dr Ann Taylor[1]

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Traditional, Complementary and Alternative Medicine (TCAM) integration has been a health system strategy to foster medical pluralism in India. Efforts to integrate TCAM often focus on technical inputs i.e., implementing national health programs, delivering primary healthcare services. However, interconnected contextual spheres also mediate the extent of TCAM integration. This study explored the contextual features that facilitated or obstructed TCAM integration in rural eastern India. We conducted interviews (n=37) with nurses, pharmacists, TCAM and allopathy doctors, and administrators and observed day-to-day activities of primary healthcare centres over six months. Thematic analysis

enabled the identification of themes and exploration of sub-themes. TCAM doctors navigated health system hierarchies that curtailed their ability to assert themselves and their practices. Resources and capacity deficits in government services limited opportunities to build relationships between TCAM and allopathy physicians. Fragmented administrative accountability left TCAM doctors bearing responsibilities for integration without access to TCAM medicines or administrative support. Multiple parallel systems i.e., political organizations, media, and people, presented opportunities to create more enabling TCAM integration contexts. This study highlights the vital requirement for supportive contexts in which TCAM doctors can practice their own system of medicines but also access the power and resources needed to embed medical pluralism.

Governing the (non)drinking subject in Viet Nam: a critical social policy study

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Published in 2014, the National Directive for Preventing Alcohol Abuse marks Viet Nam's first national initiative to address alcohol-related issues. As part of the state-declared 'battle' against one of the most prominent social issues in the country's modern history, drafts for an alcohol control policy were reviewed and passed at the 2019 National Assembly Meeting in Ha Noi; the new Policy on Preventing Alcohol-related Harms is to be in effect in January 2020. Tracing the rhetoric to relevant documents since the post-war Đổi Mới (Reform) Policy in 1986 and through expert interviews, this study investigates the governance of alcohol consumption in contemporary Viet Nam from a sociological perspective. A critical social policy study, this project aims to unveil the governing technologies/techniques proposed in relation to alcohol control/consumption, the deep-seated rationalities/reasonings that condition and legitimise these technologies, and their intended effects on the target population. In the space of TASA 2019, the presentation will highlight among the preliminary findings some insights into the governance of desire, health, and body of the (non)drinking subjects in urban Viet Nam. Particularly, current governing strategies involve a complex, yet successful, grafting of homogeneous narratives that necessitates a self-contradictory governing rhetoric in the context of alcohol policy in Viet Nam. This intricate project simultaneously conditions and is conditioned by the emergence of a unique mode of governance in post-war Viet Nam. Structural influences such as colonisation and global capitalist-nationalism as well as their implications are also discussed.

The biopolitics of testing in healthcare: findings from an Australian study

Dr Kiran Pienaar[1], Prof Alan Petersen[1], Associate Professor Diana Bowman[2]

[1]Monash University, Clayton, Australia, [2]Arizona State University, Tempe, United States of America

Testing has become pervasive in healthcare and is often promoted as an effective tool for preventive screening, risk assessment and diagnosis. In this paper, we draw on qualitative data from interviews with Australian healthcare consumers to explore accounts of medical testing and screening. Applying concepts from science and technology studies, and medical sociology, we analyse how healthcare consumers present their experiences of testing

and its perceived benefits and risks. Some of our participants valued testing as a tool for early detection or as a means of providing reassurance of the absence of disease. However, others highlighted its potential to increase anxiety and render individuals responsible for managing health risks. Inspired by Rose' and Novas' (2005) work on biological citizenship, our analysis draws attention to the subjectification effects of medical testing, specifically the ways in which it helps to constitute subjects as biological citizens, responsible for actively monitoring their health and managing the risk of disease. In this sense, we argue that far from being a neutral means of measuring risk and diagnosing disease, testing operates as a mode of surveillance medicine (Armstrong 1995). We conclude by discussing the sociological implications of the distinctive modes of subjectification associated with testing.

Digital media and patient activism: Key findings from an Australian study

Professor Alan Petersen[1], Dr Allegra Clare Schermuly[2]

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There is growing recognition of the role of digital technologies in healthcare, from patients using Dr Google to look for health information to mobilising social media to advocate for individual health needs. The aim of this project was to determine how Australian patients from different condition-specific communities were using digital media to advocate for their own health needs. There appeared to be a spectrum of patient advocacy roles, from highly individualised attitudes at one end, to a tendency to take on a more politicised activism, on the other. We wanted to gain a nuanced understanding of how patients used digital media in a bid to influence healthcare decision making, clinical research, to collect and assess evidence, and to access treatments that have yet to be proven as safe and effective, and how this digital media use was shaped by sociocultural factors. To this end we asked: (1) How do patients from HIV/AIDS, breast cancer and neuro-degenerative activist communities use digital media in their activism? In particular, what role do sociocultural factors such as access to influential stakeholders, community resources, and government policies and regulations play in shaping this use of digital media? (2) How can digital media use and its impacts across different patient communities be characterised? (3) Are there any policy or practical responses that can be drawn from the findings? The study utilised a mixed methods approach comprising an online survey (302 responses) and in-depth interviews with 50 individuals who identified as patient activists or advocates from the HIV/AIDS, breast cancer and neuro-degenerative diseases activist communities in Australia. Findings emerged around several key themes: Defining activism online, connection versus isolation, equality of access and opportunity (rural/urban disparities), navigating the online health space, seeking health information online, the characteristics of different social media platforms and celebrity involvement in online health activism. Above all, the study showed that the nature of activism itself may be evolving as a result of the intervention of digital technologies.

To cheer* or not to cheer*: that is not the question!

Dr Jenny Setchell[1,2], Prof Barbara Gibson[2,4], Dr Thomas Abrams[3], Dr Laura McAdam[2,4]

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Health care professionals are taught to be positive and 'strength-based'. This positivity can include working to create a cheerful atmosphere in healthcare environments, cheering for improvements in assessment outcomes, and cheering up clients in situations of decline. However, there may be pitfalls of such 'positivity'. Drawing from Barad's theories of inclusions and exclusions, we investigated what comes to matter, and what is excluded from mattering, when there is cheerfulness, cheering etc (cheer*) in the day-to-day practices of an outpatient neuromuscular clinic. We worked collaboratively with clinicians, young people with muscular dystrophy and their families to co-examine the clinic processes we noted in ethnographic observations in three iterative exploratory spaces: 1) group 'dialogues' with clinicians; 2) consultative interviews with young people, families and clinicians; and 3) transdisciplinary research team analyses. In this presentation, we introduce one example of cheer* focussing on what is constituted through entanglements of human and non-human bodies, affects, and practices during respiratory testing. Cheer* made some things matter ('normal' physical function, 'positive' emotions, test scores, compliance); and excluded others (grief/loss, 'non-normative' bodies and lives, alternative practices, embodied knowledge). We discuss important implications of these findings for young people with muscular dystrophy and across healthcare settings.

Health Literacy for Clinicians: Expectations of Diversity and Inclusion Curriculum among Physiotherapy Students

Dr Megan Sharp[1]

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This paper presents findings from a qualitative study into LGBTIQA+ inclusive curriculums for post-graduate Physiotherapy students in Australia. With a key focus of Physiotherapy curriculum being body-based learning, students are frequently expected to allow their bodies to become instruments of learning for others. But whose bodies are being erased, and what happens when students feel unsafe in these powered sites of education? Drawing on students' voices, this paper discusses the reframing of health literacy to apply beyond the patient/client and into an accountability process for clinicians. Students undertaking Physiotherapy degrees describe 'not feeling health literate' when thinking through issues of bodily, gender and sexuality diversity and related health outcomes. In this way, students experience fear, unease and concern about assessing the health of diverse populations. The paper presents alternative views to formalised curriculum and modulated health equity content, to suggest that critical pedagogies of reflexivity and intersectionality are key to equipping health science students with adaptable knowledge frameworks for delivering person-centred care.

Living with wearable tech: understanding the ambivalent experiences of people with type 1 diabetes

Associate Professor Gavin Smith[1]

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As digital technologies diversify in function and proliferate, increasing numbers of people with chronic health conditions are being expected to embed devices into their everyday self-care practices. Hyperbolic promises of efficiency and effectiveness often accompany the emergence of these technologies, and there is a general sense that uptake is a fairly facile and automatic process, that will deliver enhanced corrective control: and thereby better patient empowerment and autonomy, health outcomes and risk minimisation. Despite the primacy placed on technological affordance in many biomedical and marketing discourses, few studies have explored the situated social meanings of wearable implementation and enactment from the perspective of those either required - or desiring - to use such technologies for the purposes of managing type 1 diabetes (T1D). This paper reflects on a small qualitative study conducted in Australia that focused on the subjective experiences of a number of people with T1D who were using, thinking about using or had decided to disuse wearable technologies to monitor and manipulate their blood-glucose levels and to better understand their condition. It will consider and conceptualise the ambivalences of living with wearable devices and data-sense, and contend that the success and failure of device use is contingent on various social, technical and situational factors: factors which often go unseen by the designers and administrators of m-health artefacts. How these technologies are transforming the everyday subjective and datafied experience of bodily processes and chronic illness, and relations between users and clinicians, will be the major focus of the analysis.

Perpetuating Ignorance about the Link between Disease and Toxicants: WebMD's Coverage of Leukaemia

Dr Manuel Vallee[1]

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During the last five decades environmental health researchers have documented environmental pollution's profound impact on human bodies, including how human bodies bioaccumulate industrial chemicals and how those toxicants contribute to cancers and other chronic ailments. However, the relationship between toxicants and disease is often difficult to discern in mainstream sources of medical information. Previous research has identified the way print media systematically obscures the environmental causation frame in favor of a genetic and lifestyle frame. However, less has been said about medical publishing websites, which have become very influential. To address this gap I analyze WebMD's coverage of leukemia, whose development is linked to over twenty toxicants. Similar to the print media research, I found WebMD's coverage systematically obscures the environmental causation frame by failing to identify most toxicants associated with leukemia and by emphasizing a genetic and lifestyle causation frame. Building on previous research, I also identify rhetorical devices through which WebMD further downplays the environmental causation frame. Additionally, I discuss public health implications and sources of the problem.

Health Socialisation – A mixed method perspective on the formations of bodily health norms

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More than 30 % of all pupils in the Danish primary school do not thrive. The purpose of this project is to explore how the classroom, as a socially defined field, creates certain health norms and practices through the bodies of Danish primary school pupils, and to understand how the pupils construct and are constructed by these norms. Therefore, I raise the question: How do primary school pupils in 5th, 7th and 9th grade create bodily health norms in the classroom, and how do bodily health norms influence on their health? Methodically, the project is based on a mixed method sequential design consisting of three phases: first, interviews and observation, second, survey (n=1200) and third, 20 individual interviews. Theoretically, the project is based on a combination of Bourdieu's (1984; 1999), Larsen's (2013; 2017) and Merleau-Ponty (2009) sociological perspectives. Especially Larsen's concept of health capital and its division (The surgery body, the chemical body, the nutritional body, the physical body and the mental body) is used to understand how Danish primary school pupils create health norms.

Crowdfunding platforms as proxy battles in advocacy for recognition, redistribution, and care

Dr Matt Wade[1]

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Crowdfunding (especially for medical expenses) has grown exponentially over recent years. Yet, such spaces are often politically neutralized. That is, those campaigning for aid are typically compelled into displays of 'positive precarity', proving themselves both morally deserving and ideologically compliant. While victims of structural injustice, directly expressing such views potentially divides the crowd and weakens donations. Advocates instead curate 'sympathy biographies' (Clark), abide the 'Tyranny of Positive Energy' (Lovink and Rossiter), and become 'spiritual bellhops' in 'the traffic in sorrow and grief' (Spelman). Achieving recognition thus perpetuates a 'violence of normativity' (Berlant). The 'crowd', alternatively, can freely voice ideological stances. This has wide-ranging implications for marginalized persons, who cannot embody ideals of the 'perfect victim' within dominant social orders. Yet, often no alternative 'empathy paths' (Ruiz-Janco) present themselves. The result is frequently injurious tasks of winning basic recognition before any redistributive rights or access to care. This may entail – unwittingly or intentionally – entering by proxy into wider political causes and social movements. The implications of such platforms becoming redistributive mechanisms is explored through brief critical histories of: women raising funds for abortion procedures; transgender persons fundraising for reassignment surgery; victims of race-based violence; and advocates for LGBTIQ+ rights.

Medicinal Cannabis Use among Queensland-based Terminal Cancer Patients: A Qualitative Investigation into Identity and Self-presentation

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Being the most abused psychoactive substance worldwide, cannabis is illegal in most countries and its therapeutic values have remained unacknowledged until recent years (1, 2). Previous sociological research, conducted in Europe and the U.S, suggests that illicit cannabis use shape users' identity constructions (3). The current medical application of cannabis warrants further sociological investigations considering its importance to social policies and the social construction of cannabis (4). Studies found that cannabis users, especially medicinal cannabis (MC) users, may prefer to present positive self-images during interactions and distinguish themselves from the impression of "illicit drug users" (5, 6). Considering its potential effectiveness in pain control, palliative care patients are expected to have the most contact with and elicit the greatest benefit from MC use (7). This study draws on semi-structured interviews with palliative care cancer patients to qualitatively examine patients' self-presentation and identity constructions around cannabis and MC. Drawing on theoretical contributions of Goffman's work on dramaturgy (8) and Bauman's theorisation of liquid modernity (9), preliminary findings showed that palliative care patients who use MC a) distance themselves from recreational cannabis users, b) emphasise least concerns toward MC use. Findings from this study may inform future health policy change around MC.

Trustworthy information in post disaster event: A case study of Nepal earthquake 2015

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Trustworthiness of information is central issue for agencies and community members for effective use of social media during post-disaster events. The participatory nature of social media opens opportunities for information sharing, yet the users must contend with risk of rumors, hoaxes, misunderstanding and quality of information in the disrupted and volatile environment. Many tools that have been developed to study communication patterns in post-disaster scenario often seek to use influence, attention, sentiment or other attributes of messages within the network to monitor and sort communication in a social media platform. However, a central factor often neglected in developing such tools is that understanding trust in communication process. Trust in the quality of a message is a judgement made by people in their situation, partly dependent on trust in the author of the message or on her or his authority, but not always so, and partly dependent also on other factors such as the cultural appropriateness of a message.

This research focuses on content analysis of Nepal Earthquake 2015 tweets. These tweets are cleaned and coded into five different categories prepared by Bruns, Burgess, Crawford, and Shaw (2012): Information, Media Sharing, Help and Fundarising, Direct Experience

and Reactions and Discussion. One additional category has been created as Others to categorise tweets that don't fall under above five categories. The researcher performs content analysis to understand how trust is formed among the Twitter users and which category of the tweet is more trustworthy in post disaster event like Nepal Earthquake.

A Sociology of Fandom: Studying fans and their interactions with celebrities through a sociological lens

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The academic study of fans and fandom communities has long been dominated by the fields of media and cultural studies. While the sociology of celebrity has been a slowly growing field, fans and fandom communities as a sociological object of study remain under-examined. This paper presents an argument for greater attention being given to fans from a sociological perspective and draws upon both previous and current research projects examining fan behaviour. By focusing on the role of real-world social interaction between fans and celebrities, this research expands the following question posed by Kerry Ferris (2007, p. 378): "what does celebrity mean to the people who…consume it [and]… engage with it?". Drawing upon data collected for my Honours project in 2017 as well as that for my current PhD project, this paper gives voice to fans who pay to meet celebrities to greater understand this behaviour beyond the pathologisation frequently found within literature. Ultimately, this paper argues that by examining fandom culture through a sociological lens, we can significantly contribute to a framework which helps us to understand an ever-growing part of our modern cultural world.

Time, Social Theory, and Media Theories: Schutz contributions to the understanding of new social realities

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Couldry and Hepp pointed to the diagnosis of a latent problem: the limited dialogue between social theory and communication theories. This is our starting point. On the one hand, the sociology of communication tends to think of communicative transformations in a functional way, and on the other, the theories of communication have deepened in the semiological studies, focusing more in structure (Sodre, 2014).

A theoretical informed communication theory can contribute providing tools for communicational studies and can make a better interpretation about media and its impacts. And a communication focused theory can help social theory to understand better the new social realities. The purpose of the paper is to offer a means of bringing together these two insights by means of a neglected thinker: Alfred Schutz.

Schutz's concepts are helpful because they offer a sociological lens to analyse interaction that is not face to face. Although Schutz writes before twitter and the internet, Schutz give us a theory that deal in a very dynamic way with the ideas of time and space. He opens up a deep dialogue about different social worlds that relate in different ways to time and

space, depending on the resources of mediatization that actor include in their daily lives, and it can be applied usefully to the present.

Managing Loneliness Alone? What We Know About Online, Offline, Individualized and Collectivized Approaches

Dr Roger Patulny[1]

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What do we know about societal loneliness? Recent survey evidence suggests we are not experiencing an epidemic, as demonstrated both by the temporal stability of loneliness trends (Baker, Relationship Australia) and its prevalence amongst specific groups - e.g. elderly, males, the poor, single parents (Flood, Patulny, Franklin) - rather than the general population. However, such findings raise questions. First, is the stability of loneliness robust to increasing social media usage? The social/emotional loneliness distinction predicts that feelings of loneliness should not depend on physical contact, but studies of digital interaction find that people use and exit social media to counter loneliness. Second, what are the 'feeling rules' associated with emotional loneliness; do the trends hide the widespread 'management' of emotions down to 'allowable' levels, and is the responsibility for such emotion work shifting from communities to individuals? Third, are such stable trends the result of public and private 'loneliness-management' initiatives working to counteract widespread decline? This paper will advance research on these themes by conducting a scoping review of 'loneliness and social connection' initiatives in Australia on the basis of: their evaluated efficacy in reducing societal loneliness; their online/offline recruitment and connection focus; their conceptualization of loneliness as contact (social loneliness) versus feeling (emotional loneliness), with norms and management rules; and their focus on individualized/privatized versus collective/public approaches to managing loneliness.

Questioning 'Sexual Intimacy' - Contraceptive Advertisements in Bangladesh: A Cross Class and Intergenerational Women's Perspective

Dr Umme Busra Fateha Sultana[1]

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Let me tell you from my experience of 'love'. We also loved […]. But that is different from what happens now. Now it is very dirty […].

Says Sopna, an upper class older generation woman.

Contrarily, Miti - an upper class woman from the younger generation comments:

In our time sex outside marriage was a taboo. But now it is increasingly happening in new generation. In today's context, it is not necessary to portray married couple; rather, it is very important to build awareness.

Sopna and Miti's perspectives are indicative of a contemporary phenomenon with regard to portraying pre/extra marital sexual intimacy in condom advertisements in Bangladesh. Since the mid-1990s there has been a major change in portraying 'intimate relationship'. While advertisements for pills present birth control in relation to marriage, condom ads

are increasingly portraying sensuous sexual moments, with marriage mostly absent from the ads. Hence, drawing from research findings of 36 in-depth interviews, this paper interrogates women's responses to new-old (non)normative presence of sexuality in these ads, across three social classes and three generations. The paper reflects how social class, age and other identities might shape mediated conversations about normativity vs. shifting 'realities' of sexuality in contemporary Bangladesh.

Language transmission across generations in migrant and mixed families in Spain and Australia

Ms. Raisa Akifeva[1]

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The paper presents the results of a study of language transmission in the small communities of Russian-speaking migrants living in Madrid and Perth. In this study an analysis of what affects the degree of usage of Russian language by children of Russian-speaking migrants is offered. The study, based on the Bourdieu's theory of practices, shows how such notions as capital, linguistic market, and the power positions of the agents in the field make it possible to better explain language transmission processes in the studied migrant families. The empirical base of the study consists of interviews with parents, coordinators of Russian-speaking community programs, observations conducted during visits to these programs, events and meeting.

The family, the community and the education system function as language markets, in which language competences are formed through the language usage, and also in which the price is assigned to them, through sanctions and reinforcements. The same language competencies can have different values in different markets and their configurations. Russian language transmission is accessible to families, possessing material and/or time resources and can be considered a cultural capital transmission in Madrid. In Australia, the Russian is less associated with prestigious forms of culture especially in mixed families.

Migrant Filipino men, pick-up basketball and the right to the city

Dr Kristine Aquino[1]

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Sport holds deep significance in everyday life, in particular, offering transformative potentials for marginalised communities. Taking findings from a larger international project on informal sport and urban diversity, this paper shares the experience of Filipino migrant men living and working in Sydney and Singapore and the significance of basketball to these communities. Basketball thrives as a popular leisure practice among Filipino men - recreational basketball leagues and pick-up games have emerged as spaces to socialise, to create 'community' and to politically mobilise for those young and old, from skilled professionals to low wage labourers, and those permanently settled or working on precarious temporary visas. This paper explores how macro structures of globalisation, migration and citizenship are mediated in the micro contexts of pick-up sport, the urban, and migrant lives. Sharing interview narratives, ethnographic observation and photography, this paper discusses the relationship between migrants and space and the processes shaping urban exclusions and marginalisations but also modes of resistance in global city contexts.

Intercultural cities - the way forward for Australian multiculturalism?

Dr Glenda Ballantyne[1]

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This paper outlines the case for exploring the emerging intercultural cities movement as a way forward for Australian multiculturalism. Established for over a decade in Canada, the UK and especially the European Union, interculturalism sees itself as better equipped than multiculturalism to respond to contemporary challenges around diversity. Its key principle is equitable intercultural engagement and dialogue, and its most distinctive feature is its intervention and application at the city-level. Now spreading around the world under the auspices of the Council of Europe, the Intercultural Cities network numbers over 130 cities, including three in Australia.

The presentation will focus on the ongoing debate around the respective merits of multicultural and intercultural approaches to diversity. It argues that the most important differences between them can be seen in city-level strategy and policy.

The Passage of Protest: an Ecosystem of Exile Politics

Dr Susan Banki[1]

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Repressive governments attempt to silence populations within their borders when they engage in 'critical events' (Veena Das) like public protests. While this can have the effect of silencing the opposition, protest and protestors may migrate to other countries, in a nod to the 'exit' aspect of Hirschman's widely known notions of exit, voice and loyalty. Instead of simply exiting, however, diaspora actors utilize social movement tools of the trade, incorporating the actors from the migration industry, in a phenomenon I call 'the passage of protest.' There, in the diaspora, a number of factors, both endogenous and exogenous, shape the fact and types of homeland activism. Following Koinova's notion of sociospatial positionality, I suggest that homeland activism is governed by an ecosystem of exile politics. In this paper, I lay out the ways that nonsequential and highly interwoven elements of this ecosystem — power, precarity, and proximity — are the keys to understanding the passage of protest.

Lessons for asylum seeker activists: The People's Inquiry into Detention

Professor Linda Briskman[1]

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In 2008, findings from the People's Inquiry into Detention were published as award-winning 'Human Rights Overboard: Seeking asylum in Australia'. The People's Inquiry, led by social work academics in Australia, exposed injustices within Australia's asylum seeker detention network. Using the concept of banishment, the paper discusses the trajectory of policies and practices over a ten-year period. It does so by an analysis of the three key findings of the People's Inquiry that arose from public hearings and written submissions: Removing racism from the immigration system, restoring human rights and reinstating

accountability. More than ten years later, none of the recommendations have been implemented and policies and practices have become increasingly callous. The paper reflects on the failure of civil society movements to influence the asylum seeker system.

Sport spaces as sites of multiculturalism: A neighbourhood study examining experiences of diversity and belonging

Ms. Jora Broerse[1]

[1]*Victoria University, Footscray, Australia*

Multiculturalism and the management of diversity are of growing personal and political importance due to changing demographic urban settings. This presentation discusses ethnographic data and explores how people in the City of Maribyrnong, Melbourne, engage with ethnic and cultural diversity through sport participation. The neighbourhood (semi) public sites selected for this research represent the wide range of sports activities organised in this area: community clubs, gyms/boxing clubs, local city council activities, and informal/self-organised sport activities. The aim of this study is twofold. Firstly, using an everyday multiculturalism approach, I explore how and to what extent everyday face-to-face interactions in sport spaces form a basis for identity construction and experiences of (local) belonging. Secondly, following a human geographic approach, I ask who uses which sport spaces and how potential intercultural encounters play out. This research ultimately aims at further developing the sociology of the spatiality and movement of sporting bodies in highly diverse urban areas.

Changing Ethnoracial Diversity Patterns in Los Angeles Neighborhoods from 2000-2010

Dr Joseph Cabrera[1], Rachael Dela Cruz[1]

[1]*University Of La Verne, Altadena, United States*

This study examines patterns in neighborhood ethnoracial diversity as well as factors that are related to such patterns. Understanding ethnoracial diversity patterns is important as we argue such diversity facilitates cross-racial interactions within neighborhoods which have been theorized to be associated with such outcomes as intergroup harmony, the reduction of racial and ethnic prejudice and discrimination, and increases in racial tolerance. Los Angeles (LA) is an ideal location to study ethnoracial spatial patterns as it is one of the most ethnoracially diverse cities in the world. A large influx of Latinos as well as Asians have contributed to LA's urban landscape becoming increasingly diverse over several decades. Our dataset contains all census tracts in Los Angeles County from 2000 to 2010, and incorporates U.S. Census and ACS demographic and spatial data. We quantify ethnoracial diversity using the entropy index. As Hispanics and Asians appear to be influential in patterns of both increasing and decreasing diversity, we also examine demographic factors shown to be related to changing diversity patterns related to these racial groups. Preliminary results suggest that there has been an overall increase in ethnoracial diversity in Los Angeles neighborhoods over this ten-year span. We found support for previous research that suggests increases in Latino and Asian populations are influential in neighborhood diversity patterns. Lastly, in terms of demographics related to these two ethnoracial populations, we found neighborhoods with older populations, fewer children,

higher income levels, and those with lower levels of poverty, were the most likely to have high levels of ethnoracial diversity. These results support some previous research, while conflicting with other results. Future research is needed to sort out these opposing results, as well as to gain a better understand of the mechanisms involved in many of the patterns and trends highlighted in this study.

Muslim Parents' Perceptions of an AFL Auskick Program in Western Sydney

Dr Jennifer E Cheng[1]

[1]*Western Sydney University, Penrith, Australia*

Policy-makers consider sports participation to be a vehicle for enhancing social cohesion (Maxwell et al., 2013) as well as supporting the development of social capital (Bailey, 2005). An AFL club in a Western Sydney suburb with a high proportion of Muslim residents receives large numbers of enrolments for Auskick at the start of the season, but numbers decrease sharply over time. The managers and trainers suspected that lack of knowledge about the game, difficulties with English, the influence of religious and community leaders, and fear of injury impact drop out rates.

Based on interviews with twelve Muslim parents whose children participated in the Auskick program, none of the suspected reasons explained the sharp decrease in numbers. Observations at training and discussions with Muslim adults who play AFL themselves indicate that the Auskick program is designed primarily for an Anglo-Australian audience. Changes to the program schedule and design and much more intensive community engagement is needed than in a predominantly Anglo-Australian suburb. These findings have implications for policy-makers and practitioners in the area of children's sport in Australia.

Social capital and 'social cohesion' in Muslim-concentrations areas in Melbourne and Sydney

Associate Professor Val Colic-peisker[1]

[1]*RMIT University, Melbourne, Australia*

This presentation is based on the findings of three related empirical projects, two completed and one in progress (2012-2020). The projects have focused on Muslim esidential concentration areas in Melbourne and Sydney, and particularly on the issue of social capital and 'social cohesion'. Over the recent years, 'social cohesion' became an established policy term, and there seems to be an entrenched view that ethnic concentrations are (potentially) problematic and harming 'social cohesion'. The paper reflects on what policymakers may mean by 'social cohesion', given that white Anglo-Australian suburbs are anything but cohesive, yet they cause no concern. As to the 'ethnic' residential concentrations, our findings show that ethnically/religiously visible residents, Muslims specifically, find them supportive and protective. Census data show that nearly all Muslim concentration areas in Melbourne and Sydney are 'socio-economically disadvantaged'. Is this why policymakers are concerned, and what can be done about it? Our findings indicate that local policy interventions should focus on education, including migrant English, and employment, rather than on issues of 'radicalisation' and social cohesion. The presentation also discusses the

issue of the insider/outsider view on these urban ethnic concentrations in relation to the issues of Islamophobia, socio-economic disadvantage and social capital.

'Art is my language:' Afghan cultural production challenging Islamophobic stereotypes.

Dr Lucy Fiske[1], Ms Bilquis Ghani[1]

[1]UTS, Ultimo, Australia

Afghans and Afghanistan have, since September 11, risen to prominence in western popular imagination as a land of tradition, tribalism and violence. Afghan women are assumed to be silent, submissive, and terrorised by Afghan men, who are seen as violent patriarchs driven by an uncompromising mediaeval religion. These Islamophobic tropes also inform perceptions of Afghans seeking asylum. In transit, identities are further reduced to lose even a national identity and to become a Muslim threat – a criminal, terrorist or invader. These narrative frames permeate political discourse, media, and NGO reports (seeking donor funds to 'save' Afghan women). Drawing on fieldwork in Afghanistan and Indonesia, this paper looks how Afghans in Kabul and Indonesia are using art and other forms of cultural production to challenge over-simplified hegemonic narratives in the West, open spaces for dialogue and expression within their own communities and, offer a more nuanced account of their own identities.

Becoming Australian (or not): Emic understandings of identity development in multicultural Australia and beyond

Associate Professor Farida Fozdar[1]

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Social scientists have developed a range of theories around the development and transformation of national and postnational identities. But how do everyday Australians understand the influences on their lives, particularly in the context of multicultural Australia? Using narrative analysis and critical discourse analysis, this paper examines data from life narrative interviews with 35 Australians to understand how Australians construct their national identity in relation to life experiences, relationships and spatial engagement. Experiences that influence perspectives on citizenship, diversity, the nation, and diverse spaces, are explored. The focus is not only on the content of what is said, but on how it is said, and how identities and attitudes are framed in relation to life experiences. The paper looks particularly at how those with postnational or cosmopolitan identities and attitudes understand the influences on their development and transformation.

The impact of UNHCR policies on social and cultural identities of refugees returning to Myanmar

Ms. Alison Francis[1]

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Over the last three decades, scholarly debates surrounding the issue of refugee repatriation, or returning 'home,' has centred upon the role of the international community in delivering policies of protection for refugees returning to their country of origin. In light

of such research, little is known of the lived experiences of refugees who have returned home due to such policies, and consequently, how such policies have impacted the social and cultural identities of refugee communities. The 'voluntary' repatriation of the Rohingya from Bangladesh and the Karen from Thailand to Myanmar provide clear cases of how the policies of the international community (namely from UNHCR) have influenced the social and cultural identities experienced by refugees, by deciding where home is, despite whether citizenship has been granted to those in exile seeking to return home. Reflecting on both the testimonies of Rohingya and Karen refugees from secondary sources and a discourse analysis of the policies of UNHCR, this presentation will explore how UNHCR has resisted discussions concerning citizenship in its repatriation of refugees to Myanmar, and the impact this has had on the experienced social and cultural identities of refugees exiled from its state boundaries.

Market citizenship discourse and constructions of the 'ideal' refugee in Australia's asylum seeker debate

Dr Ashleigh Haw[1]

[1]*The University Of Western Australia, Perth, Australia*

This paper examines how the neoliberalist concept of 'market citizenship' is manifested in discursive constructions of the 'ideal' refugee in discussions about Australia's humanitarian policies. A Critical Discourse Analysis of semi-structured interviews with 24 Western Australians revealed that the 'ideal' refugee was routinely depicted as one who assimilates and contributes to the nation's labour market. These discourses often served competing ends as they were voiced both in support of, and opposition to, Australia's acceptance of refugees. This paper argues that conceptualising deserving refugees through a market citizenship lens is at odds with the legal definition set forth by the 1951 United Nations Refugee Convention, with which Australia is a signatory. By focusing on their potential to benefit Australia, refugees' belonging becomes contingent upon their potential to fit within a narrowly-defined ideal. Consequently, refugees' continued exclusion from Australian society becomes justified along assimilationist lines, whereby 'human capital' is prioritised over safety and compassion. The potential implications of this finding are discussed with respect to research and policy directions.

The role of public housing in facilitating social-cohesion for African migrants and refugees in Melbourne

Dr Ashleigh Haw[1, Dr Sandra Carrasco1], Dr Majdi Faleh[1], Dr Andrea Cook[1]

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For people from migrant and refugee backgrounds, positive interaction with members of the host community is integral to their sense of belonging and social cohesion. Many newcomers face significant challenges adapting to their new home whilst attempting to preserve their own cultural identity, especially when they are regarded as outsiders by the local community. Literature to date has shown that inappropriate housing hinders opportunities for social interaction, exacerbating the barriers to achieving essential measures of acculturation – these include learning English, employment and educational outcomes, maintaining physical and emotional well-being, and gender equality. Such systematic seg-

regation has also been found to heighten social exclusion, which can lead new arrivals to withdraw from society entirely, increasing their risk of homelessness, mental illness, antisocial behaviour, and victimisation. In Australia, African migrants and refugees are especially vulnerable to social exclusion, yet their social-cohesion needs and experiences remain under-researched. We sought to address these issues by exploring the housing challenges faced by African migrants and refugees residing in public housing in inner-city Melbourne. Our aim was to shed light on their construction of a sense of 'place' and gain insight into their lived experiences, achievements, and obstacles encountered while settling into their new home. This paper presents the preliminary findings of this study, with emphasis on the implications for research, policy, and practice concerned with improving social cohesion outcomes for some of Australia's most vulnerable communities.

'It's a long story and so complicated': Four Challenges to the Sharing of Refugee Narratives

Ms. Heidi Hetz[1]

[1]University of South Australia, Adelaide, Australia

This paper presents findings from my PhD research on the impact of dominant Australian asylum seeker discourses upon the storytelling of former Cambodian and Hazara refugees in Adelaide, Australia. The in-depth, semi-structured interviews explored the respondents' experiences prior to departure, during flight, and during resettlement. Using critical narrative analysis, this project seeks to understand how the respondents engage with dominant Australian discourses, how these discourses influence their narratives of the refugee experience, and their sharing of refugee narratives with others. This paper draws on the work of Wajryb (2001) who, in her work with Holocaust survivors, identifies four challenges to the sharing of trauma narratives: (1) linguistic challenges, (2) psychological challenges for the teller of the trauma narratives, (3) psychological challenges for the listener to the trauma narrative, and (4) the social context with its dominant narratives. The findings from this research confirm that these challenges apply to the refugee respondents in this research. Importantly, the fourth barrier, that is, dominant Australian asylum seeker discourses, have a significant impact on the respondents' storytelling, leading to stories that are often edited and censored to comply with the concept of the 'good refugee'.

Birthright journeys, cultural diplomacy and/or long-distance nationalism: Exploring the case of the Balassi Institute

Ms. Julia Kantek[1], Dr. Irena Veljanova[2], Dr. Helena Onnudottir[3]

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Not entirely a new phenomenon, birthright programs as an organised way of diaspora engagement have gained prominence in the last few decades, particularly after the perceived success that Birthright Israel (founded in 1999) has had with the Jewish diaspora engagement. As a formal, institutionalised mode of 'diaspora tourism' (Coles and Timothy 2004) funded by either 'motherland' governments and/or philanthropic funds, birthright programs that enable immersive journeys of ethnic youth to the 'motherland' 'are never simply about roots or where their ancestors came from' (Lim 2012: p.n.p 1). Despite many

of the birthright program providers promoting their programs as cultural and educational only, and devoid of politicisation of the experiences of their youth participants, their varied goals have one thing in common: 'defend[ing] the motherland and whatever the motherland has going for it' (Anderson 2012, as cited in Lim 2012: p.n.p 16). Drawing from the preliminary findings of document analysis of the Hungarian Balassi Institute program-related documents and a focus group (N=5), this paper argues that an institute that celebrates itself as a cultural diplomacy establishment, can be seen as enabling Hungarian ethic 'long-distance nationalism' (Anderson 1992) by means of capacity building for future 'political remittances' (Kovács 2019).

Seeking a return on investment: Strategic transnationalism and preserving communal Hungarianness in Australia.

Ms. Julia Kantek[1]

[1]Western Sydney University, Sydney, Australia

Research suggests that individual transnational engagements may undermine collective performances in local ethnocultural communities (for example, Andits, 2017 & Panagakos, 2003). However, it is also argued that state-led transnational efforts can contribute to the strengthening of ethnocultural senses of belonging, particularly through birth-right programs for second-generation youth. Despite this, little research has examined the reinvestment potential of birth-right programs in contributing toward the continuity, and performances of, young people in local ethnocultural communities such as the Hungarian community in Sydney. Based on my wider PhD research on the transnational outcomes of students from the Balassi Institute in Hungary, this paper draws on focus group data with Hungarian-Australian community leaders, to examine their role as gatekeepers determining the participation of young Hungarian-Australians in the Institute's 10-month Cultural and Language Studies program. The paper argues that community leaders operate as informal infrastructures of recruitment, who strategically support young people to engage transnationally through this program with Hungary, by evaluating their likeliness to give back to the local community. As a result, it reveals that participation in the institute is not simply motivated by an individual's personal interest, but also a communal one, which carries unspoken expectations of reinvestment from returnees.

The space-in-between: Emotions, care circulation and transnational family ties

Ms. Amrita Limbu[1]

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Everyday conversation revolving around food, activities of the day and wellbeing exchanged on a regular basis for my participants living apart from their family, beyond borders in addition to remittances are a part of 'care circulation' that is crucial for maintaining transnational family ties. Based on fieldwork among temporary Nepali migrants in Sydney and Qatar, this paper analyses the ways in which transnational family ties are maintained in transnational social spaces. This paper draws on the available scholarship on transnational families, care and emotions, and in particular on the care circulation framework that have often understudied how disparate migration contexts shape and condition fam-

ily ties in transnational social spaces. This paper argues that the overlapping activities of care, discussed here as in terms of everyday communication and remittances contribute to maintenance of affective family ties that are often embedded in emotional experiences of migration.

Narratives and experiences of cultural diversity among people living in regional Australia: A preliminary analysis

Mr. Rouven Link[1]

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In national Australian imagery, rural and regional Australia are widely perceived and constructed as predominantly white spaces. This is despite the ongoing presence and occupation of Indigenous people, as well as despite the regional settlement of migrants as a result of various immigration and settlement schemes over the past few decades implemented across local, state and federal governments. Drawing on well-established bodies of research on Indigenous issues as well as on cultural diversity in rural and regional Australia, I will explore interview data from my fieldwork in a coastal town in South West Victoria, focussing on themes around Indigenous issues, cultural diversity, belonging and rurality. In doing so, I seek to further contribute to existing research on how people negotiate various layers of (cultural, religious etc.) diversity in their day-to-day lives, including the interconnections between Indigenous issues and cultural diversity.

Locating Dandenong as a site of transformation in Hazara narratives

Dr Laurel Mackenzie[1]

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Greater Dandenong in South-Eastern Victoria locates itself today as "Australia's most culturally diverse community" (City of Greater Dandenong, 2018). The city of Dandenong calls itself the 'city of opportunity' and the 'city of welcome,' defining itself as a multicultural hub. Among other markers, Dandenong has come to be known as a home for Hazara post-settlement refugees in Australia. This paper explores representations of Dandenong in Hazara research participant narratives. They speak of their experiences in and of Dandenong itself as a site of personal and cultural transformation, where older cultural forms exist entwined with radically transforming identities. This combination is greater than the sum of its parts, producing a transnational belonging with a 'foot in two (or more) countries' (Chaney 1979). Research participants build houses, teach classes and run businesses. They are motivated by a desire to "give back." They are actors in the urban landscape. They contribute to new framings of post-settlement refugee experience, both Hazara and in wider contexts, actively working to shift understandings. These shifts are not simply individual experiences, but reflect shifts in Dandenong as well, which is now recognised as one of the most diverse urban centres in Australia.

Beyond authenticity. An ethnographic reflection on Italians in Australia and Italians in Italy.

Dr Simone Marino[1]

[1]*University of South Australia, Magill Campus, Australia*

This paper provides a comparative perspective of a perceived disjuncture of equivalent cultural and linguistic practices that are undertaken in Australia and in Calabria (Southern Italy), respectively by a group of individuals originating from Calabria living in Adelaide, and the sedentaries living in Calabria. It also offers a reflexive framework that takes into account matters of authenticity about "Who the real Italian is" between the (deterritorialised) ethnic community abroad and their sedentaries (those who did not emigrate).

In my previous research on a group of Calabrian-Australian families living in Australia (Marino 2012; 2019), a widespread feeling among participants was one of being 'more Italian than the Italians who actually live in Italy'. On the other hand, similar feelings were claimed in Italy, during a fieldwork in Calabria among the sendetaries, the paesani (country fellows) who did not emigrate. The present study is based on participant observation and interviews during a three-year fieldwork among members of the Calabrian community of Adelaide, South Australia.

Data show dissimilarities in the modus operandi of equivalent cultural and linguistic practices observed among the participants in Adelaide (e.g. making salami, religious celebrations, the tarantella songs, or the dialect currently spoken) and in Calabria. By coining the terms Archetypical Village and Alter Ego Village, which, refer respectively to the migrants' village of origin (in Calabria), and the migrants' community of Adelaide (a cultural space that can be physical, ephemeral or symbolic), I discuss the findings in relation to notions of authenticity, utilising socio-anthropological theory supported by existential philosophy lexicon.

Dr Karima Ann Moraby[1]

[1]*Flinders University, Bedford Park, Australia*

With the new government's introduction of sending migrant workers to regional areas, the likelihood of a clash of cultures between migrants and regional communities, which are not as exposed to diverse cultures as urban areas, will inevitability increase. This is detrimental to economic and social growth. To avoid this, it would be beneficial to use experiences of previous communities that underwent similar introduction of migrants. One such example is Greater Western Sydney. With it being a significant part of the Australian population, 35% being born overseas and having the largest single Indigenous Australian community, it can serve as a microcosm of Australian society. It is imperative that any inequalities present can be identified and strategies can be taken to avoid them. One such strategy is to draw on the experiences of Confluents. Confluents are children from inter-religious/cultural marriages. Their experiences from being exposed to different cultures and religions, from birth, offers a unique opportunity to unite diverse groups in a society. They can act as an example of how diverse groups can understand each other and live in a cohesive multicultural society. Furthermore, Confluents with Indigenous Australian backgrounds can serve as a bridge between disadvantaged Indigenous Australians and the rest of the community.

African-Australian Young People & Social Media

Ms. Claire Moran[1]

[1]Monash University, Hawthorn, Australia

Can social media play a role in fostering experiences of belonging and connectedness for African youth in Australia? Previous research on young people's social media use highlights its importance, drawing on the capacity of these spaces for constructing identities, creating and maintaining friendships and engaging in communities. Yet the digital experiences of migrant youth in Australia are often overlooked in conceptualisations of belonging. Whilst there is emerging scholarship within this field, there is still very little known about the experiences of African-Australian youth on social media. Using a digital ethnographic approach, this project explores how the everyday encounters of African youth on social media contribute to their feelings of belonging in Australia. In this paper I will present preliminary survey findings highlighting the ways in which African young people in Australia are using social media within their everyday lives.

On the accumulation of homeliness: Practices of (dis)comfort and the in-country educational experience

Kate Naidu[1]

[1]Western Sydney University, , Australia

In-country education, or study abroad, has long been associated with an increased understanding of cultural difference. This presentation utilises qualitative data from a research project examining the relationship between in-country education and the potential development of intercultural capacities. Through attending to notions of 'home' and 'homeliness' in the experiences of Australian university students in Indonesia, I explore the processes of interculturalisation connected with the in-country educational experience. In particular, consideration is given to embodied practices of comfort, and discomfort, in both domestic and public spaces. Drawing on Bourdieu's notion of habitus, and Hage's work on 'home-building', the relationship between 'home' and 'comfort' is explored in this context. The empirical accounts of these in-country students provide the means to better understand the different ways in which people adjust to new environments; illustrating ways of accumulating homeliness that create proximity with the new cultural surrounds, as well as those that maintain distance. Emphasising an approach which attends to the embodied dimensions of the in-country experience, this presentation connects critical concepts of pedagogy, culture, and temporality to the processes of interculturalisation.

African Migrant Women Working in the Australian Aged Care Sector

Mrs. Temitope Olasunkanmi-Alimi[1]

[1]Flinders University, Black Forest, Australia

The lived experiences of African migrant women are distinctively unique from those of Australians. Their experiences range from unemployment, poverty and welfare dependency, downward career progression to discrimination in the service industry and all facets of life. My study makes the argument that the contributions of African migrant women

have been rendered 'invisible' and they experience 'micro-aggressions' in the Australian aged care workforce despite being an important cohort with increasing prevalence. I adopt a critical race and whiteness approach to understand the lived experiences of 30 women from selected African countries working in the aged care sector in Australia. The significance of my study lies in its pursuit of understanding the nature, context and types of racialized discrimination experienced by African migrant women at the micro level (interactions) and at the macro level (institutional racism) in the aged care sector. In summary, my study contributes immensely to the scant research done on experiences of African carers in Australia and brings to the fore embedded care and power relations between workers, co-workers, clients and managers and its impact on the experience of work for African migrant women.

"The Golden Land" - examining the emotional negotiations of British Lifestyle Migrants in Australia

Dr Nick Osbaldiston[1], Dr Felicity Picken[2], Dr Lisa Denny[3]

[1]James Cook University, Trinity Beach, Australia, [2]Western Sydney University, Parramatta, Australia, [3]University of Tasmania, Hobart, Australia

The phenomenon of lifestyle migration has captured interest in the European Union especially as people move freely for the purposes of finding what they consider to be a better way of life. However, recently there has been further interest in Europeans, especially the English, journeying further abroad to capture a new adventurous lifestyle. This paper examines the narratives of British migrants who have moved to Australia for this purpose. Following on from Benson's (2016) work, the paper interrogates the social imaginations that British people have of Australia's 'golden' lifestyles. These ideals are transported not simply by other family and friends who have visited Australia, but also through media past and present. However, as Benson (2016) also indicates, within these social imaginaries it is important to recognise the emotional negotiations that migrants experience when faced with the messiness of reality. In this paper, we track narratives of loneliness, isolation and disconnection and an oscillation between attachment/detachment that is experienced in the everyday.

Xenophobia towards Asylum Seekers: A Survey of Dominant Social Theories

Dr Michelle Peterie[1], Dr David Neil[2]

[1]University of Queensland, St Lucia, Australia, [2]University of Wollongong, Wollongong, Australia

In recent decades, there has been a global rise in fear and hostility towards asylum seekers. Xenophobia – or 'fear of the stranger' – has become a pressing issue in a range of disciplines. Several causal models have been proposed to explain this fear and the hostility it produces. However, disciplinary boundaries have limited productive dialogue between these approaches.

This paper describes and draws connections between four of the main theories that have been advanced in the existing literature: (1) false belief accounts, (2) xenophobia as new racism, (3) sociobiological explanations and (4) xenophobia as an effect of capitalist globalisation.

While this paper cannot provide an exhaustive review of theories of xenophobia, it aims to present a useful comparative introduction to current research into the social aspects of xenophobia, particularly as these theories have been applied to asylum seekers. In bringing together divergent models, it also invites interdisciplinary engagement.

Asylum seekers in the global climate of xenophobia

Professor Scott Poynting[1]

[1]QUT, Newtown, Australia

Since 2011, millions fleeing Syria's civil war have sought asylum abroad. While neighbouring countries are providing haven for most Syrian exiles, around a million have reached Europe, producing the well-known 'refugee crisis'. This has coincided with rising right-wing populism in continental Europe, UK, USA and elsewhere, including Australia. In popular consciousness, anti-immigrant attitudes become conflated with hostility towards asylum seekers and refugees; in Britain anti-immigration and otherwise xenophobic campaigning underlay the unexpected level of Brexit support in 2016. In the US, anti-immigrant racism was integral to Trump's populist platform, including the promised 'Muslim ban' in his 2016 election campaign, with the spectre of global terrorism invoked to support anti-Muslim discrimination. Indeed in all these places, xenophobia was inflected by Islamophobia, a key factor in bigotry towards contemporary asylum seekers.

It has characterised anti-asylum seeker propaganda in Australia since the August 2001 'Tampa Crisis' and the ensuing 'Pacific Solution', with its incarcerations on Nauru and Manus Island: most asylum seekers thus detained originated from Afghanistan and Iraq, and detainees from Iran have subsequently died violently in this 'solution'. These places of detention remain operating, unlawfully and harmfully, with impunity for deaths occasioned, and Australian government denial of responsibility but maintenance of control. These processes urgently demand sociological attention. This panel presents papers from a forthcoming special issue of the Journal of Sociolgy.

Ethical research considerations when researching participants from humanitarian backgrounds in non-crisis contexts

Dr David Radford[1], A/Prof Branka Krivokapic-Skoko[2], Dr Rosie Roberts[1], Dr Hannah Soong[1]

[1]University of South Australia, Malvern, Australia, [2]Charles Sturt University, Bathurst, Australia, [3]University of South Australia, Adelaide, Australia, [4]University of South Australia, Adelaide, Australia

Research undertaken among humanitarian background participants (refugees/asylum seekers) in recent years have raised ethical concerns (e.g. Perry 2011; MacKenzie et al 2007; Duvall et al 2008; Kabranian-Melkonian 2015). Sensitivity, vulnerability and risk are key for understanding such research, reflected in factors such as ethical and informed consent, reciprocal benefits for refugee participants and/or communities, and complexities around power, trust and consent. These concerns need to be fundamental in motive for, and engagement in, research practice among vulnerable communities. We would argue that ethical research among humanitarian background participants must also view these participants as collaborators in the research process – doing research with rather than being simply the object of research, similar to what Hugman et al call 'participatory

research' (2011). This paper draws on initial observations of the research process of a project that considers the way that refugee background migrants impact local communities in a non-crisis/conflict situation, and seeks to contribute to our understanding of ethical research among, and with, such participants.

Green Pastures? Pre-Arrival Imaginaries and Post-Arrival Urban Realities of Life in Melbourne for Migrant Wives

Alexandra Ridgway[1]

[1]*The University of Hong Kong, ,*

As Melbourne swells in population size, so too do its borders, with new suburbs being created and an increasing number of residents finding themselves living in the city's outer reaches (Brain, Stanley & Stanley, 2019). For women who migrate for or because of marriage, their pre-arrival imaginaries of the Melbourne lifestyle are often inner-city-centric, coloured by a powerful social narrative of the world's former "most liveable city" and influenced by the "(often mythologized) green pastures of the new land" (Glick Schiller and Salazar, 2013:194). Yet, Melbourne's rapid urban growth and pressures on housing affordability means a notable number of these migrant women find themselves living far from the city centre, residing in the outskirts of a sprawling metropolis and faced with social isolation. For these women, their imaginaries of Melbourne rarely match their post-migration realities and the situation is far worse for those who are subject to family violence. This paper delves into the way in which the geographic positioning of ten migrant wives in Melbourne's outskirts was found to heighten their social disconnection and vulnerability. In doing so, it opens up conversations about potential interconnections between urban growth and social exclusion of diverse migrant populations.

"Australia is my home but my feeling for watan will never die": Negotiating Afghan Australian identity.

Ms. Zarlasht Sarwari[1]

[1]*Western Sydney University, Parramatta, Australia*

Afghan Australians form a diverse and multiethnic migrant group forming communities in major cities around Australia for the past 40 years. Managing multiculturalism, inclusion and belonging in Australia has become overshadowed by anxieties about security, economy and culture. The impact of this rhetoric over the past two decades has triggered multiple responses from Muslim migrant communities as they negotiate their sense of place in Australia, and connection to homeland and culture. This presentation looks at the results of a mixed methods study examining concepts of identity and belonging, transnationalism, and experiences of racism among Afghans who have come to Australia during different decades. The data was collected from 2018 to 2019 via online surveys and in depth interviews as part of a current PhD project.

Surviving the Survival Narrative: Internalised Racism and the (Political) Limitations of Resistance

Mr. Adam Z. Seet[1]

[1]*University of Melbourne, Carlton, Australia*

This paper is concerned with how the phenomenon of Internalised Racism (IR) problematises the hyper-focus on resistance within the extant race literature. I do so by drawing on data generated in 50 interviews with 17 participants who identified as Asian Australian in a larger study. I examine the significance of resistance strategies (i.e. critical consciousness-raising) employed by racialised subjects in navigating racialised and racist social spaces. In acknowledging the importance of these strategies as a way of recognising the agentic capabilities of the racialised (what I term the will-to-resist), I demonstrate how manifestations of IR can still be glimpsed in the narratives. I argue here that the will-to-resist is evoked primarily from a subject's interpersonal experiences of racism. That is, it stems from an individual drive to combat their own felt inferiorisation, rather than requiring a conscious awareness of the wider racialised social structure. I suggest that the limitations of resistance, as problematised by the concept of IR, is a cause of concern for those who choose to sustain the grand narrative of survival. I discuss the political reasons that may explain the proliferation of these forms of activism-based scholarship, and suggest the need for race scholars to strike a balance between efforts in humanising racialised groups, yet still recognising and accounting for the more insidious impacts of racist ideology upon the racialised.

Anti-asylum seeker sentiment: the effects of policy on sympathy

Dr Rachel Sharples[1], Professor Kevin Dunn[1], Dr Thierno Diallo[1]

[1]*Western Sydney University, Penrith, Australia*

In a 2015-2016 national survey we found that 43% of respondents agreed that boats carrying asylum seekers should be turned back. This is in keeping with a lack of sympathy towards asylum seekers that can be found in Australia's mainstream media, political rhetoric, and public opinion. In this paper, we used Latent Class Analysis to create a typology of asylum seeker sentiment in Australia. The results revealed three significant categories: 1. Pro-asylum seekers, those who think we should help refugees, we shouldn't be turning back boats carrying asylum seekers, that our immigration levels are low, and that government policy is too tough. This group constituted 24% of the respondents; 2. Anti-asylum seekers, those who strongly disagree with helping refugees and asylum seekers and that a tough border policy is the right approach. This group constituted 22% of respondents; and 3. Pro-government policy but largely sympathetic to refugees and asylum seekers. This group constituted 54% of the respondents. This third group suggests that the various Australian governments over the last 18 years have been successful in selling their policy on tough border control, though not entirely eradicating sympathy towards refugees and asylum seekers. We examine the efficacy of the policy/ies and examine ways to mobilise this sympathy and produce a fairer, more humane discourse around asylum seekers in Australia.

Ethnicity and Social Cohesion, a Path to Growing Emerging Cities in Nigeria

Ms. Rachel Simon-karu[1]

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Ethnicity does not stem from any biological trait, people are born and they grow into it. Every aspect of it, is transmitted. It simply means affiliation to a particular ethnic or social group. The sense of attachment created by ethnicity had existed in Nigeria since pre-colonial era. Understanding people's perception aids in finding answers to the most effective means to encourage populations to utilize diversity positively and create growth or development in any community they spend at least a year in. This is particularly true in developing societies like Nigeria. A country that holds, over 500 languages. This study aimed to understand the perception of city dwellers as regards developing communities they do not originate from. It is an exploratory research that used both quantitative and qualitative methods to find answers to the question. The study found that more people in the city did not do anything in terms of development projects no matter how small to promote the growth of the city, they mostly attributed these as the responsibility of political leaders. They would rather locate developmental projects in their local communities of origin, largely because they have grown some intimate attachment to those areas.

They Came, They Saw, They Kept Concreting: Social and Cultural Capital of Greek-Australians

Ms. Angelique Stefanopoulos[1]

[1]La Trobe University, Melbourne, Australia

Greek migration to Australia began in the late 1800s but increased rapidly in the post-World War II period. Whilst many of the first-generation Greek migrants to Australia had low levels of formal education and poor literacy proficiency in their native language and the English language, they are often heralded as an Australian example of multicultural success. First-generation Greek migrants established many community groups, ethnic brotherhoods, welfare groups, and other associations over the course of their settlement in Australia. Most of the attention in sociological scholarship has remained on the first- and second-generations. Few studies have focussed on the third-generation f any migrant group to Australia from non-English speaking backgrounds (NESB). Moreover, current scholarship is overrepresented by empirical research focussed on ethnicity and identity studies. This paper seeks to bridge a gap between the fields of study. Firstly, by investigating third-generation Greek-Australians and secondly by exploring how social and cultural capital have been passed on and sustained across three generations in Greek families. Qualitative analysis of nine interviews show that three generations of Greek-Australians present distinctive patterns in their social participation as well as the interpretation and accumulation of cultural capital.

Is Diversity Our Strength? The Three Worlds of Diversity in the Global North

Dr Djordje (George) Stefanovic[1], Kaitlin Tan[2], Bryn de Chastelain[2]

[1]Dept Of Sociology, Criminology And Gender, U of Adelaide, Adelaide, Australia, [2]Saint Mary's University, Halifax, Canada

What drives the rejection of diversity in different societies of the Global North? We use multinomial logistic regression analysis of the 2016 PEW Global Attitudes Survey data set to identify the drivers of anti-diversity sentiment in Canada, Germany, Greece, Poland, Sweden, and the UK. Our findings indicate that in all six societies educational levels, welfare chauvinism, ethnic nationalism, and anti-Muslim prejudice have a strong impact on the likelihood of the rejection of diversity. The evidence is mixed, however, on the impact of age, gender, urban residence, socio-economic vulnerability, and anti-refugee prejudice. The findings lead us to propose that there are currently three possibly stable socio-historical diversity regimes in the Global North: hegemonic mono-ethnic societies (such as Poland or Greece), established immigrant societies (such as Canada), and societies in transition (such as the UK, Germany, or Sweden). We discuss ways to test, develop, and improve the proposed typology, as well as implications for the path to multicultural evolution under different socio-historical diversity regimes.

Diverse or Precarious City? Perspectives of Refugees and Asylum Seekers Living in Kuala Lumpur, Malaysia

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[1]Waseda Institute for Advanced Study, Waseda University, Tokyo, Shinjuku-ku, Japan, [2]Australian National University (ANU), Canberra, Australia

Refugees and asylum seekers have been living in and around cities of many countries, contributing to urban diversity. Drawing on the 1,900 surveys and 45 interviews with refugees and asylum seekers from Myanmar, Afghanistan, Iraq and Syria who have been living in Kuala Lumpur, Malaysia, this paper seeks to understand how irregular migrants are making a living in a city and how they describe a 'diverse' urban space based on their everyday engagement and negotiation with the public, employers, and the police for survival. While we find the vital role of refugees and asylum seekers in promoting the diversity and growth of the city through their physical presence and extra-legal life-sustaining activities, the level of their precarious experiences related to employment and everyday life leads us to call the city 'precariously diverse'. This paper provides important insights into how we conceptualise urban diversity, and how we attempt to incorporate the perspectives of urban residents living in exclusions while characterising the diversity and urban growth.

Tama'ita'i Samoa: The transnational place-making and experiences of young Samoan women in Australia and Samoa

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[1]Deakin University, Melbourne, Australia

Abstract: This study focuses on how young Samoan women experience place and identity in the context of transnationalism in Melbourne, Shepparton and Apia, Samoa. Within

these sites, ethnographic research was conducted within school programs, at cultural festivals and pageants (which are important cultural spaces for young Samoan women), and in the broader communities. For this project, intersectional and interdisciplinary Pacific Studies approach, centring indigenous theory frameworks such as the Samoan 'va' is used in method and analysis. This research aims to unpack the ways in which these women recognise, carry or challenge what it means to be a 'tama'ita'i Samoa' in different places. Exploring their transnational action embodies the symbolic connection between gender, movement and place-making. More specifically, this project aims to investigate two trends: first the ways in which young Samoan women stay connected to and build a transnational consciousness around their island/ancestral home; and secondly, the relationship between young Samoan women's transnational practices and broader processes of Pacific mobility. While much of the literature on Pacific Islander migrants situates them within a national (Aotearoa/New Zealand, Australian or American) context, I examine the extent to which Samoan youth navigate and create or reformulate cultural spaces across and within Melbourne, Shepparton and Samoa.

Negotiating Migration to Australia by Vietnamese Skilled Workers

Ms. Phuong Thi Lan Thai[1]

[1]*University Of Newcastle, Newcastle, Australia*

Governments worldwide are competing to attract and retain talent as a resource for economic development and nation building. Immigration destination countries like Australia have been concerned how to select the right skilled workers, while the increasing outflow of skilled workers and graduates from origin countries like Vietnam raise concerns about "brain-drain". Causes and processes of migration have continued to be controversial. Drawing on 25 semi-structured interviews with Vietnamese skilled workers living across Australia, this paper offers insights into their negotiation of transnational mobility. The study shows that migrants are actively producing migration trajectories that are not necessarily single linear fixed pathways from one place to another place, from less developed to more developed countries, and are not simply economically oriented. Rather, migration trajectories are multi-directional, multidimensional, complex, embodied, diverse and fluid, reflecting the complex interacting influences of dynamic micro-structures of interpersonal and ethnic networks, familial, communal beliefs and supports, and changes in home and host countries and at global scale. Such migration trajectories reveal structural constraints that are apparently constraining, trapping and squeezing migrants in ambiguous journeys.

Migration health requirement and settlement experiences of migrants with disability: A case study from Australia

Dr Irena Veljanova[1]

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Intellectual, public and applied debates related to health and 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: approx. screen 1). Despite the Government's decision to act on the recommendations of the parliamentary inquiry put forward by the Joint Standing Committee on Migration [JSCM] in 2010 by taking in consideration 'the social and economic contributions to Australia of a prospective migrant or a prospective migrant's family in the overall assessment of a visa' (AG 2012: 5), aspiring migrants report different experiences. While some cases have secured a high profile media coverage in a bid to have the MHR waved for their permanent residency applications (such as the Hyde family (2019), Seymour, Victoria) for many, it will remain a toilsome, silent affair that may, or may not lead to approval of visa/residency. Drawing from a wider study of the experiences of aspiring migrants with disability, and with a specific focus on a case study of a migrant family with a family member with intellectual disability, this paper will discuss the challenges and the opportunities regarding the migration process and settlement in Australia as it relates to the MHR. The paper will also reflect on the methodological challenges experienced during the process of recruitment of participants that undeniably relate to the deemed position of powerlessness through the migration process.

Constructing, grounding and activating the migrant maternal imaginaries of migrant mothers in Sydney and Melbourne

Dr Leah Williams Veazey[1]

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Utilising concepts from the sociology of the imagination (Adams 2004; Kanno & Norton 2003), this article explores how migrant mothers in Sydney and Melbourne draw on imagined communities of maternal practice and identity to shape their choices and how they frame them. Imaginaries are understood as "affectively laden patterns/images/forms" which reveal "the emotional contours of the subject's world" (Lennon 2015, p. 1). In this presentation, I develop the concept of migrant maternal imaginaries, which have a temporality, drawing on the past and projecting into the future, as well as a geography, bringing 'back there' into 'over here.' Lennon's description of the imaginary as "the way in which we not only think, but also feel our way around" (2015, p. 1) is particularly pertinent to this presentation, which explores the ways migrant mothers activate and manifest their imaginaries as they "feel [their] way around" new places and roles. The presentation draws on thematic analysis of interviews conducted with 41 mothers from a range of migrant communities (including Indian, Malaysian, Swedish, German, Brazilian and British), living in Melbourne and Sydney, who create and participate in Facebook groups for migrant mothers in Australia.

Chinatown, China's Town or Asia Town? The shifting demography in Sydney's Chinatown

Dr Alexandra Wai-wah Wong[1]

[1]*Western Sydney University, Penrith, Australia*

Chinatowns have long been regarded as the self-contained 'communal' homes of early Chinese migrants in Western countries. However, the impacts of intensified globalisation

and transnational migration have disrupted the conventional narrative of Chinatown as a 'marginalised ethnic enclave'. This paper draws on census statistics and interview data to chart the shifting demographic composition of Chinatown in Sydney and focuses on three aspects 1) the growing diversification of 'Chinese' ethnicities, as set against the history of its more homogeneous, Cantonese-speaking base. 2) the growing number of affluent Mandarin-speaking migrants from mainland China to Sydney and Chinatown since the late 2000s, a flow that is associated with Chinatown's emergence as a node for local and transnational real estate networks, 3) an increasing Asian diversity of Chinatown today with the officially designated Thai and Korea-towns located in close proximity. Collectively, these demographic changes not only defy Chinatown's singular ethnic classification but also as one 'Asian' stereotype. This paper reviews the implications of this demographic and cultural diversity for the relational dynamics of a place and proposes a re-conceptualisation of Chinatown as a porous and fluid 'contact zone' (Massey, 2005) where transnational flows of a multiplicity of identities and cultures intersect and interact.

African Australian community organisations and the systems that stifle them

Ms. Charlotte Young[1]

[1]*Australian Catholic University, Fitzroy, Australia*

Immigrant community organisations run by and for migrants play a role in the settlement experiences of migrant communities as well as encourage civic engagement, and transnational activities in multiple country contexts. In Australia, there is limited literature that seeks to understand how these organisations, particularly those of 'new and emerging communities' operate within, and respond to a competitive, under-resourced neoliberal third sector.

This paper is based on case study research conducted with two Melbourne-based African Australian community organisations. The organisations are both run by and for African Australians and are distinct from one another in terms of purpose, aims, structure, and activities. Analysis underpinned by intersectionality draws on data from three sources: i) internal and external organisational documents, ii) in-depth interviews with ten men and women who work within the organisations, and iii) observation and reflection notes. Key to this data are interacting themes of power and influence.

While this case study reveals an overwhelmingly positive representation of organisations in their efforts to service their communities and improve overall health and wellbeing, intersecting dominant systems of oppression including neoliberalism, racialization, and patriarchy serve to stifle these efforts.

Conceptualizing 'New Chinese ' Habitus: Professional Chinese Women's Identities in the Workplace and at Home

Mrs. Yinghua Yu[1]

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Existing studies often fail to acknowledge the characteristics of new Chinese professional women locating at the Global South. A 'new Chinese' habitus emerges because of the

social and cultural structure from mainland China, where the middle-class allocates all their resources to their only child. This leads to an impact on gender 'neutrality' later in the workplace. Migration adds to another layer of complexity to this 'New Chinese' habitus, offering an analytic gaze to analyze its complexity. The 'New Chinese' habitus shapes new Chinese professional women's identities to the extent that influence the ways that they navigate their capitals (economic, social and cultural) to achieve the success of their professional role in the workplace. In addition, it influences how they make sense of their multiple dimensional identities (womanhood, motherhood and emotional labor) within their household and situates their relationship (ethnic enclave and precarity) within a broader Chinese community in Australia. This paper aims to map three conceptual tools - 'inequality regimes' (Acker 2006), intersectionality and Bourdieu's habitus and capital, to conceptualize new Chinese professional women's identities. In doing so, this paper could open up new discussions on diaspora studies and other directions of cross-disciplinary research on gender, race, class, and professionalism.

Being Chinese on social media: Chinese international students' online boundary making

Mr. Xinyu Zhao[1]

[1]Deakin University, Burwood, Australia

This paper addresses the ways in which social media platforms are used by Chinese international students in Australia to engage with local Chinese communities. It firstly explicates how they create and participate in online communities that connect Chinese international students and provide opportunities for them to utilise diasporic resources. Despite the connective potential of digital communication technologies in facilitating diasporic engagement, I highlight the mixed ways in which Chinese international students perceive their Chinese-ness and negotiate their relations with those who are culturally similar. I particularly focus on how some Chinese international students have symbolically differentiated themselves from the local huaren (pan-Chinese) communities and the imagery of "typical Chinese international students". Through the conceptual vocabulary of boundary, I analyse how such complexity is played out in Chinese international students' everyday use of social media through which they construct intra-ethnic boundaries within the ostensibly homogenous "Chinese" community. In using social media differently from the other Chinese, as perceived by my participants, they seek to perform a different type of Chinese identity in online spaces. Through this paper, I hope to bring to light the complexity of being Chinese in the age of social media for contemporary Chinese international students.

Sense of Belonging

Ms. Leena Bakshi[1]

[1]University Of Western Australia, Caversham, Australia

This paper draws from research conducted in the middle ring suburb of Mirrabooka - Perth [WA]. Considering the two way relationship between the built environment and social life, this research asks the question how can we design build, form and open spaces in suburban contexts in Perth that engender a sense of belonging for new and emerging communities?' The inquiry is grounded in the assumptions that: substantive citizenship

requires active participation and access to common goods and services; and access may be impeded by gender, race or ethnicity. A review of the literature notes a sense of belonging is: a feeling of safety; related to physical, social, economic, cultural and psychological access; a capacity to make connections with others on the premise of reciprocity; and influenced by policy narratives.

In an attempt to interrogate everyday practices through which belongingness/non-belongingness is conceived, this research employs the following methods: activity mapping and interviews; analysis of relevant case studies; and spatial mapping of Perth Metropolitan region to investigate the practices. An analysis of these practices reveals a range of places that lend them themselves to design possibilities. Based on these findings a design framework is developed and tested in Mirrabooka – Western Australia.

Racism in the twilight of neoliberalism: neoliberalism, new historic blocs and hegemony

Dr Noah Bassil[1]

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As the hegemony of neoliberalism waned in the years following the "end of history" culminating in the economic crisis in 2008 fears of déclassé amongst various privileged classes produced an environment for the intensification of existing political alliances and the creation of new ones. Thus, this paper aims to demonstrate the ways that elites are remaking consensus in this current period characterised as the twilight of neoliberalism.

The argument of this paper is that the new nascent historic bloc binds together elites and subaltern classes who draw on colonial discourses of non-white/European perils and the loss of sovereignty instead of targeting the causes of the uncertainties which are to be found in the "organic crisis" of global capitalism.

The paper traces out the historic functions of racism from its emergence in the era of European expansion and the Atlantic slave trade. Eric Williams' view that 'slavery was not born of racism: rather, racism was the consequence of slavery' provides the basis for understanding the ways that race and capitalism have been inextricably intertwined from the beginning. In a similar way, the racism evident in the last decades of the twentieth century witnessed historic forms of racism reshaped when neoliberalism, which in the words of Ian Taylor, reconfigured power relations on a global scale.

The neoliberal reconfiguration of power relations is the context in which to understand contemporary forms of populism, "whitelash", neo-fascisms as new historic blocs appropriating historic discourses that target the "other" in response to the assertiveness of anti-capitalist groups who identified the causes of social, political and economic crises in the bankruptcy of the neoliberal capitalist system.

Wealth, violence, lies and the Lord Protector: a pattern of market authoritarianism

Ms. Raewyn Connell[1]

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The Cold War and neoliberal eras entrenched the idea that political independence plus a market economy amounted to democracy. Yet in current authoritarian regimes, a central feature is a tendency towards fusion of capital and state power. Not only the billionaires clustered around Putin, Xi, Trump and Salman bin Abdulaziz al Saud, but more widely the agenda of privatisation and corporatisation, have this effect. Result: increased inequality and arbitrary rule on the model of managerial prerogative. Risk: popular anger. Techniques of social mobilization and control are therefore strategic, often using conservative religion and promoting border protection, racism and social cleansing - symbolic warfare with a built-in tendency towards actual violence. State force and vigilante violence are legitimated at the social margins and borders. Sustained lying by the regime seeks to distort the culture, to eliminate foci of resistance, and to conceal the effects of unrestrained greed and power on people and environment. Legitimacy is sought through anti-feminist and homophobic gender politics, cultivating an image of strong masculinity, the Lord Protector. For Australian sociology, an important question is how far the circumstances of settler colonialism enable a drift towards this kind of politics.

Visualising Qualitative Analysis

Dr Alex Norman[1]

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Qualitative research often involves the use of codes as a way to label and organize data. These codes become the basis of analysis and the way researchers both choose to understand and explain their data. While some qualitative software packages offer ways to view analytical choices, visualisation of analysis is not standard to either analytical or communicative steps in qualitative research. In contrast, data science practitioners have long argued for visualisation as a standard step in data analysis, arguing that it assists with understanding and aids transparent reporting. Using theories and practices from data science and qualitative analysis, this presentation will make a case for visualisation as a standard tool of analytical thinking in qualitative research, and will offer a solution that is both reproducible for researchers and visually simple for readers. Applying visualisation methods to qualitative analysis can help researchers better understand their data set, and offers an additional way to communicate one's analyses and conclusions.

Concrete and Whole-Picture Type Indices to Measure Redistributive Preference: Analysing Japanese Nationwide Survey Data

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What is the conflict over income redistribution policy is like? Empirical studies explaining peoples' redistributive preference, including sociological ones, have repeatedly confirmed

those with economically weaker positions tend to support redistribution, which is consistent with self-interest argument. However, most of the studies utilize natural-language based responses in surveys, and also express concern about ambiguity in wording. In the present study we are to analyse concrete and whole-picture type indices instead.

Specifically, we introduce a set of questionnaire items, where respondents answer the desirable concrete amounts of tax and benefit for each household, and also the unemployment benefit, in a fictional society. This battery was adopted in JHPS survey conducted in Japan in 2011 and 2012. Using this, we can know how strong/weak redistribution policy people desire, letting respondents answer looking at the "whole picture" of a society.

Then we show analysis results from the obtained data. Interestingly, there is no evidence that economically weaker people tend to favour stronger redistribution; on the contrary, we find that the better-educated sometimes tend to prefer stronger redistribution. The results imply the conflict over concrete redistribution levels is not based on economic self-interest.

Complexity Theory and Comorbidity: Endocrine Disrupting Chemicals, System Shocks and Uncertainty

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In 2016 Simon Chapman asked if there were a larger or more neglected health problem than endocrine disrupting chemicals. It is proposed firstly, that this invisible public health threat may have more in common with quantum mechanics than Paracelsian chemistry. It involves a strategic 'post-genomic' grasping of complexity that sits outside institutional arrangements and cultures that have classically shaped science funding to preferentialise patentable solutions to narrow definitions of disease. Simultaneously, contemporary approaches have ignored the potential for toxic endocrinological contributors to amplify risk for complex chronic diseases that frequently manifest as disabling multiple comorbidities. What are health comorbidities other than human biological system shocks – metabolic rifts - that perhaps have more in common with complexity theory than has been considered. Secondly, it is proposed that the precautionary approach, often swept aside in post-modern utilitarian decision-making, remains a key instrument in navigating risk and uncertainty as it relates to polluting chemicals, endocrine disruption, the human exposome and wellbeing. This paper will propose that interdisciplinary knowledge in law, ethics, toxicology, science and culture is required to engender precautionary health-protective decision-making across complex health theatres and afford a level of democratic expertise that conforms to 'norms of transparency and deliberative adequacy'.

Navigating the public sphere. Young adults' risk awareness to stay safe in social environments

Dr Charlotte Fabiansson[1]

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The Universal Declaration of Human Rights (1948) states that all humans have the same rights to exist in local and global societies, thus, entailing the right to be safe in the pub-

lic sphere. In truth, equal rights for all people are in its interpretation ambiguous as it depends on the political ideology, social, cultural, and religious doctrines of the society. In Australia, as in other democratic nations, one would think there is equal access to the public sphere and the risk of harassment and violence minimal; an assumption questioned in this paper. Violence and harassment perceived and experienced among university students are analysed from a societal perspective drawing from Bourdieu, Beck, Ardent and Bauman. The focus is on the risk of harassment when attending social and cultural activities and events in city centres. The findings demonstrate that to be safe is a challenging process demanding constant alertness and planning.

Risky pedagogy: implications of risk management practices on teaching young people the ethics of intimacy

Ms. Sharon O'Mara[1]

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Sexuality education has been identified as an important tool in supporting young people to engage in equal and respectful intimate relationships (Carmody 2009; Ollis 2011; UNESCO 2009; VicHealth 2007). The recent Royal Commission into Family Violence reinforced the important role of sexuality education to challenge harmful gendered attitudes and expectations and to promote non-violent intimate relationships. More specifically the Royal Commission mandated the Respectful Relationships curriculum be taught in all Victorian state schools. Implementing a comprehensive sexuality education model in Victorian schools however has been extremely challenging. Anxiety over sex and sexuality has consistently pervaded public discourse and concerns many parents/carers and the broader community. The school management, administration and educators actively seek to avoid potential harm or negative consequences to students, educators, and the school. This presentation will consider how risk management has come to shape and transform the decisions and actions of educators to avoid blame and harm to their reputation and ultimately alters sexuality education curriculum. The challenge for educators is to balance the tension of delivering a comprehensive, albeit controversial, model of sexuality education as required in policy and curriculum guidelines while aiming to minimise harmful consequences such as avoiding a potential backlash and students being withdrawn from programs.

The SCOT framework analysis of Internet use in Higher Education access to rural people

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India has a large formal higher education (HE) system and higher education is imparted in Universities and other HE institutions facilitated by both the government (Center and State) and private sectors in India. There are a total of 659 universities, 33023 colleges and 12748 diploma-awarding institutions (Central, State and Private) in India. In terms of number of institutions, India has the largest HE system and the privatisation of the educational sector has increased the number of HE institutions in India. However, the enrolment of rural people in universities is not substantial. According to The World Bank

(2015), 68.70% of India's population live in rural areas and only 7% population in rural areas have a HE. Many socio-cultural barriers prevent people from accessing HE in India. The integration of the Internet into the HE sector has the potential to improve access to tertiary education in India regardless the area. Using the SCOT theory of Bijker and Pinch (1986) as the theoretical framework, this article explores how Internet resources can be used to enhance rural people's access to HE in India.

Class and Culture in the Australian Space of Lifestyles

Professor Tony Bennett[1]

[1]Western Sydney University, Bowral , Australia

This paper presents an overview of the roles played by class, education and age in differentiating cultural tastes and practices across the art, literature, music, heritage, television and sport fields. It does so by presenting the 'space of lifestyles' produced by means of a Multiple Correspondence Analysis of the data produced by a 2015 survey of 1202 Australians conducted as a part of the ARC-funded Australian Cultural Fields project. Two main lines of argument will be pursued. The first concerns the particularly strong role that practices and tastes linked to the art and literary fields and, albeit to a lesser extent, music play in marking distinctions within professional and managerial classes as well as differentiating those classes from other classes. This will be contrasted with the stronger role that heritage, sport and television practices play in marking distinctions within the intermediate classes and between those classes and working-class positions. The role played by strong connections between class position and level and type of education in differentiating cultural practices will also be explored. The second line of argument concerns the role that cultural practices representing different historical times play in articulating distinctive relations between class and age.

Explaining class formation in Australia: social trajectories and cultural capital profiles

Associate Professor Modesto Gayo[1]

[1]Universidad Diego Portales, Santiago, Chile

This paper summarises the findings of the Australian Cultural Fields (ACF) project concerning the relations between class and culture in Australia. As a prelude to doing so, I summarise the theoretical rationale of the ACF's engagement with the relations between class and culture, paying particular attention to Bourdieu's ideas about habitus and social reproduction. I then present a short description of the "cultural orientations" which characterise different clusters of Australian cultural practices and tastes, from popular orientations to more elitist/legitimate ones. I then review the concept of 'social trajectory' and its application to the different kinds of trans-generational mobility evidenced by the ACF data. The next step of the argument connects the social trajectories associated with different cultural capital profiles (low, medium and high) and the cultural orientations (six types) mentioned above, showing very clear differences by family background among our survey interviewees. I then draw some conclusions about class formation, delineating the intense and sometimes surprising links between class family histories and individuals' cultural involvement. I conclude by reflecting on the processes of social reproduction in contemporary Australia.

Constructing a Social Space in Contemporary Japan

Dr Naoki Iso[1]

[1]*Keio University, 2-15-45 Mita, Japan*

Since the publication of Pierre Bourdieu's Distinction (1979), the concepts of cultural capital and social space have had a significant influence on the research fields of class analysis and social stratification. In this presentation, I attempt to show Japanese class structure as a social space and characteristics of different cultural fields. For the former, I use the data of the version 1995 and the version 2015 of the SSM (Social Stratification and Social Mobility) survey. I examine Bourdieu's theory and construct a social space with the variables redefined. We use the concept of cultural capital as composed of cultural activities and cultural assets. Because the 1995 version has more questions about cultural activities than the 2015 version, the two are not comparative in a rigorous way. Using as many questions as possible, we analysed how cultural capital composes social spaces at two different times. In both cases, we find similar characteristics: while the total volume of capital mainly composes the class structure between the middle class and the lower class, the volume of cultural capital differentiates the upper class. Also, some cultural activities function as cultural capital, whereas others do not.

Relational, temporal and spatial negotiations of social mobility among migrants in rural Australia

Dr Martina Boese[1], Dr Mark Mallman2, Dr Anthony Moran[3]

[1]*La Trobe University, Melbourne, Australia, [2]University of Melbourne, Melbourne, Australia, [3]La Trobe University, Melbourne, Australia*

Influenced by the mobilities turn in the social sciences, recent scholarship has grappled with the relationship between spatial and social mobilities. Drawing on a qualitative study of migrants' mobilities, both social and spatial, before and after arriving in Australia, we argue that social mobility is a social process negotiated relationally, temporally and spatially. Theorising social mobility appropriations as contingent and shifting, our analysis of the interview data helps advance understanding of the relationship between spatial and social mobility. For example, the mobility practices of study participants, and their own interpretation of these mobilities, show that social mobility expectations in/variably co-exist with aspirations for a sense of belonging and connectedness, a sense of ontological security and other non-economic needs and desires and are also always adjusted over time. At different times in their and their dependants' and partners' lives these aspirations, needs and desires compete with or complement pathways towards upward social mobility. In addition, migrants' status as legal, cultural or social Others shapes the experience of social mobility in distinctive ways.

Indigenous cultural capital

Emeritus Professor Tim Rowse[1]

[1]*Western Sydney University, Canberra, Australia*

(The paper will form part of a panel "Cultural Capital, Lifestyles, Class" coordinated by Tony Bennett and for the consideration of the Social Stratification Themed Group.) Notwithstanding the 'eliminationist' logic of settler colonial societies such as Australia, they

cannot avoid affording space for 'Indigenous culture' within the nation's public culture. This is effected largely through the proliferating deployment of the binary Indigenous/non-Indigenous and through the affirmation of phenomena designated 'Indigenous'. Citing survey evidence that such recognition has been taking place in recent years in Australia, I will argue that 'Indigenous cultural capital' has emerged. What part does Indigenous cultural capital play in the reproduction of Australia's class structure? I will point to survey data (from the Australian Cultural Fields project) that show the social characteristics of non-Indigenous respondents who 'like' Indigenous cultural items. I will discuss some struggles associated with the self-affirmation of those who possess Indigenous cultural capital - concerns about: which social agents have the authority to distinguish Indigenous from non-Indigenous people; the relationship between tradition and innovation in Indigenous culture; the contestability of the Indigenous/non-Indigenous binary in the academic world.

The dissident interview as a deterritorialising guerrilla encounter

Mr. Tim Barlott[1], Dr Lynda Shevellar[1], Dr Merrill Turpin[1], Dr Jenny Setchell[1]

[1]The University of Queensland, St Lucia, Australia

Taking a post-qualitative approach, we have experimentally charted the cartography of a peculiar research interview (an 'off-topic' and 'dissident' interview that disrupts the agenda of the interviewer). The interview was originally part of a conventional qualitative study, yet its peculiarities made it difficult to systematically analyse. Drawing on Deleuze and Guattari's conceptualisation of machines, deterritorialisation, and desire, we have interrogated and experimented with the dissident interview. In our presentation we will traverse its peculiarities, chart the intensive topography of the unusual, and re-present what was once missed. Performed as a nine-movement guerrilla encounter, the dissident interview will be re-presented as series of unconventional guerrilla tactics that deterritorialise and disrupt the interview machine. Our experimentation surfaces some of the ways an interview can be despotic, and how procedural interview strategies can work to stifle affective production. However, forming a Deleuzio-Guattarian war machine, destructive guerrilla tactics served to prevent the capture and appropriation of the interview. Producing a new, creative machine, we have developed a fresh appreciation for the peculiar as we charted the cartography of affective production. Thinking with Deleuzio-Guattarian theory provided an opportunity to analyse and experimentally perform the micropolitics of research.

Sketch For a Social Theory of The Dialectic of Control

Dr Craig Browne[1]

[1]University Of Sydney, Sydney, Australia

My paper explores how the notion of the dialectic of control enables a number of substantial innovations in social theory and addresses some of the major deficiencies in current sociology. I argue that the notion of the dialectic of control has been present in sociological discussions for several decades without its implications having been systematically developed. Indeed, partly owing to its theoretical genealogy, the notion of the dialectic of control contains the possibility of a synthesis of insights drawn from a number of major theoretical traditions, including the critical social theory, structuration theory, classical and contemporary pragmatism, post-structuralism and psychoanalysis. In part, the per-

spective of the dialectic of control explicates the dynamics of different spheres of social interaction and it will be shown to enable an innovative conception of the constitution and transformation of institutions. By focussing on the nexus between autonomy and dependency, the dialectic of control illuminates modes of resistance to domination and the reconfigurations of social relations, including alterations resulting from reactionary mobilisations in opposition to progressive change. In this way, the perspective of the dialectic of control overcomes the division in social theory between approaches oriented to power and those concerned with the normative content of social integration. Similarly, the dialectic of control can only be properly understood in terms of its practical instantiation and it will be argued that this requirement enhances the reflexivity of social theory. Finally, the social theory innovations deriving from the concept of the dialectic of control clarify important aspects of contemporary social conflicts and their consequences. This is significant because the failure to appreciate the modifications in dialectics of control has sometimes led influential interpretations of the current phase of modernity to overlook and veil the strains and tensions that are shaping institutions.

In Bad Faith? Understanding moral responsibility in Anglophone legal systems

Dr Selda Dagistanli[1]

[1]Western Sydney University, , Australia

Jean-Paul Sartre defines "bad faith" as a self-deceiving flight from human ontological freedom and responsibility through the attribution of inert object status to oneself or others. This paper explores the value of examining legal understandings of moral responsibility in plural multicultural societies from the perspective of bad faith. It argues that bad faith is typically involved when legal actors subscribe to stereotypical notions of cultural determinism to explain crimes perpetrated by offenders identified by race, ethnicity and national origin. For such advocacy denies the realm of freedom that Sartre insists upon. This is especially problematic in serious criminal cases, where legal and judicial bad faith erases the space for individual moral responsibility. The paper argues that a combination of the theoretical insights of Pierre Bourdieu with Sartre's existentialism allows an appreciation of both the cultural background of individual perpetrators and their realms of freedom and responsibility. This unconventional approach has the potential to sidestep the various conceptual, empirical and politico-ethical flaws afflicting current understandings of moral responsibility for racially identified offenders. It also holds much promise as a way of deploying generalised conceptual forms to investigate empirical particularities within cases that increasingly challenge legal and moral conventions in multicultural contexts.

The Return of Trust and the Challenge of Evaluation in the Digital Age

Professor Terry Flew[1]

[1]Queensland University of Technology, Kelvin Grove, Australia

Trust is a classic sociological concept, with its roots in the work of Durkheim, Weber and Simmel, and contemporary applications by Luhmann, Giddens, Beck and others. It has also become a hot topic of the current era, with a crisis of trust associated with phenom-

ena such as the rise of populist politics, disinformation and 'fake news', problems facing regulatory agencies, preventative health measures, and the 'techlash' against global digital platforms. Moreover, the return of trust as a framework for assessing problems with social institutions comes at a time when the need for trust is being extended in ever more intimate domains by digital platforms, from car travel to accessing properties to dating.

While trust is considered to be important, there is little agreement about how to measure and evaluate the extent to which it does or does not exist. Dominant methods such as surveys often deliver perverse results, and lose sight of the point that trust is inevitably context-specific. There is also a need to consider the different levels (macro/meso/micro) of trust. This study reports on recent work in communications studies to develop new evaluative frameworks for trust, and possible implications for sociological approaches to trust in the digital age.

Dissecting Classical Music Tastes in Chile

Associate Professor Modesto Gayo[1]

[1]*Universidad Diego Portales, Santiago, Chile*

This paper takes as its point of departure Bourdieu's analysis of the contribution of classical music to social distinction. It reviews how this musical genre has played an important role in classifications of high culture, even for scholars critical of Bourdieu`s ideas concerning the relation between class and culture, not least those deploying the concept of the 'cultural omnivore'. Addressing studies focusing on the analysis of classical music, it analyses data concerning musical tastes in Chile in relation to data derived from a study conducted by the main opera house in Chile (Teatro Municipal, Santiago), to which the author contributed. In relation to this study's results, the paper devotes particular attention to three significant findings. First, it reveals the distribution of tastes regarding ballet, classical concerts and opera, focusing both on authors/composers and on musical works. Second, musical tastes are analysed using Multiple Correspondence Analysis (MCA), and it proposes that there is a distribution that approximates to a three-class typology: baroque/post-medieval music, romantic (mainly19th century) compositions, and a contemporary (20th century) style within which the sub-genre of the 'musical' emerges. Finally, the paper elaborates on the association between taste patterns and forms of socioeconomic capital and associated socio-demographic variables.

This paper is for the panel "Fields, Capitals, and Habitus".

Towards An Affirmative Resistance

Dr Maria Hynes[1]

[1]*Australian National University, Canberra, Australia*

While at least ten years have passed since Judith Revel issued the provocation that 'nothing deserves the name of resistance unless it exits pure negativity', the idea that resistance is a reaction to power persists as the foundation of dominant social theoretical accounts of resistance. Yet this negative account of resistance makes it difficult to grasp the changing character of resistant practices, leading to evaluations that resistance is today less ubiquitous, less effective and less collective. This paper undertakes an affirmative theorisation of resistance. Where classical theories of resistance are oriented to the relationship between

consciousness and action, I argue that a more affective and materialist account of resistance is better suited to the contemporary, micropolitical dynamics of power.

Cultural Practices and the Art Field in Tokyo

Dr Naoki Iso[1]

[1]Keio University, 2-15-45 Mita, Japan

In August 2018, I conducted a web survey, of which the questionnaire was answered by 3090 adults living in Tokyo. Its questionnaire is designed to be comparable to two different surveys: the Japanese SSM (Social Stratification and Social Mobility) survey, which has been conducted every 10 years since 1955, and the survey for Culture, Class, Distinction, conducted in the UK. The questionnaire includes questions about tastes regarding visual arts and music, frequency of cultural practices, political attitudes, social values, class identity, educational backgrounds, and so on. Using these data, I applied Multiple Correspondence Analysis (MCA) to the structure of the art field in Tokyo and to the relationship between the art field and different cultural practices as supplementary variables. I also used modalities related to social class as supplementary variables. The results show the uniqueness of the Japanese context regarding the importation of European arts as legitimate culture. For example, while Leonardo da Vinci is very famous in Japan, Titian is not. Liking or disliking the latter shows a culturally distinguished disposition, although this is not the case in regarding the former. The overall analysis demonstrates the dynamics and vagueness of the concept of legitimate culture and capital in Japan.

Writing National Histories of Sociology: Methods, Approaches and Visions

Associate Professor Fran Collyer[1], Dr Benjamin Manning[1]

[1]Department of Sociology and Social Policy, The University Of Sydney, Australia

Sociologists have developed many research techniques and approaches, but rarely apply these to study their own discipline (McFalls et al 1999; Crothers 2018; Fleck 2015), leaving sociologists with less knowledge about themselves than other professions, including natural scientists. Furthermore, sociologists have a fractured awareness of their own history, as this discipline lacks the sustained attention to its history that is found in other fields (Fleck 2015). However, there has been a renewal of interest in the writing of national histories of sociology in recent years. Dozens of histories of the sociology of countries in both the global North and South have been published within the last decade. Yet, there has been a dearth of discussion about the methods and methodologies appropriate to such a task. Indeed, few histories of sociology, and fewer still national histories of sociology, explicitly address the methodology employed. In this study, we examine a selection of recent national histories of sociology, focusing closely on their methods and methodologies. We seek to discover the extent to which these histories conform to conventional methods of either history or sociology, and whether sociologists have developed new and innovative research designs.

Multiple Modernities and Time: a dynamic analysis about Eisenstadt.

Dr Ana Beatriz Martins[1]

[1]*University of New South Wales, Visiting Researcher , Australia*

S Eisenstadt through the concept of Multiple Modernities was able to answer some central questions in his time. The responses he provided had a deep impact on social theory and challenged the unilateral way in which classical modernization theories analyzed the different societies within modernity (Silva, 2011). His concept was able to insert the idea of pluralities in modes of being modern, and exposing different cultural programs (Wagner, 2010).

However, Eisenstadt also received robust criticism, mainly aimed at his approach to functionalism (Domingues, 2009), the construction of neo-functionalism (Alexander, 1985), and some methodological problems (Knobl, 2006). For this reason, much of his work is no longer debated and used. His critics, in general, have fixed on the static character of his formulation.

Our paper focuses on this debate. We argue that both – his critics and admirers – are neglecting an important point of the discussion: the conceptions of time presupposed by him and discussed in previous works. The hypothesis is that there are two perspectives of time competing in Eisenstadt's work. And the purpose of the text is to lay out these two side-by-side perspectives to demonstrate the dynamism of Multiples Modernities.

Bloch, Jameson and Doomsday Preppers: Are Survivalists the True Utopians?

Dr Jordan Mckenzie[1]

[1]*University Of Wollongong, Wollongong, Australia*

While the word 'utopia' has arguably received a small resurgence in recent years, productive and forward thinking approaches to the future are lacking from mainstream political discourse. Modern utopian theory places a better future within everyday critique (Levitas 2013; Jameson 2005), everyday praxis (Cooper 2014; Sargisson 2017), and perhaps most importantly, within the realm of inevitability rather than impossibility (Bloch 1954; Abensour 2008). Utopian thinking simply involves critiquing the present in favour of a better future, and for Ernst Bloch in particular, this is something that individuals cannot help but do.

This paper will consider one particular form of action that is geared toward future versions of society, doomsday preppers. Prepper culture is by no means typical of utopian praxis. Participants are, for the most part, highly individualised, politically right wing, nostalgic for the past, and prepared to defend themselves with violence. While this could be understood as preparation for dystopia, case studies on doomsday preppers hint at a sense of excitement about the coming collapse of society. This excitement is reflected in the current popularity of apocalyptic and dystopian television and film.

If Mannheim is right to claim that critiques of contemporary society are necessarily utopian, how can prepper cultures be incorporated into utopian theory?

Micro-skills and Portfolio Diversification in the New Platform Economy

Ms. Monique Mckenzie[1]

[1]The University Of Sydney, Sydney, Australia

Digital labour platforms act as intermediary agents between users and thus, are imbued with the power to determine the rules of interaction within their own digital ecosystem. As the labour market has become increasingly integrated into the platform economy, platform enterprises have been able to use their concentration of power to experiment with new structures of labour regulation and management. The key transformation of labour by platform enterprises is the fragmentation of labour contracts into minute by minute 'tasks'. This fragmentation of labour has noteworthy implications for our understanding of human capital investment in the digital age. As individuals are required to sell their abilities as micro-skills, such as photo-tagging and copy editing, their long-term human capital investments, such as higher education, are being devalued. Replaced by highly volatile and short-term human capital assets such as reputation scores and platform metrics. This paper will investigate these new forms of human capital assets, exploring how these assets are held hostage by platform enterprises to lock users in and structure how labour is practiced in the new digital economy.

Politics, Habitus and the Nation

Emeritus Professor David Rowe[1], Professor Greg Noble[1]

[1]Western Sydney University, Parramatta, Australia

This paper focuses on the political dimensions of cultural consumption, exploring the ways in which the Australian Cultural Fields' household interviews revealed views around questions of politics, involving both key political issues and broader orientations to politics. It takes a more wide-ranging approach to the political than is generally evident in Bourdieu's work, showing how discussions of cultural consumption draw people to diverse issues including national identity, migration, Indigenous Australia, multiculturalism, Americanisation, globalisation, racism, community and commerce. Connecting with the themes of belonging, nation and locality that register within and across cultural fields, it emphasises the ways in which political subjectivities are mediated through cultural practices and the construction of habitus. It analyses tastes not simply as forms of symbolic representation that reproduce relations of inequality, but as practices of positioning which locate people in lived social relations and cultural systems of meaning. The paper's focus is on the ways in which politics and cultural consumption are interwoven, producing complex relations to the nation, cultural diversity and the larger global context within and between different social positions. Participants' accounts are shown to demonstrate the centrality of ambivalence in our relations both to questions of cultural value and of national affiliation

Culture, Capital and the Gendered Household

Professor Deborah Stevenson[1]

[1]*Western Sydney University, Camperdown, Australia*

This paper takes as its point of departure Bourdieu's analytical perspective that cultural capital is acquired at the level of the household through the interplay of education and class. Drawing on data from the Australian Cultural Fields project, the concerns of this paper are twofold. First, it considers the family factors that shaped respondents' interest in art suggesting that the notion of education should be extended to include the informal learning that takes place within the domestic sphere, primarily through the emotional labour of women. Second, considering the ways in which cohabiting couples negotiate cultural taste and consumption, the paper argues that for many, accommodation rather than negotiation is at play, with women appearing to be far more likely than men to be absorbed into the cultural consumption of their partner. For some, the accommodation of the cultural taste of another may be at the cost of 'consuming' their preferred cultural forms. For others, cultural consumption occurs separately although, not unusually, in the same space – 'separately together', so to speak. In many cases, there is a shift in, or expansion of, cultural taste and capital, but it is not inevitably diminished or extinguished through the absence of practise or display.

Young People's Health, Urban and Digital Practices: The Value of a Networked Capability Approach

Dr Teresa Swist[1], Associate Professor Philippa Collin[1]

[1]*Institute for Culture and Society, Western Sydney University, Parramatta, Australia*

In this presentation we argue that strategies to enhance young people's health must better incorporate not only digital practices - but also the 'New Urban Agenda', as identified by the World Health Organisation (2016). 'Smart' and 'data-driven' approaches are becoming more dominant as technologies accumulate data about young people's health and urban activities - yet this has significant limitations. Firstly, the insights and benefits rendered intelligible via wellbeing apps or city sensors are often adult-designed and increasingly corporate-owned. Secondly, the complexity of places which enable and constrain health and wellbeing - such as socio-economic and ecological aspects of urban settings - are not publicly deliberated to the extent that they could be. Thirdly, data-sets and algorithms involve 'blackboxing' (Latour, 1999), meaning that their inner workings are in the main opaque to the general public. To contest these reductive stances, we further elaborate the key features of a 'networked capability approach' (NCA) (Swist & Collin, 2017) to demonstrate the advantages of combining knowledge from diverse people, places and platforms in more convivial ways. We propose this can be achieved via: embedding a shared, intergenerational responsibility; co-designing urban environments, systems and services; plus producing a common language and meaningful technologies.

What does a successful Australian sociology look like?

Dr Fran Collyer[1], Dr Leah Williams Veazey[1]

[1]*University Of Sydney, Sydney, Australia*

Debates about the fragility or strength of Australian sociology have raged for as long as sociology has existed in Australia, if not longer (Harley and Wickham, 2014; Germov and McGee, 2005; Western 1963, 1998; Zubrzycki, 1979; Turner 1986). Similar debates have periodically concerned sociologists in other countries too (Scott, 2005; Urry, 2005; Stein 1977). Perhaps this is inevitable for a critical, reflexive discipline like sociology.

Nevertheless, there has been little agreement about what a successful Australian sociology might look like. To advance this debate, this paper will consider the signs, symptoms and benchmarks of a 'successful' sociology in contemporary Australia. These may include the role of quantitative data, such as staff and student numbers, journal impact factors, research quality indicators and grant funding; the importance of standardisation and the need for consensus versus diversity and debate; and the possibility of establishing meaningful comparisons between other national sociologies or other disciplines. Such questions can only be addressed in relation to structural factors which shape the national and international contexts, including higher education policy and funding, the casualisation of the sociological workforce, and the inequalities between sociologies in the global South and North (Connell 2005; Collyer et al. 2019).

Conceptualisation of Anti-Islamophobia Activism of Muslim Community Organisations Using Strong Structuration Theory

Mrs. Sara Cheikh[1]

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This paper presents the conceptual and analytical framing of an ongoing research project examining Muslim Community Organisations' perceptions of and activism in the space of Islamophobia. The paper proposes Rob Stones' 'Strong Structuration theory' as a possible conceptual and analytical framework to account for MCOs' anti-Islamophobia activism. This framing allows for an empirical exploration of MCOs activism agentically as agents-in-focus within a specific structural context. This paper argues that such a structure-agency framing not only contextualises MCOs' actions, but also acknowledges the effects of the restraining and enabling structural factors on their actions. This is important for a more nuanced understanding of MCOs anti-Islamophobia positioning and activism that goes beyond previous framings of such activism within the dominant citizenship lens.

Peace and conflict in diverse, divided societies: applying a conflict analysis to Australia

Mrs. Elaine Pratley[1]

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As a multicultural, immigrant nation, Australia is often examined from a social cohesion lens. This can be problematic as it assumes harmony to be an unquestionable social

good. Situated within Peace and Conflict Studies, this paper uses a peace and conflict lens to understand the political and social dynamics within Australia. Using Johan Galtung's conflict analysis framework, I explore the attitudes and behaviours of actors in Australia in the context of immigration, race relations and climate change as well as the underlying structures that have provided fertile ground for conflict in divided Australia.

At the same time, while the media may suggest an Australia that is deeply divided on many fronts, particularly when it comes to immigration and who is considered 'authentically Australian', research centred on young people in Australia demonstrate an empathetic generation that sees itself as increasingly connected to their counterparts overseas. By drawing on the example of the School Strikes for Climate Action around Australia, I demonstrate how the local is increasingly influenced by the global through 'glocalisation' and norm diffusion, providing opportunities for local peacebuilders to take action locally by drawing on support from peers across borders.

Urban Growth and The Rise of Micro Horse Management

Ms. Katherine Calvert[1]

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While the horse in Australia is often depicted as the wild brumby freely galloping in herds over unbounded terrain, the reality is that most domesticated horses live in increasingly confined spaces on the outskirts of cities. Urban growth has resulted in smaller properties with smaller paddocks, reducing the living area of the horse - while the space dedicated to training arenas, yards and human accommodation increases. This normalises the horse as freely adapting to physical restriction in order to maintain the lifestyle aspirations of the human. The horses live not only in closer physical contact with humans, but closer visual contact facilitating increased management through surveillance. These processes represent a type of 'hyper-domestication' as the full force of biopower is exerted through micro-management over every part of the horses' lives. In the presentation I look at some of the results of my PhD project from a Foucauldian framework to explore the differences between management practices of riders and ex-riders to explore whether type of horse-use is reflected in how the horse's time and body is controlled, and to ask if intensified use of the horse reflects not only 'closer relationships' but also increased commodification and exploitation.

Making sense of encounters with sub/urban wildlife: the case of 'out of place' venomous snakes

Associate Professor Gavin Smith[1]

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This paper reflects on the disorderly presence of the snake in postcolonial Australia, providing a sociological analysis of the historical, cultural and economic forces and factors responsible for its contemporary figuring as a pariah species. The intense feelings of agitation and outrage that typically mediate public encounters with snakes - especially those that are venomous - seem to be at odds with the threat these creatures pose statistically or harm they actually leverage. Drawing on the work of Douglas (1966), Cohen (1985) and other social and cultural analysts, I suggest that we need to look to how these crea-

tures have been scripted and represented in all manner of texts as exotic and dangerous contaminants, or moral hazards to be avoided or eliminated. This entails registering how snakes have been historically constructed by moral entrepreneurs and treated by waves of migrants to Australia who brought with them ideological frameworks prioritising human dominion over wilderness and proprietorial frameworks of space, as key factors in this process of Othering. But understanding the tainted moral positioning of the snake in society also necessitates apprehending the biosocial dimensions of reptilian life, from analysing the distinct physiologies and biomechanics of snake species, exploring their consumption and offspring rearing practices, to deriving an appreciation of their capacity to transgress boundaries and appropriate spaces that we humans have imbued with value and sacrosanctity. In particular, the ability of snakes to slither into domestic and intimate territories, and to get under our skins. For these and other social, cultural, political and economic reasons, snakes are intriguing figures to think with. They can be used as a reflective mirror from which to gaze back upon all manner of complex historical and environmental relations. But equally, they can also operate as a lens through to anticipate present and future entanglements of biosocial and ecological relations.

Seeing inequality in the school field, imagining new possibilities

Ms. Sharon Aris[1]

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Well established narratives on the persistence of educational inequality in Australia highlight how it is both historic and supported by contemporary marketization policies, including that of parental school choice. What isn't well established are ways of seeing the school field that enable the imagining of possibilities beyond this.

Drawing on Bourdieu's field theory and Maton's Legitimation Code Theory, this paper offers a way of understanding the underlying principles regulating the school field by mapping the mechanisms of high school choice. Drawn from a wider doctoral study, this includes illustrations of how choice is idealised in political discourse and how it is enacted by parents.

This conceptual framework reveals the school field as one in which certain family educational position and strategies – especially relating to academic performance – 'match' the field as idealised by policy-makers, creating educational advantage. But other positions and strategies, particularly from families whose children aren't high academic performers, 'clash' with the ideal field, creating disadvantage.

Visualising these positions enables us to imagine new possibilities, both for how the field might be reset in relation to what practices and achievements are validated and how it responds to families who are currently invisible in the policy process.

NAPLAN and the cultural logics of parenting: Classed practice and the reproduction of inequality.

Kellie Bousfield[1]

[1]*Charles Sturt University, Wagga Wagga, Australia*

This research examines how caregivers' social class impacts their engagement with the National Assessment Program – Literacy and Numeracy (NAPLAN). Social class inequity is a persistent issue in Australian schools. Extant research has examined NAPLAN and continued inequity in contexts of school markets, school, and/or teacher quality. Caregivers' engagement with NAPLAN, however, has received scant attention despite family background remaining the key determinant of students' educational outcomes. Drawing on case studies of high and low SES schools, and parent interviews, this research reveals how social class impacts caregivers' understandings and actions towards NAPLAN. Utilising Bourdieu's 'thinking tools', and Lareau's cultural logics of childrearing, findings suggest identifiable classed practices, with middle-class parents more likely to customise their NAPLAN interactions to suit theirs and their child's preferences and working-class caregivers more likely to accept the authority of the school in relation to what should happen in NAPLAN examination years. These findings capture a moment of social and cultural reproduction in a context of standardised testing by illustrating activation of parental habitus as an educational resource in an institutional setting. Unless direct government intervention occurs in this context, the enduring relationship between SES and educational outcomes will remain an unresolved social issue in Australian education.

In what journals do sociology PhDs candidates publish? Evidence from nine elite Australasian universities

Mr Adam Rajcan[1], Dr Edgar Burns[1]

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One contemporary analysis suggests that PhD candidates contribute to more than two-thirds of research outputs in Australia. What is the situation within sociology, however? The expectation of PhD outputs is much less focused compared to STEM and health fields unless perhaps a grant or a specific funded research project is the centre of academic and PhD activity. What are the modes of authoring and where do students publish? We researched publication outputs from sociology PhD completions between 2013-2017 in the Go8 and University of Auckland. Deciding on the inclusion or exclusion of theses as coming within the discipline of sociology involved several methodological issues. Only completions within recognised sociology programmes or departments were included – some within combined disciplines. Over 250 outputs were identified and analysed in terms of their destination journals. We address questions such as: do sociology PhD students publish in local Australian based journals or overseas outlets? We outline authoring patterns in terms of sole publication, co-publication or publishing with academic supervisors. What is the scatter pattern of destination journals in this body of publications? Do students tend to prefer a small group of journals or publish in a diverse range of journals?

State-School-Family Relations in the 'Strong' Singaporean City-State: Perspectives of socio-economically disadvantaged families

Ms. Charleen Chiong[1]

[1]*University Of Cambridge, Cambridge, United Kingdom*

Singapore is a 'strong' developmental city-state; it exercises ideological leadership over economy and society, and offers widespread, highly-subsidised provision of public services, including education. Such logics seem to invite dependence on the 'strong' state; however, paradoxically, a key ethos underpinning Singapore public policy is the anti-welfarist, self-responsibilising, meritocratic ethos, which presumes a successful future might be attained through individual talent and effort.

This presentation explores state-school-family relations of dependency and responsibility at the socio-economic margins of the Singaporean city-state – as it is typically at such margins that policy logics do not map out as policy-makers expect. Drawing on interviews with twelve low-income, ethnic minority families, I develop a conceptual model for understanding how relations of dependency and responsibility operate between different stakeholders (state, schools and families) in the educational lives of socio-economically disadvantaged young people. While I argue that disadvantaged families tend to reproduce the state's self-responsibilising logic, holding their children responsible for their success – this devolution of responsibility is only made plausible to families through already-existing, robust relations of dependency and trust. In view of widening socio-economic and educational inequalities in Singapore, I discuss implications for the state-citizen compact that may be relevant to contexts beyond Singapore.

Rethinking the neoliberal university: a tragedy of the commons

Professor Bruce Curtis[1]

[1]*University Of Waikato, Hamilton, New Zealand*

The notion of the neoliberal university is used commonly in journal articles and in the subheadings of those articles, but is not a precisely defined term. This reflects conceptual and analytical difficulties around understanding business-like policies and practices (seemingly simulating profit seeking) in institutions that are not capitalist. The neoliberal university will be examined here in terms of a commons. What is highlighted is that tragedies of the commons (Hardin, 1968) are in the main caused by external actors in search of windfalls. This presentation will draw on economic governance (Ostrom, 1990) and most significantly Marxist conceptions of the commons. Glassman (2006) notes that while Luxemburg suggested a permanent primitive accumulation more than a century ago, this was not considered mainstream and, hence Harvey's (2004) 'accumulation by disposition' still constitutes an important challenge to orthodox Marxism.

Education as Liberation: Intersectionality, Resistance, and Emancipation

Dr Jennifer De Saxe[1]

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The purposes of education are extremely polarized and multi-faceted. On the one hand, education is framed as a means by which one may "better" their social and economic status. On the other, education is seen as a platform whereby young people have the potential to make use of the freedoms they have, whilst contributing to the re-shaping and reimagining of our current racist, classist, sexist, and inequitable society (Bargh, 2007; de Saxe, 2015, 2016; Giroux, 2001, 2012; hooks, 1994; Kumashiro, 2010, 2012; Labaree, 1997; Picower & Mayorga, 2015; Rury, 2016). It is not hard to see how such conflicting purposes intersect and complicate the manner in which too many people are challenged to see how highly political, inequitable, and oppressive education is today.

Throughout this presentation, I will first analyse the current context of education, paying close attention to what needs to be resisted and challenged. Second, I offer a vision for how education and society might be reimagined so that they embody democracy, justice, and liberation. I then move on to an interdisciplinary discussion of critical education, critical feminist, and critical whiteness theories, highlighting how such interconnected frameworks have the potential to aid in reconceptualising education. Finally, I demonstrate how an intersectional analysis may be deployed as both a theoretical and praxis-inspired framework and lens in which to engage with resistance and transformation for all educational communities and institutions.

Critiquing the underbelly of the Neoliberal University : The Rise of the underclass Sessional Academic

Dr Judy Hemming[1]

[1]*University Of Canberra, Lyneham, Australia*

The argument is as follows: on the basis of abundant and freely available evidence, based on rigorous research, higher education policy-as-practice has been progressively and significantly failing the test of any political action – which is to make things better, or to stop them getting worse; this research, furthermore, has been systematically ignored, and those responsible have not been held accountable. Moreover, it is argued, the level of default extends beyond that of a poor policy choice and into the realm of theory-as-practice which is criminal because it involves deliberate and sustained attacks on the intellectual life of whole societies. Democracy, requiring an informed and engaged citizenry, is among the first casualties. Increasingly, though orchestrated at the highest levels of policy and management, this attack is executed by an increasing underclass of academics: those described as "Adjuncts" (or in some settings, "Sessionals") whose status is analogous to that of enlisted soldiers in wars over which they have no control. Their status is academically, intellectually, ethically, politically, and economically confusing and contradictory. They are both instruments of the attack on higher education and its victims. This paper explores their role in the light of historical inquiries into accountability and responsibility.

'Migrants always need to work harder': Tiger parenting, migrant anxiety and Australian racism

Dr Christina Ho[1]

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Ever since Amy Chua published her 2011 book, Battle Hymn of the Tiger Mother, Asian migrant parents have become stereotyped as authoritarian slave-drivers pushing their children toward success, in what some have characterised as tantamount to child abuse. The educational success of Asian migrant students is increasingly viewed as a product of excessive discipline at home. My research with students and parents in Sydney's selective schools shows that Asian migrants' strict parenting styles reflect a fundamental anxiety about their future, as members of ethnic minorities in an unequal society. As opposed to conventional essentialist explanations that tiger parenting is 'just their culture', this paper argues that tiger parenting is a product of the migration journey, namely, migrants' experiences of downward mobility and discrimination, their anxieties about Australia's increasingly competitive education system, and their interaction with Australia's Anglo-dominated society.

The United Nations Sustainable Development Goals and the Promise of Pluralism in Pakistan

Mr. Sher Rahmat Khan[1]

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Pakistan is a postcolonial nation-state whose complex and diverse society makes it an ideal context for realizing the spirit of pluralism, and developing a respect for diversity as a source of strength, not a weakness and threat. In recent years, however, religious fundamentalism and violent extremism have taken large parts of Pakistani society hostage, leading to the death of around 65000 people (Crawford, 2018, p. 1), an economic loss of billions of rupees (GoP 2018, p. 248), along with damaging the international standing of the country. The violence has also created social challenges, including displacement, poverty and lack of access to education. The situation has made the promotion of pluralism and respect for diversity more crucial for contemporary Pakistani society.

My PhD project is developing a critical discourse analysis of secondary school educational curriculum and textbooks materials in year 9 and 10 Pakistan Studies, to identify and analyse the ways in which the cultural politics of curriculum development in Pakistan works to promote or hinder, the Pakistani government's goal of promoting social cohesion and inclusion. In this presentation, I will identify and discuss the major causes of extremism and violence in Pakistan, and the role educational curriculum has in delivering on the promise of social cohesion and inclusion. The discussion will be framed by an examination of the ways in which the United Nations Sustainable Development Goals (SDGs) 4 and 5 can provide a framework for these SDGs in a postcolonial state.

The Decline of the University as Crime: Accountability and Trials Informed by Hippocrates, Socrates, Nuremberg

Dr Michael Mckinley[1]

[1]*Australian National University, Wellington, New Zealand*

The argument advanced in this paper is based on two assumptions concerning modern societies, and the single test for all political action: the first assumption is that the higher education of citizens, especially the young who significantly constitute the nation's treasury, is an absolute necessity for good governance; the second is that higher education is directed by political action in the form of policy defined as a high-level overall plan, or course of action, to guide and determine decisions and objectives. The test of political action is straightforward: it is undertaken to make things better, or to stop them from getting worse. Specifically, the argument is this: on the basis of abundant and freely available evidence, based on rigorous research, higher education policy-as-practice has been progressively and significantly failing the test of political action; this research, furthermore, has been systematically ignored, and those responsible have not been held accountable. Given the nature of these defaults, the proposition is that national commissions or tribunals should be established for the purposes of determining the magnitude and nature of both guilt and responsibility for the crimes of anti-intellectualism in general, and corruption of the young in particular.

Sorry not sorry: Unapologetically being working class and telling working class stories in UK academia

Dr Carli Ria[1]

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As working-class women ECR's we feel like outsiders precariously on the inside. Privileged through the degrees we've achieved our identities are shaped by our working-class roots, our working-class families and communities. For one of us, this included being faced with the choice between paying for PhD professional proofreading or sending money home to pay the UK bedroom tax (required since she left home). For the other, her family is living paycheck to paycheck in the US, with every woman in her maternal line having lived and died in poverty. Our working-class backgrounds profoundly shape our experiences of academia. Both engage in research exploring classed identities and both have been asked to put a positive spin on the stories of struggle our working-class participants have told us, seemingly to make those stories more palatable. This presentation explores our experiences of being working-class and telling working-class stories in academia. As Hey wrote (2006:301): 'My central argument in defending the use of personal voice is that it is conversely the angry refusal to forget one's history that is at stake here'. In our own refusal to forget our histories whilst navigating academia, we ask what do we gain? What do we leave behind?

Urban Transformations and School Choice in an Urban Village in Delhi

Ms. Ankita Sharma[1]

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Exploring the linkages between urban transformations and school choice, the present paper attempts to examine the aspirations and school choice of parents living in an urban village in Delhi. The paper uses the idea that aspirations and choices around schooling are spatially informed. Particularly, one's immediate neighbourhood and spatial context have an impact on the kind of networks and ties formed with respect to choices and aspirations regarding schooling of children. Two theoretical models namely 'The Theory of Capitals' and 'Critical Spatial Theory' have been used to understand the nature of school choices. Further, the model of spatial positions and spatial dispositions by Yon and Lubenski (2017) is used to study social capital formation and choice making among the families living in an urban village in Delhi.

In Delhi, the emergence of urban villages was a result of 'village engulfing' process, put forth in the 1961 Delhi Master Plan. In the 1961 master plan, about 20 villages located within the urban area were declared to be urban villages, increasing from 135 (2011) to 224 urbanised villages in 2017. Such transformations of rural to urban centres, especially at the peripheries of the city, has given rise to different social relationships and networks. In this context, the present paper tries to examine the types of social networks made by different residents of an urban village in Delhi and how these networks mediate the parents' aspirations and school choice with respect to their child's schooling.

Not your cup of coffee: Exploring parents' practices during coffee mornings in the Netherlands.

Dr Talitha Stam[1], Prof.dr. Renske Keizer, Dr. Nicole Lucassen

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Parent Coffee Meetings is a type of parental involvement activity regularly organised by Dutch urban primary schools with the wish to enhance parent-school contacts in order to improve students' achievement. These informal gatherings aim to provide a comfortable atmosphere for parents and caregivers to discuss relevant topics and voice concerns with both the school and each other. Much research on parental involvement particularly in urban contexts—where backgrounds, styles of communication, and parenting are often different—focuses on the barriers between school and parents, but rarely among parents themselves. The first author participated and observed during the Parent Coffee Meetings for one-school-year period, and conducted six group discussions with parents (n=50) and six group meetings with school personnel (n=50) in six urban primary schools in the Netherlands. Using Giroux's (1983) framework in which the school is embedded in social hierarchies, we analysed detailed practices of inclusion and exclusion among parents during these parental involvement activities. We found that there was a solid group of parents attending these Parent Coffee Mornings in which it was difficult for new parents to join.

The Persistence of Inequality: Education, Class and Cultural Capital

Professor Megan Watkins[1]

[1]Western Sydney University, Sydney, Australia

The ways in which education is complicit in the reproduction of social class was an interest of Bourdieu's throughout his life. His notion of cultural capital stems from his work in this area providing further explanation, beyond the economic, regarding the persistence of educational inequality. This paper briefly considers the significance of Bourdieu's work around cultural capital within the sociology of education before drawing on data from the Australian Cultural Fields survey to show the unequal distribution of forms of institutionalised capital within the Australian education system. With a particular focus on higher education, it reveals how, despite the massification of this sector, the dominant classes retain their advantage with unequal representation in Australian universities and the elite forms of schooling that secure their access to the more prestigious institutions and fields of study . Together with data highlighting the inheritance of this capital across generations, the paper provides continuing evidence of the strong relation between education, cultural capital and social inequality.

Feminism and a vital politics of depression and recovery: Moblising affective dissonance and disruptive pedagogies

Professor Simone Fullagar[1], Dr Wendy O'Brien[1], Dr Adele Pavlidis[1]

[1]Griffith University, Gold Coast, Australia

Drawing upon our ARC funded research into women's recovery from depression and feminist materialisms we pursue generative ways of learning-knowing-becoming through affective dissonance and disruption. We consider how to move personal and public knowledge of emotional distress (and collective capacities for responsiveness) beyond the clinical imagination that fixates on pathologies 'within' women. This involves a double move, as we creatively engage by writing-learning with and through women's accounts of embodied ways of learning-doing recovery in our study. We bring women's stories and feminist 'memos' into dialogue with i) policies circulating economic discourses which erase the gendered cost of depression, and ii) enactments of feminist public pedagogy through stand-up comedy, internet memes, drama, science fiction. We put feminist humour to work to disrupt the gender normativity entangled with biomedical truths about depression-recovery. Our ethico-onto-epistemological orientation explores how depression as a gendered phenomenon is rendered intelligible as we trace the affective dissonance produced through clashes of feeling and knowing in everyday life and feminist thought (Hemmings, 2012). By moving beyond individualised models of learning to 'recover from mental ill health' we recast the personal as biopolitical through feminist concerns with the affective relations that shape vitality.

Difficult conversations: Performing culturally and emotionally reflexive labour in palliative care

Dr Rebecca Olson[1], Dr Alexandra Smith[1], Associate Professor Phillip Good[2], Dr Emily Neate[3], Mr Cody Hughes[1], Professor Janet Hardy[3]

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Within palliative care, clear and open communication about death is encouraged. Euphemisms are discouraged as threats to promoting understanding of the prognosis; to open communication; and to fostering collaborative planning aimed at achieving a 'good death'. Principles of patient-centred and culturally competent care, however, which reflect trends of individualisation, plurality and multiculturalism, encourage respect for and support of patients' and families' preferences. These may include wishes to avoid open communication, preferences for euphemisms, and definitions of a 'good death' that vary from the practitioner's. The aim of this study was to examine how physicians navigate these competing priorities. Analysis is based on interviews with 23 doctors and eight recorded observations of palliative care multidisciplinary team meetings with 52 clinicians. Findings show that synonyms familiar to clinicians are often used to communicate prognoses in multidisciplinary meetings. In communication with patients and families, doctors rely on emotional and cultural cues to decipher the preferred terminology and response. We conceptualise the work performed in this context as culturally and emotionally reflexive labour. These findings suggest that blanket protocols to avoid euphemisms overlook the complexity of end-of-life communication in an era where a 'good death' is understood to be culturally relative.

Alexa's got a hunch: Coding 'women's intuition' into digital home voice assistants

Associate Professor Yolande Strengers[1], Dr Jenny Kennedy[2]

[1]Emerging Technologies Research Lab, Monash University, Caulfield East, Australia, [2]Digital Ethnography Research Centre, Melbourne, Australia

The 'Internet of Emotions', which aims to recognise, mimic and respond to human emotions through the use of Artificial Intelligence (AI), is now extending into the home. Amazon's digital home voice assistant 'Alexa' is a case in point. In 2018, Amazon launched an Alexa feature known as 'Hunches', which aims to preempt a user's moods, needs and desires through machine learning, and recommend appropriate products, solutions or courses of action. In this paper we draw on media reports and literature to analyse this method of mimicking and responding to human emotions as an attempt to replicate and transform the meaning of 'women's intuition'. We argue that the feminisation of Alexa serves to reinforce gendered stereotypes of caring labours in the home, whilst simultaneously positioning this 'digital woman' as familiar, trustworthy and acceptable to her users. We show how AI intuition relies on universal understandings of human emotions, and the commodification and individualisation of care 'solutions' that reproduce problematic assumptions about emotional labour. We conclude by calling for further sociological attention to the ways in which AI is reframing and potentially transforming understandings and practices of emotional care in the home.

Employing the peer-interview method to engage urban-based Indigenous Australian young peoples in conversations about identity

Associate Professor Reuben Bolt[1], Associate Professor Joanne Bryant[2], Ms Kacey Martin[2]

[1]*Nura Gili Indigenous Programs Unit, University of NSW, Sydney, Australia, [2]Centre for Social Research in Health, University of NSW, Sydney, Australia*

The peer-interview method has gained currency in qualitative research in recent years, particularly in relation to young people in Indigenous communities in Australia. This is significant given the strength of the Aboriginal identity concept, how it is made and re-made by individuals, and the key resources that inform it. Whilst 'identity' is a project that individuals make and remake over the life course, the dilemmas experienced during the 'emerging adult years' often become key resources for the construction of identities in later life. Employing the peer-interview method for this specific cohort therefore requires a careful consideration of the cultural issues that inform and sustain urban-based Indigenous communities. Understanding these shared cultural resources is critical for the practical roll out of the method, to support the relational negotiation of identity-making between interviewee and peer as they engage in conversations about culture, strengths and identities.

Beyond 'Mental Illness': Social and Emotional Wellbeing and the Persistence of Western Hegemony

Ms. Georgia Coe[1]

[1]*The University of Notre Dame Sydney , Sydney, Australia*

Rates of Aboriginal and Torres Strait Islander peoples suicide and the concerns over experiences of mental 'ill' health are increasing. In recent years, this has caused contestation over approaches to health that seek to address this. Within this context, Social and Emotional Wellbeing, a holistic Aboriginal and Torres Strait Islander peoples approach to health, has ascended in Australian health policy. This study applied a Foucauldian-inspired discourse analysis, using his theoretical framework of power, knowledge and discourse, to four Australian policy documents associated with addressing Aboriginal and Torres Strait Islander peoples Social and Emotional Wellbeing and 'mental health'. Overall, the study found that while aspects of the Social and Emotional Well Being approach had presence and influence in the policy documents, its understanding was constrained by a cultural and institutional context that privileges and perpetuates a biomedical lens. Assuming the (mental) health sector is sufficient and has the capacity to effect the broad social change that the concept of Social and Emotional Well Being acknowledges and requires. These findings suggest that, although knowledge-sharing and integration of Social and Emotional Wellbeing has commenced in these policy documents in an attempt to address disparate health outcomes, the hegemony of colonial discourses persist. This is along with a lack of policy reference in these documents for coordinated activity across social institutions and structures to address holistic demands. Additionally, there is a failure to address systemic neo-colonialism even while acknowledging that health disparities stem from colonialism.

Gugu Badhun and the Australian State

Ms. Janine Gertz[1]

[1]*James Cook University, Townsville, Australia*

Colonisation is an act of violence which is sustained by ongoing continued threats of violence and force against the colonised (Fanon 1967). Australian state colonial structures and state-sanctioned violence is the biggest threat to the existence of Gugu Badhun Aboriginal nation. Without the use of physical armed violence to overthrow the system, revisiting the terms for a relationship with the state, along with persistent ongoing conflict and antagonistic negotiation of Gugu Badhun claims to sovereignty and self-determination is a much more realistic program of decolonisation (Bell 2014). I will discuss the forms of violence inflicted on Gugu Badhun people, culture and country, and the revolutionary decolonisation process Gugu Badhun must engage with in order for Gugu Badhun to exist.

Indigenous Big Histories in Higher Education

Professor Bronwyn Carlson[1], Tristan Kennedy[1]

[1]*Macquarie University, , Australia*

Growing diversity in urban centres presents many tensions and opportunities for major cities. Forefront is an epistemological tension which results in Indigenous knowledges being perceived as an incompatible and incomparable 'other' to Western scientific knowledge about land, country, and the universe. This paper is an overview of an exciting new teaching and research focus being developed by the Department of Indigenous Studies at Macquarie University – Indigenous Big Histories. We expose the disjuncture between Western and Indigenous scientific knowledges about the land on which we meet dating back millennia and highlight the immense contribution that is currently being made by Indigenous thinkers. Our endeavour over the previous twelve months has been to compile knowledges from Indigenous and non-Indigenous archaeologists, palaeontologists, mathematicians, and astronomers. What has emerged is a clear new direction in contemporary understandings of Indigenous knowledge of land, country, and the universe since the big bang. This paper will firstly outline the similarities and contrasts uncovered regarding seemingly disparate ways of knowing about land, country, and the universe. We then reflect on the application of this compilation of knowledges to higher-educational settings as well as the positive outcomes for Indigenous and non-Indigenous communities.

Confronting Institutionalized White Fragility in a University Setting

Dr David Mayeda[1]

[1]*University Of Auckland, Auckland, New Zealand*

While educational success and failure can be conceptualised in different ways, Māori and Pacific student underachievement has been well documented at The University of Auckland and other tertiary educational institutions across Aotearoa. In response, interventions have focused overwhelmingly on upskilling indigenous and other ethnic minority students, a strategy present in many colonial contexts, but one that exonerates academic staff from altering their pedagogy and general behaviours in ways that might improve

engagement with Māori and Pacific students. This presentation will first overview interviews conducted with academic staff from The University of Auckland, highlighting the insecurities they hold, which inhibit them from embedding Māori and Pacific world views into their teaching. Secondly, this presentation will present preliminary evaluation information on trainings held with academic staff that forced participants to confront their own "white fragility," learn Māori and Pacific cultural values, practice pronunciation of Māori and Pacific phrases, and indigenize their course curricula. Overall, the presentation will illustrate how individualized and institutionalized white fragility can be challenged through a structured indigenization of educational curricula.

Identity politics and inter-generational trauma - histories of the present

Emeritus Professor David McCallum[1]

[1]*Victoria University, Melbourne, Australia*

Late 19th century crises in the workforce and racist responses of organised capital led to the White Australia policy in 1901, and sometimes sound familiar in the present-day. Australian Indigenous peoples experienced much earlier attempts at exclusion from their own lands.

This paper summarises the building of two distinct welfare systems from the 1860s in Victoria: one to save at-risk white children, the other as 'regimes' that disturbed and attacked Aboriginal people's culture and identity.

By the 1960s, Aboriginal children began to outnumber white children in welfare institutions, and their numbers in lockups and prisons began to increase.

The paper argues that these historical processes underpin inter-generational trauma experienced by numbers of Australian Indigenous peoples in the present.

Identity/Agenda: Prime Ministers Representing Indigeneity and Race on Australia Day and Anzac Day, 1990–2019

Mr. Alexander Page[1], Dr. Nicholas Bromfield[1]

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Australia Day and Anzac Day, held on January 26 and April 25 annually, are key moments used by Prime Ministers to share, mould, and reproduce their understanding of what and whom is representative of a unique Australian identity and nationalism. On these two days, Prime Ministers push and ignore particular representations of Aboriginal and Torres Strait Islander peoples and police expression in national agendas. We use a conceptual framework of race critical scholarship, settler-colonialism, and the sociology of practice to critically analyse Prime Ministerial speeches on Australia Day and Anzac Day between 1990-2019. Quantitative and qualitative descriptions of these representations demonstrate the ways in which whiteness, Anglo-centrism, colonialism, and conditional representations of Indigeneity are associated with hegemonic constructions of Australianness. Despite the presence of outliers to these patterns – mostly indicative of specific events across the time period of the corpus – we find little variance in these racially-dominant rhetorical

paths, regardless of party affiliation or individual Prime Ministerial ideological differences.

Overly Honest Methods: Idealism vs Reality as a White Person Researching in Indigenous Contexts

Dr Theresa Petray[1]

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When we learn methodologies and design research projects, we focus largely on ideals. We consider how fraught the relationship between researcher and research participants can be, and plan to manage that power relationship. This sensitivity and idealism is often amplified when white researchers work with Aboriginal and/or Torres Strait Islander peoples. In this paper, I will discuss some of the challenges that arise when the ideals meet the realities of doing research. From being a new researcher without strong community connections, to trying to fit research in between teaching and admin responsibilities, I will discuss some tricks I have learned from doing and teaching research with First Nations, and reflect on the difficulties that are likely to always persist. The ideals that we learn are so important, and finding ways to live up to them in actual research projects is essential for decolonising research.

Urban First Nations organisations, the layered complexity of New Public Management modalities, and sociological insights

Associate Professor Deirdre Howard-wagner[1], Associate Professor Karen Soldatic2, Dr Annick Thomassin[1], Associate Professor Janet Hunt[1]

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The effects of the New Public Management ('NPM') in the context of urban First Nations organisations is not only underresearched in Australia, but also as an analytical consideration in Australia compared to variations in NPM models internationally. Scholars have considered public service reforms in the context of Indigenous affairs (e.g. Marsh 2015) and how public sector agencies fund First Nations organisations and critiqued funding modalities (e.g. Moran and Porter, 2014; Moran, Porter and Curth-Bibb, 2016). While there is a growing body of scholarly and policy knowledge of the impact of individualised funding structures on First Nations communities in rural and remote areas in Australian states and territories, such as Western Australia, Northern Territories and Queensland, there has been almost no scholarly or policy knowledge development in relation to First Nations organisations in urban centres or south-east Australia regarding NPM driven changes (Howard-Wagner 2016, 2017b). Importantly, urban First Nations organisations in south-east Australia get far less academic attention than those in remote areas. This is significant as nearly 80% of First Nations people live in urban areas and the south-eastern state of NSW has the largest First Nations population. This contribution will entail a consideration of NPM sociologically, and as an agenda of cultural change, institutional change, and organisational change (Connell, Fawcett and Meagher 2009: 333-334).

Religious Diversity and Social Cohesion in Australia: A Diversity of Diversities

Emeritus Professor Gary Bouma[1], Professor Dharmalingham Arunachalam[1], Dr Ernest Healy[1]

[1]Monash University, Melbourne, Australia

Migration continues to change Australia's religious profile. In addition to established and new Christian denominations, there is a diversity of other religious communities – Muslims (2.6%), Buddhists (2.4%), Hindus (1.9%), Sikhs (0.5%) and Jews (0.4%). Meanwhile, those declaring 'no religion' has risen to 30.1%, which is partly attributable to substantial Chinese migration to Australia as well as the decline in affiliation with formerly mainstream religious groups. Moreover, the internal diversity of these religious identities is great. Muslims in Australia trace their origins to over 60 different countries. Catholics have been sustained by Asian immigration. Similarly, Australia has drawn upon the Indian diaspora from across 135 countries.

The issues of what to measure - at what levels and how to present results is a challenge which is explored in this paper. Data from the 2016 Australian Census is analysed at a fine spatial scale for Greater Melbourne. Beyond documenting the spatial distribution of the great diversity of religious groups living in Melbourne, the study explores the ways overseas and internal migration contribute to either the consolidation or dissolution of inherited distribution patterns. Regional/cultural meta-identity is briefly examined as a potential influence upon the settlement patterns of different religious communities.

Islam & Instagram: becoming posthuman

Alexia Derbas[1]

[1]Western Sydney University, Marrickville, Australia

What happens to my research on young Muslim women's online performances of self when I posthumanise the religious subject? In this presentation, I work against a normative model of subjectivity by assembling a posthuman subject. I refer to 'posthuman' to signal the extent to which I am resisting liberal humanist accounts of the subject, de-centring the human as the object of research enquiry. In so doing I give a material-discursive account of the ways in which the algorithms of online platforms co-constitute faith and the faithful through capitalist, consumer logics.

I present insight on my iterative exploration into what to do with the data participants provided when the human is but a small part of the story. This is developed using empirical research with the digital social lives of young Muslim women. Refusing an anthropocentric analysis, I trace the relations of human and non-human actors and specifically the ways in which algorithmic power constitutes subjects. Positioning young Muslim women as posthuman subjects has a generative potential, and contributes to a sociology of religion and of the digital which takes seriously the agency of non-human actors, and the labour of doing social media in advanced capitalism.

Postmodernism as Risk: An Atheist Discourse

Mr. Rhys Gower[1], Dr. Alan Nixon[1]

[1]Western Sydney University, Sydney, Australia

In attempting to explain the characteristic and at times derogatory behaviour exhibited by active nonbelievers in Australia (active atheists, or those of the new atheist movement), much can be attributed to their perception of religion as risk. From an atheist perspective, actions and beliefs supposedly legitimised via supernatural authorities – e.g. religious-based opposition to same-sex marriage, abortion, and voluntary euthanasia – are seen as infringing on human rights and autonomy, which in turn justifies opposition. As will be demonstrated in this presentation, risk perceptions derive from atheist adoption of naturalistic or 'this-worldly' axioms that refuse to acknowledge worth beyond the scope of the natural world. As a result, atheists believe that the religious are excusing or compartmentalising religious thought from legitimate empirical scrutiny. However, it is interesting to note that this process is not applied to their own 'this-worldly' axioms. Thought processes that question the validity of naturalism such as postmodernism, effectively question these axioms, and are thus deemed equally as risky as religion. This presentation will evaluate the epistemic axioms of active nonbelievers in Australia, suggesting that atheists also consider postmodernism as risk.

Affective Labour and Ethnography of Religion

[1] Mia Harrison[1]

[1]RMIT University, Melbourne, Australia

(Note: This is intended as part of a panel with Professor Anna Hickey-Moody.)

This paper explores the auxiliary affective labours of ethnographic research that play a necessary support role to primary research practices. This includes the small but demanding and multifarious practices that are necessary to foster productive relationships with research participants. I use data generated from the research project Interfaith Childhoods and my experiences of doing ethnographic work with families from diverse cultural, religious, and economic backgrounds. This ethnographic work involves running a series of transnational, multi-faith arts workshops with children in schools, community centres, art galleries, and places of worship, followed by focus groups with the families. Through this art making, children develop intercultural community and produce aesthetic and reflexive understandings of faith and culture.

Continuing Anna Hickey-Moody's ongoing research into creative research methods and feminized affective pedagogies, I focus on the ongoing labours of developing interpersonal relationships with research participants. I argue that these labours constitute a key and generative research tool and are performed in a variety of ways: listening to popular music, sharing food, exchanging personal stories, playing games. These necessary but emotionally charged labours not only facilitate trust and cultural understanding with participants, but are also reciprocated by participants in rich and intimate ways.

Community, urban futures and faith belonging in children's art

Professor Anna Hickey-Moody[1]

[1]RMIT University, Melbourne, Australia

This paper examines identity and faith belonging in collaboratively created images of urban futures made by children involved in a multi-sited ethnographic research project, which in part aims to generate and document religious children's perspectives on their worlds. As part of a broader research programme, the multi-sited ethnographic project includes arts workshops with children in Sydney and Melbourne, Australia, as well as in London and Manchester, UK. The social and political settings of these comparable and dominantly Anglo, diversifying contexts are often dominated by negative discourses in relation to Islam, and its relationship to contemporary incidences of terrorism (as observed during fieldwork during the Manchester and London attacks in mid-2017). That being said, the ways child participants understand, and negotiate, place based religious discourses and mediated representations prompts discussion regarding the extent, and nature, of young people's media engagement. Recent events both in the antipodes and the UK, provide an opportunity to interrogate the nature, and role, of the "performance" of public memorial in community life. Further, the increasing de-industrialisation and gentrification of a number of project fieldwork sites in both Australia and the UK prompts consideration of the ways children and young people feel that they identify/do not identify with their home and community (as evidenced through their own observations, and artwork creation) and how, and why, this is potentially shifting over time.

Diversity & Urban Growth, Mosques

Mehrnosh Lajevardi Fatemi[1]

[1]Western Sydney University, Turramurra, Australia

Post-migration religious groups are changing the spaces in which they reside. In a constructive process, their interactions and processes of identity-building affect the socio-spatial conditions in which they seek to satisfy their religions and cultural needs. Focusing on the impact of these processes within the Muslim landscape in Sydney, this paper looks at Muslim populations: their places, ethno-religious identities, communities and societies. The mosque, as an Islamic 'shrine', ideally should serve to ease the tension felt by many migrants between ethnic segregation and their construction of new identities while they adapt to their new environment. It offers them a sense of security and acceptance, and a feeling of belonging in their newly-settled social field. In order to establish a comfortable initial sense of territoriality, of 'being at home' in their new milieu, the majority of Muslims surround themselves with people of shared values who are also experiencing a shift in their habitus and spiritual capital. To the ever-growing Muslim diaspora, the reassuring sight of the mosque, taking pride of place in the new landscape, offers a safe haven of continuity. One emerging challenge, however, is that the burgeoning number of mosques has also led to some public anxiety, and conflict, as local communities become the ones who feel displaced.

Big Data and Digital Religion: The Archimedean Affect

Dr Alan Nixon[1], Associate Professor Alphia Possamai-Inesedy[2]

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Since the advent of user focused and generated technologies with Web 2.0, the last ten years has witnessed both an expansion and democratization of digital technologies. This has occurred with significant shifts in how people practice religion and belief through digital technology. The field of digital religion, comprised of disciplines such as sociology, media studies and religious studies, deals with religion as experienced in interactions, groups and communities online. The presentation will outline the emergence of big data in this space as well as its uses and limitations when researching religion online. It further presents an examination of the unintended consequences of the promises of the internet, as well as the power relations that are at play in what we term the digital social. Employing the metaphor of the Archimedean screw and Archimedean point, the presentation argues that the space we now find ourselves in is unprecedented. The Archimedean affect demonstrates that the promises of the internet have gone off track resulting in the evolution and de-evolution of the digital social framed by the re-enforcement of existing power relations.

Multifaith Encounters: Online and Beyond

Ms. Geraldine Smith[1]

[1]University Of Tasmania, Hobart, Australia

The multifaith movement aims to facilitate a space in which different religions can encounter one another, have dialogue, share experiences, and develop positive relationships. This presentation will argue that the outcomes of how one responds to difference is shaped by the performativity of an encounter with the Other. Atmosphere, setting, conversations, spoken word, emotions, sensorial input, actions, previous experiences, and symbols orchestrate how a participant responds to difference. Multifaith bodies are well-versed in facilitating multifaith encounters and they are highly important in aiding this process of negotiating difference. However, the rise of advanced internet technology raises questions about the future of the multifaith movement. I will suggest that research into multifaith requires an analysis of online multifaith encounters and how multifaith bodies are responding to new technology. This requires exploration into questions such as, what are the implications of individuals encountering different religions online? How does the online realm shape the outcomes of these encounters?

From Religious to Non-Religious: Understanding Change in Religious Affiliation during Early Adulthood in Australia

Dr Jonathan Smith[1], Prof. Zlatko Skrbis[2]

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The number of Australians who do not identify with a religion has risen in recent decades, with much of this growth occurring amongst younger adults who previously experienced a religious upbringing. However, the characteristics and pathways of young Australians who become non-religious are not well-understood. We analyse change in the religious affiliations of 2,000 young Queenslanders participating in the 'Our Lives' study between

the ages of 13 (in 2006) to the age of 24 (in 2017). Our results show a marked decline in self-identified religion over this timeframe, distributed evenly amongst the major Christian denominations. While educational pathways differentiate respondents who were never religious and always religious during this period, there was no evidence that education had a 'secularising' effect on respondents went from religious to non-religious. Instead, respondents were likelier to discontinue their affiliation if they experienced roles that were potentially misaligned with religious norms, such as identifying as non-heterosexual or unmarried cohabitation, or changes, such as family dissolution and parental conflict, that may affect the transmission of such norms. We argue that such factors will be important in (re)shaping religious affiliation as a determinant of attitudes towards a range of contemporary social and political issues facing Australian society.

Material pedagogies for understanding the intersections of gender, race and religion

Marissa Willcox[1], Professor Anna Hickey-Moody[2]

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Constructions of gender, race and religion are argued to be critical components in the shaping of Australian national identity and are particularly relevant to current representations of the Islamic community as 'aggressive' and 'misogynistic' (Ho and Dreher, 2009; Perales and Bouma, 2019). This paper explores the affective understandings created through art practice in the Interfaith Childhoods research project alongside the voices of Muslim women that emerge through focus group discussions in Melbourne, Australia. Interfaith Childhoods, works with a feminist new materialist, affective methodology to facilitate multi-faith arts workshops in Australia and the UK. Doing ethnography with children in schools, community centres, art galleries, and places of worship, we aim to develop interfaith relations and empathy through art practice and focus group discussions with families. I position the workshops as new materialist frames for understanding cultural relations in communities (Hickey-Moody and Willcox, forthcoming) and present data from Melbourne fieldwork to highlight the current public scrutiny and exclusion that Muslim women face in Australia. Through the material pedagogical practices of Interfaith Childhoods I offer an insight into how inter-faith art making can be theorized as a safe and inclusive space for facilitating dialogue around gender, race and religion.

Differentiated & representational power: Rethinking power resources theory through a study of global warehousing workers

Dr Tom Barnes[1]

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Warehousing and logistics has emerged as a new focus for labour researchers. Globally, this growing industry epitomises issues of technological change within the 'future of work' narrative. Problems of quantified performance and surveillance (Moore, 2017; Christin, 2018)—which are largely neglected in fuzzy tales of 'Industry 4.0'—have combined with ongoing interest in precarious work and workers. At the same time, there is excitement that this industry is possibly enhancing the structural power of workers (Wright, 2000) through their positioning within sensitive nodes or 'choke points' of global capitalism

(Alimahomed-Wilson and Ness, 2018; Sowers, 2017; Moody, 2017). This paper suggests that global warehousing/logistics also presents a timely field in which to further debates about workers' 'power resources' (Schmalz et al, 2019). Warehousing is commonly characterised by a mix of workers employed under different degrees of security or precariousness—i.e., permanent workers and precarious workers—in which collective power, agency and interests are differentiated—sometimes along social axes such as class or race (De Lara, 2018)—or in which particular groups of workers claim to act in the interests of others. Framed within labour geography as 'intra-labour agency' (Warren, 2019), this paper argues that the power resources approach in sociology would benefited from a stronger theorisation of differentiated and representational power.

Challenges to diversity: regional women struggling and succeeding in male-dominated trades

Dr Donna Bridges[1], Dr Elizabeth Wulff[2], Dr Branka Krivokapic-Skoko[3], Dr Stacey Jenkins[4], Dr Larissa Bamberry[5]

[1]Charles Sturt University, Bathurst, Australia, [2]Charles Sturt University, Bathurst, Australia, [3]Charles Sturt University, Bathurst, Australia, [4]Charles Sturt University, Wagga, Australia, [5]Charles Sturt University, Albury, Australia

Social and cultural capital have long been considered valuable assets that assist individuals to succeed in education and work. Having or acquiring capital is important for women integrating into the male-dominated trades (such as construction, electro-technology, automotive and plumbing). This is particularly so in regional Australia where both urban and rural sectors are challenged by diversity. Women in the male-dominated trades' present challenges to a workplace culture that has traditionally been populated by white, Christian, heterosexual men.

This paper reports on a wider research project investigating women's experience of the manual trades. Here we report on how the possession of capital assists women to 'talk the tools' and 'walk the work'. The women who have this capital find the attraction/recruitment journey less daunting, are more quickly accepted and feel they 'belong'. Capital can therefore afford women assets that quickly translate into skills and an increased confidence to navigate their apprenticeship. Other findings indicate that capital is only a sustaining influence when combined with workplaces that provide a buffer from toxic forms of masculinity and where discrimination, sexualisation, social exclusion and harassment are not part of everyday practices or the workplace culture.

Knowledge workers in precarious work

Dr Nour Dados[1]

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Recent data shows that up to sixty percent of academic staff at Australian universities are employed in casual and fixed-term appointments. The scholarly literature on the personal and professional experience of academics in precarious work, particularly those employed in teaching on casual contracts, continues to grow. However, much less has been written about the impact of employment insecurity on the core product that defines what universities are and what they do. Research-based knowledge produced by universities

contributes to the knowledge base of post-industrial societies, shaping government and industry policy, and having a profound effect on education. In recent decades, the production of this knowledge has also become a competitive enterprise, one in which universities compete with each other for sources of funding and for ascendency in domestic and international research rankings. While there are a number of mechanisms through which teaching-only staff, the majority of whom are casual, casual research staff, and research staff employed under professional (rather than academic) agreements, are excluded from the measurement of outputs and the production of rankings, evidence shows that staff in insecure employment contribute substantially to knowledge produced by universities despite the omission of their labour in the reporting of outputs and the production of rankings. This presentation focuses on the experiences of academic staff in insecure work who contribute to knowledge production, and the dilemmas created by their exclusion from the arenas through which research-based knowledge is valued in the institutions of modern academia.

'Temporary teachers' and de-commodification and re-commodification of labour

Assoc Prof Susan McGrath-Champ[1], Dr Scott Fitzgerald[2], Dr Mihalja Gavin[3], Dr Meghan Stacey[4], Dr Rachel Wilson[1]

[1]University of Sydney, Sydney, Australia, [2]Curtin University, Perth, Australia, [3]University of Technology Sydney, Sydney, Australia, [4]University of New South Wales, Sydney, Australia

In this paper we examine the rapid growth of a particular category of non-standard employment in the NSW public education system, the 'temporary' teacher. This category of fixed-contract employment was created in 2001 as a result of de-commodification action undertaken by the public school teacher union, the NSW Teachers' Federation. The Federation sought to establish an intermediate level of employment security between permanent and casual positions and extend elements of the standard employment relation (SER) to forms of precarious work. However, it now appears that the temporary category has introduced new types and extent of precariousness in a concurrent process of re-commodification. To explore the experiences of temporary teachers in NSW, this article draws on data from a large state-wide survey of 18, 234 members of the NSW Teachers' Federation. We find that temporary teachers report similar levels of workload pressure to permanent teachers, despite experiencing significant dissatisfaction with their precarious employment status. In examining the expansion of temporary positions within the current context of devolving staffing authority in public schools, we analyse the tensions and contradictions between processes of de-commodification and re-commodification of labour.

Young culturally and ethnically diverse women and the future of work in Australia.

Associate Professor Elizabeth Hill1, Dr Suneha Seetahul[1]

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Young women workers in Australia are educated, career focused and expect to be employed until they are at least 60. Many have migrant backgrounds and increasingly come

from countries in the Asia Pacific region, such as the Philippines, India and Nepal. The future of work debate must grapple with the evolving cultural profile of the labour force and its specificities. This paper analyses the present and future of work for young women who identify as culturally and linguistically diverse (CALD) and those born in Asia (BIA). New data collected by the Australian Women's Working Futures Project show the workplace experience and aspirations for future employment amongst this group of young women workers is defined by a strong desire to advance in work and a relatively optimistic view on equality in the workplace. However, higher rates of isolation, sexual harassment, concern about automation and inadequate retirement incomes are identified as issues specific to the workplace experience of CALD and BIA young women. This paper evaluates the relationship between the labour force status of culturally and ethnically diverse women and these findings to identify workplace and policy frameworks to support cultural and ethnic equality in the future of work.

Rejecting Flexibility: How blue-collar workers in Brisbane use routine and protocol to combat insecure work.

Dr Peter Holtum[1]

[1]*University Of Queensland, Brisbane, Australia*

Flexible work is often promoted for its ability to increase morale, engagement, and the productivity of workers. However, in recent times the deployment of flexibility in workplaces might suggest otherwise. Growing social precarity, and the "Uberisation of work" (Fleming 2017) has unified workers from industries once as diverse as academia and hospitality around shared experiences of uncertainty, underemployment, and insecurity.

In this presentation I examine the dangers of flexibility as they are introduced (and resisted) by blue-collar workers in Brisbane, Australia. My data canvases workers in warehouse, retail, and production lines and details how they prefer routine to flexibility in their occupations and organisational environments. Moreover, my data demonstrates how these workers utilise bureaucratic and managerial routines to deviate and challenge the authority of management, as well as to create free time at work. While I acknowledge critical issues with the manner in which workers reproduce structural authority in their workplace, I argue that the data is nevertheless valuable in challenging the way researchers and policy makers view work as a social phenomenon, and how we understand the role of work given the growth of the flexible 'gig' economy.

Naturalistic vs. Instrumental bodies – among professions in the Danish Healthcare field

Mr Kristian Larsen[1]

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What characterizes the similarities and differences in body investments among professions in the Danish health field? This can be vital when they relate to each other and to bodies of patients of different class, gender, age and disease groups. We used an explorative-descriptive method multi-correspondence analysis (MCA) with data on 345 respondents, gathered through an online survey and 30 individual interviews. The respondents range from chief physicians to various kinds of Healthcare students. MCA makes it pos-

sible to condense frequency statistics and examine patterns of body investments through an examination of variables such as food-intake, exercise and medicine-use that are then further related to the supplementary variables as social class and age.

The study takes inspiration from Bourdieu's sociology (1984) and the concept of health capital (Larsen et al. 2013). We ask whether health capital can explain distinctions in the empirical data. Analysis supports the concept of health capital and shows that the younger age group in the Danish healthcare field have a more instrumental body perception (open to surgery, consume medicine, high exercise) while the upper-middle class and older respondents have a more naturalistic perception of the body (reads often, eats vegetables, use yoga).

The dark side of flexibility: The case of Uber drivers

Professor Greg Marston[1], Dr Peter Holtum[1]

[1]The University Of Queensland, Dutton Park, Australia

In this paper we critically analyse the concept of 'flexibility' and the promise of 'flexible work' as it appears in narratives around the so-called 'gig economy'. More specifically, we present findings from a small research study on Uber driver-partners in Brisbane. We utilise a critical lens to examine the narrative around 'flexibility' to explore the social relations that sustain certain forms of flexibility in ride sharing, while obscuring the darker side of ontological insecurity associated with the individualisation of risk. We explore these theoretical ideas by drawing on the accounts from drivers in their attempts to reconcile work and life commitments, individualised and regulatory responsibility, and sacrifice and reward in both a materialist and emotional sense. We conclude by suggesting that the way forward in resolving some of these tensions in realising a preferable 'future of work' scenario at the individual and societal level will require sound social policy supports and a broad public policy agenda that recognises that flexibility and security are two sides of the same coin.

Welfare, moralisation and neoliberalism in Australia: Federal parliamentary debate over welfare provision, 1996 to 2018

Dr Sonia Martin[1], Dr Benno Engels[1]

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This paper presents findings from a study into the nature of parliamentary debate on the provision of welfare in Australia between 1996 and 2018. The analysis of Hansard reveals how much debate about welfare provision occurred in the two chambers of the Federal Parliament, who instigated the debate and why, and the ways in which welfare, and those in receipt of welfare, were constructed as policy issues. Guided by critical inquiry and our hypothesis that this time period witnessed an increased moralisation of welfare provision by governments, we examined evidence of an ideological drift on both sides of politics towards a right wing position that has been evident in other liberal welfare regimes especially the USA. The findings reveal an increased moralisation of welfare provision and welfare recipients under both Federal Coalition governments and Federal Labor governments during the period. Our paper further explores the nature of this shift and asks

whether both sides of politics were as equally committed to such an agenda and whether there were substantive differences in their moralisation of welfare provision.

Co-Working in the Creative City

Dr George Morgan[1], Dr Sheree Gregory[1]

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The rise of non-standard forms of employment means many workers – particularly digital workers – can no longer rely on employers to provide workplaces and must set up their own. Big cities are filled with freelancers with laptops. Some work at home, in cafes or libraries, but increasing numbers are renting desks in co-work centres. Such places generally have the declared aim of building communities based on skill-sharing, mentorship, and collaborative enterprise and some even offer live/work packages to digital nomads who are living away from their homes. They range from those provided by trans-national companies (like WeWork), to independent/ not-for-profit organisations. There is a growing body of social scientific literature on co-working (eg Merkel, Brown, De Peuter), but little has been written on the geography of co-work, and its connection to globalised work patterns.

This paper argues that the rise of co-working demonstrates the residual power of modernist work habits: the desire to separate the public and private, and be part of a community of practice. The stability of co-work communities however, is undermined by the centrifugal forces of the new economy. Unless you can prosper in the places where creative networks and economic activity are concentrated, you must abandon the metropole for low-rent cities/towns. Ironically, digital nomads head are working in developing world, where they themselves are agents of gentrification that can marginalise local workers.

The hyperventilated rhetoric about creative city, ignores the highly variegated character of the creative workforce, and the patterned and uneven distribution of the new economy's bounty. While fin-tech start-up entrepreneurs prosper in metropolitan hubs, those in fields like media and design, are more vulnerable to being marginalised by the forces of gentrification. This chapter draws on research into co-work spaces and creative freelancers at different trajectories of their careers in different urban locations

The Future Workplace Imaginaries of Australian Women

Professor Ariadne Vromen[1], Dr Sarah Mosseri[1]

[1]*University Of Sydney, Darlington, Australia*

A bifurcated public discourse presents the future of work in either utopian or apocalyptic terms, yet little is known about how individual workers interpret these public debates within the context of their own lives. This paper explores how young women – a group largely overlooked in public discussions of work transformation – envision their work futures. Data collected through focus groups with 114 women as part of the Australian Women's Working Futures Project reveal women's use of four distinct narratives – job replacement, job creation, job intensification and job enhancement – to describe the role of automation and technology in the future of work. Women in low-paying, male-dominated jobs emphasize job replacement, while women in low-paying, female-dominated jobs anticipate job intensification due to emergent issues such as system crashes. In both cases,

they plan to seek out, during the next decade, jobs with better working conditions. Among women in high-paying jobs, talk of job creation and enhancement is more dominant, with women in these roles aiming to remain at the forefront of change through investments in learning and development. This paper provides a timely analysis of how contemporary women make sense of public debates in planning their own work futures.

A Big Word: Mixing and Matching Meanings of Trust at Work

Dr Sarah Mosseri[1]

[1]University Of Sydney, Darlington, Australia

Why does interpersonal trust at work persist in the face of increasing job precarity and inequality? National surveys consistently report high levels of trust within the American workplace, yet, as sociologists have documented, the once culturally prominent employer-employee contract has deteriorated. In this article, I trace the historical emergence of trust within managerial discourse. I pull from ten months of ethnographic data and 90 in-depth interviews with workers and managers across two distinct work sites to reveal an enduring proclivity toward trust among contemporary workplace actors. I then combine cultural repertoire theory with a revised theory of 'resonance' to explain how people negotiate trust within daily work life. I conclude that trust has become a collective workplace project that helps people to cope with the liminality of contemporary work.

Ethical property: Brands, IP and ethical value

Ms. Claire Parfitt[1]

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Marketing and branding literature as well as intellectual property theory both recognise the crucial role of consumers / individuals in creating and maintaining the economic worth of brands. One element of brand value, increasingly important in the context of the contemporary responsible business imaginary, is its ethical dimensions.

This paper argues that firms capitalise on the ethical positions they take in their business operations and communications. These positions are based on observations of consumer preferences and social and political trends which may present reputational and other risks to a business.

Intellectual property law which protects trade marks and other elements of a brand provides a vehicle through which these ethical positions are commodified.

This paper considers the theoretical and political implications of these features of contemporary economic life.

Airbnb hosts: Time/ space intensification and social reproduction under conditions of platform capitalism

Mrs. Stella Pennell[1]

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Time and space are social constructs that are experienced as intensified objective facts under conditions of digital platform capitalism where boundaries of digital and 'real' life are blurred. Drawing on interviews conducted with 28 Airbnb hosts in four regional tourists in Aotearoa New Zealand, this research demonstrates that Airbnb hosts experience dual intensification time and space as a series of pressing 'now' moments which has both psychical and embodied impacts. Homes consist of materialities and immaterialities that influence the lived experience of space. Airbnb hosts experience home through a material, spatial sense as a resource able to be mined for monetary gain. Home is also as a site of immateriality which is imbued with affective meaning. Both the physicality and the affective meanings of home change under conditions of platform capitalism in unanticipated ways that interrupt social reproduction. Simultaneously, digital technologies enable circulation without circulation time – a necessary tendency of capital according to Marx. For hosts, engagement with Airbnb results in synchronic, rather than diachronic time, in which 'now' events detach the host from a sense of developing history, thus ensuring continued attachment to the platform.

Airbnb: The biopolitics of commodification through entrepreneurship

Mrs. Stella Pennell[1]

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Since its inception in 2008 the global accommodation business Airbnb has scaled to become the largest accommodation provider in the world. Airbnb is emblematic of 'platform capitalism': a particular form of capitalism operated through digital infrastructures. Drawing on interviews with 28 Airbnb hosts from four regional tourist towns across Aotearoa New Zealand, this research employs a biopolitical lens to illuminate the ways in which Airbnb commodifies its hosts as 'hospitality entrepreneurs'. The notion of entrepreneurship is one of a suite of ideas deployed by Airbnb to control host behaviour amidst a context of precarious work, low wages and seasonal tourism. Airbnb's biopolitical management of hosts produces forms of subjectivity anticipated, but not guaranteed, to be amenable to the 'dataveillance' by which the platform operates. The variability in subjectivities becomes evident in the tasks associated with becoming an Airbnb 'hospitality entrepreneur'. This research illuminates the calculative rationalities and material and affective resources employed by Airbnb hosts to make sense of the commodification of the self, amidst a horizon of biopolitical contradictions.

Some Notes on the Difficulty of Studying the Corporation

Dr Jensen Sass[1]

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The large business corporation is among the defining economic and political institutions of the modern era and yet, relative to states, it appears to have evaded the sustained attention of political and economic sociologists. Consider that Mark Granovetter's opus Society and Economy (HUP, 2018) does not index the word "corporation" while Paul DiMaggio's edited volume The 21st Century Firm (PUP, 2009) does not index the word "power" nor even "politics". This is no criticism but a reflection of how the institutional status of the large corporation renders it a difficult object of analysis, especially where are our interests are political. Although their influence over the basic structure of society is comparable to that of states, corporations are not subject to the accountability requirements of public institutions, rendering data on their organization and behavior comparatively sparse. In the paper, I consider the effects of this status for the study of corporations in political, economic, and organizational sociology. Drawing on the distinction suggested by Hirsch, Michaels, and Friedman (1987) I propose that a key barrier to the study of corporations and politics is that the data that would yield "clean models" is rarely available, given that corporations engage in politics in a secretive fashion. I propose, however, that corporations can and should be studied with "dirty hands" and a comparative-historical sensibility. Social scientists will need to adopt an opportunistic stance towards their research, i.e., their research strategies will be driven by the search for rich data from a diverse collection of sources.

A Dynamic Analysis of Gender Discrimination in the Urban Indian Labour Market

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Labour market mobility is a multidimensional phenomenon that involves various potential determinants. The structuration of the labour market on the lines of informal institutions such as gender and socio-religious groups can manifest in the form of discrimination or self-selection into specific occupations, leading to differentiated employment quality and earnings. We propose an analysis of labour market mobility in urban India. Taking advantage of the nationally representative and longitudinal data of the India Human Development Survey (2005- 2012), we analyse how gender stigma affects mobility across occupations and sectors of the urban economy. A decomposition analysis allows observing the extent to which education and measurable abilities (e.g. proficiency in english) are vectors of income at a given time, absolute income growth, and relative income mobility (i.e. changing places in the distribution of income). We also analyse the determinants of occupational change across the two waves of data. Our results indicate that a large part of the gender income gap is unexplained and potentially driven by discrimination or self-discrimination. Mobility between both periods seems to however be heterogeneous across groups of women from different castes, suggesting patterns of intersectionality in the way women are stigmatized.

Seeing like a State, but Thinking like a Bank? How financialisation changes social spending

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This paper explores changes in the ways advanced capitalist states manage and govern social policy. Across a range of policy domains, facilitated by the adoption of private sector accounting standards, governments are translating traditional forms of taxation and spending into asset and liability-like instruments. This moves the locus of government financing off year-to-year budget balances and onto balance sheets. The paper uses a series of examples to highlight how states have begun to 'think' like a financial actor. However, unlike understandings of the financialisation of the state that are linked to notions of privatisation and retrenchment, we highlight how these processes remain embedded within the fiscal powers of states. We explore how assets and liabilities have been created, defined, accounted for and managed in four areas of Australian policy: childcare markets, student loans, generational accounting and social impact. Comparing examples, we begin to build a typology of financing models, focusing on the measurement of 'value' and distribution of 'risk' to explain different social, democratic and fiscal outcomes.

Love and Gratitude: The politics of emotional attachments toward paid work

Ms. Leanne Stevenson[1]

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This paper explores how emotional attachments towards paid work enfold into late capitalism by drawing on qualitative research with professional working mothers. In work-centric post-industrial societies, the obligation to participate in employment couples with incitements that work can and should be loved and workers should be grateful. Such incitements extend beyond paid emotional labour in the service sector; they circulate as unpaid attachments that orient these women towards their work, employers, colleagues and the self-as-worker. Yet, given the barriers many mothers encounter in the labour market, these attachments are enduringly unstable and ambivalent. This paper argues that these incitements are embedded in the everyday power structures of gender relations and the labour market. Inasmuch, emotional attachments depoliticise otherwise exploitative relations and provide some of the cultural scaffolding of the blurring boundaries between work and non-work that make difficult more concrete demands in negotiating the division and conditions of labour.

Youth and Social Media: Online Graffiti Practice as New Sites of Community.

Dr Ron Baird[1]

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In this paper I consider the virtual space of on-line communities of practice. The impact of the Internet and social media on the graffiti community has been rapid and dramatic, bringing with it a number of significant transformations that present both opportunities

and challenges for the culture of graffiti writing. I explore the impact of the Internet and social media on the graffiti crew, arguing that the rise and uptake of Internet-mediated social networking platforms such as Instagram and You Tube have offered a range of affordances to the practice of graffiti writing. These include: greater accessibility to the culture for those young people who may be excluded from the real time practice of graffiti writing due to their gender, ability or age; learning opportunities for novice graffiti writers; and opportunities for wider distribution and the curation of graffiti pieces. Simultaneously social media challenges the significance of the notion of 'community', that is the physical social interaction afforded by participation in real world graffiti crews. While there are tangible benefits to the uptake of social media and use of the Internet by both novice and master graffiti writers, ultimately it is the importance of the physical communal bonds experienced within the graffiti crew that are vital to the culture.

Community of practice as a mechanism for social change: possibilities for a 'solution-oriented' youth sociology

Dr Joseph Borlagdan[1]

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Sociologists are rightfully critical of Australian policy 'solutions' that hold young homeless people responsible for studying and working their way out of homelessness (Farrugia & Gerrard 2015; Horsell 2013). Similarly, neoliberal regimes continue the retreat of the welfare state by framing youth homelessness as a community responsibility (Kuskoff 2017).

These critical analyses help unpack the problem representation of youth homelessness and explain the lack of progress made in addressing its persistent structural causes. However, they may also mark the lack of progress in sociology's ability to propose viable solutions.

Beyond broad calls to attend to lived experience, structural barriers, or 'poverty reduction' (Parsell & Marston 2012), what role can youth sociologists play in working towards solutions to homelessness?

This paper explores how a problem-solving sociology (Prasad 2018) could work through a community of practice. In the Education First Youth Foyer community of practice, researchers, practitioners and policy makers come together under a shared mission to effect social change. This is contingent upon connecting shared reflection and practice to broader structural change. However, collaborating across disciplines, sectors, and levels of power present a series of challenges in what is a frequently disrupted service context. We outline lessons in navigating these challenges and how this could inform a solutions oriented youth sociology.

Rural youth futures: social relations within young people's rural multicultures

Dr Rose Butler[1]

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Transforming labour relations, humanitarian programs, visa categories and mobility desires have all led to new futures for Australia's rural communities. Young people are front

and centre of these changes, as diverse youth forge new rural pathways and relationships for themselves and their families. However, we know very little about how young people are faring socially within these rural contexts. Young people's social relations within rural locales take place within towns and cities built through violent colonial legacies and ongoing settler colonial relations, complex histories of multicultural engagement, and intergenerational scales of poverty and economic insecurity. Drawing on a recently commenced ARC DECRA project, this paper will outline an interdisciplinary research agenda into young people's social relations, friendships and solidarities within today's complex rural multicultures.

Beyond the 'bank of Mum and Dad': Intergenerational wealth transfers and entry into home ownership

Dr Julia Cook[1]

[1]University Of Newcastle, Callaghan, Australia

House prices have risen sharply in most Australian capital cities in recent years. Due to Australia's strong identity as a homeowning nation and the related tendency towards entering the housing market within the 25-34 age bracket the impact of rising property prices has been distinctly generational, with young adults experiencing significant challenges entering the property market. A growing number of studies have identified financial transfers within families as a means through which entry into the housing market is facilitated for young adults (e.g. Cigdem & Whelan, 2018). This paper contributes to this discussion by drawing on interviews conducted with 29-30-year-old homeowners in Australian capital cities to address the negotiation of intergenerational support. Specifically, it considers how the conditions under which transfers are received may impact upon the ways in which they are subsequently understood, drawing on these findings to trouble the use of exchangist logic to understand family-based gifts and loans. In so doing the paper contributes to growing international debate about intersubjective understandings of intergenerational transfers.

Framing networked youth in the present: Chasing the horizon

Dr Shane Duggan[1]

[1]RMIT University, Fitzroy, Australia

Digital disruption and networked technologies are often positioned as a logic of the present. As this paper demonstrates, conversations about young people's futures in the present often privilege digital labour and take (or resist) the fragmentation of that labour — and its undoing — through the lens of networked technologies as a norm. This manifests in a youth and educational policy landscape which seeks to 'solve' the problems of the future, often framing young people as simultaneously at risk, and positioned to leverage digital disruption as a key site of aspiration and self-making for the future.

This paper is an interrogation of the ways that digital disruption impacts how we understand young people's lives. The stories it tells take as their focus networked technologies, the rhetoric around their development, implementation, and use, and their effects on everyday life. To illustrate, I follow key documents released between 2013-2015 from management consulting firm McKinsey & Company which have been highly influential

in framing conversations around digital disruption and the future of education on a global scale. Drawing on John Urry's 2016 provocation 'What is the Future?', I invite consideration of what future(s) are amplified and endorsed, for whom, and toward what ends.

Youthful Labour

Dr David Farrugia[1]

[1]*University Of Newcastle, Callaghan, Australia*

This paper develops the concept of 'youthful labour' as a way of understanding the relationship between youth subjectivities and post-Fordist capitalism. The concept of youthful labour is an intervention into existing analysis of young people and work, which are primarily focused on employment conditions and biographical practices without an account of young people as sources of labour and of value to the contemporary economy. In this context, the concept of youthful labour situates youth as within the dynamics of post-Fordist labour, in which value is created from the production of subjectivities. In a nutshell, the concept of youthful labour describes work in which the quality of 'youthfulness' is critical to the value of labour, and in which the attribution of value to commodities and service interactions takes place through the production of youthful subjectivities in line with the disciplinary requirements of post-Fordist work. In the process, youthfulness is understood not as an attribute of young bodies, but as an immaterial quality that is produced through labour and that circulates to attribute value to certain subjectivities in their classed and gendered manifestations, as well as to the material and immaterial products of the post-Fordist economy.

The construction of young migrant women and aspirations in Australian non-government policies

Ms. Laura Gobey[1]

[1]*Deakin University, , Australia*

Prior to the recent Federal Election, under the Coalition Governments, Australia has not had a Minster for Youth since 2013; in terms of a dedicated youth policy, there has been a gap of almost 9 years since the release of The National Strategy for Young Australians in 2010 under the Rudd Government. In the absence of formal government strategies and platforms, especially those that are attentive to gender and cultural diversity, non-government organisations have become important actors establishing their own youth policy frameworks to guide their work. Previous research on youth policy has highlighted that government policy tends to construct young people as the ideal neoliberal citizen – one that is an aspirational, individual subject that is responsible for their own choices and wellbeing, but does the same tendency emerge in the non-government sector, and with what implications? Building this on this research into youth policy in Australia, this paper draws on my PhD to consider how young migrant women and their aspirations are constructed within Australian non-government policy, by bringing together the sociology of youth and the sociology of migration studies.

WoC and the white gaze: Young migrant women in Australian youth studies

Dr Sherene Idriss[1]

[1]*Deakin University, Burwood, Australia*

The descriptors 'multicultural' or 'diverse' dominate the discursive construction of young non-white subjects in the sociology of youth in Australia. Here I suggest that these labels have the tendency to depoliticise young people's lived realities and are at odds with how young people of some migrant backgrounds self-identify. I argue that the mismatch between the terminology used in the literature and young people's realities is indicative of the broader ways in which young people of non-white migrant backgrounds continue to be studied within narrow conceptual lens – as work oriented subjects, as un/settled subjects yearning for belonging, as socio-economically disadvantaged and therefore under threat of becoming radical.

It is in popular culture that hegemonic structures are reproduced and strategies of resistance often play out for young people. It is as consumers that young people today are often characterised and it is in the market that they exercise neoliberal versions of citizenship. Finally, it is within the realm of immaterial, post-wage and often digital labour that young people develop emergent identities that mark a break with previous generations. The negotiations of these processes as 'women of colour' under 'the white gaze' means that there are important implications for paying more attention to the politicised ways in which these cohorts of young people play, consume and produce in the new economy.

A decolonial exploration of black African youth experiences of migrating to Australia

Mr. Joshua Kalemba[1]

[1]*University Of Newcastle, New South Wales, Australia*

This presentation explores the experiences of migrating to Australia of black African youth who migrated to a regional Australian city in terms of their aspirations for a brighter future and difficulties they may encounter when they chose to migrate to Australia like unemployment. Drawing on qualitative semi-structured interviews conducted with 20 black African youth, which explored their experiences of migrating to and working in Newcastle, the presentation uses decolonial theory to explore these young people's expectations of migrating to and the realities of being in Australia as black African youth. With this in mind, the presentation shows that prior to coming to Australia, these participants drew on discourses of development, progress and opportunity associated with whiteness to position Australia as a modernised place. This meant that they aligned their expectations for a better life with Australia. However once in Australia, this expectation that they would be included in Australian society did not materialise. The presentation explores this through their experiences of looking for and finding work in Newcastle, which demonstrate how their black African identity disadvantaged them on this labour market. These young people's experiences highlight how the workings of coloniality continue to penetrate the cosmologies and thinking processes of those located on the subaltern side of the colonial difference like black African youth. The presentation concludes by demonstrating

how the decolonial turn is a useful conceptual tool for undoing the workings of coloniality in youth studies.

Young People and the Anthropocene: Futures Past and Present?

Professor Peter Kelly[1]

[1]RMIT University, Melbourne, Australia

Our present is marked by profound and highly consequential crises in multiple earth systems - oceanic, atmospheric, terran and capitalist. In Staying with the Trouble, Donna Haraway (2016) highlights the crises of earth systems that situate us, all, 'in the midst of the earth's sixth great extinction event and in the midst of engulfing wars, extractions, and immiserations of billions of people and other critters for something called "profit" or "power" - or, for that matter, called "God".

Neo-Liberal capitalism has gorged itself on the four 'cheaps' - food, labour-power, energy and raw materials (Moore 2015) - and is now devouring its young and their futures. Our present is marked by a growing awareness - in various symbolic, discursive and material spaces and practices - that our futures, young people's futures, have already been used up, consumed, exploited. That the crises that we encounter in our presents both portend more profound crises to come, and foreclose any sense that we can do anything about our probable futures.

In this presentation I will develop recent work on a political economy of youth, and the rethinking of young people's marginalisation, to consider how orthodox sociologies of youth can move beyond human exceptionalism and methodological individualism. The aim here is to make a modest contribution to re-imagining the thinking technologies and knowledge practices that sociologies of youth can bring to the task of 'staying with the trouble' that we and young people find ourselves in. In our future presents.

Save The Venny: Children and young people lead community action to save their urban playground

Dr Fiona MacDonald[1]

[1]Victoria University, Flemington, Australia

It is hard to ignore the largescale protests of students who walked out of school in 2018 for climate change and Sweden's 15 year-old Greta Thunberg's impassioned speech to the UN Climate Change conference. Youth activism, however, does not always begin on such a large scale. The motivation for some young people to challenge power can be found in their local places and spaces and personal experience. Understanding how this transitions to shared goals and collective action requires knowledge of young people's approach to power and politics.

Threatened with losing management of The Venny, an urban playground and communal backyard for families living in the public high-rise estate, children and young people in this inner Melbourne suburb led their community to challenge the local council's decision about their space. As Coe, Wiklund, Uttjek and Nygren (2016) assert, it is time for new ways of understanding youth activism. They propose a theory of multiple processes that investigates the process to political action and challenging power. Applying the theory

of multiple processes to the fight to save The Venny, enables an investigation of how, and why, these young people moved from a personal experience to a shared goal and, ultimately, action.

Diverse youth: social constructions of authenticity among university students from diverse cultural backgrounds.

Dr Ramón Menéndez Domingo[1]

[1]La Trobe University, Bundoora, Australia

This paper argues that the social construction of the self and personal identity among contemporary youth heavily relies on a discourse about the search for the authentic self. This is evidenced through a survey with 138 respondents and 20 in-depth interviews conducted with university students from diverse cultural backgrounds at an Australian university. In a world where contemporary youth inhabit difficult existential conditions, with delayed and precarious access to work and family roles, university students personify that delay in facing those difficult conditions combined with a hope for a better future after they finish their education. University gives them a period of moratorium to self-explore and define who they are and the place they would like to occupy in the world. As a result, they often pose the kind of existential questions that authenticity poses, such as 'who am I really?' or 'how would I like to live my life?'. The results of the study produces a kaleidoscopic picture of contemporary identity, with seemingly unconnected parts that are nevertheless unified through the overarching master-identity status of the authentic self. This sense of identity does not necessarily only refer to their sense of 'student identity', but to the many different sociological conditions that they inhabit, including their cultural backgrounds.

Young refugees as artists and authors: (Re)conceptualising Power Through the Creation of Picture Books

Associate Professor EJ Milne[1], Dr April Mandrona[2], Ms Thea Shahrokh[3], Dr Michaelina Jakala[3], Professor Claudia Mitchell[4], Dr Mateja Celestina[3], Ms Leesa Hamilton[2]

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Since the European 'refugee crisis' began, the number of people forcibly displaced has risen to 65.3 million (UNHCR 2015). The re-settlement of young refugees presents specific challenges including disrupted schooling, language and cultural barriers, bullying and the need for healing (Bolloton & Spafford 2005; Dryden-Peterson 2016). These experiences co-occur with a loss of cultural heritage, artistic traditions, and narrative histories (Sharma 2016). Young people's narratives are largely absent from accounts of the 'refugee crisis' and we know little about their agency, resilience and creativity. Building on previous studies on children's literature that explore the refugee experience (Dolan 2012, 2014; Hope 2007; Jordan 2004; Kidd 2005), 'The Picture Book Project' explored creative practice, art-making and picture book production with young people from refugee backgrounds and developed innovative and contextualised approaches for representing their unique artistic and narrative voices. This paper discusses how 'The Picture Book' methodology focuses on the self-determination and creative capacities of young refugees, by reconceptualising generational difference and power and providing a witnessing space for young refugee's

knowledge and culture. The project shows the possibilities of understanding their realities and desires for belonging and how through stories of the 'everyday', young people can recognise themselves and build connections.

'Settling Down in Time and Place? Intimacies, Transitions and Transnational Youth Mobilities'

Professor Anita Harris[1], Dr Shanthi Robertson, Professor Loretta Baldassar

[1]*Institute For Citizenship & Globalisation, Deakin University, Burwood, Australia*

Transnational mobility is increasingly presented to middle class youth globally as a way to secure economic futures in precarious times: periods spent abroad studying, working and immersing oneself in other cultures is often seen to enhance educational and employment opportunities. However, little is said about mobility's benefits or impacts regarding social and intimate life, and specifically the ways in which it is situated within, disruptive of, or incorporated into young people's life plans, aspirations and imaginings regarding intimate relationships - with friends, family and romantic partners - as they navigate new and uncertain pathways to adulthood. Further, family and friendship are traditionally treated separately and understood in predominantly normative ways in both migration and youth scholarship, even while these relationships are becoming increasingly entangled and multifaceted in conditions of complex trajectories of youth mobility and the changing nature of transitions to adulthood. This paper considers how contemporary youth mobility disrupts standard life course and migration studies conventions about intimate relationships, focusing particularly on questions of temporality, proximity and synchronicity, or what we characterise as orthodoxies of 'the right time' and 'the right place' to 'settle down', in the construction and maintenance of intimate connections to people and places. It explores the ways youth mobility can complicate notions of the appropriate staging and chronology for establishing certain kinds of relationships; raise questions about synchronicity, continuity and proximity as conditions of intimacy disrupt gendered and heteronormative life courses to provide both welcome freedoms and new challenges, and reveal new processes of transnational intergenerational care circulation.

Infrastructural justice for vulnerable children: How do we make it happen?

Dr Catherine Robinson[1]

[1]*Social Action And Research Centre, Anglicare Tasmania, Hobart, Australia*

Since 2016 I have been undertaking research on the experiences and support needs of highly vulnerable children aged 10-17 in Tasmania. These are children who experience complex adversity including abuse, trauma and exposure to domestic violence, who are known to the child protection, police and/or youth justice, and who may experience homelessness unaccompanied by a parent or guardian.

Through my research it has become clear that this group of children experience bare life in an extreme form, including fast death in the context of high-risk behaviour and slow death in the context of suffering ongoing deprivation and trauma. In essence these are children who survive, in most cases, with access to the thinnest of infrastructure, in particular in the areas of care, accommodation, education and mental health.

Recent work within vulnerability studies suggests that both relational and material infrastructure are only likely to emerge under conditions where the interdependence and frailty of the human subject are fully recognised. In this presentation I share my current thinking on what it takes to ensure such recognition of the corporeally enmeshed subject is made by policy makers, and secondly, and on whether and how this leads to the provision of greater infrastructural care.

Young, Urban, Queer: Aboriginal and Torres Strait Islander Experiences of Accessing LGBTQIA+ Organisations

Ms Karen Soldatic[1], Ms Bep Uink[2], Mr Braden Hill[3], Ms Linda Briskman[1], Ms Ashleigh Lin[4]

[1]Western Sydney University, Randwick, Australia, [2]Murdoch University, Perth, Australia, [3]Edith Cowan University, Perth, Australia, [4]Telethon Kids Institute, Nedlands, Australia

This paper explores emergent data from Australia's first national research project exploring the social and emotional wellbeing (SEWB) of urban Aboriginal and/or Torres Strait Islander young people who self-identity as LGBTQIA+. There has been little academic investigation of their SEWB, mental health and associated risk factors, let alone the format or content of appropriate protective and/or responsive mechanisms, supports and interventions. This gap in the research has been recognised in recent policy documents, which acknowledge that Indigenous LGBTQIA+ people continue to be unrepresented in research and LGBTQIA+ service provision, and that there are specific and distinct barriers that are faced by this population. Drawing upon in-depth qualitative interviews this paper explores their experiences of navigating supports from services that target the LGBTQIA+ community. The in-depth narratives of the research participants articulate their personal journeys and how processes of service racism can effectively undermine their SEWB and their sense of belonging within the Queer community more broadly.

Youthful Culture: Towards rethinking youth culture in late capitalism

Dr Steven Threadgold[1]

[1]University Of Newcastle, Cooks Hill, Australia

Much has changed since the original subculture studies were done in the late 60s and early 70s, and even since the subculture debates that brought to prominence concepts such as neo-tribes, lifestyles and scenes. Capitalism has rapidly evolved to the point where some are asking whether we have we moved on to something worse. The very conception of resistance towards capitalism has changed forms under what Fisher has termed 'capitalist realism'. 'Youth Cultures' themselves are not really just the domain of young people anymore, as individuals do not necessarily give them up as they get older. Participation and consumption continue as people get older, albeit in different ways. In connection to the developments of capitalism and its 'Tungsten-carbide stomach' that chews up and metabolises anything in its path, the multifaceted figure of 'youth' is central to immaterial labour and how value is created and mined in popular, consumer, artistic, creative and digital cultures. The concept of 'youthful culture' rethinks the idea of youth culture through the lens of these changes to update it for the contemporary world, showing how youth cultures still

play a similar role in the lives of young people in terms of identity formation and everyday forms of escape and creativity, but also to highlight the newer processes of co-optation, commercial culture, and the ways that the very figure of youth is something that creates value in late capitalism.

Exploring Loneliness

Ms. Amy Vanderharst[1]

[1]*The University Of Melbourne, Parkville, Australia*

In this presentation, I discuss the preliminary results of my PhD fieldwork. My research explores young people's (18-25-year-old) experiences of loneliness: what loneliness is to young people, its effect on everyday life, management strategies, and causes ascribed to its development. From an initial analysis of interview and diary data, concepts such as time, authenticity, and feeling 'attuned' with others appear deeply woven in with experiences of loneliness. I aim to extend our sociological understanding of loneliness using Carol Smart's sociology of personal life. A sociology of personal life resists a top-down understanding of human life, wherein changes in individuals are "interpreted as fitting in with wider and over-determining trends" (Smart 2007, p. 13). A sociology of personal life instead calls for a realignment between empirical research and theoretical analysis through attention to embeddedness, memory, emotions, and relationality.

'It's not just about the parkrun': Exploring the Social and Personal Experiences of Tasmanian parkrunners

Mr. Zack Dwyer[1]

[1]*The University of Tasmania , Launceston, Australia*

The socio-fitness phenomenon parkrun has become a significant part of the Australian sport and running landscape. Little research, however, has investigated how these weekly, timed, organised walk/run events are facilitating powerful narratives of reinvention and changing the way we understand and practice community life. This presentation argues parkrun's burgeoning participant base, and emphasis on sociability and health, produce important questions about how group-based running initiatives encourage the formation of social ties and promote positive health and wellbeing through participation in physical activity. These questions are significant in light of evidence showing involvement in Australian sporting clubs and organisations is steadily declining. By drawing upon ideas of reinvention, serious leisure, and neo-tribalism, this presentation describes the preliminary findings from the presenter's PhD research and reveals insight into how Tasmanian parkrunners construct and maintain social connections and use parkrun events to negotiate their health and well-being.

'Dad-love': the importance of co-participation for girls in action sports

Dr Meredith Nash[1], Dr Robyn Moore[1], Dr Melanie Sharman[2], Dr Rebecca Olive[3], Dr Verity Cleland[2]

[1]School of Social Sciences, University Of Tasmania, Hobart, Australia, [2]Menzies Institute for Medical Research, University of Tasmania, Hobart, Australia, [3]School of Human Movement and Nutrition Sciences, University of Queensland, Brisbane, Australia

In 2020, surfing and skateboarding will, for the first time, join mountain-biking as Olympic sports. Yet, these sports continue to be considered male domains, as both risk and sport are associated with masculinity. As such, women are under-represented in these activities. This presentation outlines the results of our research project in which we interviewed girls aged 8-18 who defy this trend and are active skateboarders, surfers and/or mountain bikers. We explored the strategies girls employ to participate in these actions sports and ways to keep them invested over time.

Parental co-participation, especially by fathers, was by far the strongest theme that emerged from our research. Girls portrayed their parents as active participants who enjoyed the sports as well as their preferred people with which to participate. They describe wanting to do what their parents were doing, showed admiration for their parents' abilities and discussed how their parents helped them develop their skills. However, interviews with girls who were members of a girls' skateboarding group showed that it is possible for sporting groups to fulfil co-participation roles to some extent, enabling girls without parental co-participants to engage in action sports.

Manufacturing Scandal out of Indigenous Difference: The Australian Sport and Media Fields

Emeritus Professor David Rowe[1]

[1]Western Sydney University, Parramatta, Australia

Indigenous people's relationship to sport, in Bourdieusian terms, is profoundly influenced within the "space of possibles" at the intersection of the sport and media fields. The media may neglect Indigenous sportspeople and render them largely invisible through "symbolic annihilation". Indigeneity may be accommodated through techniques of institutional incorporation, strategic silence, and mythologisation that do little to disturb the White-dominated Australian sport order. But, it is conspicuously exposed when Indigenous distinction or difference erupt as scandal. Here, assertion of Indigenous distinction in sport can of its nature constitute scandal via live public events through which the "unspoken is articulated" concerning Indigenous/non-Indigenous difference. Among the cases addressed are Indigenous athletes Cathy Freeman, Nicky Winmar and Adam Goodes, whose Indigeneity created the conditions for scandal through the media as vector, spectator responses, and the action, inaction or tardy response of sports organisations. Such instances, it is argued, provide striking, intermittent illustrations of persistent (though not totalising) resistance to Indigenous distinction in sport. This paper, which also draws on research data from the Australian Cultural Fields and A Nation of Good Sports? studies, proposes that in sport's vivid theatre of image and movement, the scandal of racism can, perversely, render Indigeneity itself as scandal.

Whitlam's legacy and Australian disability social policy: What about people with a partial capacity to work?

Dr Louise St Guillaume[1]

[1]*The Whitlam Institute, Western Sydney University*

The Whitlam government's legacy is important for contemporary disability social policy. Whitlam introduced to Parliament a scheme which sought to address the needs of people with disability, stating in 1974 that "Australians should not have to live in doubt or anxiety lest injury or illness reduce them to poverty" (cited in Bonyhady, 2015) . In addition, from his first budget Whitlam increased social security payments, including the invalid pension and the unemployment benefit (Whitlam Institute, 2018). Whitlam also enacted the International Covenant on Economic, Cultural and Social Rights recognising for all Australians the right to social security and insurance and the right to an adequate standard of living "including adequate food, clothing and housing, and to the continuous improvement of living conditions" (United Nations, 1966).

Whitlam's legacy can thus be used as a lens to highlight and reify the problematic shift Australian social security policy has taken with regards to the number and experience of people with disability receiving the unemployment payment, Newstart Allowance. Since 2006 there have been significant changes by various Australian federal governments to the eligibility criteria for the Disability Support Pension, making it increasingly difficult for some people with disability to access. As such, approximately 289,489 people with disability receive Newstart Allowance (DSS, 2019).

This research reports on the findings of my fellowship research which sought to examine the lived experience of people with disability living on Newstart in Western Sydney, determine whether they are eligible for the National Disability Insurance Scheme and consider how Whitlam's legacy can inform policy recommendations in this context. Conducted through archival research on the Whitlam Collection, a policy analysis of relevant documents and qualitative in-depth interviews with NDIS experts and people with disability living on the unemployment benefit, this research makes policy recommendations which consider equality, access and human rights for all people with disability.

Innovating an Undergraduate BA 'Reading Subject' for Sociology Students at an Australian University Regional Campus

Dr Edgar Burns[1]

[1]*La Trobe University, Flora Hill, Australia*

An final-year undergraduate BA project in sociology was developed at a regional university campus. This provided mentoring to motivated students with limited subject options. As well as enriching the undergraduate experiences of these students, many students excelled in their special subject, using the individual or near-individual instruction to deepen their learning and contribute to research outputs. This detailed training provided above the general learning threshold available or expected has resulted in a number of research outputs: posters at conferences, sociology conference papers, two refereed journal articles, one refereed journal article under review, and further potential articles in the pipeline. Furthermore, a number of these students have carried on to honours and postgraduate

study. Managing the relationship in terms of encouragement, ethics, expectations and transparency has been important to its success. Although the work does not receive a work-load allocation, outputs have benefits for students in terms of their CV and growth in personal confidence, for academic staff in achieving shared conference outputs, and benefiting the university by the addition of these outputs to its overall research activity and culture.

Comedy and Teaching Sociology

Dr John McGuire[1]

[1]*Western Sydney University- Sydney City Campus, SYDNEY, Australia*

Stand-up comedy and teaching sociology are two disciplines and practices that operate in different spaces of society, however they are not without their similarities. A comedian's work space bears a striking resemblance to the university lecture (albeit in darkness with more alcohol). They both focus on unique perspectives of society and the individual. Even their measures of success share some commonality. For either a successful lecture or a performance the attendees must understand the view point presented. Only the truly successful lectures and performances see the attendees memorise this information and share their understanding, possibly in a tutorial or around the office water cooler.

This paper will explore and critique the nexus of comedy and sociology, questioning the potential for comedy to be helpful in the learning and teaching of sociology. It will examine this nexus from three points of view. Firstly, it will examine the similarities and differences in the practice of university teaching and learning and the practice of stand-up comedy. The second view point will consider the shared subject matter of sociology and stand-up comedy, the individual and society. The third view point will look at comedy pedagogically, as a potential theory of learning and teaching sociology.

The complexity of work-integrated learning and teaching research methods in practice

Dr Louise St Guillaume[1], Dr Jose Sakakibara[1], Sister Elena Marie Piteo[1], Taryn Chalmers[1]

[1]*The University of Notre Dame Australia, Sydney, Australia*

Work-integrated learning is considered common practice when teaching research methods, valued for its ability to motivate students to engage with course content, learn and complete their assessments. In addition, students appreciate the connections between their study and employment which are enabled through work-integrated learning. Yet our empirical data indicates that there are some complexities with this. This research draws on two years of quantitative data which collected students' perceptions on the value of a work-integrated learning approach to teaching research methods. Surveying students enrolled in business research methods or research methods for the social sciences at the beginning of semester and at the end, this research finds that though the overwhelming majority of students perceive work-integrated learning to be of value initially, perceptions on the value of work-integrated learning decreased at the end of semester. In addition, in comparison to the other questions, students initially were less likely to see the connections between the course and their fields of employment, with this increasing slightly for

sociology students and decreasing significantly for business research methods students at the end of semester. This prompts an exploration of how theory is operating in practice in this case study.

Urbanization and Increased Informality in the Global South: Implications for the 'Right to the City'

Dr Christian Girard[1], Dr Sara Nuzhat Amin2

[1]*Independent Researcher and Consultant, Suva, Fiji, [2]The University of the South Pacific, Suva, Fiji*

While it was expected that urbanization would lead to more formality and inclusion, the majority is excluded as the informal sector has actually been growing around the world, particularly in regions like Asia and Africa where most of the urban growth is expected for the next decades (Ghani and Kanbur, 2013). Despite some benefits of the informal sector in terms of flexibility and ease of entry, it remains dominated by high socioeconomic vulnerability and precarious work conditions, making it difficult for individuals and households in the sector to achieve sustainable livelihoods. Often seen as a solution to the limitations of the formal sector, the limited absorption capacity of the informal sector and its implications are often overlooked, especially given the high competition and low-profit context of the sector. During this presentation, we will: 1) give an overview of the situation of informality in Africa and Asia, as well as in the South Pacific; 2) look at the implications of increased informality on self-employed microentrepreneurs in terms of opportunities, obstacles and livelihood strategies; 3) raise questions about informality and vulnerability and how this affects the 'right to the city'.

The dualities of habit and the analytics of power

Professor Tony Bennett[1]

[1]*Western Sydney University, Bowral , Australia*

Habit is, in both its everyday and its theoretical uses, a notoriously double-dealing rascal: condemned by some as the source of dull repetition and mechanical automatism, it is praised by others as a mechanism that plays an essential role in the acquisition of new skills and capacities. These dualisms have been well rehearsed in accounts of habit's career as a key term in Western philosophical discourse. But they apply equally to its subsequent career in the empirical disciplines: biology, psychology, sociology. Indeed, the two are inseparable, feeding off and informing one another. In this presentation I consider how these dualities have informed habit's political career as a means for governing conduct as this has been articulated across its entanglements with different analytics of power: pastoral, sovereign, governmental, and biopolitical. The implications of these considerations for the distinctive ways in which questions pertaining to the governance of city habits will be discussed.

Community and Diversity: How community is understood in socially mixed housing.

Fiona Carey[1]

[1]School of Global, Urban and Social Studies. RMIT University, Melbourne, Australia

Social mix policy has been pursued by State Governments and Community Housing Providers to address the disadvantage experienced by low income households that reside in social housing. This is done through mixing tenancy types such as social housing and home ownership and, therefore, household income levels, from which 'strong communities' are supposed to develop. This policy approach is situated across a tension between the individualised and market-based principles of neoliberalism, and the collectivist ideals of community.

Social mix research has commonly addressed issues of class – examining how social housing tenants interact with, and benefit from residing near, private owners and renters. How community domains, such as social interaction and cohesion, function have been examined between these two groups. However, residing in mixed-tenure housing is a rich diversity of ethnicities, ages, life stage, family composition and lived experiences, all of which contribute to how people interact with those around them and their urban environment.

This presentation reports on the findings from a current research project examining mixed-tenure sites in Melbourne, Victoria. Document analysis and focus-groups are being conducted to explore how a community housing provider contends with the tension between neoliberal principles and community, with a heterogenous demographic, to conceptualise and facilitate this idea of 'strong communities'.

Unneighbourliness: What do Problems Between Neighbours Reveal About Contemporary Forms of Neighbouring in Suburban Environments?

Professor Lynda Cheshire[1]

[1]The University Of Queensland, Brisbane, Australia

As the people who live closest to us, neighbours have an impact on our lives, even when they are strangers. While research has shown that good relations with neighbours can help foster a range of positive outcomes, such as enhanced sense of community, well-being, crime control and disaster resilience, we know very little about the negative side of neighbouring. Indeed, where sociologists have extensively studied what makes a good neighbour – identifying friendliness, helpfulness and respect for privacy as the components of neighbourliness – un-neighbourliness is simply viewed as the absence or inverse of these traits. Yet these conventional understandings of neighbouring are outdated and fail to capture the myriad of problems, annoyances and disputes that are generated in the context of neighbour interactions. In response, this paper takes an inductive approach to the study of unneighbourliness. Rather than beginning with abstract principles of what constitutes a bad neighbour, it elicits descriptive accounts of actual neighbour problems from four 'street studies' in Brisbane to better understand the interplay between (un)neighbourliness in diverse residential environments, and the impact this has on how people view and relate to their neighbours in contemporary suburban environments.

Bureaucratic encounters after neoliberalism: Examining the human service turn in Queensland social housing governance

Dr Andrew Clarke[1], Dr Lynda Cheshire[1], Dr Cameron Parsell[1]

[1]University Of Queensland, St Lucia, Brisbane, Australia

Sociologists describe how encounters between government bureaucracies and their clients have been reconfigured under neoliberalism to address the problem of welfare dependence. This has entailed the deployment of measures to activate clients' entrepreneurial, self-governing capacities, and conditionality/sanctioning practices to deal with clients who behave 'irresponsibly'. This paper explores the shift away from this mode of bureaucratic engagement in the Australian social housing context, where the neoliberal focus on welfare independence, conditionality and sanctioning has given way to a 'human service' approach focused on supporting vulnerable clients to maintain access to welfare support (i.e. housing). Following Wendy Larner, we argue that this shift signals the emerge of an 'after neoliberal' governmental formation, wherein key features of neoliberal governmentality are replaced by, or redeployed in the service of, progressive initiatives that address neoliberalism's failings at the street-level, but leave broader neoliberal policy settings undisturbed.

A most unlikely architectural fad: Towards a sociology of the 21st century Brutalist revival

Dr Eduardo de la Fuente[1]

[1]University Of Wollongong, Wentworth Falls, Australia

In the last 5 years or so, the most unlikely thing has happened within the world of architectural taste-making: Brutalist architecture has gone from been considered unadulterated 'eyesores', the very epitome of modernist technocracy gone wrong, to becoming the subject of countless glossy coffeetable books, urban activist campaigns to save this or that example of Brutalist public housing (e.g., the Sirius building in Sydney), as well as the focus of a new boutique cultural economy centred on items like T-Shirts which proudly identify the wearer as a Brutalist to social media sites and print materials recommending where one can find the best examples of Brutalist architecture in just about any city in the world. Popular explanations for the 'Brutalist revival' include that the architecture's sculptural shapes and patinated surfaces are tailor made for Instagram through to the claim that it speaks to a 'collective nostalgia' for the days of the welfare state. Yet the cultural economy in question also reflects the significance various organizations occupy within our urban imaginaries and urban memories. Thus, in the case of London, the Brutalist revival has also entailed a rediscovery of the Barbican Centre, the surrounding Estate and the types of 'craft' that went into giving the concrete surfaces their unique texture. In short, the Brutalist revival is a complex phenomenon that illustrates the power of cultural technologies of glossification yet is also a reaction to them, is unthinkable without the rise of digital channels of communication yet clearly betrays a fascination with the materialities of buildings and the impact of time upon their external surfaces.

A history of NYE, Sydney: from the crowd to crowded places

Dr Ben Dibley[1]

[1]Wesfern Sydney University, Sydney , Australia

This paper presents a history of Sydney's NYE event. First established when a crowd gathered outside Sydney's GPO in 1897 to celebrate the inauguration of International Standard Time, in more recent years it has evolved into a signature event on the City's calendar, drawing an excess of one million people into the CBD in a spectacular celebration of the global city. For those authorities and experts charged with managing the event an enduring problem concerns the question of security: how is the aggregate of human bodies that gather to be governed in ways that secure it from the risks it presents: be they risks to public order (riot), to the crowd itself (panic), or external to it (terror attack)? It is this governmental problematic of securing the crowd that is the focus of this paper. It is concerned with the changing ways in which the aggregate of bodies that gather are conceived as an object of knowledge by those who would seek to govern it and the ways in which the particular qualities attributed to it open such aggregations in distinct ways as fields of invention. In so doing the paper maps the changing fortunes of the notion of 'the crowd' and adjacent formulations of habit, imitation and contagion. This is as the NYE event evolves from one that once feared and celebrated the psychic singularity of 'the crowd' to one that is governed as a series of physical environments managed as 'crowded places', where the affective qualities once animating 'the crowd' have evaporated in mathematical models of ingress and egress that are now the current diagrams of collective behaviour in such spaces.

Control as A Key Factor For Housing People Who Have Experienced Homelessness: Case Study

Shai Diner[1]

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Community housing has the ability to function as a long term exit from homelessness. This research reports on a case study of South Port Community Housing Group (SouthPort) in Melbourne, Australia. From February to August 2016, ethnographic observations were conducted at SouthPort alongside 26 interviews, with tenants, an ex-tenant, staff and a community worker. Interviews suggested that control was a key factor to tenants feeling a sense of trust in the world, compared to their previous environment. To understand control in community housing, this paper uses Altman (1975) concept of privacy to understand tenants' use of space, focusing on three key areas: Primary, Secondary and Tertiary spaces; comparing rooming houses to self-contained units. The findings suggest that rooming houses are not conducive to control in any of the spaces available to them. Self contained units however, enabled tenants to feel control over their primary space, whilst negotiating with neighbours over secondary and public spaces. Control was a key element for tenants to feel a sense of trust in the world around them and remain in long term housing, and should be a key focus of future community housing developments.

Resistance and reworking: The everyday politics of informal settlements in a Southern megacity

Mr. Kazi Fattah[1]

[1]*The University Of Queensland, Brisbane, Australia*

With many cities in the global South experiencing massive growth of informal settlements, states routinely try to assert control over such places and their populations through exclusion, threats of eviction, blocked access to services and other forms of structural violence. Research on these neighbourhoods often understand the relationship between the formal state and the informal settlement residents in terms of constant oppression and domination by the former and the latter's resistance to it through oppositional acts. This paper argues that such dualistic conception of domination versus resistance cannot fully explain the conflicts, contradictions, accommodations, and compromises that frequently take place between state apparatuses and settlement residents. Using data from a doctoral research conducted in two informal settlements in Dhaka, Bangladesh this paper presents an ethnographic account of the everyday politics of informal settlements that highlight the simultaneous modes of resistance, reworking, and negotiations that shape the configuration of the formal and the informal in a Southern megacity. Findings from this research show that while settlement residents resist state apparatuses through various acts of resistance ranging from direct confrontation to more subtle everyday resistance, they simultaneously negotiate with state power and rework the organisation of such power in their favour.

The Rise of the E-change Movement in Australia

Dr Andrew Glover[1]

[1]*RMIT University, Corrimal, Australia*

Australia is undergoing a number of transformations that are affecting how we live, work, and recreate. Large cities are becoming increasingly unaffordable, particularly in well serviced areas close to the CBD. As cities expand outward and become higher density, traffic congestion is intensifying despite significant investment in transport provisioning. At the same time, flexible and remote work arrangements, facilitated by high speed digital and mobile communication technologies, are becoming more commonplace. For an increasing number of Australians in certain sectors, work primarily requires digital connectivity rather than constant physical presence. Following the 'tree change' (migration to the country) and 'sea change' (migration to coastal towns) movements of the 1990's and early 2000's, this paper describes a movement known as 'e-change', consisting of migration away from the large capital cities to nearby regional and coastal 'lifestyle' towns, whilst using broadband internet connections to perform work remotely. The e-change movement offers the potential to contribute to solving several key challenges facing policymakers in the present and coming years. A more decentralized population could reduce pressure on our increasingly congested large cities, reinvigorate the economies and civic life of regional and coastal towns, and allow more Australians to pursue a non-metropolitan lifestyle whilst remaining connected to their work in the city. This paper discusses the e-change phenomenon in the context of existing debates about lifestyle migration, the future of work, digital economy, remote presence, and regional development.

Infrastructures of Habit: Governing Litter

Professor Gay Hawkins[1]

[1]*Institute for Culture and Society, WSU, Parramatta , Australia*

This paper begins from the assumption that habits are distributed, emergent and evidence of what Elizabeth Grosz calls 'open-ended plasticity.' This frees us from concerns about how to access the inner workings of the person in order to reform habits and focusses instead on how persons, habits and things are configured and reconfigured in attempts to govern habit. It also opens up interesting debates about government through things and the ways in which the governmental capacities of things are not inherent but emerge from the relations into which they are drawn. Things, then, need habits in order to acquire a governmental dimension, at the same time as they can also present themselves as potent sites for introducing new habits into everyday life. As Agamben notes in What is an Apparatus? almost anything can have a governmental dimension if it acquires the capacity to capture, orient, intercept or model the gestures or behaviours of living things. The issue is how? Using examples from the history of the NSW EPA's anti-litter campaigns specifically, the 'Don't be a Tosser' Campaign and the recently introduced Container Deposit Legislation or 'return and earn' scheme this paper investigates infrastructures of habit. How are habits provoked and governed through things; and how do investigations of the mundane material and technical infrastructures of littering reveal the plasticity of habits?

Recycling the Urban:

Migration Settlement and Labour Problems - A Sociological Study of Chandigarh

Mr Suchet Kumar[1]

[1]*SUCHET KUMAR, Chandigarh, India, [2]SUCHET KUMAR, CHANDIGARH, India, [3]SUCHET KUMAR, CHANDIGARH, India*

The paper explores the interfaces of urbanisation, settlement practices, and issues of labour migration and displacement in the contemporary city of Chandigarh,India. It starts with interrogating a historical narrative of urbanisation and zoning practices in the city in the 1960s and picks out few threads which still seem relevant in studies of contemporary modes of urbanisation. It studies in some detail the practice of "thika tenancy" in the slums—the most prominent site of habitation of the migrant workers in the city. It challenges the hypothesis of the "bypass model" of urbanisation in Kolkata and introduces the concept of "urban recycling," which facilitates a continuous juxtaposition of displacement and accumulation of human and other resources as part of the urbanisation process.

The foreign real estate investment 'boom and bust' in Sydney: Chinese developers after the bust

Ms. Xiao Ma[1], Dr. Dallas Rogers[1]

[1]*The University of Sydney, Darlington, Australia*

We undertake an autopsy of the individual foreign real estate investment 'boom and bust' in Sydney, and show how Chinese real estate developers responded to declining foreign investment after 2016. Our autopsy data draws the contours around the individual foreign

real estate capital 'boom and bust', alongside the long-term commitment of Chinese property developers to Australia's real estate market. More specifically, we show the foreign capital 'boom and bust' cycle began in earnest in about 2010 (starting at A$6 billion), it grew to A$29 billion in 2016, and then declined to A$7 billion in 2017. This decline in foreign capital into Australian real estate was set within a domestic real estate market in Sydney that also started to slow in 2017. However, Chinese developers remain committed to delivering real estate in Australia—apartment construction figures for Chinese developers operating in Australia will increase from 0.5 percent in 2013 to 22 percent of total domestic apartment construction by 2021. We build on Harvey's Marxist ideas around capital switching to analyse three of the key responses from Chinese developers after 2016, namely: 1) changing the products they build; 2) changing the investors they target; and 3) reducing their labour costs.

Jacques Tati's Play Time and modern Paris: horror, monsters, entrapment, & a kind of freedom.

Ms. Louise Mackenzie[1]

[1]Swinburne University of Technology, East Brunswick, Australia

In 1960 ethnographic filmmaker Jean Roach and socialist Edgar Morin made a ground-breaking film called 'Cornicle of a Summer', which is as much about the city of Paris as it is about the people. Jacques Tati's famous comedy Play Time (1967) is about Paris, however the film viewer does not see the old city expect in the reflections off the modern architecture. Traditionally Play Time has been understood as a comedy, however it can also be read as a horror film. This paper, in using the work of horror film theorists, argues that if Play Time is read as a horror film it is Hulot, the loveable central character, who is the monster and not the modern city, as a viewer of the film might first expect. When Hulot as monster destroys the modern architecture, the controlling capitalist corporate ideology embeded within it also broken down. Before this destruction the city was the domain of modern bourgeoisie, but now it fills with a demographic diversity. The modern grey city the fills with colour and people start to connect with each other—the film argues diversity is a key element to creating humane cities. Film has long been used to understand the city as it can provide a powerful critique of how people relate to the urban environment and how the environment in turn can shape and form our lives.

Diversity & Urban Growth in Christchurch: Prospects Post-Disasters

Associate Professor Steve Matthewman[1], Professor Hugh Byrd[2]

[1]University of Auckland, Auckland, New Zealand, [2]Unitec, ,

This presentation considers the prospects for diversity and urban growth in Christchurch, Aotearoa New Zealand, a city struggling to rebuild and reinvent itself following the worst natural disaster and worst mass shootings in the nation's history. We argue that the future success of the city will heavily depend upon how it manages the fallout from two "time bombs": traumatic and economic. Four out of five Christchurch primary schoolers have symptoms of Post-traumatic Stress Disorder and are neurologically different. Referrals to school counsellors are at an all-time high, and demand for adult mental health services

continues to grow. Meanwhile, the insurance pay-outs that have propelled the rebuild have plateaued. Canterbury's unemployment levels exceed the national average. This year the predictions are that it will have the lowest regional economic growth in the country. Given its aging local population ChristchurchNZ Holdings thinks that the city needs the best part of 75 000 migrants over the next 15 years to plug the holes in its economy. For that to happen the city will need to be as cosmopolitan and welcoming as it possibly can be. Thus is must also work to offset the territorial stigma of the earthquakes and terrorist attacks.

Loneliness and housing tenure: Older private renters and social housing tenants in Australia

Professor Alan Morris[1]

[1]Institute For Public Policy And Governance, Eastlakes, Australia

Globally, loneliness is increasingly viewed as a critical social issue and there is a recognition that it is one of the major health hazards of the contemporary period. The causes of loneliness are multifaceted and complex. Research indicates that low-income individuals are more likely to experience loneliness as are people who have a serious mental or physical health condition or have had a major disruptive event in the last couple of years. An aspect that has received little attention is the impact of housing tenure on loneliness. While recognising that the causes of loneliness are varied and complex, this study, drawing on approximately 80 semi-structured interviews with older private renters and social housing tenants who are dependent on the age pension for their income, indicated that housing tenure played a critical role in shaping the possibility that an individual would experience loneliness. The cost of private renters' accommodation and constant possibility that they may be asked to vacate, created fertile ground for anxiety and loneliness. In contrast, a small proportion of social housing tenants said they were lonely. Their affordable rent and security of tenure meant that they could engage in social activities and were not beset by constant anxiety.

The accommodating state: Social housing in Vienna

Ms. Greta Werner[1]

[1]The University Of Sydney, Camperdown, Australia

This paper seeks to illuminate the social construction of government assisted housing, by analysing the Viennese housing 'field' (Bourdieu, 1996). It argues that the work of actors on behalf of distinct organisations, and the relationships between them, lead to the production of social housing along with its 'symbolic capital' (Bourdieu, 1989). The interrelated concepts of the state and symbolic capital are interrogated from a Bourdieusian perspective and the argument shows that they can enhance our understanding of how social housing is produced. For example, a conceptualisation of symbolic capital can be used to explain the importance or otherwise of social housing to governments and the political parties from which they are formed. This, in turn, influences the mechanisms by which social housing is delivered and their relative scale.

This paper is based on a study of the Viennese social housing field using semi structured interviews and document analysis. Interviews with people who work in the housing sector, such as government officials, managers of housing associations, property developers,

housing activists and researchers, are analysed to shed light on the quality of the relationships between people in these social positions and how this affects their work. It finds that government intervention in housing markets is contested and subject to a dynamic process of valuation as a result of struggles between individuals, organisations and their networks. Though it is embedded in an increasingly deregulated and financialised economy exposed to global capital flows, Vienna's housing market is deliberately disciplined by government policies in which relatively low-cost and high-quality social housing competes with housing offered by the private sector (Amann, Lawson & Mundt, 2009; Kadi, 2015; Kemeny, 1995). This paper argues that the seemingly improbable status of social housing in Vienna emerges from its symbolic capital which is produced within a dynamic local field of power through the coordinated practices of individuals. This ensures the relative stability and longevity of social housing provision in Vienna.

Micro-spaces of parenting and accommodating care work in urban public space

Dr Rebecca Williamson[1]

[1]The Australian National University, Theodore, Australia

Urban public spaces are patterned by gendered expectations which tend to marginalise practices of nurturing and care work. Beyond the playground, accommodation of the needs of children and parents are seldom taken into account. This paper draws on research on the everyday use of a women's rest centre in the suburb of Campsie, Sydney. As one of the few child- and mother-friendly spaces in the area, the centre was a key node in mothers' everyday mobilities around the neighbourhood, functioning as a site for baby-changing, breastfeeding/feeding and resting, as well as an informal social space. However, this micro-public space was ignored, undervalued and mystified in the imaginary of urban planners, who sought to rationalise the space to maximise consumption. Moving beyond dichotomies of public and private that often accompany discussions about practices of parenting in the city, I discuss how informal micro-public spaces can increase parents' (and children's) participation in urban public space. I also draw on Lefebvre's 'right to the city' to explore how mothers might claim a right to participate more fully in urban life, through the recognition and proactive planning of such mundane spaces.

Pathways and Barriers to Mental Health Service Utilisation Among Croatia and Bosnia-born Migrants in Melbourne, Australia

Gabriella Karakas

PhD Candidate, RMIT University

This qualitative research aims to answer fundamental and interrelated questions pertaining to mental health support access by Croatia and Bosnia-born migrants in Melbourne, Australia. Empirical data to demonstrate the current attitude towards mental health care utilisation within the selected population group was obtained, as well as gender, cultural, and migration trajectory differences that may effect pathways or create barriers to service utilisation. The experiences of mental health service providers, Croatia and Bosnia-born community members, and Croatia or Bosnia-born clients who have previously utilised

the existing mental health services were explored through semi-structured, in-depth interviews. Thematic analysis, driven by a grounded theory approach, was used in order to analyse data. This paper reports the initial findings from interviews with mental health service providers, conducted during part one of the research. This study aims to work towards overcoming the barriers to mental health service utilisation identified by the research participants by suggesting practical, structural and systematic initiatives that can improve the accessibility and effectiveness of current mental health services.

'Betrayal takes two': does treachery reconcile tradition and transition?

Rock Chugg

Freelance

Abstract

Tradition (economy), transition (culture) and treachery (politics) are theorised in this paper. The binary opposition (tradition versus transition), ostensibly un-synthesised in current changes of globalisation practice and postmodern theory (treachery), suggests irreconcilable polarisation of Australians, e.g. the massive anti-Semitic holocaust denial of a 28 year 'Gulf War'. Etymology cognates, these noted mythologies prompting research paradigm shifts, objectively correlate with current workforce de-unionisation, communication technoligisation, and policy weaponisation. A growing civilian penalisation of the 'Centaur state' (liberal above, paternalist below). For post-industrial microeconomics of an information society (de-industrialisation), compulsory profane unscientific corruption of culture (exploitation), and political serialisation or Bolshevisation (totalitarianism), tradition, transition and treachery loom larger than life in the recurrently corroborated normalisation 'metanarrative' or leitmotif of state-crafted institutions, discourse and practice. A commodification displacing socio-welfare, progress or justice, such bureaucratisation continually arises in 'elite personality' fetishism. In this tripartite mass, niche or target audience context of my specialist field of media, I analyse censored to desaparecido conscientious content in Australian news coverage. Findings indicate that betrayal-twins, like Bob Hawke / John Pilger, Paul Keating / John Tulloch, and John Howard / Julian Assange are interdependently reconciled.

Keywords Tradition, transition, treachery, author, scholar, journalist

Broken Worlds: TASA 2020 at the Australian National University

Beyond the familiar discourse of crisis, the theme of Broken World seeks to raise new questions about the problems of repair, maintenance and continuity of ecologies, sociality, animals, media, institutions, health, economies, polities, movements and sexualities. Attending to conditions of fragility, breakdown, disaster, disorder, and collapse, we invite contributions that bear on approaches to mending, curing, treating, fixing, survival, eeking-out, hanging-on, crafting, healing, stitching and hacking. We encourage consideration of how sociology can voice or sustain experimental and practical understandings of planetary, social, technical, constitutional and economic limits, by attending to breakdown, maintenance and repair.

The idea of 'broken world thinking' (Jackson, 2014) provides one lead in this direction. It takes decay, erosion and breakdown as a point of departure, rather than as an endpoint for thinking about infrastructures and devices. Increasing doubts in political sociology about even elective affinities between capitalism and democracy move from similar premises. A concern with repair and maintenance also lie at the core of ethnomethodological understandings of everyday social action and orderings and in the cultural sociology of civil spheres. Attention to breakdown and loss has a rich history in phenomenological, psychoanalytic and critical accounts of experience. In recent forms of critical race theory, in contrast, the very notion of repair is announced as a refusal to recognise the unpayable debt at the heart of sociality. From such points of view, the challenge is to grasp the brokenness of contemporary reality, without the imperative to get back into credit through a form of fixing.

In any event, it is this broad theme of Broken World that is the provocation of the conference and we welcome diverse attempts to contribute to the conversation.

Local Organising Committee

Paul K Jones (Chair)
Catherine Waldby
Baptiste Brossard
Maria Hynes
Deirdre Howard-Wagner
Adrian Mackenzie
Gavin Smith

Conference papers and panels could explore the following:

Broken promises	Extinctions	Disintegrating public spheres
Failure and/as transformation	Indigeneity	Debt and indebtedness
Social, technological and mental ecologies	Capitalism, growth, accelerationism	Democratic breakdown and repair
Illnesses, therapies and rehabilitation	Realities and societies	Broken bodies, entities, ecologies, transmissions, knowledges, polities, institutions
Crowds, riots, protests, populisms and rebellions		