Belonging in a Mobile World

The University of Western Australia
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Editors: Farida Fozdar and Catriona Stevens
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Welcome to TASA 2017 Conference

The University of Western Australia is pleased to host the 2017 Australian Sociological Association Conference, which returns to Perth after ten years. This year’s conference is held at the beautiful UWA campus on the shores of the Swan River. As one of the most isolated cities in the world, with a very high migrant population, and highly mobile workforce including temporary visa holders and fly-in-fly-out workers, but also a range of issues around immobility, Perth is well placed to host a conference on the theme ‘Belonging in a Mobile World’. UWA promotes itself as being ‘in the zone’ – the same general time zone as 60 percent of the world’s population – a gateway to the Indo-Pacific region, ‘Looking north, thinking east, facing west’. Thus its relationship to this part of the world, its economies, cultures and peoples, and engagement with it through movement, commerce and technology, are key areas of interest.

This year’s conference explores the theme of belonging and mobility in a world characterised by global flows and precarities. What are the implications of growing levels of permanent and temporary migration, undocumented migration, and movements of people seeking asylum? What are the implications of recent policies (Trump’s, among others) curtailing movement? Are we really becoming superdiverse and hypermobile? How are internal movements, and movements across national borders, to be understood through a sociological lens? Have multiculturalism and social cohesion been co-opted, and to what ends? How do culture and belief systems reflect or challenge mobility? What role has technology played in these changes, and in the maintenance and creation of relationships locally and globally? What is the relationship between physical and social mobility (and inequality)? What new identity formations are available? What place has nationalism and cosmopolitanism in the current climate? What are the implications of mobility for the environment? What are the implications of contemporary mobilities for indigenous populations globally? What about the dark side of mobilities, such as, in the Australian context, the Indigenous experience of mobilities as a form of colonial oppression, removal from families, and over-representation and deaths in custody? How can Indigenous knowledges and Indigenous voices contribute to debates about mobility and immobility? We look forward to engaging these questions, and more, with you.

We are very pleased to have an extraordinary set of keynotes/plenaries including Professors Mimi Sheller, Alison Phipps, Anthony Elliott, Sharon Pickering, and Matthew Tonts, and a special session from Yoland Wadworth. We also have a number of features of this year’s conference, including sessions on the nexus between sociology and other disciplines, criminal justice and Indigenous peoples, and decolonizing the ethics of research. In addition, a social research methods half day will be held on the Friday after the conference, as well as a number of associated activities.

We also hope you will stay to enjoy some of best West Australia has to offer.

Conference convenors: Farida Fozdar and Catriona Stevens.
Conference Conveners
Farida Fozdar and Catriona Stevens

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TASA is the professional association of Sociologists in Australia. Each year TASA hosts its annual conference in different locations across capital cities and regional towns. The aim of each Conference is to further progress the Sociological agenda to local communities and students who might not have the funds to travel. TASA is ably assisted with Canberra-based Conference Solutions and TASA Conferences have the feel of ‘community’, which is great for learning and networking.

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

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An exploration of masculinity and platonic intimacy among young Australian men

Brittany Ralph
Abstracts

The squeezed middle and downward mobility: Middle-class Aucklanders talk about their lives
Bruce Curtis
University of Auckland
This presentation will report back on 50 interviews conducted with self-identified members of ‘the middle’ from across the Auckland (New Zealand). The objective of the research is to explore and give voice to a social strata that is increasingly theorised as being under stress. Internationally the middle class is variously labelled ‘shrinking’ (Davey, 2012; Blanchard and Willmann 2016), ‘no longer coping’ (Reich, 2008), ‘vanishing’ (Warren, 2014), ‘under pressure’ (Emmons and Noeth, 2014), and ‘endangered’ (Dallinger, 2013). These descriptors point to how, as prosperity has declined and its absence begins to look structural, ‘the middle’ has started to take on features associated with the working poor (Mykyta, 2014; Turnbull and Wass, 2010) and its associated precarious life chances (Standing, 2011, 2016; Frank, 2007). The squeezed middle is a way of understanding the origins of downward mobility, wherein the socio-economic and cultural aspirations of citizens are thwarted (Reay, 2013; Dallinger, 2013). Thurow (1997) notes “Disappointed middle-class expectations cause revolutions”, and the presence of a prosperous middle class has long been seen as an important component of a stable liberal democracy (Fukuyama, 2014). Furthermore, Picketty (2013) argues that growing inequalities, including the squeezed middle class, undermine the democratic order. The interviews indicate a sense of angst among a formerly buffered social stratum, and that the impact of precarity is generalised. Downward mobility is an emergent middle-class concern and a significant new social reality. The research was funded by the University of Auckland ‘FRDF fund’.

Localized Emotional Events and Global Knowledge Mobilisation
James Davis
Queensland University of Technology
Contemporary socio-cultural studies in science education research reflect the emergent treatment of knowledge as a product of localized social interaction through in-the-moment embodied practices of students and teachers. Innovations in this field centre on the interplay between emotion and cognition at these sites of localized epistemology. In this study, I analyse a selection of literature to explore localized emotional events in science education within the context of global knowledge mobilization. My aim in this paper is to explore the connectivity between emotional experiences in educational contexts, which makes possible the re-production of knowledge rituals across time, and between globally distributed local spaces. Through this study I seek to explicate the continual reproduction and modification of localized knowledge through the performance of teaching and learning rituals. I draw on empirical data to illustrate the temporal and spatial connections between these rituals that are imbued with emotion, and I analyse these data in terms of interaction ritual chains (Collins 2004). This study establishes a case for foregrounding the primacy of emotional experiences in learning within micro-social situations that may be viewed as the building blocks of global knowledge mobilization.
Diversity and Inclusion in Higher Education: The Case of Asian Academics in Australia
Nana Oishi
The University of Melbourne

Reflecting the increasing number of immigrants and active recruitment of international students, Australian higher education has become highly diverse. More than one quarter of students are overseas-born, and almost one-half of academics are overseas-born. However, while the vast majority of international students has been from Asia, only a small minority of academics has been Asian-born. Asian-born academics are particularly under-represented in the professoriate and Chancellery positions, compared with other overseas-born academics. The longitudinal data suggests that this is not a pipeline problem. Why is it that Asian-born academics still constitute a small minority in senior academic and management positions in Australian universities where diversity has been highly valued? What kind of barriers exist in their employment and career advancement? Do they feel sufficiently included in their workplaces? To build on emerging research on minority academics, this paper examines faculty diversity from the perspectives of Asian-born academics. Based on both quantitative and qualitative interviews, it will analyse the challenges that Asian-born academics face in employment, everyday interactions in their workplaces, and career advancement.

On-line Applications and the Issue of Privacy
Joanne Mcquilty
University of Wollongong

This research is a sociological examination of the development, use and reactions to some of the more popular and significant current privacy mobile phone applications. The aim of this paper is to present a unique approach to the categorisation of these applications as well as a selection of data based on survey, focus groups and a series of semi-structured interviews collected from application developers, on-line technology journalists and privacy application users in New York, London and Sydney. A key objective is to show how privacy is being exploited in the on-line space at all levels and how this enables users to engage in and change the nature of social relations within certain private on-line spaces based on the nature of the relations intended.

Muslim Women and Domestic Violence: Developing a Framework for Social Work Practice
Nafiseh Ghafournia
The University of Sydney

There is a great deal of research on domestic violence, but few studies investigate the role of religious values on intimate partner violence or faith-based prevention and intervention strategies in Muslim community. This article draws on a study of 14 abused Muslim immigrant women in Australia and aims to contribute to the understanding of how religion intersects with culture, gender, and immigration. The contemporary climate for Muslims in the West, including Australia, has become increasingly volatile since September 2001 and more recently with the emergence of the so-called “Islamic State” (ISIS). In this context, the Muslim community has been stereotyped as a violent community whose religious teachings and cultural beliefs support and enforce violence, especially against women. Yet abused women's narratives provide a different view of the effect of religious values and spirituality on the experience of domestic violence. The findings of this study of abused Muslim immigrant women focus on four themes: positive role of religion and spirituality; negative role of religious leaders; perception of the relation between religion and domestic violence, and the intersection of culture and religion.
Embodying homelessness: young women’s negotiation of social inequality
Juliet Watson¹, Julia Coffey²

¹RMIT University, ²University of Newcastle

Contemporary theorisations of the body acknowledge complex intersectional factors such as gender, age, class, race, ability, sexuality, and place. Homelessness provides a context which highlights the corporeally-based implications of numerous intersecting societal inequalities. The focus of this paper will be on the experiences of young homeless women to explore how age and gender are mediated by social and cultural discourses and create particular embodied dispositions, practices and realities. A significant aspect of this is how the embodiment of space is affected by homelessness. Bodily activities and interactions that would normally be carried out in private are made public through homelessness. The stigma of homelessness requires young women to negotiate the lack of social respectability ascribed to their bodies alongside discourses of respectable femininity. The threat of violence is also central in young women's negotiations of body and space. Homelessness strips people of their material possessions, social connections, and status. Without a home and belongings, the body remains the only consistent entity. For this reason, we argue attention to the intra-actions between bodies and spaces is crucial for understanding the particular experiences and consequences of homelessness for young women.

Community perceptions of Victoria police: Implications for legitimacy, satisfaction and cooperation
Allegra Schermuly

Monash University

Previous research suggests that satisfaction with the police is connected to public willingness to cooperate with police. A key indicator of satisfaction with the police is if they are perceived to wield legitimate authority. It is important that the police behave in ways that can be judged by the community to be fair and honest enabling them to maintain their legitimacy. In policing research, legitimacy is generally measured in terms of normative factors – process-based measures such as how the police treat people – and instrumental factors which are outcome-based such as how effective the police are perceived to be. Acceptance that the police are legitimate increases trust and forms the basis of a partnership with the community. This qualitative study was carried out in the Monash local government area in the south east of Melbourne and used interviews with community representatives to assess the main factors that impacted police legitimacy and the overall perception of Victoria Police amongst the communities in Monash LGA and, therefore, implications for satisfaction with police and propensity to cooperate with police. The findings are discussed under three key themes: change, factors that impact perceptions of Victoria Police and trust.

Media hegemony in contested space: a Gold Coast, Queensland case study.
Ed Southorn

Griffith University

As journalism's influence is undermined and mediated by fake news and citizen journalism, questions arise about the Fourth Estate role in knowledge exchange among social groups. The actant role of legacy media in the power geometries of contested space remains significant and crucial. The old/new media dichotomy can enhance knowledge mobilities, understanding and participation and challenge ideological inequalities. A case study of the Gold Coast Bulletin daily newspaper, part of the Murdoch global media empire, as an overt agent of a neoliberal, pro-development local dominant ideology in a land use dispute at The Spit on Queensland's Gold Coast shows how media hegemony is qualified by individual journalistic voices and subverted
by social media. Analysis framed by Hall’s foundational theory of ideological encoding and decoding of media messages and Cohen’s theorising of the media’s role in perpetuating moral panics allows for a focused interpretation of the social interactions of identity, media, politics, corporatisation, place and conflict and shows that ideological messaging becomes simultaneously more complex and less absolute in a topological relationship with changing media formations.

Patterns of knowledge production in global disaster risk governance
Kim Spurway
University of New South Wales

The asymmetrical geography of knowledge production runs counter to claims made by the current evidence-based policy (EBP) project. In the EPB paradigm, systematic reviews are conducted to produce syntheses of evidence on a given subject area to support policy governance and practice. There has, however, been very little critical refection about the many contingencies and limitations of an approach that claims to comprehensively capture evidence to guide public policy decision-making. A systematic review of the global evidence base on disaster risk governance and decision is used in this presentation to highlight the geopolitical and spatial inequalities of knowledge production in the field of disaster risk governance. Rather than providing a comprehensive purview of evidence worldwide, the systematic review revealed the predominance of research produced in the global north and a dearth of published research from the global south. Research community location and associated research agendas and interests also influence the types of population and phenomena investigated. The paper then reflects on possible explanations: the situated nature of knowledge work, the nature of the global publishing industry, the dominance of English as the global publishing language and the relative institutional and pecuniary strengths of countries such as the United States.

Becoming Non-Binary: An exploration of gender work in Tumblr
Barrie Shannon1, Megan Sharp2
1University of Newcastle, 2University of Newcastle

The non-binary person poses a problematisation of gendered understandings at every level of social interaction. Non-binary people inherently resist an internalisation of gender even within worlds where their external presentation limits their performativity. Online and offline, non-binary people face constant questioning of their identity often targeted towards quantifying the amount of boy/girl nuances that make up their doing in the social world. This invasive investigation plays into the binary, seeking to make rigid the exclusionary praxis of gender. And so, non-binary people generate affective, communicative and creative places of intimacy where solidarity and resilience can be practiced in order to build knowledges of dynamic identities. This paper focuses on Tumblr as a temporal site of solidarity and resilience, one which is curated by queer(ed) bodies and acknowledges non-binary identities as becoming without moving on or away.

‘The wrong sex’? Understanding men’s representation in the Australian aged care sector
Megan Moskos1, Linda Isherwood2
1National Institute of Labour Studies, Flinders University, 2National Institute of Labour Studies, Flinders University

Aged care providers in Australia, are currently experiencing considerable workforce pressures. These workforce shortages are occurring in an environment in which the overall Australian
workforce is ageing, the numbers of older people requiring care is projected to increase substantially, and the roll-out of the NDIS will increase the demand for workers who have similar skills.

With projected future demand severely outstripping the current workforce size, it is crucial for the aged care sector to develop strategies to encourage non-traditional workers (such as men) into the sector. Yet, despite some recent progress, there is still surprisingly little empirical evidence about how to attract and retain men into gender atypical occupations such as aged care.

This paper offers an in-depth and innovative investigation on male aged care workers, their experience of the work and their expectation for the future. Using a mixed methods design, this paper combines the findings from an analysis of the National Aged Care Workforce Census and Survey (NACWCS) with the findings arising from 60 in-depth interviews conducted with male aged care workers. The integration of these findings allows us to understand the determinants of men’s representation in the aged care sector so that workforce strategies and policies can be generated about how the sector can best attract male workers to meet current and future skill shortages.

**Anticipating and addressing the impeding shortages of disability support workers: insights from the sector**

Helen Walton\(^3\), Megan Moskos\(^1\), Linda Isherwood\(^2\)

\(^1\)National Institute of Labour Studies, Flinders University, \(^2\)National Institute of Labour Studies, Flinders University

The roll-out of the National Disability Insurance Scheme (NDIS) has ignited concerns about the capacity of the disability sector to provide sufficient numbers of well-trained, versatile and experienced disability support workers. The sector faces an unprecedented increase in demand for skilled workers and a change in the nature of skills required, as people with disability and their families begin to exercise greater choice and control in how, where, when and what services are delivered. These changes are intensifying pressures on training providers, disability service providers, and disability workers alike, to ensure that the right skills are available to meet the sector’s rapidly expanding service requirements.

Based on extensive in-depth qualitative research conducted with Disability support providers, Disability support workers, training providers and people with disability, this paper will provide an assessment of the adequacy of current modes of skills acquisition for disability support workers. Do these workers learn the right kinds of skills for meeting the changing support needs of people with disability? How and where do they acquire these skills? What alternative training arrangements might promote a more efficient and timely acquisition of these skills? The evidence generated will inform policymakers about areas of skills under-supply and bottlenecks in the skills production chain that may lead to future skill shortages. This understanding will enable more timely policy responses to changing skill demands that avoid costly service gaps and/or service price increases. The study will enhance the disability sector’s capacity to anticipate and address potential skills imbalances, which is now, and will remain, a core concern as the NDIS transitions toward full scheme rollout.

**Knowledge mobility and potential transformations**

Liudmila Kirpitchenko

*Deakin University*

Transnational mobility of students and staff has a potential to redefine the way we imagine academic knowledge production. This paper examines the transformative impulse that
transnational encounters of academic migrants can provide on the careers, outlooks and life courses of the participants. These transformative changes have long-lasting implications on the knowledge productions capacities, approaches and perspectives of the participants. The purpose of this paper is to explore academic networking interactions of diverse cultures for gaining better understanding of the intercultural preconditions for knowledge exchange, transfer, and ultimately creation. These preconditions may include intercultural competencies and cosmopolitan dispositions displayed in the interactive practices of academic migrants perceived as important agents of intercultural knowledge flows. This paper is based on a series of interviews, online alumni surveys and participant observation conducted among Central / Eastern European mobile scholars and academic migrants at the European University Institute (EUI). Numerous aspects of intercultural dialogue have become salient in these discussions and shaped the research, including: perceptions of in-group membership, expressions of the Self, cultural values, intercultural outlooks and national / cosmopolitan dispositions.

What types of mobility? – Conflict over transport infrastructure
Greta Werner
The University of Sydney
This presentation reports on recent research into the social construction of transport infrastructure, which has revealed a fundamental tension between the advice of experts such as transport economists, urban planners and public health advocates, and government action to expand the network of toll-roads leading into Sydney, Australia through a project named 'WestConnex'. Disagreement about urban infrastructure can be viewed as a clash of two visions for the future of the city.

This presentation offers a theoretical lens with which the drivers of centralization of the city through radial transport and the calls for decentralization can be understood as divergent utopian planning ideals which call for different trajectories of the urban form. A clearer understanding of conflict and agreement over urban infrastructure development can be gained by understanding this context as a Bourdieusian 'field' (Bourdieu, 1996), in which expert advice occupies a distinct social position in relation to the surrounding economic context. This presentation investigates the social forces which have ensured that construction on 'WestConnex' has begun, despite widespread opposition from experts and residents. It forms a case study of the changing configuration of political capital in which strategies for 'economic growth' carry relatively more authority than expert advice on 'livability'.

DIY theory: Social theory and the radical imagination in global anarcho-punk
Sean Martin-Iverson
University of Western Australia
The styles, practices, ideas and values of punk have found varied expression around the world, and one aspect of this circulation is the transmission and transformation of concepts and understandings from critical social theory. This engagement with theory is especially significant as part of the correspondence between DIY punk practices and anarchist political imagination often labelled 'anarcho-punk'. Drawing in part on my research into the Indonesian punk scene, this paper explores the ways in which anarcho-punks 'pirate' these knowledges from social movements, art scenes, and academic institutions, how they transform and recombine them for their own practices, and how they share these mutant theories through their global underground networks. Social theory concepts circulate through global DIY networks as part of a wider cultural commons of knowledge, skills, and subjectivities. These concepts inform the anarcho-
punk critique of the existing social world, and also their attempts to both imagine and construct alternative ways of living. Yet the eclectic, DIY education in social theory that participation in anarcho-punk provides also contributes to the production of precarious, globalised forms of cultural and academic labour. This reveals some of the limits as well as the potentials of the intersection of punk, anarchism, and social theory.

From environmental governance to political embeddedness? Social networks and planning institutions in coastal land use.
Michael Scott¹, Mikhail Balaev¹, Beverley Clarke¹
¹Flinders University
Despite well-documented climate change risks coastal developments are still built. This article argues the success or failure of such development approval is conditioned by political embeddedness: the overlaps of institutional and social network power. By synthesising Granovetter's theory of structural embeddedness with a Polanyian account of the institutional embeddedness of land in protective zoning, two-mode social network analysis methods are utilised to explore how both forms co-constitute coastal development processes. Comparing two South Australian case studies of an apartment complex proposal and a surf club redevelopment, we illustrate how influential social actors emerge from their imbrications with formal planning processes, who then occupy central network positions that co-ordinate the exercise of power between organisations. This theoretical approach to political embeddedness brings back in a finer grained appreciation of how power and contests are practiced through the uneven social topography arising out of land use zoning. A significant implication of these findings is greater analytical attention should be given to the 'virtual materialities' representing coastal land in planning systems, and thus how different land use zonings open divergent lines of contest in attempts to achieve more environmentally just outcomes.

Structural Determinants of the Rising Divorce Rate in China
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Prior studies have suggested a dramatic increase in China's divorce rate with the rapid economic development since the early 1980s. Nevertheless, most previous studies on the structural determinants of the divorce rate from the cross-national (regional) perspectives have been concentrated on the western countries. It would be interesting to explore whether the determinants affecting the divorce rate in the western countries also apply in the context of China during its modernization process. Based on the data of 31 provinces from China Statistical Yearbook from 1996 to 2013, this study explores the structural determinants of China's divorce rate at the provincial level. By investigating the combined effects of economic development, urbanization, the educational level, ethnic characteristics, unemployment rate, women's social status and the regional factors, which are theoretically related to the divorce rate, the results suggest the educational level, the ethnic characteristics, unemployment rate, and women's social status have the significant and positive impacts on the regional variations in China's divorce rate. Additionally, Northeast China, the Provincial-Level cities and the Autonomous Regions have distinctively high divorce rates compared to the rest of China. However, contrary to most prior research findings, the significant effects of economic development and urbanization are not observed.
Environmental ‘conversions’ and Muslim activists: Producing knowledge at the intersection of politics and faith
Rosemary Hancock
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Muslim environmentalists bridge two systems of knowledge: the Islamic, in which scripture, religious authorities, and local culture/custom interact in a field at once dynamic and laying claim to eternal universality; and environmental, where scientific knowledge is harnessed by varied political ideologies resulting in diverse and, at times, conflicting understandings of and responses to environmental crises. Activists thus must negotiate two parallel demands upon their legitimacy, the demand to adhere to an ‘authentic’ interpretation of Islam, and the demand to integrate with and represent ‘environmentalism’. What is ‘authentically’ Islamic or environmental is contested within both Muslim and environmentalist circles.

Layered on top of the knowledge systems and hierarchies Muslim environmentalists traverse is the ways in which sociologists (and the media) write about social movements and Islam. By and large, the knowledge about social movements has failed to adequately account for the complex way religion operates in the life of socio-religious movements like Islamic environmentalism. The dominant pejorative social imaginings about Islam are reproduced in the type of Islamic activism deemed worthy of attention, whilst the dangers of ‘theoretical colonisation’ (Bayat 2005) are never fully assuaged.

What is it like to be a woman in STEMM? An intersectional analysis of leadership for women in a neoliberal, post-feminist context
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Women are underrepresented in science, technology, engineering, mathematics and medicine (STEMM) fields worldwide, particularly in leadership positions. In this paper, we explore this phenomenon by examining the leadership experiences of 25 women in STEMM fields from five countries in the Global North who were actively seeking to enhance their leadership capacities. We use intersectional analysis to examine how categories of identity shape participants’ experiences of science leadership. In line with UK findings from Kelan (2009), we argue that women in this study seemed to be caught in an ‘ideological dilemma’ between recognising sexism and gender bias in their organisational contexts and seeing their organisations as gender neutral. Considering this dilemma through the lens of Berlant’s (2006) conception of ‘cruel optimism’, we argue that a post-feminist climate and a neoliberal ethic of meritocracy in science problematically bind women to a fantasy of success in which leadership is attainable through arduous effort.

Job Satisfaction and Life Stress: A Panoramic View of the American Labor Market
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We test the impacts of types of employment on job satisfaction and life stress of American workers. To do so we undertake a unique approach of integrating three theoretical underpinnings: social stress theory, work-family strain theory, and fundamental cause theory. Combination of these theories provides an all-encompassing picture of workers’ well-being. Whereas, types of employment impact worker’s over-all job satisfaction and life stress, but one cannot deny the mediating effects of work, and familial demands as well as the moderating effects of systems of
social inequality, and work-family interface. Deriving data from a representative sample of the National Study of Changing Workforce (2008), we ask (i) how do employment types impact job satisfaction and life stress of American workers? (ii) how do various work-related stressors and strainers impact the dynamics of this relationship? And (iii) how does this relationship look like when systems of social inequality enter the picture? Findings via partial sum of squares approach through multiple linear regression method highlight the importance of social stressors and work strainers on workers’ well-being. Additionally, work-family interface influences well-being in an interesting way – a result, interpreted with the help of social identity theory.

Knowledge Mobilities and Immobilities: Academic Publishing in Global Context
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Accessibility to past and current forms of organised knowledge is fundamental to the labour of knowledge workers, whether they be scholars, academics, public intellectuals, journalists and policy makers. Yet much of this knowledge is made available only to those in wealthier nations, and those who work in wealthy and well-resourced institutions. Drawing on interviews with publishers and editors of academic work across five countries, this paper examines the structure and functioning of the academic publishing industry. It reveals important features of that industry, particularly the way it is dominated by very large transnational publishers based in the global North. The paper focuses on some of the difficulties faced by small and independent publishers based in the global South, and shows how the structure of the global industry impacts upon, and indeed constructs, the knowledge-producing strategies of the knowledge workers themselves.

Adopting a decolonising lens: Towards an epistemological transformation of social work knowledge
Kate Vincent
University of Tasmania

This paper presents the experiences of a white social worker conducting research into Whiteness within social work. It is argued that social work in Australia is built upon Western epistemologies, which continue to dominate contemporary Western social work. First Nations peoples, people seeking asylum and people of refugee background commonly access social work services and many also become social workers. Why then, with multiple knowledges available and ways of doing and being possible, is the Western white way predominantly and continuously privileged over others? Adopting a decolonising lens, this paper argues for an unlearning and de-privileging of what is taught within Australian social work and the position given to white people and Western knowledge as the mainstream. It is argued that Whiteness can be understood as an embodied experience, that sustains and propels the power and privilege of the West above the rest. In this paper, it is suggested that the process of critically examining the embodied experience of Whiteness (as it relates to the production of social work knowledge) calls for a valuing and privileging of unheard voices, voices from the periphery, voices often labelled “alternative voices”, voices that demand a transformational rethink of what constitutes social work knowledge.
Hyper-governed young people’s resistance to the crushing ubiquity of neoliberal violence.
Ben Lohmeyer
Flinders University

The ongoing debate about youth violence within sociology is beginning to consider the significance of non-physical violence. Using data drawn from young people directly, I argue there is a need to conceptualise violence in structural, systemic and symbolic forms. This facilitates two insights. Firstly, it allows an acknowledgement of hyper-governed young people’s experiences of violation under “neoliberal violence” (Giroux, 2014, p. 224). Secondly, it facilitates a conceptualisation of the diversity of their techniques of resistance as ultimately discursive. The project this paper is based on involved 28 semi-structured interviews with young people predominantly from South Australia. These young people, 16 – 25 years of age, are identified as hyper-governed because of increased regulation and surveillance from the state during the already highly governed period of youth. This hyper-governing is the result of an association with political action, child protection or juvenile justice systems. However, they are not passively accepting the violence imposed on them. Rather, they experiment with resistance techniques that challenge the hegemony of neoliberal violence. This paper focusses on two such techniques: Democratised Surveillance & Voluntary Occupation. My analysis of these stories will demonstrate that hyper-governed young people actively resist conformity to sanctioned forms of violence through discursive resistance.

Persecution of academics in Turkey: politics of knowledge and state violence in changing regimes
Derya Ozkul
The University of Sydney

This paper concerns with thousands of academics in Turkey who are persecuted by the Turkish state on the basis of their political views or research interests. Thousands resigned under pressure, while others are still at risk of losing their jobs or of being imprisoned. The government continue to argue that these academics are ‘traitors’ and ‘terrorists’, and supported by Western powers. Taking the role as the protector, a number of Western universities initiated fellowships for such scholars at risk, but these are few and temporary positions. Under these conditions, a number of questions arise. What social and cultural strategies are adopted to label critical academics as ‘traitors’ and ‘terrorists’? What is the response to these mass dismissals and what are their implications for the wider society? These issues point out a vital intersection between the politics and unequal hierarchies of knowledge between the Global North and the South and the use of that inequality by the states of the Global South. Using a process tracing methodology and reviewing the news reports, governmental decrees, and recent re-appointments, the paper argues that the persecution of academics serves to reverse the channels of knowledge production in the process of establishing a new regime. By doing so, the paper incorporates insights from the literature on sociology of knowledge and sociology of terrorism.

‘The defences of the weak’: Prisoner power in Ukraine
Anton Symkovych
University of Johannesburg

While being structurally subordinate, prisoners are neither powerless, nor mute. Drawing on a semi-ethnographic study, I discuss how prisoners in a medium-security prison for men in Ukraine fended off, circumvented, and corrupted officer power. These, borrowing from Mathiesen, ‘defences of the weak’ often engaged the administration’s fear of external attention and intervention. Thus, despite the Ukraine’s totalitarian past and current struggles to give human
rights real meaning, these prisoners managed to negotiate power with officers. In other words, notwithstanding the structural determinants of the gross power misbalance, the interactional nature of power meant none of the parties was completely or permanently power(ful/less). I argue that power is contingent and multidirectional, and all parties in these power relations tried to use prisoner contestations for their own benefit.

**Migrant maternal belongings, practices, and online sociality**

Leah Williams Veazey  
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Migration and motherhood are major life experiences that shift, rupture and re-form women's sense of belonging. In the face of these dual upheavals, migrant mothers have formed communities of co-mothers. Using the social affordances of online communities, they enter into social interactions with each other, through which they explore multiple and dynamic relationships of belonging: to their country and family of origin; to their new country and family; to friendships, communities and networks; to ethnic/cultural/linguistic ties; and to new maternal identities.

Drawing on qualitative data from in-depth interviews with administrators and members of online communities for migrant mothers in Australia, this paper explores how migrant mothers express their shifting sense of belonging, home, and mobility through their maternal projects. Migration has the potential to jeopardise, or enhance, women's maternal projects. Utilising concepts from matricentric feminist scholarship, such as maternal practices (Ruddick, 1980), motherwork (Hill Collins, 1994), and maternal goals (Keller, 2010), this paper explores how migrant mothers create and activate links with each other as they pursue relationships of belonging in their new locality or new maternal role, and attempt to inculcate a sense of belonging in their children.

**Global Orientations; Local Practices: Hontounji’s extraversion and the shaping of world production of research**

Patrick Brownlee  
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This presentation is concerned with theoretical advances in global knowledge production. It draws on Hountonji's idea of *extraversion*: that is, the replication of given hegemonic forms by scientists/scholars working within the relations of a global North-South dichotomy of a metropole and peripheries. Macro indicators of research and development investment returns, IP patents share and total count of published scholarly material point to a global concentration of wealth following largely familiar historical patterns. In the case of knowledge production in Universities, these system-level indicators implicate both scientists and their institutional bases and policy regimes. Distinct from an international policy notion of *harmonisation*, the policies and rationality in the periphery that have emerged to drive global-systemic knowledge production are considered as a form of *hyper-extraversion* embodied in the research policymaking and management community. To illustrate this point, the evolution of research policy frameworks and a professionalised research management order that have emerged to validate the production of knowledge in Australia are considered for their alignment with the global production and accumulation of knowledge. A practical contribution of the presentation is to highlight certain relations of (knowledge) production in their global context and under which the academy works.
Family stories: Childhood intimacies in displacement
Mary Holmes, David Anderson, Katherine Baxter, Arek Dakessian, Marie-Eve Hamel, Langer Johannes, Liliana Riga
University of Edinburgh
Children in ongoing forced displacement suffer disruption of their family and other intimate relationships. However, little is known about what stories they have to tell about their emotional lives and the connections they maintain and create. Our British Academy funded research involves ongoing engagement with Syrian, Iraqi and Palestinian refugee children in Beirut. We explore to what extent connections to family, aid workers and each other become emotionally sustaining for these youth. Using innovative creative ethnographic methods, we critically interrogate how forcibly displaced children are intimately connected to others and how they map out and explain those connections to others. This will provide new insight into displaced children’s emotional interdependencies and evaluate their role in sustaining children in these contexts. We are especially concerned with the displacement settings’ broader racializations and politicizations and how these impinge upon and co-constitute everyday emotional intimacies.

The Concept of Face in Development of Mainstream Sociology
Xiaoying Qi
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Few readers notice that in a celebrated essay Goffman, in a footnote, acknowledges the Chinese source of his concept of face. Around the time Goffman published ‘On Face-work’ Merton urged that theory development requires, among other things, clarification or refinement of concepts. If culture is taken to be effectively related to action and meaning it is necessary to go beyond the approach in which theories, concepts and methods developed in one socio-cultural context are simply applied to ‘data’ generated in another. The present paper shows that concepts from other cultures may challenge taken-for-granted assumptions, received wisdoms and established conventions. The purpose of this paper is to demonstrate that the scope and competence of mainstream theory may be enhanced by incorporation of concepts drawn from extraneous cultures. The examination of the Chinese concept of face identifies previously neglected or less discussed dimensions. The paper demonstrates that the Chinese concepts can identify or illuminate properties and relations neglected in mainstream sociology and thereby encourage new directions of research and theorization, and indicates how these may be achieved.

Extraplanetary Mobilities: situating our movements and moorings on Mars
Katarina Damjanov
University of Western Australia
The momentum of technological progress has extended the horizon of planetary mobilities beyond the globe. As advanced technologies continue to render the inhuman expanses of outer space into a site of human activities, their extraterrestrial presence and operations exert their own effects upon our mobilities. This paper frames the arena of ‘extraplanetary mobilities’ as a symptomatic register of our techno-logic condition. Focusing upon a series of terrestrial movements moored on Mars, it explores the ways in which they forge novel relations between humans, technologies and their environments, suggesting that these new exchanges configure the material and social ambits of our mobilities both on and off the globe.
‘You want the physical touch of someone [...] but [it’s] a separate kind of intimacy from having sex with someone’: Romantic asexuality and re-imagining relationality

Tiina Vares
University of Canterbury

Although theorising and research about intimate life are becoming more inclusive of a diverse range of identities there remains little engagement with asexuals (broadly defined as those not experiencing sexual attraction). This paper aims to address this research gap by exploring the ways in which self-identified romantic asexuals, living in New Zealand, experience and negotiate intimate relationships. I examine the ways in which intimacy is constituted through a range of physical and non-physical practices, in variety of relationship forms and contexts. This includes: online relationships with other asexuals; non-sexual relationships with non-asexuals; ‘gifting’ sex in a relationship with a non-asesual; and obtaining physical non-sexual touch through ‘snuggle parties’. I suggest that attention to asexual practices of intimacy highlights ways of rethinking relationality which bring into question the centrality of sex to romantic relationships and the primacy of the sexual, partnered relationship, as well as blurring the boundary between friendship and relationship.

What does the concept of belonging offer youth sociology?

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The concept of belonging is at the heart of much youth sociology, although often remains implicit and under-theorised. It encompasses the (re)production of social systems, the connections, networks and relationships that hold societies, institutions and communities together, the processual loop of structure and agency and the intersections of biography and place. It can powerfully cut across theoretical and disciplinary traditions and does not depend on any particular intellectual orthodoxy. This paper explores the use of concepts of belonging to understand the challenges and opportunities for young people to find a place and make a life in a mobile, globalised world. We argue that a belonging frame enables youth researchers to ask different questions that move beyond the characterisation of unmoored life-courses and risky transitions. The relational underpinning of concepts of belonging is central to the recognition of non-linearity, enabling a ‘rethink’ of youth transitions beyond the pathway model. Focusing on everyday experiences this paper analyses the work that young people do to belong to their generation, to people and to places.

Applying Native theory to the heteronormativity of settler colonial gender backlash culture in Australia

Lucy Nicholas
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This paper takes influence from Native theory in order to analyse the process of ‘heteropaternalism’ that underpins colonialism and heteronormativity in Australia. I apply this lens in order to decentre or to queer the worldview that has rendered itself dominant, following the incitement of Arvin et al (2013) who call for non-Native identified scholars to apply Native feminist theory. The key argument is that, in Australian culture, a heteropaternal worldview continues to recuperate, through public operations, alternatives that threaten the hierarchical, binary, individualistic ontologies underpinning the rationale of superiority for ‘Western’ white- and male- supremacy to which non-heteronormativity constitutes a threat.
Native feminist theory is concerned with the everyday (and gendered) operations of settler colonialism, and queer theory is concerned with the everyday operations and naturalisation of heteronormativity, and how these ways of knowing invisibilise themselves in order to preserve coherency. Additionally, both are concerned to consider alternative ways of knowing that both uncover this invisibilisation and foster other modes of being and relating that do not replicate their dominative underpinnings. This paper will thus use the case study of Australian populist backlash to queer affirmative program ‘Safe Schools’ in order to highlight how settler colonial heteronormativity preserves itself.

**Design Thinking and Participatory Urbanism in New York City**  
Max Holleran  
*University of Melbourne*

The article examines socially engaged arts festivals and urban ‘laboratories’—a field that has expanded along with the art museum building boom. Using two cases from New York City, it analyzes the type of engagement museums create when they reach out to surrounding communities and the ways in which they bring-in traditional neighborhood organizations. Museum-sponsored urban labs have stressed the need for creative class professionals to address urban problems through street-level interactions, forums, and educational festivals. Often, with corporate partners, museums have advocated for ‘design thinking’ and creative interventions to fix long-term problems like deteriorating public housing, access to healthy food, and polluted waterways. In examining these new spaces, we find a useful analogy in the settlement houses that dotted the Lower East Side one hundred years ago. Progressive Era reformers viewed American cities as ripe for intervention through scientific management of social problems. The ‘laboratory’ metaphor has returned, this time, with design as the lens for examining and alleviating urban woes.

**Hierarchical knowledge translation: Positionalities of research in a second language**  
Yu-Chih Li, Bob Lingard, Vicente Reyes  
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Along with the internationalization of higher education which promotes the mobility of both knowledge and researchers, translation becomes a common practice in everyday communication and in the academic terrain. For global South students conducting research in the global North, the practice of translation works bidirectionally and goes across different sources. That the “first world has knowledge, the third world has culture” has been convincingly challenged by postcolonial researchers as represented by Mignolo (2009). Apart from the discussion on the Northerness of theories (Connell, 2007), this paper probes into the Southerness of data in the processes of knowledge production. Not only do theories travel, but also data usually collected in locales of the global South travel to other places through the processes of translation. With a specific focus on translating data, this paper looks at the positionalities of researchers who conduct their study by using a second language, namely here English language, in what Dale and Robertson (2002) describe as an increasingly globalizing world. Working with Mignolo and Schiwy’s (2003) concept of “double translation”, this paper illustrates three examples of data translation to discuss the politics embedded in the complex processes of knowledge production when data and theory both travel.
Infrastructuring: World-Building on an Urban Planet
Steve Matthewman
University of Auckland

A generation ago scholars complained that technology was the “missing masses” of social theory (Latour, 1992), whereas these days it is common to speak of a “material turn” across the social sciences (Mukerji, 2015). Similarly, infrastructures were once referred to as the “unremarked basis of modernity itself” (Edwards, 2003) while we currently seem to be witnessing a “turn to infrastructure” (Amin, 2014) in scholarship across a range of disciplinary domains, anthropology, geography, literary studies, and sociology included. This presentation surveys these emergent literatures to see how they make sense of infrastructures: in what ways are infrastructures defined? What do they do? And why the sudden spike in interest in them now? The talk will also outline the beginnings of a three year research project which focuses on one energy infrastructure in one of New Zealand’s cities: electrical power in post-disaster Ōtautahi (Christchurch). Aotearoa New Zealand is one of the most urbanised nations in the world. Since the 1980s it has also seen the globe’s greatest increase in economic inequality. It can therefore serve as something of a world-wide laboratory.

The Mobile Lives of Migrant Taxi Drivers
Romit Chowdhury
National University of Singapore

Until the early 1980s, studies on migration mostly presumed a generic male figure, without consideration to either women or issues of masculinity. Feminist researchers sought to rectify this gender-blindness by focusing on women’s migratory experiences. Since the mid-1990s, in light of the growing attention to masculinity as a category of analysis, a small number of studies have shown the various ways in which men’s lives are dually inscribed by gender regimes and the migration process.

This paper dwells on migrant taxi drivers’ accounts of urban living in contemporary Kolkata to understand how modes of masculine subjectivity are entwined with routines of city life. It demonstrates how the experience of rural-to-urban migration frames working-class men’s labour geographies in the city. In attending to these concerns, the chapter trails a broader drift in scholarly efforts to conceptualize subjectivity as a terrain on which urban transformation are reflected.

This discussion is pursued through four broad themes: 1) memories of arrival, 2) urban fear, 3) erotics of city living, and 4) relations with other transport workers. Through ethnographic interviews with 20 taxi operators and participant observation conducted over 12 months, the paper reveals how notions of migrancy, mobility, and masculinity are implicated in the cultivation of everyday reflexes of urban living. This paper, therefore, addresses the question of mobility and belonging at two levels of analysis: everyday geographies of travel within the city, and the circular trajectory of rural-urban migration.

Guanxi network in Chinese labour resistances: Its structures, strategy and strength to protest outcomes
Wei Chen
Hong Kong Baptist University

Suggested by previous literature on Chinese labour movement, the official trade union has seldom played a role in organising workers to strike, for its double identity as both a state apparatus and labour organisation; and therefore, Chinese workers have to rely on informal networks to
initiate resistances. The importance of social networks that greatly facilitate the informal labour organisation in China have been identified by scholars, yet how they affect the outcomes of labour protests has not been emphasized. Further, the guanxi networks with particular Chinese characteristics, that distinct from common social networks in western literature, have seldom been acknowledged in existing labour studies.

Through the examination of strike cases in the Pearl River Delta, this paper attempts to show how the guanxi networks give rise to the emergence and mobilisation of migrant workers’ protests. In addition, the guanxi networks have also been utilized by local governments to handle the protests, which prove to be efficient. The identification of guanxi networks in labour protests will show the uniqueness of Chinese workers in their way of organising strategy and in turn, how the local governance benefits from this network.

Reframing the Political Gaze: Converging on the Damage Done
Rob Stones
Western Sydney University

The paper starts from critical theory’s long-held stance that society’s overwhelmingly dominant focus on instrumental, means-end, goals around the economy, production, competitiveness, performance, efficiency, security and the environment results in a plethora of destructive consequences. These consequences are unintended in the sense that they are collateral damage produced by processes organised and enacted in pursuit of economic efficiency, optimum productivity, value for money, and so on. The paper argues for a reframing of the political gaze. It holds that a combined social and political theory united around a focus on the many different harmful by-products of narrow instrumentalism can drive a powerful ‘politics of the damage done’. Social theory has the tools to identify the key causal processes leading to collateral harms and potential forms of resistance. Political theory has the tools to bring normative criteria to bear on these harms, and to challenge their perpetrators to explicitly articulate and justify their roles in bringing them about. Whilst some forms and degrees of economic efficiency and societal security, for example, are clearly necessary, an explicit and relentless politics around the damage done can radically alter the balance of acceptability. It will also inform alternative visions of social organisation.

Compassion as activism: reaching across boundaries
Michelle Peterie
University of Sydney

As a motivation for social-justice-oriented action, compassion has been criticised for presupposing an unequal power relationship between a privileged giver of compassion and a disadvantaged subject. Critics suggest that ‘compassionate’ relationships all too often reinforce and reproduce inequalities. The acts of care that compassion has been associated with have been charged with obscuring the structural factors that produce suffering, while at the same time providing the privileged compassionate one with emotional gratification.

This paper complicates these portrayals through an empirical analysis of asylum seeker friendship programs in the Australian context. It highlights the boundaries that have been constructed to separate Australians from asylum seekers, and foregrounds the costs incurred by those who traverse these divides. In doing so, this paper problematises analyses that trivialise friendship program work, demonstrating that personal (compassion-driven) acts of care can have an expressivist content which should be understood as a substantive form of political protest. To dismiss friendship programs as an insufficiently-political exercise in emotional gratification is to abstract them away from the social, political, institutional and emotional contexts in which
Digital Nomad Women: Gender, Serious Leisure, and Non-Location Based Employment
Beverly Thompson
Siena College
Technologies have allowed workers new freedom to become untethered from the office cubicle by becoming “digital nomads” who work from laptops during long-term international travel. Such possibilities of work-life have allowed for new ways of creating working and leisure communities as well as the sense of belonging. Their work may be permanent, temporary, part-time, local, or precarious. What they share in common is a passion for travel and a non-standard lifestyle, which escapes the drudgery of required office hours work in their (usually Western) home countries. This research is based upon ethnographic fieldwork and in-depth interviews with women (and men) about the gendered nature of the digital nomad lifestyle. Belonging—within their temporary location, back home, or in the digital nomad community—is a central focus of the research question. Set against a theoretical background of neoliberal economic theory, gender, and serious leisure, this presentation examines the role of digital nomad women in the global marketplace.

Narratives of Post-Conflict Belfast
Liam O’Dowd, Milena Komarova
Queen’s University Belfast
Ethno-national conflict is an increasingly urban phenomenon but the traditional state-centric focus on such conflict risks obscuring the increasing importance of cities. In this paper we examine ‘post-conflict’ Belfast using the lens of ‘spatial narratives’ to understand how the city has shaped, and been shaped by, the Northern Ireland conflict. We outline three key spatial narratives representing Belfast respectively as a ‘contested’, ‘new capitalist’ or ‘shared’ city. Our particular focus here is on the potentials of these narratives for conflict transformation in the period since the Good Friday Agreement (1998). We suggest that such narratives are important for a number of reasons: firstly, because they reveal the city as a place – a fundamental framework of our daily lives that helps us order our social world- secondly, because they are inherently unequal, as are the social agents that rally behind, propound, or resist them, these narratives have a differential capacity to influence material and visual change in the city, and to shape the content, meaning, and direction of ethno-national conflict and its transformation. The paper draws on a six-year research project conducted with colleagues in Belfast, Cambridge and Exeter on Belfast, Jerusalem and other ethno-nationally divided cities.

My people, my home, my family: the violence and tenuousness of women’s belonging in the Australian Defence Force (ADF)
Selda Dagistanli1, Kate Huppatz2
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Women’s membership in the ADF and gender diversity and equity initiatives that seek to advance women’s military careers ha recently attracted much political interest. This interest peaked following several high profile sexual assault incidents against women in the ADF and the subsequent Review, led by Elizabeth Broderick, into the Treatment of Women in the Australian Defence Force (2011-2012). Based on pilot research exploring the issues raised by the Broderick Review and its aftermath, this paper outlines the stories of women who have left the ADF, both before and after Broderick’s interventions. Our preliminary findings indicate a common
narrative - collective identity is established through women’s entry into a “Defence family”, but this sits uneasily alongside an immediate awareness of their gendered difference within strongly masculinist cultural norms and, eventually, the physical and symbolic violence that marks a sudden rupture in their membership. In our analysis of this common narrative we highlight the tenuousness of women’s belonging in the ADF and the women’s performative adaptation strategies to the circumstances of their conditional membership. We argue, ultimately, that gender equity initiatives thus far have been ineffectual because they fail to depart from superficial paradigms of diversity and formal prescriptions of gender equality.

The Branding of the Devil: A Sociology of Exorcism
Adam Possamai
Western Sydney University

Working from the perspective of the sociology of contemporary religion, this article discusses the social construction of the phenomenon of exorcism, and how exorcism is located today in the current consumer culture, in which branding and differentiation are of social significance. It is argued that, within societies where religions compete with each other more and more, ministries of exorcism and deliverance have become part of this process of branding and differentiation. This thesis is then developed and tested by drawing on and analysing original data concerning the work of deliverance and exorcism documented by an experienced and philosophically-trained Catholic exorcist operating in southern Europe over a ten year period. On the basis of these original data, it is concluded that the Catholic Church had expanded the ministry of exorcism into the wider ministry of deliverance as a form of branding and differentiation, and as a clear counter-branding against charismatic Protestant movements.

Responding to Counter-Terrorism Responsibilisation: British educators and the Prevent Duty
Paul Thomas, Joel Busher, Tufyal Choudhury
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Britain’s ‘Prevent’ counter-terrorism strategy has changed significantly. It now places a legal duty on all front-line education, welfare and health practitioners and institutions to spot and report those ‘at risk’ of radicalisation. Here, professionals have been responsibilised as the front-line of terrorism prevention in an approach of neo-liberal governmentality. This paper presents data from national research investigating educationalists’ experiences, including how they understand the ‘Prevent duty’, how it has affected their working practices, how they could be better supported, and the implications for their relationships with students, parents and communities. A mixed methods approach was utilised, involving 70 interviews with educationalists and 8 interviews with local ‘Prevent’ staff alongside a national on-line survey with 225 responses. Findings indicate that, contrary to claims of anti-Prevent campaigners and trade unions, the concept of the Prevent duty as an extension of existing ‘safeguarding’ responsibilities has been broadly accepted and engaged with by educationalists, who have fitted it with pre-established understandings of and practices around ‘vulnerability’. This underpins practitioner narratives of continuity but also gives rise to processes of ‘policy enactment’ whereby Prevent has been mediated to fit existing practices, at times producing considerable variation in how Prevent is, in practice, interpreted.
The Fluidity of the Institutional positonality. An intergenerational conceptual interpretation of the Ethnic identity of Australian Individuals originating from Calabria, Italy

Simone Marino
University of South Australia

The paper introduces the concept of ‘institutional positionality’, meaning an individual’s ethnic perception of “being in the world”. Institutional positionality offers further insight in understanding the continuities and discontinuities of the construction and transmission of ethnic identities. The research is based on ethnographic fieldwork within the Calabrian community of Adelaide, South Australia, drawing on an analysis of 30 semi-structured interviews and participant observation with individuals reflecting three generations of Calabrian and Australian-born members. The study frames a conceptual interpretation of ethnic identity extrapolated from the participant’s narratives and incidents that have diachronically shaped their ethnic identity across generation. While the first generation manifest a condition of feeling “absent”, the second generation present a condition of “liminality”, as a result of a socialisation process between two “worlds” (the one of their immigrant parents and the Australian one). On the other hand, the third generation, manifest their ethnic identity “inversely”. I suggest that the intergenerational fluidity of Ethnic identity is due to the individual’s ‘institutional positionality’ which is concomitant with the common sense” of the dominant society, as Gramsci (1999) terms it.

Love Interrupted: Digital Disruptions within Young People’s Romantic Relationships

Joni Meenagh
RMIT University

Digital media has given us the capacity to connect 24/7. While this has facilitated new ways of interacting with others, it has also created expectations to be constantly available, and affective consequences for disengaging. My research investigated what this has meant for young people’s romantic and sexual relationships. Drawing upon interviews with 4 young people (aged 18-25) living in Melbourne, this paper explores instances of digital disruption within young people's romantic relationships. From investigating a romantic interest, to flirting, to being dumped, to stalking an ex, the stories these young people told demonstrate how our sense of belonging in a mobile world can be digitally disrupted, and how love can be interrupted.

A crying shame: Affect, emotion and welfare receipt in New Zealand

Claire Gray
University of Canterbury

Welfare mothers have long been framed by discourses that constitute them as a “social problem” and a threat to moral order. Drawing from recent writing across the social sciences concerned with theorising “affect”, I consider the emotional complexity of the welfare environment in New Zealand. This paper presents findings from focus group interviews conducted for my doctoral research in 2014 with 64 New Zealand lone mothers receiving welfare. In this paper I argue that participants’ experiences of welfare receipt were dominated by the negative affect inherent in welfare discourse, and that this had a disciplinary function in the welfare environment. While a discussion of negative affect frames this paper, I also consider the way that that emotion offered a response to the difficulties encountered as participants negotiated their welfare entitlements. I draw attention to the “affective practices” (Wetherell, 2012) of research participants as they discussed their experiences of welfare receipt. My interest is in the way that emotion was
reconfigured in participants’ narratives of these experiences. I argue that attending to affect and emotion can offer a way of understanding its role in the maintenance of dominant welfare discourses, and also offers a means of exploring possible sites for transformation.

**Researching Family Secrets: The Ethics of Revelation**
Ashley Barnwell
*University of Melbourne*

This paper explores the ethical and methodological issues surrounding the analysis and presentation of data about intergenerational family secrets. I reflect on how to navigate the ethical terrain of analysing and publishing family secrets from my qualitative survey data, when in some cases the respondent, though having given consent for me to do so, indicates that they would not publish the secrets themselves due to family conflict. While all qualitative research raises quandaries about how to protect people's identities and privacy, research with families exacerbates such sensitivities because family stories are shared life stories which implicate other people, and in which family members hold different stakes. I ask how qualitative family researchers can be sensitive to families’ privacy, while also sensitive to the role that ‘respecting privacy’ has played in censoring families’ experiences and reproducing shame and stigma. To what extent can we balance a responsibility to specific families with the responsibility to respond critically to the social fact of family? To examine these questions I look to literature on silence and secrets in research, but also the experience of my respondents in their own efforts to deal ethically with the politics of revelation within their families.

**The Ethics of Researching the Digital Social**
Alphia Possamai-inesedy¹, Alan Nixon²
¹Western Sydney University, ²Western Sydney University

This presentation will discuss the current ethics of research in internet spaces. The openness and ‘stickyness’ of internet spaces bring up a number of ethical issues for researchers. This is further complicated by different behaviours and attitudes toward privacy across generations. The focus will be on the mismatch between current institutional ethical guidelines and research in internet spaces. Following Markham and Buchanan (2012) the presenter recognizes the shifting terrain of these concepts and calls for a case-based process approach to ethics, one that demands an examination of the broader ethical considerations of the technologies themselves.

**A Generation Apart: Young people, work and alienation**
Shirley Jackson
*University of Melbourne*

Recent literature surrounding work and employment with the field youth studies has been greatly influenced by the idea of precarity. As an analytic tool, precarity has unearthed a range of affects that impact understandings not only of work, but also of social relationships, wellbeing and transitions. This article makes the case for a renewed focus on a complimentary but less fashionable analytic tool: *alienation*. Originating in the classical sociology of Durkheim (1893), Weber (1905) and Marx (1884), interest in alienation theory has dwindled since the 1950s. Within the modern context, alienation is used pejoratively, often seemingly interchangeable with ideas of social exclusion, isolation or loneliness. The aims of this article are twofold: firstly, to explore the concurrent literatures of alienation and precarity, and secondly, to apply alienation theory to current data. The case study will draw on empirical evidence from an ongoing longitudinal mixed methods study of young Australians, and will analyse qualitative and quantitative data using the alienation framework of Seeman (1959). By examining the
experience of powerlessness, meaninglessness, normlessness, isolation and self-estrangement, the article highlights the way young people relate to themselves and those around them, and how their alienation is centred on their experience of work and employment.

Social networks, social capital and social exchange: re-ordering priorities for economic sociology
Jack Barbalet
Australian Catholic University
Economic sociology takes it as axiomatic that economic actions are embedded in ‘on-going networks of social relations’. An associated and widely accepted assumption holds that participation in social networks provides access to social capital. It is argued in the paper that these ideas are at best tautological and in significant cases misleading if not false. In particular, it will be shown that capital return deficits are not uncommon for participants in social networks. Rather than begin with the concept of social network the concept of social exchange is both more fundamental and more fruitful for economic sociology. Social exchange not only discriminates between relations leading to return deficit and return surplus but solves other problems generated by the notion of social embeddedness, including the problems of trust and also obligation.

“I’m so sexy and I love my job!” Assessing the effects of self-reported attractiveness on employment outcomes and attitudes
Andrew R Timming¹, Michael T. French², Karoline Mortensen³
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Using quantitative methods, this paper investigates the effects of one’s self-reported attractiveness on employment outcomes and attitudes. It makes an important contribution to the what-is-beautiful-is-good literature by expanding it into uncharted terrain. Our findings suggest that employees who rate themselves as attractive are more likely to be employed, report higher incomes and social class identities, are more likely to engage in volunteer work, more likely to hold supervisory roles, report higher levels of job satisfaction and organisational commitment, feel more secure in their jobs, have more influence over the work that they do and report higher levels of productivity vis-à-vis their less attractive counterparts. We conclude that self-perceived attractiveness plays an important role in labour market outcomes.

Redefining “Rape Culture”: A comparative discourse analysis of contemporary feminist dialogue and the backlash from men’s rights activists in online spaces.
Jessica Grahame
Swinburne University of Technology
Originating from the second wave of feminism, the term ‘rape culture’ has recently seen a resurgence in contemporary feminist activism and online, however there has been little theoretical elaboration of the concept in academia contemporaneously. The initial conceptualisation of a ‘rape culture’ in the mid 1970’s was an effective tool for highlighting the socially contingent nature of rape and sexual violence. Recently, the phrase is experiencing a renaissance in online forums, social media and journalistic media, but a theoretical exploration of the concept is still lacking in academia. In what has been described as a ‘feminist spring’, it has been speculated that the revival of the seasoned phrase has come about in response to the continuing incidence of sexual violence and the seemingly inconsequential impact of law reform, policy change and
growing public awareness. In my endeavour to develop the theory in academia where it is less considered, this paper will present a comparative analysis of the discourses around rape and sexual violence that occur in the online exchanges between contemporary feminists and alt-right populist campaigners and men’s rights activists.

**Reflexivity squared: Fostering research reflexivity in university students studying group work as a group**

Stephanie Raymond¹, Rebecca Olson²

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While group work is deemed to be valuable preparation for the workforce, in tertiary assessment group work is often viewed as collegially and pedagogically problematic. This paper presents findings from a study conducted at the University of Queensland which piloted a video-reflexive collaborative learning activity in an advanced qualitative methods Sociology course. Students used qualitative research techniques – focus groups, thematic analysis and field note journaling – to study university students’ experiences of group work, while working as a group. The findings bring several provocations to bear, but also provide insight into strategies for teaching research reflexivity. Here we discuss one central theme, assumptions of ‘good’ group work, by (1) unpacking students’ initial perceptions of group membership; (2) examining the implications of these expectations on perceived group dynamics; and (3) discussing the role of digital communication platforms within the group work and reflexivity process. We present this learning activity as a means to enhance student (emotional) reflexivity in research, as part of an interactive process (with one’s self and others). Using a combination of face-to-face activities and a collaborative written assessment focused on the metalogics of group work facilitated students’ in questioning traditional assumptions about the nature of group work.

**Popular misogyny, sexism and military masculinity in Singapore**

Sharon Quah¹, Shawna Tang²

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In 2013, a Singaporean women’s organisation, AW ARE, raised concerns over the singing of misogynist lyrics in the Singapore military, pointing out that an army marching song, Purple Light, was about committing sexual violence against women. The Singapore’s defence ministry and armed forces investigated and ordered a halt to the singing of these lyrics. What was a simple matter of AW ARE sending a letter to express a concern, which the military addressed swiftly, Purple Light became an issue of considerable public debate and attention. An outburst of heated argument followed suit on Facebook. Working with a data corpus comprising approximately 700 Facebook users’ comments posted on AW ARE’s Facebook page on Purple Light matter, this paper seeks to provide a conceptual framework to make sense of the repeated claims and complaints that AW ARE had been targeting Singaporean men and crossing the line by entering a male domain – military service. Drawing from bodies of scholarly work on masculinities and global gender order, politics and anxieties, the paper examines the interplay between the masculinity project and nation-building, uncovers gender anxieties, and calls out misogyny and sexism, whether in the forms of casual or institutional sexism, in Singapore.
The mobility and belonging of highly skilled immigrants in Western Australia
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Highly skilled migrants (HSMs) are part of a transnational capitalist class, which rely on hyper-mobility and position at the highpoint of transnational economic networks to gain employment opportunities and elite status (Sklair 2001). However, HSM’s mobility raises issues of political and cultural belonging, as these individuals hold multiple citizenships and commonly do not live in the countries where they are nationals (Castles & Davidson 2000).

This is a qualitative longitudinal research that draws on three phases of in-depth interviews with a group of HSMs (n=26) who were living and working in Western Australia between 2010 and 2014. We investigated their intended relocation pathways and their feelings of belonging. HSMs in the sample reported a continuous process of assimilation, and 11 of them acquired Australian citizenship to safeguarded access to social rights and political participation. However, even over time, cultural aspects of their lives in Australia still left these individuals with some vulnerability, which impacted their constructions of identity, and inflicted feelings of exclusion. Only 3 participants identified themselves as ‘global citizens’.

And what if you don’t belong? Literary responses to Germany’s refugee crisis from Jenny Erpenbeck and Bodo Kirchhoff
Alexandra Ludewig
The University of Western Australia

Where do you go, if you have nowhere to go, if you have nowhere to stay and nothing to lose? Chancellor Angela Merkel refused to close Germany’s borders in September 2015 when faced with thousands of migrants. Yet her response to a humanitarian crisis, in view of a global movement of people that had not been experienced on such a scale since the end of the Second World War, had to be a stopgap. It was a gesture of hospitality, but also ultimately just that; a welcome to temporary guests. They were expected to come, but also to eventually go, at least in the vast majority of cases. Two literary greats in Germany, Jenny Erpenbeck and Bodo Kirchhoff, have addressed the challenges emerging for civil society in Germany and elsewhere in Europe with their bestselling works: Gehen, Ging, Gegangen / Going, went, gone (2015) and Widerfahrnis / Encounter (2016). In my contribution I interpret the protagonists’ responses to their encounters with refugees and illegal migrants as a litmus test for the middle class and a truly civil society.

Careers Beyond Astronomy: Exploring PhD educated women’s transition into non-academic employment
Amanda Manypeney
The University of Melbourne

This paper argues that better understanding the disconnect between PhD education and labour markets enables better recognition of the barriers facing women in STEM. In recent years, considerable research and policy attention has focused on the desire to increase the number of women working in STEM discipline careers. This current focus on women in STEM, however, remains on educational and workplace retention. Yet this is only part of the puzzle in relation to career options for PhD educated women. For example, most women with PhDs in astronomy will eventually work outside the academy, and will utilise their skills in ways that are not directly related to their original area of research. Based on this example, this paper explores the
career pathways of PhD educated women astronomers as they transition into non-academic careers. To date, very little is known about exactly where these women go and why they choose careers outside their PhD field. Drawing on interviews with women in the transitional five-years immediately following their doctoral studies, the paper illuminates the complex post-PhD career pathways for women in astronomy, physics, and related fields.

Migration for grandparenting: daily childcare practices of rural-urban migrant grandparents and their agency
Huan Ma
Sociology Department of Hong Kong Baptist University

Although the number of rural-urban migrant grandparents in China is increasing in recent years, our knowledge about their migration and urban life is limited. Most of them migrated for their grandchildren and make a childcare coalition with their adult children. In taking care of their grandchildren, the rural-urban migrant grandparents face not only intergenerational differences but also rural-urban differences in childrearing. Existing studies on migrant elderly tend to describe the grandparents as the ones with outdated values and passively constrained by the structure. Inspired by the concept of agency, I argue that rural-urban migrant grandparents are strategic agents in responding to the childrearing differences in the cooperation with their adult children.

Drawing on the qualitative data obtained through in-depth interview and participant observation in two field sites (Beijing and Taian), I explore the rural-urban migrant grandparents' childrearing practices and the agency through the following two aspects: ) How do they perform their grandparental roles in their daily child care practices and keep intergenerational solidarity on childrearing? and) How do they negotiate intergenerational conflicts with their adult children regarding childrearing and what kind of strategies do they adopt to deal with the conflicts?

Ethics and Values in the Social Sciences
Terry Leahy
University of Newcastle

Social scientists tend to believe that evaluative statements express a personal and socially constructed set of values. They struggle to reconcile this with the equally forceful belief that they should intervene politically to make a difference through their social analysis. Ultimately, this conundrum comes out of the writings of Weber on values and, before this, the Scottish philosopher, David Hume. Weber's program is to purge social science of evaluative statements, which he takes to be statements of preference and not part of the empirical description of society. I will show why this program is completely impossible to carry out in practice. I will go on to explain how sociologists routinely convey ethical judgments through their factual descriptions. A humanist conception of ethics and evaluative statements can make more sense of what sociologists actually do.

Making a Difference in-the-World: Discoveries from a Reconstruction of Arendt, Castoriadis, and Wagner's Theories of Political Action
Erin Carlisle
Flinders University

This paper details the findings from a critical comparison of Hannah Arendt, Cornelius Castoriadis, and Peter Wagner's theories of collective political action. Drawing on the hermeneutic-phenomenological understanding of 'the world', the reconstruction of Arendt,
Castoriadis, and Wagner's works revealed two intertwined dimensions of world alteration within collective political projects: world-interpretation and world-formation. 'World-interpretting' action comprises modes of political critique, which opens the institution of the social-historical world to the possibility of alterity. 'World-forming' doing refers to the rearticulation of patterns of meaning and institutions in the wake of world-interpreting critique. Nevertheless, Arendt, Castoriadis, and Wagner's each took different paths to the problematic of world-altering political action. Arendt and Castoriadis's respective elucidations of the world-altering dimensions of political action remain underdeveloped, compared to Wagner's more complete account of collective world-interpreting and world-forming political projects. Yet, a constructivist tension arises in both Castoriadis and Wagner's approaches to 'world-creating' or 'world-making' doing, which situates the human condition in a position of mastery outside of the world. As this paper debates the findings from the reconstruction, it simultaneously offers a new theoretical approach to understanding the world-altering dimensions of collective political action—one that begins from the primal source of meaning, solidarity and belonging: the human condition in-the-world.

Precarious belonging: Exploring the impact of Australian and U.K. policies for refugees and people seeking asylum
Lisa Hartley
Centre For Human Rights Education, Curtin University

Across Europe, anti-immigration political leaders have been turning to Australia for inspiration on how to curtail the movement of people seeking asylum. For example, the Australian practice of turning back asylum seeker boats has been stated as a policy to be followed. In addition to strict border protection measures, people seeking asylum who cross state borders face a range of restrictive measures that further punishes their arrival. In Australia, this includes the re-implementation of temporary forms of protection that deny refugees who arrived to Australia by boat fundamental rights such as access to family reunion and higher education, expect through the expensive international student category. In the U.K., forced migrants face similar challenges and it is clear that Brexit will have significant impacts on this already precarious group of people. This paper will critique the political landscape that denies a category of refugees in Australia rights that can enable a sense of belonging. It will argue that structural links exist between Australia and the U.K. in the form of denying, delaying and deferring permanent protection and thus civic understandings of belonging.

Categories of race in Australian Indigenous Peoples
David Mccallum
Victoria University Melbourne

This paper seeks to outline the ways in which in Australia, as with similarly colonized territories in the nineteenth century, rulers sought to shape conduct among racialized parts of the population by seeking to governmentalize the category of race, producing and managing ‘mixed race’ groups with specific effects for their communities, their children and descendants. Against a broader decline of sovereign government and its replacement with liberal governing, sovereign power to ‘take life or let live’ was replaced by a power to ‘give life or let die’ (Foucault, 2004:247). This is a power quite separate from a disciplinary power centred on individual bodies. Bio-politics is regulatory, centred not on the body but on life itself, bringing together mass effects characteristic of a population; it is a technology which tries to control random events and protect the security of the whole from internal dangers. In this technology bodies are replaced by general biological processes. Power would no longer take from the populace; rather, population itself would become an object of government. This shift to bio-political power laid the grounds for an intense interest in the government of defined groups, using race as a
population category.

**Precision medicine and the political economy of cancer care**
Shirley Sun
*Nanyang Technological University*

Cancer is a multi-factorial disease and a leading cause of death worldwide, accounting for 8.2 million deaths in 2012 (World Health Organization, 2012). There has been a long history of using different scientific approaches to address the problem of cancer, well-documented in *The Emperor of All Maladies: A Biography of Cancer* (Mukherjee, 2010). While prevailing scientific evidence suggests that more than 50% of cancers can be prevented (Colditz, 2012), and that minorities suffer disproportionately from environmental causes of cancer, in this paper I draw on semi-structured interview data with geneticists and physicians working on precision medicine in Asia to highlight that the revolution in molecular science and the advance in DNA technology has re-invigorated an old debate. I will highlight the crucial issue of how cancer treatment and medical intervention at the genetic-level overshadows cancer prevention and intervention at the environmental level. In addition, I draw on the interview data to highlight the problematic consequences such an over-emphasis has for public health. Finally, I will explain why it is difficult for researchers studying non-genetic factors of cancer to get funding and why it is important to lend strong funding support for such cases even in the post-genomic era.

**Christianity, Social Media, and Social Engagement in China**
Francis Khek Gee Lim
*Nanyang Technological University*

This paper examines whether religion, through a case study of online Christianity, contributes to the development of civil society in China. David Herbert (2011: 633) has noted that electronic media has enabled “wider circulation of religious symbols and discourses across a range of social fields, which tends to move religion out of the differentiated religious sphere to which it is notionally confined in liberal versions of modernity and into various contested public spheres”. Based on interviews and observation of social media usage among Chinese Christians, the paper discusses how the global interconnectedness of the Internet influences how they communicate and practice religion online and offline. It examines whether social media allows Chinese Christians in the mainland and overseas to engage in religious and socio-political discourses, and if boundaries between the social and political domains established by the modern secular Chinese state are constantly being blurred and transcended in the process. The paper addresses the issue whether the potential blurring of boundaries between the “religious” and the “socio-political” in the online practice of Christianity enables Chinese Christians to mobilize themselves in response to socio-political issues, and hence becoming actors in, and contribute to, the development of civil society in China.

**Deconstructing Cultural and Religious Identities in Sydney: the case of the Auburn Giants Women’s AFL Team**
Jennifer Cheng
*Western Sydney University*

There are conflicting conclusions about whether ethnic minority sports club contribute to or detract from integration. There is, however, a problem with the belief in such delineations where minority sports clubs are scrutinised for being potentially exclusive and ‘anti-integration’ while majority clubs are considered culturally neutral or culturally diverse.
The Auburn Giants Women’s AFL team was set up by one of the team members to foster better interactions and relations between different communities in Sydney. The team is unique in that while most players are from Muslim backgrounds, it is open to anyone from any background and is not a ‘minority sports club’ per se. Taking data from interviews with 13 of the Auburn Giants team members, three of whom are not Muslim, this paper investigates the fluidity of cultural and religious identities and the social relations among the members and between the members and players from opposing AFL teams.

Rather than simply exploring the Auburn Giants as a successful case of a ‘minority sports club’ it questions what constitutes the ‘minority’ and ‘majority’ and argues that the deconstruction of such categories is what ultimately contributes to integration.

Voluntary Servitude?: Working Holiday Makers in Australian Care Sectors
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This paper will examine the migration of young women from industrialised countries to Australia. While care migration has traditionally been conceptualized as a phenomenon of women from the South moving to the North, a growing number of young women from industrialised countries are now working in Australia as *au pairs* on temporary visas, often under exploitative working conditions. Their invisibility and isolation in private homes and unpreparedness due to their young age and short-term contract are compounding their vulnerability. In contrast to many migrant care workers from developing countries who receive pre-departure orientations, migrant women from industrialised countries receive no orientation and are thus little informed of the risks involved. Australia’s migrant NGOs are tailored to permanent immigrants, not offering any programs for these temporary migrants. As numerous cases of exploitative employment faced by working holiday makers and international students have come to light, more should be done to raise awareness among youth in the North, and mechanisms should be installed to protect their rights. The current working holiday scheme should be overhauled and re-assessed so that it could fulfill the original purpose of promoting cultural understandings among countries that concluded the agreements.

Greenfunding: If web 2.0 crowdfunding is so great, why do environmental projects fail?
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Web 2.0 crowdfunding is described in the literature as a viable democratic alternative to traditional market capitalism. Yet research has shown that environmental crowdfunding projects are typically unsuccessful. When known determinants of success are accounted for, the difference between a non-environmental and environmental crowdfunding project is the discursive construction of an environmental issue, which the environmental crowdfunding product proposes to mitigate. This research identifies the discursive constructions present in five successful and five unsuccessful environmental crowdfunding projects to analyse how they influence success. Results show that there are similar environmental discourses present regardless of success. Greenwashing is ubiquitous and a metanarrative concerning cleansing, transformation, and altruism is identified. The analysis finds that the disparity between successful and unsuccessful projects is the use of narratives that emphasise, respectively, individualised agency or collective responsibility. By applying the analytical method of deconstruction, the findings reveal that these narratives parallel the existing ideologies of environmental versus ecological responses. The results provoke a critical examination of environmental discourse
Rethinking social capital, social vulnerability and disaster resilience: Can social networks be developed as disaster risk reduction (DRR) strategies?

Shinya Uekusa
University of Auckland

Social capital discourse is central to disaster studies, particularly in resilience approaches and DRR strategies. The usual argument is that those with stronger social capital are more resilient. However, little attention has been paid to the reasons why people develop social capital in the first place. I argue that some groups develop social capital in order to deal with the ‘everyday disasters’ that they confront – social disadvantages resulting various forms of discrimination. This becomes an unexpected source of resilience when a disaster strikes. These issues are explored in relation to immigrants and refugees in the 2010-2011 Canterbury and Tohoku disasters. Taking influence from Bourdieu (1986), the argument is made that disaster resilient individuals developed their social capital due to the lack of other forms of capital. Thus, an exclusive emphasis on social capital ignores underlying issues of ‘resourcelessness’ and individualizes resilience among socially vulnerable communities. Respondents reported that people developed social capital by improvising: people self-organized and self-regulated simply because they needed to, not because these actions were pre-planned. This gives rise to a critical issue for researchers and policymakers: can we strategically develop social capital which will be practical and effective in disasters while avoiding a key critique of the resilience paradigm – that it makes disaster victims responsible for their own fate?

Fitness for sale

Ben Lyall
Monash University

Wearable fitness trackers have become relatively commonplace alongside existing ‘smart’ technologies like mobile phones. However, due to the significant temporal, financial, and epistemological investments these devices request, fitness tracking devices are not always suited to those that use them. Thus, as part of a broader research project on intimate wearable technologies, the disuse and divestment of unwanted devices is also being explored. In this exploratory study, Gumtree Australia advertisements for wearable devices were analysed to understand what the limitations of these intimate technologies are, as narrated by the sellers of these devices. Disused technology can ‘hold enduring personal, social and economic significance’ (Kennedy & Wilken 2016: 3), and these advertisements not only serve to demonstrate the positives of devices – to encourage buyers – but also illuminate the life events, bodily capacities, and fluid priorities that lead to disengagement from self-tracking.

New forecasting tools to predict disruptive social events by visualising big data

Alexia Maddox
Deakin University

This paper presents a conceptual approach to developing new forecasting tools based on a composite of digital trace data, including from social media, that will anticipate disruptive social events. Big data analysis of social trends and political sentiment failed to predict two
global events, the election of Donald Trump as US president and Brexit. This suggests that current forecasting tools lack connection to marginalised communities and reinforce, from a methodological perspective, structural social exclusion. Indeed, my research suggests that many large-scale analyses are based upon inadequate understandings of how marginalised groups resist and react to dominant narratives. These groups commonly have complex, nodal and self-organising structures that respond rapidly to economic and political unrest. These responses are not picked up by traditional methods. This paper proposes a methodology to identify signatures of social disruption, which I refer to as ‘nowcasting’. By effectively listening to the voices of socially marginalised communities active across digital frontiers, I argue we may generate a small response window to identify and address reactionary backlash in a more informed manner.

**Medical optimism, evidence and the production of scientific ‘facts’: a sociological analysis of Australian cancer screening policy**

Kiran Pienaar¹, Alan Petersen², Diana M. Bowman³

¹Monash University, ²Monash University, ³Arizona State University

Australians have high expectations of national screening programs as effective tools for early disease detection. But are these expectations higher than warranted? While many people benefit from early diagnosis through screening, research shows that some screening tests may lead to unnecessary, sometimes harmful, treatment. In this paper, we draw on theoretical concepts from science and technology studies, and poststructuralist policy analysis to analyse how screening is presented in policy documents for Australia’s three national cancer screening programs. Our concern is to explore how scientific ‘facts’ about the potential benefits and risks of screening are presented in policy to enact particular realities of screening. Focussing on policy claims about the effectiveness of screening, we analyse the ways in which these claims are authorised via appeals to ‘evidence’. We argue that presenting evidence as neutral and objective obscures the political choices involved in generating evidence and scientific ‘facts’. Importantly, some of the claims presented in the policy documents have a tendency to emphasise the benefits and minimise the risks of population-based screening. In doing so, we suggest that national policy may be contributing to generating, and sustaining, higher expectations of screening than are warranted. Higher expectations bring with them societal and economic costs to the public.

**What’s in a name? Soldiers of Odin Australia and Islamophobia**

Pam Nilan

University of Newcastle

This paper looks at the mobility of a symbol in right wing youth culture. In June 2016, a group calling itself *Soldiers of Odin Australia* (SOOA) registered as a non-profit association with the Victorian government, describing itself as a ‘patriotic social club’. Subsequently, groups of young male vigilantes wearing black uniform jackets emblazoned with a Norse war helmet and Australian flag began patrolling the Melbourne CBD at night, especially Federation Square, Bourke Street Mall and outside city train stations – to ‘protect our citizens’ from the ‘invaders’. SOOA has been actively involved in anti-Muslim rallies. This paper applies a Bourdieusian analysis towards enhanced understanding of what kinds of socio-cultural processes inhere in the allegiance of a male anti-Muslim street patrol group in Australia to Norse paganism. While we are reminded that ‘Odinism and paganism should be seen against the background of a general neo-Nazi interest in heroic, epic mythologies’ (Pollard 2016: 411), there is something else going on here. The evocative name *Soldiers of Odin* actively engages the affect of Islamophobia. Antipathy towards Islam and Muslims in western countries is both visceral and atavistic (Werbner 2013). Yet we must also take into account the aggressive assertion of identity – ‘purity of the ‘blood’ by young white men situated precariously in the labour market (see Connell 1991).
Migrant Motherhood in Transition: Two Generations of Rural-Urban Migrant Mothers in Southern China

Yinni Peng

Hong Kong Baptist University

In past decades, motherhood in many societies has been significantly affected by mass migration. Although migrant motherhood is widely acknowledged as dynamic and diverse and as continually reproduced, changed, and contested in specific socio-cultural contexts, its variation or transformation between generations of migrant women has been ignored. Drawing on qualitative data obtained from 61 rural-urban migrant women in southern China, this research compares the narratives of two generations of migrant mothers and their daily practices of mothering their left-behind children, and reveals how the intersection of gender, migration, and the rural-urban divide in China shapes migrant women's gendered ideology and performance in childcare across time. The findings show that, although first-generation migrant mothers, under the influence of the traditional Chinese imperative, perceived good mothering as helping their children to start their own families and establish careers and therefore prioritized economic support for their children's life endeavours as their main expression of maternal love and care, new-generation migrant mothers have devoted themselves to their children's overall needs, focused more on the quality of the mother-child relationship, and adopted various strategies to meet their children's emotional and educational needs. The cohort differences in both maternal perceptions and practices demonstrate temporal variation and context specificity in shaping the gendered identity of migrant mothers.

Examining the video game community’s attitudes towards women: A computational-qualitative research design

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In the concluding thoughts of their recent article on popular YouTube gaming vloggers’ gender/sexuality attitudes, Maloney et al. (2017) invite broader research into gamer attitudes ‘below the level of celebrity examined here’. In this paper, Timothy Graham and I will discuss the work we are undertaking to fill this gap in the emergent field of research into video game communities. In seeking to make sense of attitudes towards women in these predominately male communities, we are examining discourses on Reddit’s gaming discussion ‘subreddit’, r/gaming. Reddit is one of the world’s most popular forums for online discussion, and r/gaming represents a key meeting place in which gamers discuss all aspects of their shared leisure pursuit. A key challenge for us has been to distil r/gaming’s millions of user posts across one year into a representative and workable ‘snapshot’ for qualitative analysis. We have tackled this problem of ‘big data’ via computational techniques designed to automate purposive discourse samples. The methodological challenges and implications of our computational-qualitative dual-research design are as intriguing to us as the substantive findings, and we will discuss in this paper both dimensions of the project.

Continuity and change in older age: Identity and ageing-as-discovery

Peta Cook

University of Tasmania

Traditionally, sociology has framed older age as a time of disengagement, withdrawal, and reduced social integration. While now largely dismissed in contemporary sociological understandings of ageing, it is notable that narratives of decline still feature heavily across numerous social, media, and medical discourses. This negativity, however, could be at odds with how older
adults experience their ageing and age identity. Using a social constructionist approach, in this presentation I will explore how older adults narrate their self-identity. To achieve this, I will draw on participant-generated photography and interview data, the latter which was subjected to dialogic/performative narrative analysis, to reveal how the participants frame older age as a time of continuity, discovery, possibility, and change. This reveals that their age identities emerge through the links that the participants create between the past, present, and the future. Thus, while ageing is not without its potential difficulties, the research participants challenge the social myths that reductively and negatively frame older age by constructing an identity that builds on their past through an active exploration and negotiation of new possibilities and experiences.

**Rehabilitation capital: a new form of capital to understand rehabilitation practices in a Nordic welfare state**

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¹Copenhagen University Hospital, ²Copenhagen University, ³Aalborg University

Purpose: To examine how patients and relatives manage the rehabilitation process after a stroke. We investigated the challenges involved and the strategies applied to optimize the rehabilitation process. Materials and Methods: The study had a qualitative approach within a sociological framework based on the theories of Bourdieu and Shim. Data were generated using participant observation and semi-structured interviews, and qualitative content analysis was applied to investigate the experiences of patients and relatives related to decision-making in the stroke unit. Results: Our main finding was identification of rehabilitation capital. This new form of capital builds on existing theory of capital as: “An individual or a family’s resources that are valued in the field of rehabilitation as a physical, behavioral and cognitive embedded attitude and practice. Rehabilitation capital consists of closely interrelated components such as Intellectual Performance, Bodily improvement, Institutional Acceptance, Self-initiating Activities and Institutional Potential”. Conclusion: Rehabilitation capital is described as a resource potentially benefitting patients and relatives during inpatient rehabilitation. The asset facilitates better attention from healthcare professionals and benefits the rehabilitation process in general. Rehabilitation capital makes a distinctive difference in the provision of services and hospital stay.

**Economizing the Political: Workfare Reform in Strategic Management Mode**

Hanna Ylöstalo¹, Lisa Adkins³, ⁴

¹University of Tampere, ²University of Turku, ³University of Newcastle, ⁴University of Helsinki

This paper is concerned with the economization of the political. It takes as its focus workfare policy in Finland. The paper tracks the increasing presence of managerial practices in workfare policy making. It does so in regard to the latest round of the reform of workfare policies in Finland in which public employment services are being opened out to private actors. It maps how this reform is taking place along the lines of strategic governance. The latter is a form of managerial practice in which economic imperatives replace political concerns in policymaking. By analyzing policy documents and interviews with elite policy actors this paper aims to show that managerial policy practices obscure the political as well as moral dimensions of workfare and enable policymakers to legitimize welfare to work policies. The moral dimensions at stake here include concern with the behavior and motives of both the unemployed and public sector servants. This paper suggests that the latest round of workfare reform in Finland does not only concern the restructuring of employment services, but also the ongoing restructuring of the state.
U-turn of gender equality policy? Government gender equality action plans as a technique of governance

Hanna Ylöstalo
University of Helsinki

In my presentation I aim to show how restructuring of the state has changed the conditions for gender equality and equality policy in Finland, one of the most gender equal countries in the world. I analyze changes in the Finnish gender equality policy throughout the 21st century by exploring government action plans for gender equality. I analyze the action plans as a technique of governance, which reflect the wider changes of the state and public governance. I aim to show that the reasons for the current backlash of gender equality policy in Finland lie deeper than in austerity politics and the rise of conservatism. The current dismissal of gender equality is not a passing phenomenon reducible to the ideologies of the governing parties, but a consequence of the strategic policy making that is characteristic of neoliberal NPM reforms. I claim that in Finland, at present, there is an intensification of changes taking place that the welfare state has been going through since the 1980s. The welfare state is becoming a ‘strategic state’: a state where the economy sets the frameworks and evidence seemingly replaces values and ideologies in policymaking. In addition to facilitating the adoption of austerity measures the strategic governance reform has de-democratized policy making and helped to push gender equality off the political agenda.

Knowing sex: A history of studies of sexuality

Weiyi Hu
The University of Sydney

In this highly mobilized world of encounter and exchange, an individual's sexuality comes into circulation, whilst constantly taking on new interpretations. To interpret human sexuality is to pursue the knowledge that constitutes our understanding and perception towards sexuality. Precisely, it is to explore the society and its structure, within which human beings are not only the vessels carrying out symbolic meanings via interactions with each other, but also the agents who live the various experiences that generate and articulate meanings. This paper aims to grasp the evolution of our perception of sexuality, via a detailed review of three significant studies on human sexuality throughout history: The Kinsey Report, The Hite Report, and The Porn Report.

In examining works from different times and disciplines, this paper focuses on some of their underpinning assumptions about sexuality, including gender relations, gender stereotypes, family dynamics, social dynamics (i.e., education, workforce) and public health in shaping our understanding of our sexual selves. Reflecting on these past studies, light will be shed on the way knowledge about sexuality has been created over time.

Are you a ‘bold revolutionary’?: Constructions of risk, ageing and ageism in the market for non-surgical cosmetic anti-ageing treatments

Jane Brophy, Alan Petersen, Elizabeth Paton
Monash University

The Australian market for anti-ageing treatments is booming, with the Cosmetic Physicians College of Australasia (CPCA 2016) estimating consumers spent $890 million on ‘anti-ageing’ treatments in 2015. A 2016 CPCA consumer survey found that 55% worried about ‘looking older’. A 2015 women's health magazine published what was ‘trending in transformations’, asking its readers whether they identified as a ‘timid transformer’, a ‘moderate morphess’, or a ‘bold revolutionary’—publicising unregulated treatments through the lens of how far people were willing to go for ‘results'. These results present a picture of the increasing normalisation of taking
risks in a bid to ‘fight’ the ageing process, with the implicit assumption that this is desirable, or even possible. How do consumers of anti-ageing products engage with these assumptions and mediascapes? This presentation draws on interviews with Australian consumers of anti-ageing treatments, ranging in age from their 20s to their 80s, who present a more equivocal and diverse picture than reports suggest; ranging in experience from those who reluctantly purchase products inescapably branded as ‘anti-ageing’, to more extreme treatments, such as microdermabrasion, that carry greater physical and cosmetic risks if performed incorrectly. It explores constructions of risk, ageing, ageism amongst the consumers in our study.

The moral economy of stem cell tourism
Jane Brophy
Monash University

Despite enormous hopes and expectations attached to the therapeutic potential for stem cells in medical and patient communities, few treatments have yet delivered on such a promise. Recent decades have seen a rise in the phenomenon of ‘stem cell tourism’, whereby patients travel overseas in search of scientifically unproven stem cell treatments—at great expense, and with often unverifiable outcomes. Critics of these treatments offer moral condemnation by casting providers as ‘snake-oil salesmen’ and ‘charlatans’, taking advantage of ‘desperate’ patients. Yet, this simplifies the complex motivations of both patients and providers in the global market for unproven stem cell treatments, where being seen to ‘give up’ can also be morally problematic. Informed by data from a recent empirical study on the experiences of Australian patients travelling to China, as well as accounts from providers of treatments in China, this paper explores the phenomenon through the conceptual lens of ‘moral economy’. It highlights the moral imperatives that some patients feel to act in the face of illness, and how this can easily become a key marketing strategy for providers. It argues for a broader understanding of ‘action’ in the face of illness and closer attention to morality in medical decision-making.

‘Brightsiding’ and ‘handbraking’: carers’ experiences in the context of advanced cancer
Emma Kirby
UNSW Sydney

With an increasing number of Australians dying every year, informal carers shoulder a large proportion of the burden of care. Informal carers play a critical role toward the end of the life course, yet what they experience, and how they contribute to social and community life, is not well understood. In this paper I draw on a series of in-depth interviews with informal carers of people living with (and dying from) glioblastoma multiforme, an aggressive brain cancer, in Queensland. I explore experiences of the day-to-day aspects of caring at home in the context of a terminal diagnosis, in particular the ways by which ‘primary’ carers define their role(s) and identity. Specifically, I conceptualise carers as gatekeepers of optimism, hope and realism. The interviews revealed the management of optimism as a key part of the caring role, within which carers located themselves as “handbrakes”. That is, how carers decelerate optimism within their own familial and social networks, work to manage expectations in terms of the patient’s capacity (given the terminal diagnosis), and shield the patient from “brightsiding” on the part of other family members, friends or colleagues. I extend Ehrenreich (2009) and others’ previous work on brightsiding – the relentless promotion of positive thinking – to incorporate carers’ experiences and perspectives, revealing the management of hope and positivity as an additional and hitherto invisible burden of caring at the end of life.
Christianity, education, secularisation: How secular are Queensland’s state schools?
Clarissa Carden
Griffith University
This paper examines the current role and status of the Christian religion in Queensland state schools through the lens of secularisation. Christianity, particularly Protestant Christianity, has had a presence in Queensland state schools since 1910, when a referendum resulted in clergy being granted a right to entry in state schools, the introduction of bible reading, and the removal of the word ‘secular’ from the Education Act. This relationship between Christianity and state education has not been uncontested. In the past five years both of the major means through which churches retain this privilege, the Australia-wide school chaplaincy program and the state's program of religious instruction, have been challenged: the former in the High Court of Australia due to the funding arrangements upon which it relies, and the latter by a high school principal whose response to materials used for religious instruction led to a review by the Department of Education and Training. Both have survived this challenge and ongoing criticism relating to the place of religion in the public education system of a contemporary, multi-faith, society. The present state of this relationship, and the extent to which religious and secular roles of the school can be differentiated and delineated, is explored.

Muslims and the Question of Self-Segregation
Shamim Miah
University of Huddersfield
Integration or the supposed lack of it among British Muslims has been a ubiquitous feature in political, media and policy discourses over the past decades in most European countries, often with little or no evidence base. This paper will draw on empirical research amongst both Muslim school students and parents to examine the question of ‘self-segregation’ in the light of key policy developments around ‘race’, faith and citizenship. It aims to contribute towards a national debate on segregation, schooling and Muslims in Britain by deconstructing the received wisdom of ‘Muslim separateness’.

Cultures of evaluation: Research Impact Assessment at a Multilateral Development Agency
Kate Williams
University of Cambridge
In their pursuit to produce relevant, useful research towards sustainable development, research organisations are invested in understanding how their work is used by diverse audiences. As such, they are eager to develop efficient ways to measure the wider impact of their research, in order to inform strategies around research focus, funding, communication and reporting. To this end, alternative metrics of impact (‘altmetrics’) have grown rapidly as a way of measuring influence beyond academia. Altmetrics offer new data, namely social ‘mentions’ (e.g. blogs, news, Twitter, Mendeley), which go beyond citation and download measures. This paper will investigate the effects of these tools for a leading multilateral development agency. Strongly invested in understanding how their research is utilised globally, agencies have begun to gather evidence from altmetric sources. Yet, the value of these tools is unclear and often controversial. This project will examine the emerging cultures of evaluation around alternative metrics in the context of global development practice. Using a mixed-methods framework, the project will chart the patterns of research impact using bibliometric and altmetric data, but also, crucially, will capture the complexity of meanings and practices surrounding research impact assessment,
towards better utilisation of knowledge in addressing global challenges.

**Confluents: Examples of belonging in a mobile world**
Karima Ann Moraby  
*Flinders University*

Children of intermarriage, with parents from differing religions and cultures, are increasing around the world and in our multicultural Australian society, thus reflecting the constant mobility of people around the planet. However, they are generally stigmatised and are easily assumed to be ‘confused’ about their identity and labelled negatively as ‘mixed’ or ‘half’. I have identified the need for a positive term for the collective identity of these children and have termed them Confluents. This paper will focus on Confluents with one Anglophone Australian Christian parent and one non-Anglophone immigrant Muslim parent. My research has discovered that Confluents have a unique culture at home, created there from various possible combinations of their parents’ cultures and religions. This leads to a positive experience which gives them the ability to possess and be confident in ‘multiple identities’ and to present different selves as the context requires. With more open choices regarding identity, Confluents are able to relate to a greater diversity of people, which is a necessity in our current mobile world. Hence, this would lead to a more open-minded and tolerant society moving towards the elimination of racial and religious prejudice and are an excellent example of belonging in a mobile world.

**Formalising informal sport? Opportunities and tensions in developing informal sport participation**
Ruth Jeanes¹, Ramon Spaaij², Dawn Penney³, Justen O’ Connor¹  
¹Monash University, ²Victoria University, ³Edith Cowan University

Participation trends suggest that many Australians are rejecting traditional forms of sport and physical activity in favour of informal activities that are characterised by self-organisation outside of established structures (ABS, 2014; CSIRO, 2013). A developing research base has illustrated the social and health benefits associated within informal sport and also noted its potential to facilitate participation amongst diverse populations (Gilchrist & Wheaton, 2017). Furthermore, there have been increasing calls for policy makers and stakeholders within sport and health to consider the ways in which informal sport could be better utilised and supported (Gilchrist & Osborn, 2017). However, studies have noted that involvement by policy makers and sporting organisations within informal settings can lead to a structuring and regulating of informal sport that contradicts it purpose and value (Wheaton & O’Loughlin, 2017). Drawing on the concept of liquid leisure (Blackshaw, 2010; King & Church, 2017) to conceptualise informal sport, this paper presents initial findings from interviews conducted with key stakeholders within sport development, local government and community groups. The findings illustrate both the value stakeholders place on informal sport within communities but also the tensions and difficulties they encounter engaging and supporting participants through the lens of traditional sporting structures.

**Active Learning in Higher Education: A Participatory Study**
Sara Page¹, Martin Forsey²  
¹The University of Western Australia, ²The University of Western Australia

Responding to recent shifts in Higher Education away from passive, lecture-based delivery of unit content towards more active pedagogies in so-called flipped classrooms, the study documents and analyses student and teacher experiences in three faculties (Arts, Business and
Engineering) of classes based on principles of active learning. As one of the first ethnographic studies of student engagement in flipped classrooms, the study involved participant observation, focused interviews with students and the shadowing of selected students through part of their studies over the course of a semester, not only in tutorials, but also in their personal engagement with online content. Pursuing the idea that learning is social we interrogate the degree to which university educators are able to promote and develop inclusive and engaging student learning communities and the response of students to such developments.

Choice and Stratification in Australian Primary Schools
Martin Forsey¹, Helen Proctor²
¹The University of Western Australia, ²The University of Sydney

When it comes to education, Australia is a choice focused nation. School choice as a policy commitment transcends the political divide; indeed it was the Australian Labor Party that developed a significant website – MySchool – and reinforced associated compulsory literacy and numeracy testing and reporting – NAPLAN – in order that families can make more informed choices of schools. The testing is mainly directed at primary school students and the reporting of overall school results set alongside interpretations of the socio-economic standing of individual schools aims at allowing families to make informed educational choices based on valid comparisons. Drilling down into the MySchool site, into official and not so-official statistics on educational outcomes, media representations of parental issues as well as interview material from previous projects of our own we will consider the ways in which parental attitudes towards educational choice and associated practices contribute to and/or ameliorate ongoing educational inequality. By placing these practices into a broader cultural milieu that simultaneously promotes an egalitarian ethic and a commitment to neoliberal individualism we consider the ways in which Australian schooling highlight the late modern values and commitments of Australian society.

Anita Harris¹, Loretta Baldassar², Shanthi Robertson³
¹Deakin University, ²University of Western Australia, ³Western Sydney University

This paper argues for a renewed research agenda on the transnational mobility of young people across both youth studies and migration studies. If mobility has become an important marker and maker of transitions for youth in many contexts globally, a conceptual and methodological advance is required to understand the unique circumstances of a generation ‘on the move’ as they navigate diverse and non-sequential social, civic and economic practices of ‘adulthood’. We argue for an integrated approach that helps to further extend the emerging interdisciplinary space of ‘youth mobilities’ (Raffaetà, Baldassar and Harris, 2016) and specifically propose the conceptual framework of mobile transitions as a timely new agenda. ‘Mobile transitions’ not only describes mutable and disembedded transition pathways under conditions of mobility but, we argue, also centres a number of key conceptual, empirical and methodological foci for the further development of youth mobilities research. We consider how such a framework can be a way to address the increasing spatio-temporal complexity and fragmentation of ‘youth transition’ and ‘migrancy’ both as conceptual tools and as lived experiences, and can advance interconnected youth mobility scholarship in global context.
Integration, transnational belonging and ambivalent identities: the case of Horn of Africa migrant youth in Melbourne
Abay Gebrekidan
La Trobe University

In recent times, the integration of young people from refugee and migrant family backgrounds has continued to be controversial in western democratic nations including Australia. Sometimes fuelled by nationalist sentiments, members of the mainstream society label these minority youth as outsiders, problematic groups or undesired others who belong 'elsewhere'. Drawing on qualitative interviews with young people living in Melbourne who have Horn of Africa backgrounds, this paper offers new insight into the integration and transnational belonging experiences of visibly different youth in Australia. The study shows that the young people have succeeded in integrating and adapting in Australia, while also keeping their ethno-cultural identities, but they nevertheless feel hesitant and ambivalent about belonging in Australia.

Place, Generation and Everyday Life: Reflections from Belfast
Madeleine Leonard
Queen's University

The purpose of this paper is to explore how place and generation impact on the everyday lives of teenagers who grow up in segregated residential communities in Belfast. The research was carried out as part of an ESRC large grant Conflict in Cities and the Contested State (www.conflictincities.org). The overall project sought to examine the myriad ways in which people in cities, through their everyday spatial attitudes and practices create, maintain, cross and transcend both physical and symbolic ethnic and territorial borders and boundaries. Gieryn (2000) appeals to sociology to make 'space for place' by calling for an 'emplaced sociology'. The paper responds to this call by illustrating how the physicality of place is an important interpretive lens through which everyday life is accomplished. Place is the cause as well as the outcome of social action and plays an agentic role in the construction, deconstruction and reconstruction of everyday life. Similarly while identities are multiple and dynamic, they emerge within and from place and impact on the past, present and future. Focusing on the places where identities are formed and practiced provides a necessary addition to the often a-spatial attention given to the place-rooted factors underpinning identity processes in contested spaces.

Animals in place: towards a socio-spatial understanding of human-companion animal relationships
Zoei Sutton
Flinders University

In an increasingly mobile world, the social and physical immobility of companion animals stands in stark contrast to the mobility experienced by many human individuals. This is indicative of the influence of broader anthroparchal structures which consistently position human interests as paramount over those of the environment and other animals. Nonhuman animals are 'placed' by human societies in local material and imaginary spaces, and although animals can resist this human placement, the marginalization of nonhuman animals limits their ability to construct spaces that are reflective of their own interests. Drawing on qualitative data from 30 interviews and in-home observations, I argue that by examining human–companion animal relationships through a socio-spatial lens, we arrive at a more nuanced understanding of the asymmetrical power dynamic and navigations of inter-species relations. Furthermore, this approach facilitates the critical analysis of companion animals’ lived experiences, moving beyond the affective gaze of the human to look at the broader material conditions which are crucial to understanding the
social mobility (or lack thereof) experienced by companion animals.

**Linguistic Life Histories of the Superdiverse Generation**

Zozan Balci  
*University of Technology Sydney*

The accelerated rate of migration has seen the emergence of more culturally hybrid families across the globe which raises a number of questions about this new superdiverse generation, especially in terms of identity and heritage language: Why do some children identify with their heritage culture and language? Why do some reject it?

This study aims to explore the profound effects of how perceptions about the heritage speech community as well as personal experiences shape multilingual competence and heritage language (HL) use in individuals who fit into a ‘hybrid’ category, specifically those fusing concepts of the ‘second generation’ of migrants with Steven Vertovec’s (2007) notions of ‘super-diversity’. Specifically, participants come from a trilingual background comprised of two HLs in addition to their own native language.

This study will present the findings of qualitative research in the form of linguistic life histories. These will include the individual’s linguistic ‘status quo’ and the kinds of experiences that have led to either the resistance or acceptance of the linguistic and cultural identity available to them by heritage. The study will also critique the often contradicting notions of cultural and linguistic ‘preservation’, ‘assimilation’ and ‘normality’ in this sociolinguistic context.

**Stitches in time: Craft-based commemorations of the Anzac Centenary**

Emma Wensing  
*Australian National University*

This paper examines the ways in which the concept of time intersects with the production of Australian arts and crafts intended to commemorate the Anzac Centenary. This centenary anniversary of an event mythologized in Australian national identity narratives, was a topic of creative expression observed in Australian rural agricultural shows and community-based art exhibits during 2015. Drawing on interviews with creative artists about their commemorative artefacts, the way that notions of time constrain and enable the lived experience of producing craft-based remembering is investigated. I explore how time shapes object production, is reflected in the making narrative, and impacts the object’s life-span. As part of a wider research project exploring how Anzac narratives are being interpreted and integrated into contemporary understandings of national heritage and collective remembering, this paper highlights the links between historical remembrance and the materiality of memory.

**Barriers to change in paradigms of pain, or, the immobility of multiple ontologies of pain**

Seamus Barker¹, G. Lorimer Moseley²  
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The expert understanding of pain has changed enormously in recent years, according to a host of scientists and medical pain specialists. Despite this shift, such a transformation has not fully occurred in popular cultural understanding, political policy-making, relevant legal regulatory frameworks, medical curricula, and, in many settings, medical and health care. Why is there such immobility regarding the dominant paradigm of pain? Annmarie Mol, in *The Body Multiple: Ontology in Medical Practice*, argues that, rather than a disease having a singular, essential ontology, or being, a disease instead will have multiple ontologies, differently
constructed through the enacted practices of various stakeholders. In my paper I will draw on Mol’s approach and begin to chart the multiple ontologies of pain, as they are constructed through the very different enacted practices of physiotherapists, orthopaedic surgeons, pain specialists, rheumatologists, psychiatrists, and general practitioners – as a necessary step to understanding the barriers to a change in the dominant paradigm of pain. My paper will frame, if not fully answer, the question: does belonging to – and constructing through practice – a particular ontology of pain render redundant an ideal of also belonging to a universally shared paradigm?

Refugees welcome? Exploring the relationship between discourses of hospitality and notions of belonging among former refugees in New Zealand

Natalie Slade
Massey University

The recent refugee crisis in Europe created a groundswell of public support and compassion around the world for those seeking refuge. In New Zealand, media commentators urged the government to increase the annual refugee quota and welcome in more refugees, appealing to New Zealand’s strong humanitarian tradition. These discourses of hospitality are largely driven by humanitarian discourses that are designed to elicit empathy and a sense of our common humanity and moral duty towards refugees. However, they can also feed into discourses of nationalism and imaginings of societal hospitality. A nation may believe itself to be a warm and generous host, but this is often limited to those the government has invited in. Thus, welcoming refugees is both an act of generosity and an expression of power. States choose and control who they include and in turn who they exclude, who belongs and who does not. This suggests that acceptance and welcoming of refugees is limited to, and conditional on, the goodwill of the host society. Drawing on media analysis and interviews with people from refugee backgrounds, this presentation reflects on the relationship between discourses of welcome and notions of belonging among former refugees in New Zealand.

Living with Difference in Digital Togetherness: Chinese International Students’ Everyday Practices of Multiculturalism on Facebook

Xinyu Zhao
Deakin University

Over the past decade, the value-laden ‘multiculturalism’ has been liberated from its orientation towards state governance and immigration policy. Termed as ‘everyday multiculturalism’, this broad analytical perspective shifts multiculturalism studies from a top-down logic of managing diversity to a focus on grounded experiences and practices of difference in ordinary social spaces. The extant theoretical and empirical literature, however, are barely in conversation with the expanding academic attention to the increasingly ubiquitous digital spaces configured by varied social media technologies. To address the gap, this paper explores the possibility of everyday multiculturalism in a digital context. Specifically, it looks into how Chinese students in Australia experience cultural differences on Facebook, a social networking site (SNS) banned in mainland China. Drawing from an ongoing ethnographic study, this paper investigates the ways in which multicultural networks condition and shape mobile populations’ online behaviour and, on the other hand, how they tactically utilise and perform difference as a resource. It also makes explicit the processes by which cultural diversity becomes normalised, which involves fluid understandings of cultural boundaries. At last, this paper considers the limitations of living with difference on Facebook in terms of the formation of intercultural friendships and
A project of giving voice to a ‘silent injustice’—the loss of care time with their children as a result of family court decisions to accede to fathers’ desires for and interests in 50:50 shared care parenting orders. According to the mothers in my study these decisions occurred against a backdrop of a relative lack of paternal involvement in care prior to separation, histories of violence or coercive control and, in some instances, concerns about the child’s risk of sexual abuse. Like many other stories that I have collected from mothers in the aftermath of separation, these stories of loss were emotionally laden and emotionally affecting.

The issue of the impact on researchers of researching emotionally resonant topics has become a more prominent part of methodological literature of late. In order to further our consideration of this issue and other issues that emerge from researching the dark side of family life, this paper consists of excerpts from interviews and my reflections about affect in mothers’ loss stories.

Citizens journalism (CJ) was originally seen as a way to fill the spaces skewed by the mainstream media. It emerged within the ongoing crisis of Professional Journalism (Bruns 2008, 2010). Bruns (2008) suggested that CJ might be viewed as populism that has flourished with the Web 2.0 boom and that a change might trigger a reconsideration of CJ. As Bruns predicted something has changed in CJ in the last 10 years. 62 per cent of US adults now get news from social media (Pew Research 2016) and while CJ does provide room for alternative views, it can also take the form of propaganda, or in popular vocabularies – ‘Fake News’. Pew Internet Research (2012) argues that by 2020 there is a high risk of “distribution of harms” due to false information. In a recent example, in August 2016, human mediators at Facebook were replaced by algorithms due to concerns over censorship of conservative views. But this led to ‘Fake News’ not being spotted by algorithms and being implicated in the outcome of the 2016 US elections (Allcott and Gentkow 2017). Social media companies are now essentially becoming media gatekeepers. Another sociological concern is that minority and alternative views may be censored with the emergence of a more controlled environment. This paper will show illustrative examples of the issues that can come along with social media control of media censorship.

Sociological theories have been developed in the Western context, where privacy is considered a primary individual legal right and equality is assumed between those interacting. In China, face, hierarchy, and interpersonal harmony have more precedence. Based on in-depth interviews and online observations of users of WeChat, the most popular social networking service in China, this study examines how face in Chinese culture influences disclosure on social media. Findings reveal that the more closed and private setting for sharing information on WeChat often lead to the fact that personal, possibly sensitive, information is shared with a wider unintended
audience. The strategies of self-presentation, including how much to disclose and when to comment, are based on careful determination of relative status of and relationship between the online user and other parties involved. Chinese social media users’ online disclosure are related to the social-biographical situations faced by the individual at a given point in his/her life course, immediate offline network structures, and consideration of confirming the face of others and relationship maintenance.

**Prognostication, visualisation and questions of ontology in cancer survivorship**

Katherine Kenny, Alex Broom, Emma Kirby

*University of New South Wales*

In this paper, we explore how cancer survivorship is variously known, embodied and enacted in relation to prognostic survival rates and visual imaging techniques. Drawing on qualitative interviews with 80 people living with cancer, we explore participants’ affective relations with prognosis, (dis)identification with medical images, and embodied experiences of cancer. Drawing on recent scholarly attention to questions of ontology – to how the world in enacted in ways that are situated, partial, sometimes contradictory and always multiple – across the fields of medical sociology, medical anthropology and science and technology studies, we focus on the multiplicity of being in the context of illness and affliction. Prognostic quantification, in particular, often reduces the full range of survival experiences into predictions of ‘time left’ or a percentage chance of survival. Similarly, diagnostic scans appear to ‘reveal’ internal pathologies in a way is, at once, singular and constantly evolving, and which anchor prognoses. In this paper, we explore the various different ways that people with cancer experience the problematic of being in relation to medical images and prognostic numbers and demonstrate how dominant cultural and clinical configurations of cancer survivorship tend to obfuscate the multiplicity of how cancer survivorship is done, felt, lived and enacted.

**Continuity or change? Labour force participation amongst humanitarian migrant women**

Walter Forrest, Janeen Baxter, Paco Perales

*University of Queensland*

Although women’s employment can significantly reduce poverty in migrant families, women’s labour force participation amongst humanitarian migrants lags behind other migrant groups. Prior research has identified individual and family factors such as family size, lack of English-language proficiency, and obstacles to skill recognition as important barriers to labour force participation amongst this group of women. In this paper, we build on this research by considering whether poor employment outcomes amongst female refugees and asylum-seekers reflect continuity or change in their pre-migration employment patterns. In particular, we examine whether their employment status, work hours, hourly earnings and occupational standing are influenced by the degree of gender inequality in their countries of origin, and how such inequality interacts with individual and family characteristics and the migration process. To accomplish this, we use evidence from a new, longitudinal survey of humanitarian migrants to Australia. Our findings have important implications for increasing economic participation and autonomy amongst humanitarian migrant women.
New culture in the making: an ethnographic study of football fandom in Western Sydney.
Jorge Knijnik
Western Sydney University

This paper addresses key questions of social agency and cultural pedagogy within the neoliberal structures of ‘modern football’ in the Australian context. It reports on an extensive ethnographic study between 2013 and 2015 of the Red and Black Bloc, an Australian ultras group in Western Sydney, one of the most culturally diverse areas in Australia. The origins of the Western Sydney ultras are described, along with their struggles to build their own cultural identity and to fight for social agency within a commodified football league. By combining a multifaceted theoretical model with a range of ethnographic data – including document analysis and in-depth interviews – this study reveals the processes by which the Western Sydney ultras enhance members’ social cohesion toward an increased social consciousness. The paper acknowledges the role that ultras, as authentic cultural formations, may have in the propagation of new cultural pedagogies that have the potential to enhance citizenship, communal life and participatory democracy.

A plurality of theories to examine complex social phenomena
Diane Luhrs
Monash University

Family farm succession is a complex social process. It necessarily involves all farm family members and their personal ambitions and attachments with respect to the farm and their consideration for the enduring viability of the farm. Farm succession also involves farm principals’ (owners’) engagements with and responses to government farm policies and programs, commitments and responsibilities to local communities and their engagement with professional advisors in the management of their farm transfers.

In this presentation, following Garnier (2014), I demonstrate how employing a plurality of theories enables a richer and more nuanced account of family farm succession to illuminate the multiple social issues that arise and those that ensue. Lefebvre’s (1991) trialectical frame for understanding the production of spaces and Massey’s (1994) theory of relationality enable the exploration of networks of associations that create and act on family farms. Latour’s (2005) actor-network theory provides the scaffold to reveal the multitude of factors that must align to enable intergenerational transfer of these produced spaces. Symons’s (2007) conception of “emotional spacetime” augments Latour’s concept of the importance of human and non-human factors as actants that are equally significant to processes of change – in this case, succession of the family farm.

“You could walk down the street with a sandwich board saying ‘buy me for prostitution’”: Unpacking the narratives around Prostitution Narratives
Larissa Sandy, Joni Meenagh
RMIT University

In April 2016 RMIT University hosted Australia’s first ever abolitionist conference that also served to launch a collection of sex worker survivor testimonies, entitled *Prostitution Narratives*.

In this paper, we examine the online and offline protests surrounding the staging of the conference and backlash against the launch of this book. We explore the ‘politics of pity’ and powerful rhetoric in the narratives that act as a form of emotional coercion problematically prevalent in the global (and local) anti-trafficking movement. We consider some of the narrative devices used to create and deploy a ‘truth’ and ‘respectability’ politics, including the use of a
revelatory discourse serving as a feminist policing of sex workers’ lives and choices, serving to create deserving victims and undeserving sex industry ‘fans’. Ultimately, the paper considers some of the more insidious forms of stigma and discrimination sex workers face in discussions about their lives and argues that, as part of the dominant discourses on sex work in Australia, are implicit in the ‘othering’ of sex workers and the systematic oppression of sex workers within major cultural and educational institutions in Victoria, Australia.

**Creative Beauty: Affective and Aesthetic Labour in the Salon Context**

Hannah McCann  
*University of Melbourne*

This paper examines the aesthetic labour involved in “getting ready” for work in the beauty industry, where there is a high premium placed on workers’ appearance. While there has been extensive work done on affective and immaterial labour, it is relatively recently that scholarship has turned to practices of self-presentation also required as part of the economy of experience. However, existing work on aesthetic labour is often concerned with “lookism” and how hierarchies of beauty function in the workplace, or takes a critical feminist perspective on the role of salon workers in maintaining and promoting beauty regimes. This paper instead opens up space for considering the tension between enjoying aspects of self-presentation and the regulations and requirements of having to appear a certain way at work. Based on interviews with salon workers, literature and other materials gathered on the subject, this paper investigates the relationship between the required aesthetic labour on the self and the creative labour on others in the salon context.

**Sharing information with authorities on terrorist planning and activity: Thresholds and issues for community reporting in the UK and Australia**

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Information and tips from those close to people planning or involved in violent extremist activity continue to be essential in helping avert terrorist threats, and intelligence and law enforcement rely on communities to come forward as early as possible with such information. Yet until recently, virtually no research had been conducted that asked what the experience and consequences of coming forward to authorities with concerns relating to violent extremist activity must be like for those we term ‘intimates’: people in close relationships with those about whom they report, whether parents, siblings, spouses, lovers, children or friends. Nor had the relationship between the experiential, structural, policy and risk dimensions of the reporting landscape been analysed in any depth from multiple standpoints.

This paper reports on selected findings from a 2016-17 UK replication study, *Community Reporting Thresholds for Sharing Information with Authorities Concerning Violent Extremist Activity*. This research builds on and extends earlier work (Grossman, 2015) with Australian Muslim community members and government stakeholders. The British study expanded the dataset, oversampled youth and added a participant subset of young white British men and women across three UK regions (Manchester, West Yorkshire and London) to provide comparative data and analysis of these issues.
The Challenges of an Immigrant Workforce and the NDIS
Jocelyn Avery
The University of Western Australia

The National Disability Insurance Scheme has life-changing potential for people with disabilities. Increased funding enables people to access the support they need. The funding model for the Scheme covers the cost of delivering the service, however, not the costs of training, supervising and mentoring a workforce that requires specific skills to support people with complex needs (Dowse, Wiese & Smith 2016).

I rely on my experience as a parent/carer and anecdotal evidence to support calls to address the identified shortfall of suitably trained support people in the disability sector (Dowse et al 2016). The Australian disability workforce is growing (Dowse, Wiese and Smith 2016) but there remains a significant shortfall, due to a number of factors including the nature of the work and relatively low pay rates. Some of the shortfall is being filled by immigrants, but I am hearing a number of reports of cost related management strategies that may put these workers in difficult situations, and jeopardise the well being of the people they are employed to support.

I join the call for further research into the costs and capabilities of the NDIS workforce before workers are compromised and people with disabilities harmed.

Through Honneth, back to Weber and onto Arnason—Towards an Understanding of Recognition in the Legitimation of Power
Nathan Dalton
Flinders University

Since the 1990s, Axel Honneth has sensitised the critical theory tradition to experiences of devaluation by outlining that identity formation, socialisation and social integration occur through struggles for familial, legal and social recognition. While Honneth's reflections are often couched in the terms of intersubjectivity and self-realisation within modern states, in recent years he has weighed in on international relations and elaborated on recognition between states. Honneth reanimates Max Weber's concerns about the legitimation of state power through: the authority of tradition, the appeal of the charismatic leader and the drafting of law. However, contrary to the rationalisation reading of Weber, Honneth indicates that substantive concerns persist amidst 'reasons of state' beyond appeals to formal rationality alone. I argue that aspects of Honneth's reflections on recognition open onto Johann Arnason's outlines of historical processes of state-formation and cultural conflicts of interpretation about the role of power, and that in exploring these connections we uncover a broader account of recognition and the legitimation of power.

Students and sex work: Combating stigma and challenging narratives through resilience
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Resilience is an underutilised lens to examine how students who do sex work react to/negotiate the stigma they face at university as a result of their work. Previous research with student sex workers has focused on how stigma is managed through concealment of sex working status, isolation from peers and the negative impact this can have. However, this ignores the use of resilience strategies employed by students in this context that serves to actively combat, manage and even reduce the stigma they face at university. This comparative research project combines fourteen in-depth interviews conducted with students working in both the Australian and UK
sex industries. Respondents showed their resilience to stigma through a variety of methods including, living openly as a sex worker, humour, activism and challenging harmful and dominant narratives around sex work(ers). Overall, this research project shows how the role of resilience is useful in helping students who are sex workers to work towards overcoming stigma they face at university.

Collaborations Across Communities: Responding to the Exclusion of People Seeking Asylum from Higher Education

Caroline Fleay
Curtin University

In contrast to Australian Government policies that aim to prevent the arrival of people seeking asylum by boat and the effective exclusion of those who do arrive from being able to resettle, a range of civil society groups have responded with acts of welcome, including some within universities. People who arrived by boat since 13 August 2012, denied permanent protection even if found to be refugees, are forced to remain in limbo and are excluded from accessing higher education student supports available to most permanent residents in Australia. One response that aims to welcome and include people seeking asylum in sites of higher education is the collaborative projects developed by a Curtin University-community research and advocacy collective in Western Australia. Drawing on the experiences of members of this collective, this paper will explore these ongoing projects. Underpinned by the lived experiences of people seeking asylum who are part of the collective, the projects seek to elevate understandings within the university sector of the exclusionary impacts of government policies as well as foster the development of more inclusive education communities.

‘Who told you about your Japanese ancestors?’: Ethnic identification of Japanese descendants in Broome, Western Australia

Yuriko Yamanouchi
Tokyo University of Foreign Studies

Studies on Japanese migration to Australia seem to deal exclusively with either the pre- or post- World War II periods, mainly covering first generation migrants. The intergenerational consequences of migration have not been discussed. This paper explores the ethnic identity of Japanese migrants’ descendants in Broome, into which Japanese labourers continuously migrated from the 1880s through to the 1960s. Most of these Japanese descendants also have local Indigenous heritages and are seemingly ‘integrated’ in the local society, e.g. they do not speak Japanese, do not cluster in enclaves, do not congregate regularly, or do not even participate in Japanese ‘community’ events. However, many of them - even those who have never met their Japanese predecessors - claim Japanese heritage. Close examination of how they received Japanese ethnic identity reveals their identification as Japanese descendants to be supported in various ways. While those whose Japanese forebears stayed in Broome would have these ancestors as a source of Japanese identity, those with little or no exposure to their Japanese ancestors often have their Japanese identification supported by non-Japanese family members, as well as the larger Broome community, which draws on its rich history of interaction between Japanese and local Indigenous Australians.
The making of the global citizen: Mapping global education in Australian Universities
Susan Banki¹, Matthew Thomas²

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Sociologists have long acknowledged the importance of education as a means to train and prepare its citizens to serve as productive members of the polity. However in the context of contemporary transnational flows and the concomitant impacts of globalisation, there have been calls for the development of ‘global citizens’ who can serve both national and international interests. While the internationalisation discourse suggests that higher education provides the means for training cosmopolitan, global citizens, there has been little written on how future teachers are exposed and empowered to cultivate such mindsets amongst their future students. Through an examination of the syllabi of courses offered in teaching programs within the Group of Eight (Go8) universities in Australia, this project investigates the extent to which teacher education programs convey values of globalism and cosmopolitanism to its student citizens. The authors find that while global issues are present to some extent in teaching training programs, they are limited in both their breadth and depth at the curricular level. The paper concludes with a call for future research and policy that addresses the increasingly globalized contexts in which teachers work, and greater attention to the modes of producing ‘global citizens’ in teaching institutions.

McRubrics: The McDonaldization of Assessment
Cary Bennett

University of New England

Assessment rubrics are being promoted and introduced into tertiary teaching practices on the grounds that they are an efficient and reliable tool to effectively evaluate student performance and promote student learning. However, little discussion has ensued on the value of using scoring rubrics in higher education. Rather, they are being gradually and (seemingly) uncritically mainstreamed into tertiary teaching expectations and practices, often through various professional development workshops and the like. This paper investigates the pedagogic value and validity of criteria-based assessment rubrics, especially for the Humanities and Social Sciences. It is argued that the organising principles informing scoring rubrics reflect an instrumental rationalisation increasingly evident in contemporary consumer society (McDonaldization) that serves to regulate and shape students’ work and the evaluation process in ways that not only reduce the spontaneity and creativity associated with advanced thinking and writing, but also the refined criticism and autonomy required for genuine evaluation and feedback.

The effect of parental joblessness on the school-to-work transition in Australia
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The school-to-work transition represents a crucial time for young adults’ long term socioeconomic outcomes, and is a time when individuals are particularly vulnerable to periods of joblessness. Prior studies have established a negative effect of parental joblessness on children’s schooling and labour market outcomes, though its effects on the school-to-work transition have not been explicitly studied. Using longitudinal data from the HILDA survey, we test whether the proportion of time that children spend in households with jobless parents lengthens the duration of the first job search following school leaving. We also examine whether effects of parental joblessness differ according to the respondent’s highest level of educational attainment.
We find that parental joblessness does prolong children's initial spells of joblessness upon exiting education. We also find that bachelor's degree attainment mitigates some of the negative effect of parental joblessness on children's employment, suggesting that parental joblessness is most harmful for those who leave school without a university degree. These results suggest that university credentials may be most important for the school-to-work transition for otherwise disadvantaged populations.

**Leader and mass: the return of the discourse of ‘leader democracy’**

Alan Scott  
*University of New England*

Although by no means as common as ‘populism’ to describe contemporary political developments, the term ‘leader democracy’ is beginning to reappear in political discourse, particularly in Europe. It invokes the spectre of a new authoritarianism and the circumvention or subversion of constitutionalism exemplified by – among others – Orbán in Hungary. But what did ‘leader democracy’ mean for the generation of social theorists – notably Weber and Schumpeter – who first deployed the term? What is its relationship to the concepts with which it has a distinct family resemblance: plebiscitary democracy; the masses? Is the notion of relevance in understanding political developments beyond the (populist) right (or left)? This paper revisits the notion of leader democracy (*Führerdemokratie*) in its first iteration: as a characterization of modern (mass) democracy in general rather than in a specifically authoritarian form.

**Social Networks and Professional Integration of Women from Culturally and Linguistically Diverse (CaLD) Backgrounds: A Literature Review**

Susan Samanga, Susan Young  
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The purpose of this article is to contribute to the literature on immigrant integration into labour markets by assessing the effects of social networks on professional integration of women from culturally and linguistically diverse (CaLD) backgrounds with particular reference to refugee women. Synthesizing the literature shows that even though access to co-ethnic social capital helps refugees find employment it could also constrain their labour market activity because of reciprocal obligations and adherence to social norms that accompany the use of social capital. The paper shows that increased social capital may have a positive effect on economic outcomes. People receive jobs both through strong (people who they know well) and weak (acquaintances that they knew less well) ties. However, different outcomes are observed, with the former usually leading to employment niches and the later enabling more opportunities. Thus, not only do networks between migrants inside ethnic communities ease the entry of new arrivals into the labour market but personal networks allows immigrant groups to dominate particular professions.

**Transnational identities, belonging and blame: Engagement with healthcare among U.S. military veterans deported to Tijuana, Mexico**

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Military service is promoted to non-citizens across the U.S. as a pathway to citizenship. In an era of mass deportations, veterans who haven’t attained citizenship and breach criminal or
immigration law are vulnerable to deportation. Using narrative analysis, we highlight how two participants in a study examining health needs of veterans deported to Tijuana, Mexico, situate engagement with healthcare in the context of transnational identities, belonging and blame. Although Cesar and Angel [pseudonyms] both blamed their military service for their poor health and felt the U.S. was responsible for providing their healthcare, they engaged very differently with the Mexican health system. Cesar, a football-playing “American kid”, rarely accessed healthcare, noting that navigating the system required “a code” not available to outsiders. By contrast, Angel foregrounded his Mexican-ness, joking that “El nopal no se le quita a nadie” [The nopal (a Mexican cactus) doesn’t leave anyone]. Although he acknowledged the complexities of the Mexican health system, he considered the low-cost and accessible services “a blessing”, “running to Similares [pharmacy chain with on-site medical consultations]… whenever I just feel any type of anything.” This research highlights how attending to issues of identity and belonging may facilitate health service utilisation for migrants.

Migration and Urban Livelihoods: A Translocal Perspective in Dhaka, Bangladesh
Lutfun Lata
The University of Queensland

Dhaka, the capital city of Bangladesh, is the second fastest growing megacities in the world with a population of 18 million people. This growth largely stems from the rural to urban migration, which is often triggered by natural disaster and lack of employment opportunities in rural areas. Nearly 300,000 to 400,000 people migrate to Dhaka every year. However, like other megacities, the local government of Dhaka has failed to afford housing and employment needs of the incoming migrants. Consequently, almost one third of Dhaka’s population lives in slum areas. They also heavily rely on their social and kinship networks to encroach on public spaces for earning an income. Drawing on data from 100 interviews with poor migrants from Sattola slum in Dhaka, this paper explores how the urban poor make use of translocal networks to find work and claim a space for livelihoods in the city.

Seeking Education/Seeking Asylum: Towards an understanding of the ‘Institution of Sub-citizenship’
Daile Lynn Rung
Charles Darwin University

Australia is one of many nation-states whose regulatory processes sort and classify people into binaries of members (citizens) and non-members (non-citizens) who are subjected to differential rights and treatments. This paper draws upon the (im)mobility and resettlement experiences of two migrants in Australia, an international student and an asylum seeker, to explicate the ‘Institution of Sub-citizenship’. Using an institutional ethnographic lens, this paper argues for an understanding of sub-citizenship as a textually mediated institution. By exploring the everyday activities and affective worlds of two seemingly unconnected people, the paper seeks to bring into view how their everyday lives were shaped through sliding scales of subordination that were connected to their particular level of non-citizen status in Australia. As the logic of the current international nation-state system is dependent on processes of dividing humanity into “citizens” and “non-citizens”, the significance of this paper is to explore how citizenship functions as a dividing practice that often exerts immense structural violence upon people whom the nation-state construes as being non-citizens. As greater numbers of people are living with non-citizen status in Australia and elsewhere, it is imperative to analyse the implications for people who live with less than full status in society.
Muslim Immigration in Australia
Mehrnosh Lajevardi Fatemi
Western Sydney University

In recent years, most Western countries, including Australia, have experienced increased immigration, with the accompanying issues surrounding religious diversity. This presents a challenge both at government and community level, with the majority of Muslims experiencing a shift in their spiritual capital in the new social context. My PhD research indicates that this shift can manifest itself in various ways (habitus), including the adaptation of symbolic gestures, religious fads and social mobility, in an attempt to live alongside others in a spirit of unity (pluralism), seeking shared values and mutual understanding. However, Muslims may feel insecure, with a sense of spiritual segregation, and struggle to adapt to the new environment, including being able to accept the differences between western culture, religion and their own new field. If Muslim scholars, who claim that Islam is the last religion, were to promote a comprehensive understanding of Islam, one which can be practised regardless of time and space, this might encourage their followers to question the status quo and think ‘outside the square’. The Australian government claims to be anxious to engage with the Muslim community, and with wise Islamic leadership the latter will be better equipped to find common ground, accompanied by a sense of belonging in a mobile world.

The new belongings of cosmopolitan childhoods: Online spaces, YouTube and intercultural subjectivities
Brandi Fox, Joanne O’Mara
Deakin University

For children aged 9 to 12 recent changes in increased access to information communication technology has led to new imaginings of the self. This paper will discuss data collected over three years (2013–2015) from 36 children (aged 9 to 12) at four primary schools in Melbourne as a part of the ARC Linkage Project, Doing Diversity: Intercultural Understanding in Primary and Secondary Schools (Halse et al. 2015). Over the three years of the project, all of the primary school children across the sample discussed owning and using internet ready mobile devices to access online sites daily. Their extensive engagement in the online world extends offline to participation in everyday cosmopolitanism within local spaces such as their neighbourhoods and schools. In this paper we will explore the online sites they are engaging with, such as YouTube, and how these online spaces operate as what Gee calls “affinity spaces” (2004) where differences such as age, race, ethnicity and class are superseded by shared interests. We will also argue the experiences of being in and engaging with these affinity spaces encourage new intercultural subjectivities and belongings in everyday spaces of childhood.

No complaints here: Gendered and classed endurance in childcare work
Yarrow Andrew
Flinders University

Early childhood work remains in the spotlight, because quality provision in the early years may avoid significant problems later in life. Despite this being a government priority, there are no easy solutions to balancing affordability with a high quality system, where staffing costs remain highly significant. Most work, particularly in the childcare sector, is poorly paid, with some studies revealing a substantial proportion of staff earning less than the minimum wage. Yet ongoing survey research within the field shows relatively good morale in this sector, despite the poor pay, and significant responsibilities. In this paper, I draw on survey and interview data to look at why, given this situation, the field does not experience exceptionally high rates of
turnover or poor morale. I argue that gendered norms are evident in the data, exacerbated by constraints of class and economic factors, leading to this apparent anomaly. Women, particularly less economically-privileged women, understand contemporary ‘conditions of possibility’ and learn that complaining about them does not change the outcome. Focusing instead on the enjoyment of the pedagogical relationship is now fundamental to the ‘practical reason’ of the childcare field, and functions to obscure the gendered and classed inequities of this work.

Qualified Inclusion and Selective Belonging: Responses to Asian Success in a New South Wales Selective High School
Megan Watkins
Western Sydney University

Despite what seems like the embrace of all things ‘Asian’ such as the inclusion of a cross-curricular focus on Asia in Australia’s National Curriculum and the call for Australians to become ‘Asia literate’ (MCEETYA 2008), many Australians harbour a deep suspicion of Asia. This is especially evident in the concern over the phenomenal performance of many students of Asian backgrounds in Australian schools. With recent research around multiculturalism as a backdrop, this paper examines how students, parents and teachers in one New South Wales selective high school negotiate the phenomenon of ‘Asian success’. Such schools are very often the object of media attention with the increasing number of Asian students seen to be displacing those of Anglo-Australian background and academic enquiry generally focusing on their role within neoliberal agendas of school choice. Little research exists, however, on relations within these schools; how students of Asian backgrounds respond to criticisms of Asian success and the reactions of the Anglo majority to their more recent ‘minority’ status. This paper examines the responses of various members of this one school community to these changing demographics, the qualified inclusion that policies of multiculturalism seem to encourage and the forms of selective belonging that results.

To move or not to move: unemployed people’s connections to people and place
Greg Marston

Questions of movement are central to people’s lives. Individuals make decisions about geographical mobility based on a perception about risks and rewards and decisions about mobility are often based on uncertain outcomes, hopes and fears. For some groups in the community their social identity is relatively unaffected by geographical movement as their economic status and standing is relatively stable and secure. For others who have fewer material resources and are unemployed their sense of selfhood can be strongly embedded in strong social networks, acting as a counterbalance to their socially devalued status as someone who is ‘unemployed’. In policy discussions about jobs and people it is often assumed that an economic calculus should be the determining factor in making a decision about whether to move from one place to another. It was this sentiment that underpinned the former Employment Services Minister Tony Abbott’s comment about ‘job snobs’, and people being ‘too fussy’ about whether they would or wouldn’t move for paid employment. This paper contrasts this assumption with real accounts of people grappling with questions of mobility, within systems defined by constrained choices and varying connections to people and place. The empirical discussion draws on ARC Linkage study that has gathered qualitative and quantitative data about social networks, unemployment and employment. The findings reveal that the decision-making calculus around mobility is multidimensional and complex. Implications for policy makers are also discussed.
A Taxonomy of Union-Led Campaigning: the case of Australia
Donella Caspersz, Tom Barratt
University of Western Australia

We describe a taxonomy of union-led election campaigning that we have developed by analysing ACTU led election campaigns since 2007. We consider the varying targets and strategies of the campaigns, and how they relate to, and draw upon Sayer’s (2007) concept of lay morality. The 2007 campaign was celebrated as being particularly effective in terms of drawing on workplace issues (Wilson & Spies-Butcher 2007). However, the analysis shows that subsequent union election-linked campaigns - that is 2010, 2013 and 2016 – have drawn on aspects more associated with lay morality in terms of scope and complexity. Informed by this framework, we theorise the intended target and appeal of the campaigns, and examine how the labour movement positions itself within the neo-liberalisation of employment relations, politics and society. We draw on secondary material as well as interviews with key union leaders to provide the analysis. The analysis informs our considerations about the implications of these trends for union sustainability and revitalisation.

Young Vietnamese graduates performing cultural mediation and cultural intermediary roles at INGOs
Lan Thi Quynh Mai
Vietnam National University Hanoi

In Vietnam the large-scale historical change under the influence of globalization are discernible in the economic renovation (ĐoíMới) in the transition from a centrally planned economy to a market oriented one. This inductive, qualitative research is informed by the concepts of cultural competencies (Byram, 1997) cultural intermediary (Bourdieu, 1984) and cultural mediation (Bochner, 1981) to explore the way young Vietnamese developed the cultural competencies to work in INGOs, a work environment that has the potential for conflicts or misunderstandings arising from cultural differences between people from different cultures. In either role of cultural mediator or cultural intermediary, young graduates demonstrated the effectiveness of their preparation for work. In cultural mediation roles, graduates mostly relied on language skills for interpretation and translation tasks. The cultural intermediary role was not an explicitly stated role or task of any young graduate but the flexible working conditions, intercultural organisational context in INGOs projects particularly fosters the development of cultural intermediary competencies.

Changing ‘workers’ into ‘micro-entrepreneurs’ in an Australian extractive industry
Tom Barratt
The University of Western Australia

This research focuses on the implications of changing worker attitudes towards work, their employer and to other workers within a mining town. It is based on ethnographic case study research in Newman, a Pilbara mining town, where surrounding mines are staffed by workers who reside in the town and by Fly-In Fly-Out (FIFO) workers. After the town was constructed in the late 1960s, workers, supported by closed shops and the conciliation and arbitration system, exhibited high levels of class-based and social connection to each other. This led to the development of militant community- and place- based unionism (Ellem 2003). However, following employer led de-collectivisation in 1999 work and workers’ social and spatial relationships have been fundamentally remade (Peck 2013). Workers now accept increased managerial prerogative, decreased job security and (particularly for FIFO workers) intense
shift rosters in exchange for high wages. This behaviour reflects what in German is called an “Arbeitkraftunternehmer – a 'labour power entrepreneur” (Streek 2008, p 11). The transition from class-conscious mining workers to micro-entrepreneurs has implications for the sociology of work, as it shows how employment- and social-relations reflect market forces rather than meeting social needs (Peck 1996).

**Negotiating sociality, mobility and sustainability: Encounters between long-established residents and ‘temporary Others’ in the community gardens of suburban Sydney**

*Kristine Aquino*
*University of Technology Sydney*

Migration research increasingly acknowledges the temporal fluidity that characterises some of the contemporary global movements of people across borders. The flux and uncertainties produced by multi-circuited flows, moreover, pose increased challenges to receiving societies that continue to value permanence and integration. This paper examines encounters between long-established residents and ‘temporary Others’ in super-diverse Blacktown in suburban Sydney. In particular, it shares findings from multi-sited ethnography undertaken in community gardens across the locality. Blacktown continues to record some of the highest settlement of overseas-born persons in metropolitan Sydney and is a principal destination for newly arrived immigrants including refugees and skilled workers on temporary visas. Blacktown also has the highest urban population of Indigenous people in the state and a significant population of Anglo-Celtic Australians from low socio-economic backgrounds. This paper takes a look at how this diversity is experienced and negotiated in the ‘micro-publics’ of Blacktown’s community gardens, in particular, exploring the experience of long-time residents (white and non-white and many older-aged retirees) who encounter alterity in the increased presence of residents on temporary working visas and temporary visitor visas (mainly from South and South East Asia). It explores the lived temporal tensions between permanence/temporariness, mobility/ immobility, ‘stayers’/‘leavers’ that are experienced in the making of ‘community’ at the gardens and how these also intersect with (and sometimes intensify) boundaries around race, ethnicity and class. It also considers the temporal forces of ‘sustainability’ that vitalise this particular spatial context, enabling inclusive togetherness as people unite for the social and environmental good of ‘future generations’ but also producing exclusionary practices delineating who belongs and does not belong to this future.

**Migrant Temporalities and Differentiated Accommodation: Situated contours of everyday multiculturalism among hospital workers in two global cities**

*Amanda Wise*
*Macquarie University*

Recent interventions on the topic of ‘superdiversity’ highlight how differences in migrant status need to be accounted for in how we understand processes of accommodation, integration and multi-ethnic co-existence (cf: Wessendorf 2014; Vertovec 2007, 2015 Ed). Literature on everyday multiculturalism describes, among other things, situated micro-practices of accommodation as well as everyday racisms and how these are shaped and mediated by forces of various scales. This paper aims to contribute to this growing body of literature by adding the modern context of work to the mix. The paper draws on comparative qualitative research on ‘everyday multiculturalism’ in Singaporean and Australian (Sydney) hospitals. I take a multi-fractal approach to comparing how difference is encountered and navigated among health sector
workers in these two global cities. I suggest there are five main modes of differentiation that shape the grounds of encounter and influence micro-modalities of accommodation, inclusion and exclusion: Migrant temporalities: Situated difference ‘by number’; National ‘Templates’ of accommodation; Histories of Otherness; Temporalities of the workplace.

In so doing, I introduce to the concept of superdiversity, layers of differentiation that relate not to difference or migrant sorting per se, but how these intersect with the structures of contemporary neo-liberal workplaces. To the literature on everyday multiculturalism, I show how micro-practices of conviviality are profoundly shaped not just by culture and individual dispositions, but by the institutions and socio-economic circumstance in which everyday encounters with difference take place.

**Crossing cultures and social imaginaries**

Susan Leong\(^1\), Jolynna Sinana\(^2\)

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Migrants inevitably carry the baggage of their own world-views as they cross borders. Still, exactly how their ideas and ideals travel across cultures – a transition intensified by the ubiquity of social and mobile media – is a poorly understood process. If not cast aside as irrelevant and obsolete, how are migrants’ ideas and ideals reimagined, localised and re-enacted in their new contexts? This paper proposes the social imaginaries framework as a way of understanding how ideas, concepts and theories travel across borders and cultures.

Leong draws on analysis of how the internet as a signification becomes part of Malaysia's social imaginary to break down and define the process. Sinanan draws on fieldwork in Cambodia to interrogate the valency of the social imaginaries framework in the context of development.

We argue the social imaginaries framework to be particularly useful in the analysis of Southeast Asian societies. This is because their common histories of repeat European colonisations (by the French, British, Portuguese, Dutch) and the attendant crisscrossing of cultures have created social imaginaries in the region that are entangled amalgamations of the local and the introduced. The social imaginaries framework, therefore, has significant implications for these societies and invites further investigation.

**Embodying Conspicuous Consumption: The Rising Use of Image-Enhancing Drugs Among Young People**

Luke Turnock

*University of Winchester*

Performance and Image Enhancing Drugs have historically been associated with use by competitive athletes, but in recent years a trend has emerged among young people to use these drugs for more hedonistically-oriented purposes, such as “looking buff” for Social Media, or as part of an hedonic night-time economy-oriented lifestyle of conspicuous leisure. This presentation seeks to explore how use of these drugs became increasingly ‘normalised’ within youth subcultures not previously associated with performance and image enhancement, and shall explore the phenomenon of embodiment of conspicuous consumption, using one’s appearance as a means of signalling status in the context of a conspicuous lifestyle, both in the sexual marketplace and in masculine hierarchies.

The presentation shall further explore shifting cultural norms in the face of the growing interconnectivity provided by Social Media, and shall explore the influence that a culture of image-obsession on Social Networking websites has on young people. Conclusions shall ask what can be done to reduce social harms of this growing phenomenon.
Parenting stress and the use of formal and informal child care: associations for fathers and mothers

Brendan Churchill

University of Melbourne

We investigated relationships between non-parental care and psychological strains of parenthood. Using data from employed parents of children under five (n=6,886 fathers and mothers) from waves 4 to 11 of the household panel survey Household, Income and Labour Dynamics in Australia (HILDA), we constructed a parenting stress scale from the average of four items ($\alpha = .76$) administered in the Self-Completion Questionnaire. We ran panel random-effects regression models testing associations between amount and type of nonparental care and parenting stress, for both mothers and fathers. We distinguished between formal care, informal and family care (mainly grandparents), and mixed care. Results showed that fathers and mothers’ parenting stress is positively associated with hours of non-parental care, but that for both genders parenting stress is significantly lower if the care is provided by informal/family carers.

Mums in blogland: The virtual, ‘mobile’ world as meeting place, playground and workplace

Catherine Archer

Murdoch University

This paper takes the theme of ‘belonging in a mobile world’ as a springboard to questions of belonging, living, working and ‘connecting’ in both the virtual and non-virtual (‘in real life’) worlds through mobile technology. Our ‘mobile world’ is increasingly the world we in part create and participate in on our mobile, internet-connected devices as we move throughout our day. The paper uses the concepts of precarity and liminality and applies them to a group of ‘mommy bloggers’, that is, blogging mothers of young children, negotiating their identities as mothers, and moving beyond their homes using social media to, in part, create a sense of belonging. Based on face-to-face interviews with 45 blogging mothers and digital ethnography, I have found that motivations for blogging include community and connection, helping others, therapy, having a voice and developing new skills. However, as some bloggers move towards ‘monetising’ their blog, a new motivation has developed and the blog becomes not only a playground and community, but also a place where work is conducted. The rise of blogging mothers as precariat workers conducting ‘playbour’, and as subjects of neoliberalism, requires us to re-examine our views of the virtually mobile mothers and their role in the 21st century within Australian society.

‘Between personal troubles and public issues, order and change’ – Four decades of the making of both an Australian social scientist and a meta-epistemological theory of systemic inquiry as the dynamic of all life

Yoland Wadsworth

CASR, RMIT University

I will use a narrative sequence of four decades of practice-based applied research projects to tell a story culminating in the 2000s in a breakthrough transdisciplinary meta-theory to describe, understand, explain and draw action implications about the formation of dynamic-organised life. The theory integrates insights from ‘active service in the Great Paradigm Wars’ in the 1970s; demystifying and popularising social research in the 1980s; developing critically reflexive co-inquiry with multiple stakeholders and stakeowners in helping pioneer the ‘evaluation turn’
and new complex systems thinking in the 1990s. It draws additionally on physics, ecobiology, organisational management and a Jungian Myers Briggs psychology that identifies the range of human inquiry capabilities and preferences. This transdisciplinary meta-epistemology of human inquiry for living systems addresses the same challenges that gave rise to C.W. Mills’ sociology ‘at the intersections of the personal and the public’ and Giddens’ theory of structuration. It offers potentially a new way of sociology making sense of personal-social life particularly by employing a concept of ‘full cycle science’ to illuminate how inquiry is ‘writ small’ in the characteristic thinking of every person and ‘writ large’ as characteristic organising processes/organisational culture to achieve socio-political-bio-economic life. Or not, as the case may be.

Minimising the complexity of self-management: An exploration of interactions between people with chronic conditions and health professionals

Marika Franklin
Australian Catholic University

The use of language is powerful and may influence how people with chronic conditions and health professionals negotiate preferences and priorities for self-management support. The type of, and way language is used, can create a power imbalance between health professionals and patients, can characterise patients as ‘non-compliant’ and may influence patient outcomes. We explore the meaning and use of language in goal-setting interactions to improve understanding of how an individual’s social context is incorporated into goals for self-management. A purposive sample of fifteen diverse pairs of patients and health professionals were observed on up to three occasions, and followed up with in-depth interviews. Observations and interviews were digitally recorded and transcribed, with data analysed thematically. We found that language used in interactions privileged individual responsibility and de-contextualised self-management from individuals’ day to day experience. Central themes included ‘simple messages for behavioural change’, ‘directive advice rather than problem solving’ and ‘individuals held to account’. Language used by health professionals remains directive and reductive, negating the social context that patients bring to the interaction. An opening up of language and interactions more sensitive to emotional and contextual aspects of self-management may improve the outcomes for people living with chronic condition/s.

How fathers experience being in a ‘breastfeeding family’ when breastfeeding problems occur

Emily Hansen, Meredith Nash, Jennifer Ayton
University of Tasmania

Historically breastfeeding has been understood as a mother-centric practice and fathers’ perspectives on breastfeeding were ignored. However interest in the social aspects of breastfeeding is growing and several infant feeding researchers have recently argued that the ‘breastfeeding family’ should replace the ‘breastfeeding mother’ as the target of policy and healthcare interventions. In this presentation we discuss findings from a mixed methods study (interviews, focus groups, questionnaire) that explored fathers’ infant feeding experiences and practices. The Tasmanian research was conducted in 2014 and the study included 26 fathers. In this presentation we will focus on fathers’ accounts of infant feeding and breastfeeding problems. Our analysis of interview and focus group data found that fathers valued breastfeeding and were actively involved in feeding babies and making decisions about the ways that babies were fed. Fathers frequently described trying to problem-solve breastfeeding difficulties. However, they felt unsupported and unprepared for the challenges associated with establishing breastfeeding
and addressing breastfeeding problems. Their accounts demonstrate that breastfeeding problems affect families, not just mothers and infants and that many fathers are actively involved in trying to solve breastfeeding problems thus providing evidence that breastfeeding is a social practice occurring within families.

**From skilled professional to paid careworker: gender and the employment mobility of migrants working in aged care and childcare education in Australia**

Monica O’Dwyer  
*RMIT University*

Aged care assistant and childcare educator are becoming niche occupations for women migrants from non-English speaking backgrounds in Australia. However, with the enduring focus on skilled migration, these low paid caring jobs are a mismatch with the education profile of most recently arrived migrant women. Drawing on empirical data and more than 30 in depth interviews, my PhD research explores the occupational trajectories of aged care assistants and childcare educators who arrived in Australia with professional employment history. For those who migrated as either the partner of an Australian citizen or a 'primary applicant' skilled migrant, employment is rarely prioritised at the individual, family, social, welfare or government level. The interviews highlight the social policy and institutional influences on skilled migrant women's pathways into care work, including migration processes, welfare provision, segmented labour markets, family and unpaid care work in the home. Drawing on intersectional theories of gender as a framework for analysis and aspects of institutional ethnography as a methodological guide, the study explores the over-qualification of migrants in feminised carework occupations. It offers an Australian perspective on the global movement of migrant women into paid carework.

**A Walk Among the Gum Trees’: Bushwalking, Place and Self-Narrative**

Rebecca Banham  
*University of Tasmania*

There is a large body of literature considering the links between the environment and self-identity (Clayton & Opotow 2003; Egoz 2013), which is shaped by contemporary social conditions such as globalisation, mobility, and the increasing 'sequestration' of nature (Giddens 1991). Using Giddens' (1991) concept of 'self-narrative', this paper explores the ways that bushwalking – as an activity necessarily situated in ‘nature’ - may inform self-identity. Drawing on the experiences of a group of Tasmanian bushwalkers, it is argued that through processes of place connection, trajectory and reflexivity, bushwalking plays an important performative role in the establishment of a stable self-narrative.

**Sustainable Housing for Formerly Homeless Persons: A Case Study**

Shai Diner  
*RMIT University*

Homelessness is an ongoing concern in major urban areas around Australia. One way in to combat homelessness is through the provision of stable, long term housing. 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. SouthPort’s provision and management of community housing enabled long term tenancy for formerly homeless persons. This was achieved for three key reasons: the provision of self-contained bed
sit units, the establishment of social supports and the compassion displayed by SouthPort. The findings suggest that properties with 5 to 40 units aid tenants' capacity to develop social support due to the small property sizes. SouthPort's dedication to create community surrounding the organisation facilitated strong social support amongst tenants. The State Government's investment in upgrading properties from rooming houses (shared facilities) to self-contained bed sit units, and their willingness to invest in properties, provided a physical environment for tenants that was conducive to safer and more private housing, allowing them to remain long term.

Neoliberalism, school policy and populist discourse: a contemporary ethnographic case study
Piper Rodd, Kellie Sanders
Deakin University
School communities represent a prime site for reflecting on broader socio-political trends and ideological posturing of nation-states. Government policies impact and shape every aspect of a school's culture and its practice in socialising the next generation. Schools reproduce the norms, power dynamics and cultures fostered through policy. In Australia, Students First is the current national policy directive which informs all aspects of school operation. This policy is shaped by neoliberal and populist discourse and communicated in coercive language that simplifies the complexity of structural and systemic issues that shape the lives of students and indelibly shape their experience(s) of schooling.

This paper emerges from a broader study that explores connections between schools, communities, parents and young people in two outer metropolitan areas characterised by youth unemployment, low formal educational attainment, generational disadvantage, cultural diversity and relative absence of adequate infrastructure and transport. The paper focuses specifically on one disadvantaged community centred around a large P-12 government school. This school was built around a community hub constructed through community consultation and explicitly designed to engender ongoing, active democratic engagement. The appointment of a new and reformist executive principal in 2016 sharpened the school's focus towards standardised testing results that, in the process, radically altered the school's collectivist founding principles.

Uncovering evidence of belonging: ‘counter-exclusion’ narratives in the Queer Generations study
Christy Newman, Toby Lea, Peter Aggleton
Centre For Social Research In Health
A discourse of inclusion has come to dominate queer advocacy in recent years, accelerating in support of the highly controversial policy issue of promoting sexual and gender diversity in schools. Inclusion, it is argued, is a value which benefits everyone by ensuring all forms of difference are recognised as equally important parts of a richly diverse whole. While this logic may be sound, the promotion of inclusive policies tends to assume a shared history of exclusion and marginalisation among those who grew up 'different' in previous eras. The 'Queer Generations' study aimed to document accounts of growing up LGBTIQ in different parts of Australia, among those born in either the 1970s or 1990s. In New South Wales, semi-structured interviews were conducted with 20 participants and 3 focus groups with 14 total participants. A deductive analysis of this data was conducted to investigate six key lenses established as central to the conceptual framing of queer experiences by the study team: health, kinship, schooling/education, communication technologies, work, and sex. This presentation seeks deliberately and self-consciously to counter the dominant and familiar trope of the excluded queer young
person by uncovering and interpreting accounts of belonging within and across these different narrative fields.

**Stacking the Hui: Developing Training Modules for Academic Staff Grounded in Indigenous Values**

David Mayeda  
*University of Auckland*

Maori and Pacific students are under-represented in the University of Auckland across every stage, from early undergraduate levels, through postgraduate study and as academic staff. Over the past 26 years, the University has responded to these disparities by implementing supplementary tutorial programmes for Maori and Pacific students. While these programmes have been effective on important levels, they place the onus of change on students and professional staff who exercise little power within the University structure. This presentation will overview the process by which academic and professional staff at The University of Auckland advocated for a five-tiered training module designed for academic and professional staff addressing the following: (1) te ao Maori (the Maori world), (2) Auckland’s increasingly diverse demographics, (3) the University’s existing equity measures, (4) incorporation of equity principles into teaching curricula, and (5) incorporation of equity principles into research. Beginning with a focus on indigeneity but branching out into other forms of diversity, the above modules were designed strategically in ways that speak to key University values and business interests. Presentation attendees should be able to identify ways they may begin similar campaigns at their respective institutions.

**Young people are the future? Comparing the everyday practices and perceptions of adults and youths in highly diverse contexts**

Kirsten Visser¹, Anouk Tersteeg²  
¹Utrecht University, Department of Human Geography and Planning, ²Utrecht University, Department of Human Geography and Planning

Much remains unclear about the circumstances under which living in a highly diverse neighbourhood leads to positive and negative perceptions of diversity. This is because we know little about the ways in which different resident groups encounter and engage with diversity in their neighbourhoods. In this paper we explore how the different daily uses of space of adults (35-65 years old) and young people (12-21 years old) living in the highly diverse neighbourhood Feijenoord in Rotterdam (the Netherlands), shape who they meet and befriend and how they perceive diversity in the neighbourhood. Based on in-depth interviews, we discuss how different uses of public and semi-public spaces are related to more diverse social networks and more multi-layered, fluid and normalised understandings of diversity among young people in Feijenoord, than among adults, for whom ethno-cultural diversity appeared to be the main social divider.

**“No such thing as yeuch”: Is there a link between compassion and disgust?**

Susan Banks  
*University of Tasmania*

How do compassion and disgust intersect in aged care and disability support? Workers and clients are together in attending to ‘failures’ of the body – illness, leaks, and unpredictability. Seeing, smelling and handling these failures are commonly understood sources of disgust. Feelings of disgust have been associated with self-interested unethical behaviours, possibly
Workers’ responses to disgust were divergent, as were their performances of compassion, which all claimed as necessary for their role. For some, the excretions they were paid to manage were sources of deep revulsion. They responded with pity, anxiety or visceral disgust, using language and taking actions that demeaned the client. For others, performance of “no such thing as yeuch” seemed to be the deepest expression of their shared humanity. Working for the ordinary life of another was motivated by an understanding that leaks, decline or unpredictability are the lot of all humans.

“You might be toeing the line and you’re not quite sure, ‘is this acceptable?’”

Young men negotiating sexting practices and perceptions

Steven Roberts¹, Signe Ravn²

¹Monash University, ²University of Melbourne

This paper reports the initial findings from a focus group study about young men’s perceptions of and engagement with ‘sexting’ - the sending and receiving sexual messages or images. Unlike much previous research, which has predominantly looked at younger age groups, this study focuses on men aged 18-24 to explore whether and how sexting is incorporated into social and romantic relations and wider sexual practices of young adults. The data highlights the highly situational nature of the norms around sexting. Rather than being either heralded or stigmatised, sexting is depicted as a normalised form of communication, but one that requires careful negotiation and consideration, and hence also carries the risk of misreading the situation and overstepping ‘the line’. In this paper we approach sexting as a transactional form of social interaction. However, in contrast to previous research we do not find the main transaction to take place between the young men – as a means of gaining status in a peer group – but in encounters with potential or actual sexual partners. As we illustrate in the analysis, this includes a focus on mutual consent and trust, but also poses questions about reciprocity, intent and gender relations.

Barriers to equality in policing organisations

Kathy Newton

Western Sydney University

If a mobile world reflects a rich level of diversity then are our institutions keeping pace with these ideals? Transnational crime and terrorism are associated with the movement of people across borders and while policing organisations often showcase innovative technologies to combat these crimes their internal management remain rooted in antiquated patriarchal ideals. Since several reviews of different Australian police organisations in 2015 and 2016 found systemic sex discrimination and widespread sexual harassment a ‘cultural revolution’ is taking place with the implementation of new policies aimed at enhancing equal opportunities for policewomen. Will they be successful? This paper, which draws on eighteen in-depth qualitative interviews with policewomen from four different police organisations in Australia, and utilising Acker’s Gendered Institutions theory as a tool for analysis, argues that gendered substructures within these organisations will continue to perpetuate inequality despite the implementation of formal polices. An examination of the informal culture will highlight how a subterranean level of discrimination is directed towards working mothers that detrimentally impacts their career opportunities. The study will benefit the wider community by contributing knowledge that
explains why inequality exists in many formal institutions despite equal opportunity policies.

**Expatriates Who Return: Does Citizenship Engagement Overseas Make A Difference To Their Reintegration?**

Louise Humpage  
*University of Auckland*

As New Zealand experiences a significant influx of New Zealanders returning home from living overseas, it is timely to understand the factors that facilitate and hinder their reintegration. This presentation draws on interviews with 45 New Zealand expatriates who have returned to live in New Zealand to highlight the many unexpected practical and identity challenges expatriates face on their return, which overall make them feel more like new migrants than New Zealanders returning 'home'. Its main goal is to tease out whether there is a relationship between citizenship engagement (at the political, economic and civil society levels) while overseas and positive experiences of reintegration. The answer is complex but points to the benefits of the New Zealand government acknowledging the contributions that expatriates make while overseas and supporting them to translate these experiences into tangible benefits at the personal, community and societal levels upon their return home.

**Mobile marketing practices and doctor-patient relationships: A case study of injectable tanning peptides.**

Stephanie Raymond  
*University of Queensland*

In spite of legislation against the direct-to-consumer advertising of pharmaceuticals in Australia, mobile marketing practices are transforming the ways in which health information and care are delivered and received. In this paper I present a case of one specific 'cosmeceutical' innovation (the injectable tanning peptide, Melanotan), the marketing of which I argue is shaping (and being shaped by) contemporary approaches to sun safety and skin health. This paper engages with Sociological and Critical Public Health perspectives to examine the ways Melanotan is presented to the public as part of a seemingly patient-centric approach to care. Centrally I argue that mobile marketing practices are contributing towards an emergent model of digitised health care that paradoxically increases patients' perceived satisfaction of quality care through limiting contact with practitioners. I discuss two salient repercussions of these mobile marketing practices for the provision of care in the context of Melanotan use. First, I discuss how a medicalised marketing strategy destabilises traditional public health messages about Sun Safety. Second, I explore the implications of these practices in affecting traditional doctor-patient relationships. I close with a discussion of the sociological implications of these provocations, particularly as they concern the use and governance of unregulated drugs.

**Belonging, Social Capital and Justice in the Torres Strait Region**

John Scott, James Morton  
*Queensland University of Technology*

Questions of race and justice in Australia largely revolve around Indigenous peoples. Australian social scientists cannot escape adopting racial terminology which divides the Australian population into racial groupings and largely ignores the complex ways in which indigenous justice and belonging is experienced and practiced in diverse Australian contexts. Rather, racial terminology operates to homogenize heterogeneous peoples and has ignored alternative ‘Southern’ epistemologies. While there has been much research into Aboriginal and Torres Strait
Islander (ATSI) crime and justice, previous research draws exclusively on mainland peoples who are culturally distinct from Torres Strait Islander peoples. Further, as a distinct ecological setting, the Torres Strait Islands offer a unique opportunity to observe how justice is practiced in remote and isolated contexts. Drawing on interview and statistical data from the Torres Strait Region, we argue that relatively low crime rates in the region may be linked to numerous indicators of social capital evident in the communities of the region.

Narrating the ‘Triple Trauma Paradigm’ – Comparing Cambodian and Hazara Refugee Stories of Conflict, Flight and Resettlement

Heidi Hetz
University of South Australia

This paper presents findings from a research project on the impact of Australian asylum seeker debates upon individual refugees and asylum seekers, especially in regards to their storytelling. The background to this research project is the observation that the issue of asylum today is highly politicised in Australia while asylum seekers and refugees are often demonised and marginalised. This research project is based on two case studies of Cambodian refugees and Hazara asylum seekers in Adelaide, Australia, and uses critical narrative analysis as its theoretical framework. The respondents have participated in in-depth, semi-structured interviews which sought to explore their narratives about the three stages of their refugee experience (‘triple trauma paradigm’): prior to departure, during flight, and during resettlement (Stevenson & Rall 2007). Drawing on existing research on refugee narratives based on life story interviews (Puvimanasinghe et al. 2014) and literary accounts (Edwards & Hogarth 2016; McCollough 2011), my presentation provides an initial analysis of the content of these stories as well as the type of storytelling used by the respondents. The focus of the analysis is on the impact of dominant Australian narratives on refugees and asylum seekers upon the respondents’ storytelling.

Intensities and Contingencies: Friendships between women as an auxiliary intimacy

Maree Martinussen
University of Auckland

Theorisation of personal life in the postmodern provides contrasting claims about the significance of friendships; I reflect on these claims, focusing on the site of friendships between women in early mid-life. I explore questions such as: Are friendships experienced more deeply, fostering a sense of community and authenticity, within a climate of precarity and neoliberal austerity? Is friendship, normatively associated with choice and malleability, better suited to postmoderns? What do intimacies in friendships mean for new femininities? Women aged late twenties to late forties took part in this research, carried out in Aotearoa/New Zealand. I analyse responses from a written exercise employing vignettes, and talk-data generated through small group discussions and interviews. Using critical discursive psychology methodology, I identify patterns in ethical vocabularies, discursive affective repertoires and patterns of accounting. The obligations to manage friendships with choice and autonomy at the centre result in them being constructed as aids in the project of self-biography. Friendship is a site to develop, not self-as-friend, but more typically, self-as-mother/partner/employee. Contemporary women’s friendships might be thought of as an essential, but always auxiliary, form of intimacy.
Hydraulic Fracturing and Risk: A Comparison of Citizen Perceptions of Fracking to Various Types of Energy Developments
Christopher O'Connor, Kaitlin Fredericks, Kaylee Kosoralo

University of Ontario Institute of Technology

Canada has always been heavily reliant on resources to power its economy. In recent years, Canada's pursuit of oil and gas development has led to more unconventional means of extracting oil and gas. In particular, hydraulic fracturing, or fracking, has been increasingly utilized to extract natural gas from places previously thought inaccessible. This paper compares citizen perceptions of fracking to other types of energy developments (both renewable and non-renewable sources of energy). A survey was conducted in the province of British Columbia (where fracking is used widely) and in New Brunswick (where a moratorium has been put in place on the use of fracking). More specifically, this paper discusses what the residents of these two provinces perceived as the riskiest and safest forms of energy as well as what influences these perceptions.

Gender and Emotion Management – Results from the 2015-16 Australian Social Attitudes Survey
Roger Patulny

University of Wollongong

Disparate studies of ‘emotion management’ in social, work and family contexts suggest that the experience of managing emotions is gendered. Women are more likely to experience negative affect such as stress and tiredness (Patulny and Fisher 2012), provide unreciprocated emotional support to their husbands (Duncombe and Marsden 1993), be employed in care work industries requiring more management of emotions (Theodosius 2008; King 2012), and engage in more ‘surface acting’ at work, with greater vulnerability to negative health outcomes (Naring et al 2006). However, it is unknown whether such gendered patterns can be generalised beyond these specific contexts to the level of national populations. This paper uses nationally representative survey data from a unique, new module on emotions in the 2015-16 Australian Survey of Social Attitudes. It examines the degree to which men and women up-manage (i.e. evoke or summon generally positive feelings) or down-manage (i.e. try to ‘surface act’/hide, or ‘deep act’/change) their emotions. I find that men are more likely to up-manage positive emotions in general, and those associated with working life in particular (i.e. confidence, interest, energy and enthusiasm) and women up-manage feelings of care. Women are much more likely to show frustration and anger, and hide (surface act) stress, sadness, boredom, while men hide ‘vulnerability’ emotions such as loneliness and hopelessness. In contrast, men are more likely to change (deep-act) their frustration and women their loneliness. These finding show that both the management and experience of emotions is subject to conformity to gender norms associated with work, care, and social interaction.

Youth and generational identification: From the ‘generation wars’ to generational belonging
Julia Cook

University of Melbourne

This paper presents data collected from a one-day dialogical workshop held in 2016. 19 young adult participants (aged 28-29 and all sourced from the long-running Life Patterns project) were divided into groups and asked to address a range of topics relevant to their lives. Throughout the day consistent reference was made to the concept of generations, with the participants drawing on comparisons between generations in order to understand their own lives and generalising
their experiences to speak to a broader generational experience of various events and concerns. Drawing on these related findings, the paper makes two claims. Firstly, it contends that the generational comparisons drawn by the participants have strong homology with the discourse of a ‘generations war’ that is evident in the media at present. Secondly, it contends that the participants’ willingness to both identify with and speak on behalf of their generation is reflective of a sense of generational identification and belonging. Ultimately these claims are used to consider the nature of the belonging that was expressed, and how it can be reconciled with the sense of intergenerational solidarity (particularly within families) that was communicated by some of the participants.

Ukrainian migrant workers in Melbourne and Berlin: Exploring the relationship between identity, belonging and employment-related rights
Olha Shmihelska
Monash University
The aim of the study is to determine how notions of identity and a sense of belonging to the Ukrainian national community may be connected to the employment-related rights of recent Ukrainian migrants in Germany and Australia. Exercising employment-related rights has always been a challenging task for new immigrants. Immigration programs provide access to employment opportunities through granting rights in terms of granting access to the labour market. On the other hand, they also place restrictions on certain rights of immigrants, such as ability to change employers – a factor which complicates immigrants’ integration such as freedom to negotiate with their employer. Social networks in existing immigrant communities may play either positive or negative role in supporting newcomers. The project will study the immigrant cohort that migrated after the start of dramatic socio-political protests in Ukraine that took place in late 2013 and at the beginning of 2014. This period has been marked in Ukraine as a tipping point that changed the perception of national identity within Ukrainian society. The study is based on in-depth qualitative interviews with Ukrainian newcomer immigrants as well as Ukrainian diaspora community activists who systematically offer support to newcomer immigrants.

Online music, youth and Chinese identity—exploration of the culture practices of the young Chinese music lovers of ancient Chinese style in cyberspace
Yi Du
Hong Kong Baptist University
The study starts from my observation of a new form of youth subculture in Chinese cyberspace—ancient Chinese style music. Ancient Chinese style music (Gufeng in Chinese), a form of original work co-produced by online Chinese youth, has just developed on the Internet in recent 10 years. These Chinese youth, mainly post-90s, mobilize traditional Chinese elements in their creative music projects to depict the romanticized ancient Chinese world to show their love and desire for Chinese tradition. The peer-based music production practice offers a new perspective to analyse youth national identity—the expression of national identity in online subculture and peer production field.

This research is the communication between nationalism studies and peer production studies. Unlike previous nationalism findings in 2000s in suggesting that youth’s (post-80s) national sentiments are characterised by victimization sentiment and anti-foreign tenor, this research suggests that post-90s are more confident about China and Chinese tradition; drawing from peer production studies, I also intend to unfold the participatory mode and motivations behind
the music production practice.
Through in-depth interviews and online observations, I will explore the complexity of identity politics of Chinese youth in contemporary China.

**The Potentially Unstable Culture of the Rule of Law: Lessons from Weber**
Gary Wickham
*Murdoch University*

The notion of rule of law has been given a cultural boost by some American commentators who wish to use it as a stick with which to beat Donald Trump, who is said to ignore the principles of rule of law in his bid to avoid the scrutiny of his critics in Congress, the media, and the intelligentsia. A recently published paper by Stephen Turner on Max Weber’s understanding of the rule of law (alongside that of Hans Kelsen) proposes that Weber's analysis fundamentally ‘deflates’ the notion, to the extent that, the present paper argues, a culture of the rule of law, whether it is concerned to criticise Trump or not, is bound to be unstable.

**On three Eras of OHS self-regulation: from Novelty to Fanciful Distance, Neo-liberalism’s discourses on Safe Practice**
Jon Stokes
*La Trobe University, Victoria*

At the centre of OHS self-regulation lies the historical transition of a peculiar rationality of neo-liberalism. This paper highlights three (3) distinct eras in an Australian state, Eras developed by pairing contemporary social science research into OHS regulation with contemporary public reports on OHS. Those Eras are termed Novelty, Concurrence and Fanciful Distance. It is argued each Era marks-off distinct transitions in the engagement of individual OHS risk, regulatory policy and safety research. During the Era of Novelty, OHS policy reform of the early 1980’s highlighted a gulf between the lefts criticisms of the failure of Australian regulators to prosecute and the struggle of the NSW OHS policy architect to design a legal system without rules – as a general legal duty. The Era of Concurrence awareness of the rapid developments in safety, management research, debate was prominent reaching a high water mark of exchange between public policy and social science. However the last era is based on almost complete individualised risk and any claim of OHS injury or death reduction is not found in social science research. The paper argues the last pairing opens-up explanations of the everyday experience of safety via individual narratives, analysing the unchanging conditions of risks – as unresolvable tensions in the practice of self-regulated safety.

**Contested Ground: Migration Intermediaries and the State**
Marina Khan
*Western Sydney University*

This paper uses qualitative interview data to examine the perceptions of migration intermediaries concerning their professional dealings and relationships with the DIBP, drawing on the work of Groutsis et al. (2015) who argue that the shift from government to governance has resulted in a greater reliance on (largely unregulated) private intermediaries within migration processes. The premise of this paper is that the mechanisms of network governance, as they operate at the level of everyday praxis within Australia's migration industry, need further investigation, especially through the perspectives of the intermediaries themselves, as pivotal stakeholders operating within these networks. This paper thus seeks to understand how the workings of network governance are experienced at the meso-level. I argue that from the perspectives of migration
intermediaries, network governance of the migration advice sector is characterised by contested relationships at various levels intensified by continued negotiation over law, regulation, and professional legitimacy.

The care relationship: challenges of improving job quality in aged care
Debra King¹ and Sara Charlesworth²
¹Flinders University, ²RMIT University

Non-professional front line care workers in the Australian aged care sector are relatively poorly paid and have poorer work conditions than other workers, including in other feminised sectors. This research involved a three-year collaborative action research project with three large aged care providers and the main national aged care union to investigate the relationships between work organisation and job quality. The focus was on the job quality of frontline non-professional personal care attendants and home care workers who deliver services to clients in residential and community based age care. We argue that despite reluctance by organisations to adopt a ‘worker’ perspective in implementing change, improving job quality was demonstrated to have a positive impact on the care relationship. Having the ‘time to care’ emerged as a crucial job quality issue for workers, who clearly want to respond to the individual needs of clients and residents. This finding underscores the importance of the care relationship in delivering both job quality and quality care and adds some nuance to the framing of the aged care job quality paradox as a ‘love versus money’ trade off.

Shaping Parental and Gendered Responsibilities: Law, Experts and the Family
Teresa Flynn
Murdoch University

This paper explores how the growth of expert knowledges concerning the ‘best interests of the child’ influences not only how divorce is regulated and managed, but also, and more critically, how we view the role of mothering and fathering underpinned by an apparently gender neutral notion of the ‘responsible parent’. In exploring this, I draw on the work of Michel Foucault and Jacques Donzelot to highlight the working alliance between expert knowledge (‘psy’) and law in fashioning the development of a discourse centred on child welfare, showing how significant shifts in expert knowledge and legal intervention have been endorsed and practiced by various institutions of the state. My contention is that in the current context, the ‘best interests of the child’ principle combines a welfarist emphasis on protecting the vulnerable with an advanced-liberal emphasis on parental responsibility and the calculation and management of risk. In family dispute resolution, this encourages parents to act ‘responsibly’ in relation to the issues of family breakdown, but, if they fail to do so, allows the state to act in a directive fashion.

The construction of opposing discourses as strategies for challenging racism in discussions about asylum seekers in Western Australia
Ashleigh Haw
University of Western Australia

While racism has received considerable focus in discursive research, limited attention has been paid to discussions that challenge racist discourses. Prior research suggests that anti-racist discourses are often articulated as arguments against an opposing viewpoint, supporting the notion proposed by van Dijk (1985) and Billig (1987) that attitudes are constructed as arguments against a counter-position. Fleras (1998) referred to this as ‘duelling discourses’. To
further explore this notion, this paper employed Rhetorical Analysis (Billig, 1987) and Critical Discourse Analysis (Fairclough, 1992) to examine how constructions of asylum seekers are articulated as opposing discourses in a sample of Western Australians. The belief that asylum seekers are illegal immigrants is discussed as an illustrative example of how participants constructed their perspectives in a dialogic manner. Findings indicate that the legality argument remains a key feature in discussions of asylum seekers, highlighting a need for further public education concerning the difference between illegal immigration and seeking asylum. These findings also suggest that some members of the Australian public are currently positioning their views as opposing arguments when discussing asylum seekers. This paper recommends that future research examines the efficacy of anti-racist discourses as tools to undermine racism during discussions about asylum seekers.

Critical Approaches in the Sociology of Mental Health: Historical and Contemporary Trends

Bruce Cohen

University of Auckland

With the simultaneous release of the Routledge International Handbook of Critical Mental Health (an extensive collection of original writings from North American, European, and Australasian academics; see Cohen 2017), this presentation offers a timely reflection on the state of critical scholarship in the sociology of mental health. Being “critical” here includes any perspective that challenges the common sense notion of what mental illness is and what the mental health system purports to do. The first half of the presentation recaps the major critical insights from labelling, social constructionist, and antipsychiatry scholars who challenged the perceived neutrality of psychiatric practice alongside the scientific claims made as to the validity, aetiology, and effective treatment of mental illnesses. Drawing on more recent innovations from critical realism, critical cultural theory, feminist, queer and critical race theory, as well as mad studies scholarship, the second half of the talk then assesses the contemporary landscape of critical approaches; in doing so it will demonstrate a divergence in the extent to which the labelling, pathologising, and de-politicising of marginalised groups by the mental health system can be considered as either systemic or localised. The presentation will conclude with suggestions for future research within this area of study.

Campus activism for industrial justice: A case study

Ann Lawless

Independent Scholar

In 2015 the National Tertiary Education Union supported a member who had been unfairly dismissed. The member designed a response which launched an activist campaign featuring a strategic, goal oriented, relationship-wise and value-inspired approach. The dispute went through conciliation, a jurisdictional challenge and arbitration before the Fair Work Commission, resulting in the announcement by Deputy President in late December 2015 that the university had breached all three possible definitions of unfair dismissal, and reinstated the member.

The case study reveals the context of union activism for members rights in the corporatised public university. It reveals how members can work well with unions during disputes on campus in order to maximise the opportunity for realisation of activist goals. Framed as activism on campus, the campaign addressed goals of civility, the rights to union representation without fear of adverse action, the rights to procedural justice, the rights of staff on probation, and the intersection of mutual and collective interest in the defense of an individual member. The case study shows that the negative impacts on unionists involved in disputes is mediated and
enhanced by activism, with the potential for activism to foster resilience and agency in activists and unions.

**Sexual health professional perspectives on the politics of belonging for heterosexually-identified men who have sex with men**
Christy Newman¹, Asha Persson¹, Martin Holt¹, Denton Callander¹, Pene Manolas², Heather-Marie Schmidt³, Tina Gordon³, Alison Rutherford⁴,⁵,⁶, Catriona Ooi⁷,⁸, John De Wit⁹
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The design and delivery of the Australian health system depends on stable social and identity categories, which can compound a sense of disconnection for those whose practices do not fit easily with a single category. An important example can be observed in straight-identified men who (sometimes) have sex with men, who are reported to feel they belong in the heterosexual world, but also need to keep their sexual lives secret to maintain their social roles as husbands, fathers and workers. Between Nov 2015 and Feb 2016, we conducted semi-structured interviews with thirty key informants from the NSW sexual health sector to collate their expert views on how to characterise and reach these men with sexual health information and services. Kenneth Plummer argued over twenty years ago that we ‘live in a world of sexual stories’. Our presentation will discuss this compelling example of a sexual story which continues to remain almost entirely hidden from view and hard to tell, at least at the level of the clinic consultation, and in social and cultural representations of sexualities. We will also reflect on whether our increasingly ‘mobile world’ might provide the opportunity for forging new spaces of belonging for these men.

**Exploring digital-material fitspo assemblages**
Josie Reade
*The University of Melbourne*

In a world where the digital is increasingly entangled with the everyday, inspiration to achieve a ‘fit’ and ‘healthy’ body is only a click, tap or swipe away. On several social media platforms, fitspo has been taken up to signpost images of fit bodies in stylish activewear, ‘clean’ meals and inspirational mantras such as ‘strong is the new skinny’ and ‘you can have results or excuses, not both’. Since its emergence on social media, fitspo has also appeared in a variety of places such as gyms, activewear stores and health food cafés. In this paper, I will share some preliminary data from my doctoral research which explores relations between women’s bodies and fitspo images. Here, I will draw upon the concepts of assemblage (Deleuze & Guattari, 1987) and digital materiality (Pink, Ardevol, & Lanzeni, 2016) to attend to the digital, material, discursive and social elements that come together to produce fitspo. In so doing, this paper hopes to open up new ways of thinking about fitspo and contribute to an emerging body of work that pushes beyond research methodologies preoccupied with human representations to probe the ‘embodied, affective and skilful dimensions of our worlds’ (Ringrose & Coleman, 2013, p. 62).
Immigration and life satisfaction: Cross-national evidence from the World Values Survey
Graham Brown
University of Western Australia
This paper draws upon the World Values Surveys to examine the cross-national determinants of life satisfaction among new and second-generation immigrants. The analysis find that after holding for common determinants of life satisfaction, such as age and income, immigrants and wholly second-generation immigrants – those with both parents born overseas – report life satisfaction on a par with non-migrants. Respondents with one local parent and one immigrant parent, however, report significantly lower life satisfaction than similar non-migrants. Moreover, this latter effect is strongly mediated by the demographic characteristics of the country of residence. While there is insufficient data to test this robustly, the paper tentatively concludes that the challenges that these ‘semi-second generation’ immigrants face in achieving life satisfaction may be no different from the broader challenges of negotiating mixed identities in multiethnic societies.

Precarious mobility: Highly vulnerable teens in Tasmania
Catherine Robinson
Social Action and Research Centre, Anglicare Tasmania
Highly vulnerable teens (aged 10-17) concurrently experience lifetime trajectories of cumulative harm, repeat homelessness, limited education, contact with police and youth justice and repeat child protection notification. This paper draws on a component of research recently conducted by the Social Action and Research Centre (Anglicare Tasmania) which sought to understand what drives the continued high vulnerability of teens in Tasmania.

Drawing on life histories, the aim of the paper is to offer an account of how mobility and vulnerability intertwine in the lives of teens experiencing complex needs. The paper provides a confronting account of the violence and abandonment young people experience during childhood and of the breaking points at which they begin to leave home environments of extreme adversity. Feeling abandoned by care-givers, stigmatised and bullied in school environments, and often experiencing severe impacts of cumulative trauma, young people embark on trajectories into and through adolescence during which further harm is accumulated. This includes an interweaving of homelessness, school exclusion, violent victimisation, suicidality, and the perpetration of violence and crime, amongst other issues.

The paper will argue that as opposed to the mobility of middle class teens, paradoxically the mobility of vulnerable teens leads to isolation, socio-spatial ‘stuckness’ and enduring precarity.

Childhood Conditions and Productive Ageing in China
Pei-Chun Ko\textsuperscript{1}, Wei-Jun Jean Yeung\textsuperscript{2}
\textsuperscript{1}National University of Singapore, \textsuperscript{2}National University of Singapore
This study investigates the impacts of childhood conditions on productive activities (working, caring, volunteering, etc.) among older Chinese. From life course perspectives that address later-life outcomes based on resource accumulation starting from childhood, we derive a pathway hypothesis and a latency hypothesis. While the pathway hypothesis describes how childhood conditions influence productive activities through socioeconomic resources during adulthood, the latency hypothesis describes how childhood experiences directly affect activity engagement. Waves 1 and 3 of the China Health and Retirement Longitudinal Study (CHARLS) are employed,
having an analytic sample of 6,076 respondents aged 55 and above. Multilevel analyses are applied to estimate the effects of childhood conditions, including *hukou* (household registration used to control labour migration and social welfare benefits), parents’ education, neighbourhood cohesion, health and nutrition. The results reveal that the *hukou* and neighbourhood cohesion are associated with work and volunteering via later-life health and financial stability, suggesting that the pathway model is supported. Neighbourhood cohesion affects volunteering directly, implying a latency model. To conclude, our study highlights the long-term impacts of childhood *hukou* and neighbourhood conditions for older Chinese and implies that policies shall aim at improving childhood conditions in order to promote productive ageing.

**Translocal Tempometrics: Middling Migrants and the Times of Place**  
Shanthi Robertson  
*Western Sydney University*

States, town, cities and homes. Drawing on the experiences of ‘middling’, young Asian migrants in Australia, the paper focuses on ‘translocal tempometrics’ — that is, how time is lived within, as well as across and between, different places, and how rhythms of local, lived time are shaped by the various timescales that structure migrants’ lives. Drawing on interview and visual ethnographic data I show how, for middling mobiles, different local places across mobility trajectories have different temporal rhythms and paces of life, with different ‘times of place’ positioned as desirable and undesirable, comfortable and uncomfortable at different stages. The paper also engages with translocal tempometrics in relation to dwelling, specifically how the uncertainty of mobility shapes the nano-scale of the everyday, and the material ways migrants navigate housing, home-making and belonging in place.

**Emerging languages and technologies of queer citizenship in digital spaces**  
Brady Robards  
*Monash University*

Over the past thirty years, the internet has come to serve as key channel for communicating and connecting, but also engaging in civic participation. For lesbian, gay, bisexual, transgender, intersex, and queer or questioning (LGBTIQ+) people, who continue to experience exclusion and risk disproportionately (Leonard et al. 2012), the significance of the internet as a social resource is further magnified (Gray 2009; Taylor et al. 2014; Hanckel & Morris 2014). Over the past thirty years, digital social spaces have evolved, but many of the motivations for using these platforms endure. Different platforms offer different opportunities to connect with queer peers and others, for discussing, documenting and exploring sexuality (Alexander and Losh, 2010; Hillier et al, 2001; Hillier et al, 2010; O’Neill, 2014) away from heteronormative spaces.

How have ‘cyberqueer spaces’ changed since Wakeford’s (1997) formulations two decades ago? What new challenges and opportunities do these changes present? This paper draws on data from a study into the role of social media in the lives of young LGBTIQ+ people in Australia. The *Scrolling Beyond Binaries* study includes a national survey (n=1304) and follow-up semi-structured interviews (n=30). In this paper we focus on findings from the study that point to increasingly diverse categories, labels, and self-definitions of sexuality and gender identity, to reflect more broadly on the role of digital media in operating as channels for evolving forms of queer citizenship. We consider Tumblr and Reddit as key case-studies.
Reimagining relationality in human/animal encounters
Vince Marotta, Rebecca Buys
Deakin University

Many studies focus on encounter as the meeting of distinct entities, thus, leading to a body of literature which orientates itself in both atomised and binary ways, as well as often in oppositional terms. Nonetheless, a number of Critical Animal Studies scholars have questioned the impact of research on encounters which is both human-centred and categorizing. Whilst their research demonstrates the ways in which non-human animals are commodified and objectified in encounters with human animals, they uncritically accept the idea of encounter. This paper briefly explores the ways in which encounter is empirically employed and conceptually understood in the research of Critical Animal Studies, particularly what assumptions underpin their usage. We then examine whether it provides a new way of understanding encounter or whether it too struggles to decentre human-centric understandings and categorising methods. Finally, drawing on a relational ontology, we ask whether encounter is an appropriate frame for understanding the interactions of human and non-human animals.

Stratified citizenship? Cosmopolitan experiences of belonging in diverse New Zealand communities
Bronwyn Wood
Victoria University of Wellington

The ‘cosmopolitan turn’ has drawn attention to the social consequences of globalisation across the social sciences. One such consequence of increased global flows of refugees, migrants and mobile workers is that residents of urban centres now face the prospect of ‘living permanently with variety and difference’ (Bauman 2016: 24). Yet while some hold that living in close proximity of diverse social difference will foster greater inclusion and intercultural exchanges, others contend that cosmopolitan exchanges are limited by the ongoing socio-spatial isolation of some groups from others. This paper explores these two potential positions through research with young people growing up in some of New Zealand’s most diverse communities. While all of these young people held the status of citizenship, their affective feelings of inclusion and exclusion suggest a stratification of belonging that is mediated through ‘ethnic boundary work’. Their experiences are analysed through Nash’s (2009) typology of five types of citizens that emerge in the cosmopolitan age: Super-citizens, Marginal-citizens, Quasi-citizens, Sub-citizens and Un-citizens. The paper concludes by considering the utility and implications of these categorisations of citizenship for young people growing up in culturally differentiated communities in global times.

“It’s About Exposure”: Indian International Students and the Desire to Accumulate Cosmopolitan Cultural Capital
Nonie Tuxen
Australian National University

Throughout their international education experiences, international students accumulate many forms of capital; economic, social, symbolic, cultural or otherwise. In the present study, prospective and returned international students in Mumbai, India, spoke often of their desire to ‘gain exposure’ by engaging with international education. This paper posits that ‘exposure’ is a form of cosmopolitan cultural capital that (re)produces class boundaries (Igarashi & Saito 2014; Weenink 2008). Drawing from interviews with 46 students, as well as parents, education counsellors/agents and other industry representatives, this paper discusses how exposure as a form of cosmopolitan cultural capital is used by respondents as a marker of class that is
mobilised to set classed expectations about the outcomes of international education. This paper finds that students use exposure as a form of cosmopolitan cultural capital to hierarchize the international student experience, ensuring that middle class Indian students do not realise true social mobility by engaging with international education.

‘He doesn’t know it is Facebook’: Exploring social media identity among Karen migrants in regional Victoria who communicate with family overseas
Shane Worrell
La Trobe University
This paper considers the ways older Karen humanitarian visa migrants living in regional Victoria, Australia identify – or do not identify – as social media users when using Facebook and other platforms for transnational familial communication. Drawing from qualitative interviews with Karen migrants aged over 50 and their younger relatives (conducted as part of the Baldassar and Wilding ARC Discovery Project, Ageing and New Media), this paper explores how interviewees’ individual sense of a digital self affects their interactions with family in Southeast Asia. Miller and Madianou’s concept of polymedia provides a framework in which to explore social media use among the sample group and consider to what extent interviewees are aware it is social media they are using to communicate, such as Facebook Messenger video calls. If access to polymedia is an important component of transnational familial wellbeing, how does identifying (or not identifying) as a social media user affect the frequency and quality of interactions among transnational families? How might not identifying as a social media user reinforce aversions to technology? Could this increase older migrants’ dependency on younger, social media-savvy family members? How would this impact the transnational bonds these older migrants would like to see survive – and flourish?

New media and the social lives of older Australians in residential care
Andrew Simon Gilbert
La Trobe University
Substantial and growing evidence suggests migrant families use a wide range of media to maintain a sense of familyhood and exchange support across distance. This includes attention to retirement migrants and migrant elderly whose support networks are transnationally dispersed. However, the experiences of non-migrant elderly have received less attention. Most studies of Australian-born elderly presume that social support occurs solely in close proximity to older persons, with distant support being negligible to their wellbeing. This paper reports on research that examines this premise, by investigating the role of new media in the social support networks of Australian-born elderly living in a residential care facility. From qualitative interviews that explore themes of social support and technology use in the life histories of residents, this paper discusses the structural, cultural and material obstacles to their engagement with new communication technologies. We investigate the opportunities and challenges residents encounter in participating in distant support networks, as well as accessing information and leisure opportunities. We additionally analyse the conditions that produce often highly creative responses from older people and their families to obstacles they may face. This paper is part of the ARC Discovery Project Ageing and New Media, led by Baldassar and Wilding.
**Australian values: Immobilising culture**

Farida Fozdar  
*The University of Western Australia*

In 2006 the conservative Howard government rallied support for changes to the Australian Citizenship test, emphasising the importance of a set of ‘common values’ as justification for the need to tighten access to membership of the nation-state – immobilising culture by legislating it as a requirement for national membership. On realising that migrants who do not become citizenships would not be subjected to this vetting system, in late 2007 all provisional, permanent and some temporary visa applicants were required to indicate their ‘respect’ for Australian values (outlined in the Australian Values Statement) as part of their visa application. Ten years on, this emphasis on ‘Australian values’ has reasserted itself in a further revision of the Citizenship test. Using data from a nationwide survey, together with qualitative data from focus groups around the country (n=233), this paper explores the discursive orientations towards the ‘Australian Values Statement’. It looks particularly at how (whether) assumptions about a shared set of values are challenged, and by whom.

**Self, Identity and Worldliness: Arendtian Model of Public Sphere**

Shiyu Zhang  
*The Chinese University of Hong Kong*

This thesis critically engages with Arendt's conception of the public realm in responding to her critique of the modern phenomenon as the rise of the social realm. It starts by introducing three essential points of Arendt's analysis of the public realm. Commentators point out two dimensions of Arendtian public space: agonistic and associational public space, and their difference of interpretation derives from two issues: i) their preference for one of the two models of public space, and ii) their stance on the necessity of the division between private and public space. This thesis focuses on expanding and interpreting Arendt's idea of public space by focusing on her notions of world, self and identity. Both of the two models of Arendtian public space fail to catch the significance of world in her account of public space. Arendt's understanding of the public could never be separated from her conception of the world and worldliness. Human action endows the world with meaning, and this could not be brought about without care for the world. The paper also discusses the relationship between a private self and a public persona - Arendt differentiates identity from the self and argues that identity refers to each individual’s unique distinctiveness, which can only be revealed as a life story of his/her words and deeds in the public space.

**Social Networks and Emotional Suffering in Australia**

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According to the “Social Networks and Satisfaction with Life Survey” (AuSNNet) we conducted in Australia in 2014, over fifty percent of respondents reported that they felt lonely or depressed during the past 30 days. Emotional suffering such as loneliness and depression can be defined as a lack of social contacts, intimacy or support in social relationships or an unpleasant feeling of dissatisfaction with either the number or quality of existing social relationships. However, few sociological studies have examined social networks and emotional suffering systematically. Drawing on the 2014AuSNNet data, this paper aims to fill this gap. Our findings suggest that participating in social clubs, having a dense network for discussing important matters, having a stronger sense of neighbourhood belonging and social trust, and having more perceived social support are likely to reduce the occurrence of emotional suffering. On the other hand,
stress about social commitments, feeling restricted by social demands, or being excluded by a social group might lead to a higher level of loneliness and depression. This evidence-based study demonstrates that social networks are significantly associated with emotional suffering in Australia, and has policy implications for government, communities, and relevant organisations.

**The Impact of Non-standard Employment on Relationship Stability. A Comparison of Cohabiting Unions and Marriages in Australia and Germany**

Inga Lass  
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Many OECD countries have seen a rising importance of non-standard forms of employment – among them fixed-term contracts, temporary agency work, part-time and casual work. This paper investigates how these forms of employment affect relationship stability in Australia and Germany, comparing cohabiting unions and marriages. Theory provides contradicting arguments concerning the effects of non-standard employment on relationships. On the one hand, non-standard employment often involves specific strains like job insecurity and mobility requirements, which are expected to reduce relationship quality and stability. On the other hand, part-time and casual work often leave more time for household chores and joint activities with the partner, thereby increasing partnership quality. The paper analyses couple data from the German Socio-Economic Panel Study and the Household, Income and Labour Dynamics in Australia Survey (2001-2014) by means of discrete-time event history analysis. The results stress the diversity of effects of non-standard employment on the risk of relationship dissolution, varying not only by the specific employment type, country and gender but also by partnership type (cohabitations or marriages). The effect of one's employment situation furthermore differs with regard to the partner's employment situation, suggesting a closer look at employment constellations in future dissolution research.

**Braiding a ‘Society Ethic’ with Spinoza and Sociological Fiction**

Ashleigh Watson  
*Griffith University*

C Wright Mills claimed that with the sociological imagination the ‘cultural meaning of the social sciences’ would be popularly realised (1959: 8). Yet, despite the ongoing project of public sociology, there are still considerable impediments to this realisation. This paper outlines the particularly relevant and under-engaged impediment of competitively-constituted ontological individualism, dominant in contemporary popular and governmental thought, which renders society affectively meaningless. This paper argues that a ‘society ethic’ – an affective rationale or ethic for society – may help combat this individualism and show society as meaningful. This paper firstly shows the significance of Benedict Spinoza's relational ontology (1677) to such an ethic. I see Spinoza’s work productively contributing to a deeper understanding of society’s vital nature. The paper then explores how a society ethic may be realised as culturally meaningful through and with sociological fiction. I draw on ongoing practice-based doctoral research involving the creation of a novel as a radical form of the craft of sociology. I exegetically analyse my craft of sociological fiction to conclude how a culturally meaningful society ethic may be braided with sociological imagination, Spinozan relationality, and the arts-based research method of fiction writing.
Steer clear of selfies: Volunteer tourist photography, social media parody, and the dilemmas of online self-presentation
Kaylan Schwarz
*Nanyang Technological University*

This qualitative research study explores how a group of 12 UK-based undergraduate students navigated difficult representational choices when communicating their international volunteer experiences to a public audience on Facebook. Through an inspection of repeated semi-structured interviews and visual content uploaded to social media, and drawing on the concept of ‘digilantism’ (Jane, 2016), this paper first examines the dilemmas volunteers faced at the moment of snapshotting and during the album editing process, including debates over which images were discarded and why. In short, study participants took measures to avoid ‘stereotypical’ volunteer photography (including selfies and portraits of emaciated children), determined not to perpetuate the voyeurism they associated with ‘voluntourism.’ Next, the images study participants made available or omitted will be read against viral humanitarian parodies - including Barbie Savior on Instagram, Humanitarians of Tinder, and Africa for Norway on YouTube - to explore the performative function of these critiques and their ability to police representations not in line with “the dominant norms and discourses of the particular tourist cohort” (Holloway, Green & Holloway, 2011, p. 238). In referencing these parodies, I contend that study participants position themselves as ‘in the know,’ and by extension, outside the scope of this same criticism.

Social Imaginaries and Acts of Imagination in Citizenship and Belonging
Anna Tsalapatanis
*The Australian National University*

Citizenship and belonging are embedded within collective social imaginaries as well as articulated through individual acts of imagination, yet the role and impact of imagination in this context requires further investigation. By building on the existing theorisations of imagination and social imaginaries, we can better understand how individuals conceive of and engage with the largely abstract notions of citizenship and belonging as they are encountered in and intersect with lived lives.

This paper will consider how social imaginaries as well as acts of imagination come to inform the experiences of citizenship and belonging. Drawing on over fifty in depth interviews with multiple citizenship holders conducted in Australia and overseas, it will theorise the intersection of these imaginaries of citizenship and belonging with those of neoliberal cosmopolitanism and parenting, as well as consider the impact of periods of rupture. This paper will illustrate how social imaginaries and acts of imagination account for how citizenship and belonging become subject to ongoing ambiguity, negotiation, and re-evaluation.

Ageing, Migration and Media: The role of non-proximate informal care and carers
Raelene Wilding
*La Trobe University*

Global ageing is a widely recognised phenomenon that has a differential impact on populations and government policy around the world. However, there is another meaning to the term ‘global ageing’ that is less widely recognised – the growing tendency for older people to age in social contexts that are increasingly global. In this paper, drawing on the rationale underpinning Baldassar and Wilding’s ARC Discovery Project, Ageing and New Media, we reflect on the
transformation of ageing and aged care that is emerging from the intersections of two factors: first, the increasing international migration and mobility that are dispersing social networks of care across distances and borders; and second, the significant role of the Internet, mobile phones and digital media in reconfiguring those networks. We argue that a significant reconceptualization of global aging is now overdue. In particular, we contend that it is becoming increasingly necessary to incorporate awareness of long-distance informal networks of care into contemporary practices and policies of ageing and aged care, with implications for researchers, policy makers and service providers.

Anti-girlpower affects? The problematisation of girlpower in young women's post-GFC media
Amy Dobson and Akane Kanai
Curtain University
Feminist scholars have begun to unpack the ways in which neoliberalism is underpinned by particular gendered affective investments: drives for perfection (McRobbie 2015), confidence (Gill and Orgad 2015), and the careful observance of feeling rules mandating a pleasing balance of resilience and approachability (Kanai forthcoming). In this context, we are interested in mapping the cultural production of affective dissonances (Hemmings 2012) with neoliberal modes of thriving. We draw attention to newly visible areas of post-GFC popular cultural production by women that articulate affective dissonances with the confident, optimistic, and invulnerable emotional subjectivities associated with girl-power neoliberal cultural mythologies. We suggest, first, that within recent, largely US, television some important questioning of such mythologies is taking place through the articulation of insecurities, disappointments, and misplaced confidence. Such affective dissonances to some extent serve to problematize myths about both the accessibility and appeal of highly individualist career-oriented lifestyles idealised in representations of powerful ‘can-do’ (Anita Harris 2004) girls. Second, we highlight some recent popular feminist commentary channelling outward-oriented rather than self-directed anger and frustration connected to social formations of power. In doing so, this article seeks to highlight the role of affect in connecting modes of femininity to more socially-oriented agendas.

Being Muslim in a Global World: Thinking about ‘the Muslim’ in Trump’s Muslim Ban
Mohammed Sulaiman
University of South Australia
The recent rise of anti-Muslim and anti-immigrant discourse in the West continues to raise many challenging questions pertaining Islam, Muslims and their place in a global, and supposedly post-political, world. Mainly triggered by the constant and large-scale arrival of refugees as well as the increasing presence of Muslims in the West, the anti-Muslim discourse has significantly altered the political landscape in Europe and the United States. This paper will discuss the implications of Trump’s Muslim ban, and the rise of anti-Muslim discourse more broadly, to the meaning of universalism, global diversity, and Islam itself.

My contention in this paper is that the persistence of the ‘Muslim question’ despite global diversity and the erosion of the political significance of particularistic identities, should be seen as a failure of the current global world to accommodate and represent Muslims as a political community. To demonstrate this, I argue that understanding the significance of Islam calls for the radical historicity of contemporary globalism underpinned by notions of liberal universalism. Therefore, I will question 1) whether current expressions and processes of globalism are truly universal, and 2) whether or not the contemporary world is the hegemonic product of the West’s
successful attempt at universalizing its own cultural and political formations. Finally, I suggest that understanding Muslim identity requires a counter-hegemonic conception of Islam which disarticulates the linkage between the Western project and universalism. This, I conclude, will help us move towards a more radical and representative notion of democratic pluralism.

**Negotiations of queer women’s identities in popular new media**

Elianne Renaud  
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This paper explores the production and negotiation of queer women’s identities on new media platforms. Through analysis of digital content published across three popular new media sites, it consider the affordances of new media in terms of (re)presenting, (re)configuring and making visible the diverse identities of queer women. With a focus on the aesthetic aspects of identity, the paper illustrates that, enmeshed within contemporary representations of queer women in digital cultures, are strong themes of feminism and the subversion of heteronormative discourses around female (and queer) appearance. It suggests that new media can have destabilizing counter-normative applications, and, more specifically, that rich affordances exist in new media in terms of shaping new narratives around queer women's identity. It considers the need for future research to undertake critical examination of inherent tensions and potential implications of digital representation, in particular the risks of appropriation, homogenization and commodification of queer women’s identities within popular new media discourse.

**‘Calculated distance’: Paradoxical enactments of aloofness among mobile students**

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Mobility as a geographical and social phenomenon has become a key sociological concern (Urry 2007). In the field of academic internationalization, spatial mobility has challenged binary frameworks of analysis, focusing on how spaces are socially enacted; or the result of multidirectional associations among individuals, knowledge, and materials (Larsen 2016). This paper explores international students seeking to mobilise socio-material networks of support in newly performed spaces. Based on empirical research with Brazilian students in Ireland, we discuss paradoxical enactments where actors simultaneously are, and reject, the Other. We consider Wulfhorst’s (2014) findings on the existence of shunning behaviour among Brazilians in Australia to suggest that a similar phenomenon is observed in Ireland’s international education spaces. Drawing on Actor-Network Theory teachings (Law 2009), we invite actors to construe their own worlds, pointing out controversies emerging from social research. Brazilian students state that being ‘in the same boat’ – or the sharing of similar configurations of heterogeneous relations – is considered as the prime mover of social capital enactments in ‘new’ spaces. However, they reject membership in any Brazilian community in Ireland, enacting a “calculated distance” from co-nationals in order to concretise their project of becoming, first, cosmopolitans-fluent-in-English, and second, explorers of previously unknown realities.
‘Those bodies aren’t meant for us’: Rethinking objectification and the female gaze through women’s perceptions on men’s bodywork practices.
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As part of a larger qualitative study on men’s bodywork practices in contemporary culture, this paper investigates how women make sense of, and reflect on, men’s engagement with body modification practices, and how such engagements affect interpersonal and sexual relationships between Australian men and women. Drawing on focus groups with Australian women, the analysis engages with contemporary thinking on ‘objectification’, the ‘female gaze’ and ‘sexualisation’ to consider the extent to which being a target of objectification may function differently for men than women. We argue that women do not benefit from the perceived objectification of men, illustrated by the findings that: 1) participants deployed distinctions between fantasy and reality to evaluate men worthy of dating or relationships; 2) participants drew on negative stereotypes of muscular men and described feeling ‘threatened’ by such bodies; and 3) participants asserted that such bodies were not created for the pleasure of women, but rather, for other men. These findings challenge the emerging claim that men’s engagement with body modification illustrates a gender reversal in processes of objectification. Instead, we argue that more complex contestation is occurring with regards to objectification and in gender relations as they currently stand.

Recognition Wherever We Go: Marriage Equality and the Public Sphere
Rhys Herden
University of Sydney

In an increasingly mobile world, agency is a concept of utmost concern, connoting an ability to move freely throughout the public world. Having said this, it is important to recognise that there are, potentially, two spheres of public that must be considered: the ‘juridical’ public concerned with laws and politics, and the ‘dramaturgical’ public which describes the public sphere as resembling a ‘stage’ of interaction. The former emerges out of the work of Jürgen Habermas and Richard Sennett, while the latter is apparent in the work of Erving Goffman. For those who identify as LGBTIQ+ in Australia, agency in a practical sense in these two publics has largely been achieved as laws which proscribe sex between men have been lifted, LGBTIQ+ couples are recognised under de facto status laws, and LGBTIQ+ people are largely protected under anti-discrimination legislation in the workplace. However, in a symbolic sense, agency for LGBTIQ+ Australians in public has been continuously circumscribed and undermined by the protracted struggle for recognition of equal rights to marry. In this paper, I will argue that in order to fully appreciate what marriage equality means to LGBTIQ+ Australians, it is imperative to consider how this will impact on their agency in these twin notions of the public sphere.

The Paradox of Social Change Through Internet Technology
Christine Lee
Western Sydney University

Mobilities have been better enabled via the internet, through the cancellation of the time-space displacement from the physical world. The internet has played an integral role in the formation of online communities, where like-minded people have found each other and formed online villages of interest. The internet is also the vehicle through which social activism, known colloquially
as “clicktivism”, has thrived. However, the inclination to form online villages of interest may also have created ideological chasms between different groups that mimics provincialism in the physical world. Incidents of online abuse and trolling may be underpinned by clashes of ideologies between internet users. This study into online abuse and trolling seeks to identify factors other than gender that need to be understood in tandem with each other to further discern why some female internet users are more vulnerable to online abuse and trolling than other women. This study attempts to move beyond dystopian ideas that all women will become the target of online abuse and trolling. This research incorporates responses from an online questionnaire with thematic analysis of three case studies, by analysing readers’ comments in relation to the case studies.

Policy discourse and paternity: Understanding shifting discursive constructions of ‘acceptable’ paternal leave taking in the Australian news media
Emily Stevens
The University of Queensland
In recent years, many OECD governments have introduced ‘father-only’ paid paternity leave schemes in an effort to disrupt the gendered dynamics of care work, signalling a key cultural shift in expectations around contemporary fatherhood. Australia’s Dad and Partner Pay policy was introduced in 2013 and provides fathers and partners with two non-transferable weeks of government funded leave. Research suggests that certain paternity leave policies and the ways in which they are framed in the media, can function as ‘discursive resources’ to support leave taking; with the media communicating what is considered to be ‘true’, ‘important’, and ‘newsworthy.’ This paper draws on a broader research project, which aims to investigate how discursive policy resources and barriers in official policy documentation and news media, shape the leave taking practices of Australian fathers with infants. This paper will adopt a post-structuralist approach to trace how ‘acceptable’ paternal leave taking is constructed in the Australian news media over time; both prior to and following the introduction of Dad and Partner Pay. The analysis will provide important insights into how policy discourses in the media shift and persist in the context of policy change, and how discourses function to support certain leave taking behaviours.

Ageing, new media, digital citizenship and cultural diversity: bridging the gaps in the WHO age-friendly cities and communities framework
Loretta Baldassar, Catriona Stevens
University of Western Australia
The WHO age-friendly framework is widely recognised as global best practice to guide policy makers in creating societies that support the wellbeing of people as they age. There are however significant gaps in this framework. Firstly, because culture is deemed a cross-cutting determinant of active ageing, it is not directly addressed in the framework. As a result, the needs of culturally diverse seniors are often overlooked. Secondly, digital literacy and digital citizenship are entirely absent from the framework; now ten years old, the framework omits a key component of an age-friendly future. An evaluation of age-friendly community consultations conducted by local governments in Western Australia in 2006-2016 demonstrates these gaps in the framework are reflected in practice.

This paper draws on findings from the ARC Ageing and New Media project led by Baldassar and Wilding to begin to address these gaps. While social media and digital technologies can have a transformative effect on the lives of socially isolated seniors, providing infrastructure
connectivity is only part of the solution. Older people of migrant backgrounds, as well as their carers, require both support and motivation to embed their technology use in existing cultural relationships if its uptake is to be successful.

The clash of civilization: How perceptions of personhood revealed through indigenous encounters affect cultural autonomy.

Dianna Tarr  
*Deakin University*

This paper discusses the contrasting perceptions of personhood raised through the encounter between western colonisers in Australia and Australian Indigenous people. This contrast is revealed through a comparative case study that articulates the tensions between the creation story from the Anindilyakwa people of Groote Eylandt, Northern Territory, and local experiences of Australian Indigenous people in response to state policies and capitalist interventions. From this I argue that the ongoing tensions and dilemmas faced by Australian Indigenous people generally, and the Anindilyakwa specifically, are defined by the strong distinction in the comprehension of personhood between these two systems of understanding. Significantly, through this comparative analysis of the totemic ontology of the Anindilyakwa people and their lived experience within a westernised state structure, I illustrate how the fundamental differences in perceptions of personhood have impacted the Australian Indigenous people’s capacity for cultural autonomy. From this research, I raise the question as to how indigenous knowledges and voices may contribute to new identity formations that move beyond this enduring dilemma.

Private action for good: How philanthropy sustains a sense of belonging for marginalised mobile communities

Zurina Simm  
*University of Adelaide*

Philanthropic funding directed towards non-profit organisations that work for social justice issues is a very small percentage of total philanthropic grants. Thus, there are limited private funds available for supporting underserved and marginalised communities such as new immigrants, asylum seekers and refugees. However, social justice philanthropy plays a crucial role in the struggle for long-term systemic change through efforts such as community organising and advocacy for public policy reform. Critical analysis of the social outcomes of Australian philanthropy has largely been overlooked by social science researchers. This paper explores the mutual engagement of non-profit organisations that support asylum seekers and refugees in Australia with their philanthropic benefactors. Through a textual analysis of annual reports and related documents, I examine how philanthropic grants for the welfare of asylum seekers and refugees are allocated. Underpinning the work of non-profit organisations that support marginalised communities is a form of citizenship. Through the lens of mobile solidarities, and T. H. Marshall’s (1950) conception of citizenship involving social, civil and political rights, I argue that philanthropy, while embodying the excesses of capitalism, enables social citizenship among the marginalised. Therefore, in partially reconciling capitalism with social inequalities, philanthropy sustains a sense of belonging for mobile communities.
What Are You Doing Now?: The Liminality of Subjectivity among Japanese International Development Professionals
Yukimi Shimoda¹ ²

¹University of Tsukuba, ²The University of Western Australia

Numerous migrant studies suggest that individuals’ mobility both consolidates and blurs their sense of belonging. International development professionals, who temporarily work in developing countries, also experience such a shift in their sense of belonging, as their socio-economic and cultural situations vary between their home and recipient countries. Throughout their professional careers, these professionals often change organisations or positions in which they work, as well as countries they live. As a result of these transitions, international development professionals come to work in the ‘liminal subjectivity’ (Heathershaw 2016; Smirl 2012) between their home and recipient countries and/or between their on-going and accumulated previous experiences.

This paper investigates cases of Japanese development professionals who have been working within the international development arena and who have highly mobile lives. In-depth interviews with them took place in various forms: face-to-face interviews, telephone/skype interviews, and email correspondences. Their stories reveal commitment to and strategies for formally and informally supporting various development issues. Their relationships with national development professionals, who tend to be physically immobile but socially (and sometimes culturally) mobile, are also vital. This paper finally discusses the way in which development professionals, whose subjectivities are often transformative and liminal, partly form and implement development activities.

Roughians, Tomboys, and Tradies: A Hierarchy of Heterosexual Female Gender Expressions
Kythera Watson-Bonnice
Swinburne University of Technology

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. I argue that dominant female gender expressions can be understood as being constructed through three key dimensions of femininity: the physical (body), the malleable (appearance) and the restrictive (demeanour). Non-dominant and pariah femininities manifest when these dimensions are violated in some way, attracting stigma and significant social penalties. By focussing on how my participants collectively group together and rank particular forms of female gender expression, a hierarchy through which to analyse femininities is proposed. Within this, the intragender relations between female gender expressions highlights not only the relationality between the feminine and masculine, but also between the feminine and unfeminine. These findings have implications for theorizing gender relations, both between genders and within them.

Legal Footprints
Olivia Barr
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Outside Yulara, tourists increasingly refrain from walking on Uluru in respect of Anangu Tjukurpa (i.e. Anangu law). Likewise, visitors to Aboriginal lands in Western Australia often seek
permission before entering. Yet in Australian cities, apart from occasional acknowledgements of Country in institutional settings, we do not tend to seek permission before entering another's Country, when we cross, for instance, the Sydney Harbour Bridge. When walking – our most basic mode of human mobility – we do not seek permission to walk city streets. Why not?

As legal and anthropological research has long shown, Aboriginal law is a form of law different from Australian law, and continues to be practiced, not just out bush, but in cities too. Taking this seriously, and drawing insights from mobility scholars across the humanities, what might it mean to walk in a city where the land is another form of law? My basic proposition is we walk in the city as legal subjects of a state-based law, while also walking on land that is another form of law. As a practical jurisprudence of movement, each footprint becomes not only a grounding of an urban mobility, but a legal relation. How, then, might we belong to, and care for, our legal footprints?

**Mobility, Hybridity and Resistance: A mapping of tiny houses in Australia**

Vicki Weetman  
*Griffith University*

Drawing on interviews, case studies and various social media this paper discusses tiny house trends in Australia and how they interrupt and interrogate notions of The Great Australian Dream and its associated contexts of belonging within a neoliberal framework (as geography, as identity, as participation in society). Influenced by Deleuzian, new materialist, and phenomenological perspectives the discussion will frame these trends as ‘geographies of resistance’ exploring the ways in which tiny housing cross-cuts established boundaries and borders producing diverse and hybrid forms, creating new and unexpected networks and possibilities. This framing follows new understandings of resistance as presented by scholars such as Steven Pile, Gillian Rose and Nigel Thrift which take account of political identities and political actions that are not solely formed by the effects of the dominant power. Here, resistance is not so much a question of grand or heroic gestures as of everyday battles in the struggle for survival or empowerment. It is a fertile, creative and rhizomic resistance which refuses as well as proposes. Further, the paper will suggest that these mappings will provide new and more nuanced lenses for examining the places/spaces we call home, our ‘being in the world’ as a built form and sociocultural/sociopolitical space.

**Volunteering as a Way to Belong**

Lyubka Lazarova  
*Monash University*

The qualitative study explores the volunteering as a meeting point of social and personal necessities. Volunteer’s role appears to be self-organized sensitive response to these necessities, sorting out behaviours and resources, guided by their relevance to the underlying basic needs – belonging among others. Empirical evidence from 20 interviews with long-term volunteers from Australia and Bulgaria demonstrate the different approaches to volunteer’s work and its effect on aspects of identity, belonging included. All interviewed individuals were undertaking volunteer work for period longer than five years at the moment of the interviewing. Therefore, case-based evidence gathered to date includes examples of cultivated, in the course of volunteering, reflections on acceptance, accomplishments and self-efficacy beliefs. The different focus of significance volunteering practice (in Australia and Bulgaria) has for the need of belonging provides an opportunity to enrich the avenues and scope of research.
Queer Mobilities: Social Normativities, Narratives of Geographic and Social Mobility, and LGBTQ youth identity
Rob Cover
*The University of Western Australia*

Social, cultural and archival knowledge frameworks have historically made sense of sexually-diverse youth through a concept of *mobility* in order to achieve community *belonging*. Specifically, the conceptual stories of queer youth coming out, transitions to adulthood, social engagement and identity stability are stories marked by narratives of movement from rural to urban areas, from small town to larger town and from mid-size city to large city as a so-called ‘gay mecca’. Although the story of “queer youth mobility into adulthoods of belonging” continue to be circulated in popular culture, personal accounts of coming out shared online and in self-help guidance and community-sponsored suicide prevention sites such as the *It Gets Better* videos, this paper examines a range of instances of queer youth mobility related in participant interviews and focus groups undertaken for the *Queer Generations* project. Examining two generations (those born in the 1970s and those in the 1990s) from one small Australian town and one mid-size Australian capital city, the veracity of the message of queer youth mobility is interrogated. The paper will discuss some of the ways in which young people think about mobility and belonging, and the relationship between geographic mobility and social mobility.

Welcome in the kitchen: LGBTQ experiences of staying in and leaving Pentecostal-Charismatic Churches
Mark Jennings
*Murdoch University*

The research underlying this paper is the product of in-depth interviews with twenty Lesbian, Gay, Bisexual, Transgender, or Queer (LGBTQ) people who identify, or formerly identified, as Pentecostal-Charismatic Christians. While some of the participants have remained in their Pentecostal-Charismatic churches, the majority indicated that they had made the difficult decision to leave.

Based on the stories related in this paper, I will argue that Pentecostal-Charismatic churches that have allowed LGBTQ people to be open about their sexuality, without fear of judgment, and to be included in the church’s ministry, may facilitate this highly vulnerable group remaining in their churches and accessing communities of support. While pastoral considerations have taken precedence over sexual ethics in these Pentecostal-Charismatic churches, enabling them to be places of safety for LGBTQ Christians – they still stipulate the requirement that LGBTQ people remain celibate. I will suggest that a discussion of whether this celibacy requirement is tenable is necessary. Failure to engage in this issue may serve to absolve churches from confronting the vexed theological issue of the status of LGBTQ sexuality, but it compels individual LGBTQ people to reconsider remaining in an environment where every possible expression of their sexuality is regarded as sinful.

Community in action: Providing a safety net to catch them before they fall
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Negotiating the transition between education and employment has become far more complex in recent decades as entry level jobs diminish and employers seek qualified and experienced workers. Young people in regional and rural areas are particularly disadvantaged and face the dilemma of leaving their local communities for job opportunities in the cities or finding
employment in their local labour markets. In this paper, we examine how the community of a large regional city attempts to bridge the chasm between the needs of employers and the skills of young people. We interviewed school principals and career practitioners and held focus groups with key employers and youth service providers. Our findings reveal a patchwork of initiatives and services engaged in filling the gaps but a more coordinated, better funded effort is needed to catch these young people before they fall.

**Masculinities and mobilities: Challenges and possibilities amongst young Australian and German men**

Karla Elliott  
*Monash University*

This paper explores ‘mobile masculinities’ amongst young Australian and German men aged 20 to 30 living in Melbourne, Australia and Berlin, Germany. I explore how aspects of masculinity amongst these young men shifted and moved between more closed and open expressions of masculinity. Narrative interviews conducted in 2015 in particular uncovered resistance amongst the men to traditional modes of masculinity, but strategic use of such norms in other ways. Some of the young men were searching for a form of masculinity that would feel more authentic to them, highlighting the importance of feminist interventions aimed at fostering alternative possibilities for masculinity. I investigate mobility of both German and Australian participants in the service of career advancement and the privileges and pressures participants faced in terms of masculinities. In addition, I consider narratives of “essential”, “true” masculinity drawn upon by some participants, which reflected discourses circulating in, for example, the mass media and movements such as the mythopoeic men’s movement. These narratives highlight challenges of more closed, traditional masculinities but also point to disruptions, fault lines and contradictions that suggest possibilities for more openness.

**History in the Lives of Gay Men**

Shiva Chandra  
*The University of Sydney*

It is problematic to reduce the identity of gay men and lesbians to their sexuality. Such an understanding fails to recognise the importance of other connections, which may be important to their sense of self. Recent scholarship on personal life has highlighted the importance of history and memory for conceptualising identity. Carol Smart argues that history and memory are significant aspects of social reality, which can be instrumental to developing an individual’s sense of self. This implies that identity is not simply about connections to people in the here and now. Identity can also be formed through the histories and memories of people and events in a time gone by. By drawing upon the narratives of gay men of South Asian descent in Sydney, Australia, this presentation will discuss the way family history can form important aspects of who gay men are. These observations demonstrate that whilst sexuality may be an important feature of gay men’s identities, it exists alongside other identifiers that are also significant to their sense of self.
Care and the Multilayered Citizen: Filipino Migration, ‘Care Work’ and Collectivity in Australia
Charmaine Lim
The University of Western Australia
This paper explores how care is used to construct an individual’s full membership to a community. More specifically, it focuses on the practices - or ‘care work’ – that allows one to experience belonging in an age of migration. The globalisation of care brought about by the establishment of global care chains (GCC) and the transnationalisation of the familial unit has brought to light the slippage between the monetisation of ‘care as work’ and the unpaid ‘care work’ that goes in to the construction of a single social field. This research uses care more broadly to denote care as any activity that focuses on the continuity, maintenance and repair of our world. The author argues that the locale from which the migrant originates is important to understanding how the state, market, family and not-for-profit sector are equally implicated in the ways in which migrants give and receive care. It interrogates the limitations of ‘care as work’ by looking at the unpaid care work that Filipino migrants undertake when in Australia. ‘Care work’ as a social and cultural rather than political and economic construct has led to the (re)production of multilayered citizenship in the host country of Australia.

Living with social media: Reflections on privacy, choice and the illusion of consent
Clare Southerton1, Emmeline Taylor2
1Australian National University, 2University of Surrey
‘You probably would feel left out if you were the only person not using it’ reflects an Australian student in relation to social media sites such as Facebooks and Snapchat. For young people today, the embeddedness of social media in their relationships and sense of connectedness complicates questions of privacy, and consent to the collection of their personal information, when ‘opting out’ is not an option. Indeed, by becoming part of the banality of everyday life, these digital interactions, and the data they leave behind, unfold with such familiarity that they escape the user's notice. Drawing on findings from auto-driving photo-elicitation with Australian young people the paper explores the experiences of surveillance paying particular attention to the coercive and illusionary nature of consent. For participants, the experience of taking photographs acted to disrupt the utter familiarity of social media encounters and opened up space for more ambiguous relations of discomfort and unease, as well as the pleasures of voyeurism, often neglected in existing privacy and consent frameworks. This paper will explore photo-elicitation as a method that is generative through its disruption of the habitual, and offers insight into the ways young people negotiate privacy in their digital lives.

The Good Life as a Project in Utopian Social Theory
Jordan Mckenzie
University of Wollongong
This paper will establish how the contemporary surge of interest in happiness research, within both public and academic discourses, can be reframed as a project in utopian thought. Large scale statistical analyses (such as the World Happiness Report 2017) consistently highlight the need for a fairer distribution of economic resources, recognition of personal and cultural differences, a renewed engagement with politics in the public sphere, and a critique of individualised, rationalised and generally neoliberal ideological positions. Meanwhile, the extensive work on the concept of utopia from social and critical theorists like Marcuse, Castoriadis and Bauman appear to have lost touch with popular discourse. Social theory is rich with ideas about the good
society, yet the potential for happiness research to revive a public interest in debates about the good society have been hijacked by advice columns and self-help books that offer happiness built on individuality, strong mental willpower and financial success. It is no wonder then that the current interest in happiness rarely translates into a focus on equality, justice and recognition. I propose that questions like ‘what is the good life’ and ‘what is the good society’ are reducible to one another through an interpretation of utopia as public engagement with an emphasis on access to the good life.

Tensions between education and marketing discourses in non-government schools
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The shifting and contested educational landscape is marked by privatisation, market-based reforms and competition for financial and social resources. Australian schools have responded to these shifts by becoming increasingly ‘business-like’ and there is evidence of profound changes going on within schools in terms of administration, management and governance. Emblematic of the redefining of schools as competitive, market-oriented institutions has been the hiring of marketing specialists who are responsible for positioning the school favourably in relation to its competitors. This relatively new set of actors is ideally placed to reveal how notions of marketisation are defined in language and operationalised through particular practices. This study examined, through interviews with marketing specialists in 19 non-government high schools in SE Qld, how marketing roles within schools are defined, delineated and deployed within schools. The study further sought to illuminate the ways in which education and marketing discourses were aligned or in tension. The findings reveal three unique contributions attributed by marketers, relative to more traditional educational priorities: Enhancing the brand; Mitigating external risks; and Promoting updated values. More broadly, the results inform how phenomena occurring within schools are connected to broader education policy and discourse in Australia and internationally.

Urban Noise, Liveability and Quality of Life in Changing Asian Cities: Exploring Public Perceptions of Sound in a High Density Singapore Neighbourhood
David Sadoway, Premchand Dommaraju and Sulfikar Amir
Kwantlen Polytechnic University (Canada)

In highly mobile, fast changing Asia, city noise remains an issue of concern as identified in public surveys and research amongst urban residents. Rather than focusing on the public health aspects of noise pollution, our work seeks to explore how neighbourhood-centred perceptions of noise amongst diverse publics is related to contemporary questions about urban liveability and quality of life at the local level. Drawing upon survey and ethnographic data from a multi-year study of noise and soundscapes in a high density Northwest Singapore neighbourhood, this paper has three key objectives. First we seek to identify how residents’ perceptions of noise relates to both highly localized, dwelling-level environments, as well as broader neighbourhood-level environs. One of the key challenges of assessing perceptions of noise amongst individuals therefore remains asking residents to consider multiple spatial scales or contexts which may be shaping their perceptions of noise. Second, our Singapore research attempts to distinguish the key features of high density urban soundscapes. Finally, we attempt to identify the theoretical and policy implications of our Singapore studies of noise in relation to urban planning, design, engineering, informatics and liveability policies.
Grandparenting migration: daily childcare practices of rural-urban migrant grandparents and their agency
Ma Huan
Hong Kong Baptist University

Although the number of rural-urban migrant grandparents in China is increasing in recent years, our knowledge about their migration and urban life is limited. Most of them migrated for their grandchildren and make a childcare coalition with their adult children. In taking care of their grandchildren, the rural-urban migrant grandparents face not only intergenerational differences but also rural-urban differences in childrearing. Existing studies on migrant elderly tend to describe the grandparents as the ones with outdated values and passively constrained by the structure. Inspired by the concept of agency, I argue that rural-urban migrant grandparents are strategic agents in responding to the childrearing differences in the cooperation with their adult children.

Drawing on the qualitative data obtained through in-depth interview and participant observation in two field sites (Beijing and Taian), I explore the rural-urban migrant grandparents' childrearing practices and the agency through the following two aspects: 1) How do they perform their grandparental roles in their daily child care practices and keep intergenerational solidarity on childrearing? and 2) How do they negotiate intergenerational conflicts with their adult children regarding childrearing and what kind of strategies do they adopt to deal with the conflicts?

An Archaeology of Perth’s Public Spaces and their Mobile Communities
Sven Ouzman, Marnie Tonkin, Rebecca Foote, Natasha Busher
The University of Western Australia

Ever since humans began to live in cities c. 10,000 years ago there have been people who did not ‘fit in’. This lack of fit is now a battle for public space. Mike Davis points out that in the late 1990s, for the first time in our species’ history, more than 50% of humans live in cities. Often these ‘cities’ are comprised of slums with attendant reconfigured grass roots social networks that defy government attempts to control space. A case study is Perth, which sought to repackage its public spaces for very specific publics within discourses of safety and leisure. Archaeologically mapping material culture and human use of space, we use water as a potent means through which to understand the complexities of contestation of both public space and the streets as a ‘common’. An archaeological survey points to the marginalization of local and incoming Aboriginal groups whilst reifying their mythological, religious and cultural associations with the Swan River system. We map the way in which the City of Perth utilizes the built environment to limit undesirable and transient groups occupying public or interstitial spaces. Artefacts including ablutions, drinking fountains, lockable taps, timing of reticulated watering regimes and other substantial landscaping features within the CBD illuminate the struggle between mobile groups and public spaces.

Using Bourdieu’s ‘capitals’ to further understand parental rejection of childhood vaccinations
Katie Attwell¹, Samantha B. Meyer², Julie Leask³, Philippa K. Rokkas⁴, Paul Ward⁵
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Researchers are developing a better understanding of the reasons parents reject vaccines for their children. What has remained understudied is how their beliefs are socially constructed, acquired and reinforced, yet it is clear that parents (dis)engage in vaccination as members of
communities underpinned by particular values and epistemologies. In this paper, we explore vaccine hesitant and refusing parents in Fremantle, Western Australia, and Adelaide, South Australia, considering how ‘community’ membership impacts vaccination knowledge, beliefs and behaviours. We theorize parents’ experiences using Bourdieu’s concepts of ‘capitals.’ Parents exhibited high levels of cultural capital within their communities and often required economic capital to access alternative resources to promote the health of their children. In both sites, parents presented a social identity within which vaccine questioning and refusal had high symbolic capital. The Adelaide participants, many of whom were strident in their rejection of vaccines, depicted like-minded communities within which their decisions were validated, and symbolic capital held in high accord. In Fremantle, however, participants spoke of social pressures to refuse vaccines in order to acquire or maintain symbolic capital. Our data speak to the social construction of belief systems regarding vaccine refusal, and the mechanisms for reinforcing these beliefs.

Deep Crisis: Neoliberal Transformation of Aboriginal Community Organisations
Alexander Page
University of Sydney

The Uluru Statement from the Heart (2017) calls for greater Indigenous representation in political decision making towards self-governance, and brings the “deep crisis” (Huggins, 2016) of contemporary Indigenous Affairs policy to public attention. Despite the neoliberal transformation of the relationship between the Indigenous Sector and Commonwealth government precipitating this crisis, Aboriginal community organisations continue to practice a unique social good for Indigenous peoples through services, advocacy, and distinct forms of representation. Following the abolishment of ATSIC in 2004-05, the Commonwealth has introduced numerous measures to regulate Aboriginal organisations through neoliberal technologies. The ‘Indigenous Advancement Strategy’ (2014 to present) sustains this trajectory by ‘rationalising’ contractual arrangements, emphasising competition and marketization principles for services, and reducing Indigenous-specific funding. The transformative process has had a variety of effects upon Aboriginal community organisations. This paper draws on 32 interviews with employees of eight organisations in Western Sydney. I argue that perceptions of the enabling/constraining nature of this relationship and the re/actions of various organisations to Advancement Era governance correlate with organisational size, service delivery domain, raison d’être, and staff members’ personal histories. Aboriginal community organisations in Western Sydney continue to actively negotiate this domination, paternalism, and homogenisation by unaccountable Australian governments, and therefore expose dual legitimacy crises of neoliberal governmentality and settler colonial sovereignty and authority.

(Im)mobilities, intercultural encounters and the rural/urban divide: Are they really so different?
David Radford
University of South Australia

Often considered as largely homogenous communities and slower in accommodating change, rural and regional areas can be viewed as relatively untouched by the mobility of cosmopolitan fast-paced connected urban centres. These notions have been challenged in recent years among researchers with claims that rural and regional communities reveal complex (im)mobilities interconnecting rural, urban, and international migration. Further, it has been argued that ‘mobility is central to the enactment of the rural… and the rural is at least as mobile as the urban’ (Bell and Osti 2010).
Given that the literature around (im)mobilities, identities and intercultural encounters has largely focused on urban contexts in this paper I seek to address the following questions: What are similarities and differences between the rural/regional experience of (im)mobilities (especially international mobilities), urban contexts and intercultural encounters? What implications does this have for further research? I will argue that while the much of the dynamics associated with mobilities and intercultural encounters in rural contexts are comparable to urban experiences the context and characteristics of the rural/regional necessitate specific frameworks for approach and analysis.

Who is responsible for belonging? A critical analysis of swimming Australia’s inclusive swimming framework: a network perspective
Andrew Hammond
Monash University
In this paper, I draw on theoretical concepts of ‘networks’ and ‘new governance’ as developed by Ball and Junemann (2012) to critically explore and analyse how policies are developed to foster greater belonging. Using Australian Swimming as my example, I turn critical attention to how diversity and inclusion policies (such as the ‘Inclusive Swimming Framework’) are developed by networks seeking to enhance belonging within this community subculture. In this paper, I argue that such policies are representative of a set of specific network relations that constitute a highly interlinked ‘policy community’, that in this case ‘catalyses’ several government and non-government policy actors that reconfigure and disseminate a set of policy discourses associated with ‘diversity’ and ‘inclusion’ in sport. Findings suggest that whilst the policy network in question appears to be socially and ideological coherent, a deeper analysis of these networks suggest that the actors that constitute them are loosely connected and are often conflict-ridden. Further analysis suggests the agendas of the actors involved in these groups is not immediately clear nor obvious. Specifically, I argue that a critical analysis of networks and network relations gives us grater insight into how the ‘business’ and or ‘social and moral responsibility’ cases for diversity and inclusion have emerged. This thus raises questions about the motives of those groups and actors involved within the diversity and inclusion sporting project and prompts us to reflect on who has benefited from recent initiatives.

The Quest for Understanding the Invisibility and Marginalisation of Bangladeshi Middle-Class
Ritu Parna Roy
University of Auckland
This paper presents an autoethnographic account of my experiences in Auckland, New Zealand as an international student, which, to a large extent have shaped theoretical and methodological choices for my PhD. It is a narrative of revelation as I came to terms with my marginal status - in the so-called Antipodes – arising from being a middle-class Bangladeshi scholar, and female to boot. I soon realised that I belong to a geographical area, social class, and gender which is marginalised and almost invisible in the transnational knowledge system. This realisation guided me in developing my PhD project; to investigate the everyday life of the middle-class Bangladeshi households. My intention became to destabilise and critique a set of Northern presumptions and theoretical practices of understanding the locations from Global South - such as Bangladesh (Spivak, 1999; Jazeel & McFarlane, 2009). This paper is an attempt to voice the experiences of how my quest for understanding the palpable invisibility of the Bangladeshi middle-class in the global knowledge system transpired as my PhD research, in both its theoretical and empirical moments.
Tidying up someone else’s mess: The ontological politics of evaluating a domestic violence perpetrator program
Kristin Natalier
Flinders University
Within the academy, managerial demands that ‘external money’ be generated through evaluation research generates a tension between recognising the messiness and non-coherence of social life and sociological research, and the tidiness sought through evaluations. In this talk, I illustrate this tension with reference to the family stories generated through an evaluation of a domestic violence perpetrator program. I use field notes and interview transcripts to trace how program participants, their former/current partners and researchers use narrative, gaps and silence to create and respond to stories about violence, masculinity, families and the possibility of change. Messy sociological research and tidy evaluations are each productive of social realities and worlds within and beyond any specific program – and so I ask (somewhat plaintively): How might feminist researchers respond to the ontological politics of attending to and representing the different family stories that are told?

Metaphors of Migration
Catherine Martin
The University of Western Australia
From its inception, the nation of Australia has enacted migration controls as a means of regulating and shaping the population. The press plays a crucial role in the (re)production of discourses of nationality and the legitimation of migration restriction; the language used in the press is therefore of critical importance. The use of metaphors to stigmatise migrants can be traced back to press reports that are contemporaneous with the earliest non-White migration, and this usage persists to the present day. Research has shown how such language has been used to create a sense of national identity based on exclusion, as well as to justify and legitimate legal and political action that targets migrants. Within the Australian context however, there is a lack of research on the specific historical, social and economic contexts that occasioned (and were sanctioned by) such metaphors of migration, or on how such usage developed. This paper highlights that lack as an area in need of further study as a means to explore the ongoing utility of metaphoric language that stigmatises certain categories of migrants, and designates them as intrinsically external to the nation state.

Marginalising sociology: Individualisation and institutional discourse in the experience of teaching sociology in Australian universities
Kellie Bousfield, Merrilyn Crichton, Ann Lawless, Justine Parer
Charles Sturt University
Using a bricolage approach, this paper explores the experience of four sociologists teaching in a variety of courses in Australian universities. Underpinned by Beck and Beck-Gernsheim (1995, 2002), and Bauman’s (2001) theories of individualisation, our narratives demonstrate the ways sociology has been marginalised within universities. We argue that the culture of individualism and institutional discourse is undermining sociological understanding, and may be leading to the demise of the sociologist, death of sociological expertise, the watering down of sociological theory and content, and the removal of sociologists from academic staff and sociology subjects across an array of university courses. Furthermore we suggest the marginalisation of sociology is occurring with ineffective ‘push back’ from sociologists despite their arguments and evidence that sociological understanding is crucial to an Australia marked by persistent and growing inequality. The denial of sociological expertise and sociologists’ ability to impart their knowledge
to others through teaching threatens to undermine student's ability to see social inequality borne of social rather than individual circumstance. If we are to continue sociology's project to both identify and address social justice issues, sociologists must find a voice that can harness sociology's transformative power through teaching in Australian universities.

**Indigenous Employment-Related Geographical Mobility in the Resource Sector**

Sarah Prout Quicke, Fiona Haslam Mckenzie
*University of Western Australia*

Indigenous labour mobility is simultaneously a longstanding and relatively obscured phenomenon in the Australian public and scholarly consciousness. This paper situates a dominant form of contemporary Indigenous labour mobility - engagement in the resources sector through fly-in/fly-out (FIFO) arrangements – within the broader emergent theoretical scholarship on Employment-Related Geographical Mobility (E-RGM). Specifically, it explores how a cohort of Indigenous Australian workers in the mining industry have navigated the structural dynamics of FIFO workforce arrangements, within the politics of mobility, production and social reproduction under neoliberal globalisation. The paper focuses on an Indigenous workforce from a remote regional centre where socio-cultural reproduction is highly valued, and which exemplifies the traversed push and pull factors of the neoliberal political economy. We argue that Indigenous FIFO workers occupy a unique position on the E-RGM spectrum. They are not poor, temporary workers travelling to seek work in unregulated and often highly exploitative labour markets, nor are they hyper-mobile corporate executive jetsetters. Rather, they are well-paid and sought-after employees, who none-the-less experience particular challenges and forms of precarity in their work. This case study contributes a new dimension to the mobilities paradigm, further developing the E-RGM spectrum of mobility that helps to reproduce the resources economy.

**Is a sense of belonging to a local place and community a prerequisite for engaging in climate change adaptation?**

Uschi Bay

Place attachment and place identities at the local level are being researched by human geographers, ecological social workers, environmental and social psychologists and sociologists, to better understand and inform strategies for climate change engagement. It seems that emotional attachments to place can be both activated to resist adaptions to climate change as well as enable new strategies for reducing carbon emissions, such as the construction of local wind farms. Place based activism is promoted as a starting point for addressing climate change by social movements like the Transition Town Movement. This movement has an emphasis on ‘inner’ transitions, as well as ‘outer’ transitions, with the aim of engaging local people in creating new and alternative place based solutions to climate change. Others argue that social context in a local place can also promote denial of climate change, not through outright rejection of climate changes as people are informed, but due to emotionally avoiding feeling overwhelmed by fear, guilt and powerlessness in the face of the disturbing information about climate changes. The facilitated process of facing some of these challenging emotions may be necessary and made more bearable when belonging to local groups focused on facing climate changes.
BDSM Blogging and the Submissive Body
Jacqui Williams
Monash University
This paper presents some initial findings regarding my analysis of five BDSM blogs written by women. As part of the "sex blog" genre, BDSM blogs offer women a range of benefits including community building and the ability to share experiences of their "taboo" sexuality. This analysis is situated within my broader PhD project which is investigating the embodied sexuality of the BDSM practitioners who identify or practice as the submissive partner. Therefore, this paper specifically focuses on how the bloggers express, understand and experience their bodies in relation to their submissive and BDSM practice. In particular, the paper looks at two sub-themes in the analysis of the "submissive body": exhibitionism and body image.

Anthropology and sociology in Australia: Asymmetries and vexed institutional relationships
Greg Acciaioli
The University of Western Australia
This presentation traces the development of Anthropology and Sociology as academic disciplines in the Australian context from their quite different institutional origins, despite the expected overlaps that might be expected from the heritage of the British tradition of Social Anthropology. After its historical introduction, the paper summarises, based on data gleaned from university websites, the relative presence of anthropology and sociology as departments and programs and as content in units taught across Australian universities, using Marginson's (1999) classification of sandstone universities, red brick universities, unitechs, gumtree universities, new universities and private universities within Australia. To stimulate discussion it suggests some tentative interpretations of why Sociology has gained a larger presence in most categories of universities based on institutional trends related to audit culture and original specifications of the theoretical scope of the disciplines. It links the relative growth of teaching Sociology to the greater ease with which it has fit into the inter- and transdisciplinary foci of Gumtree and New Universities and the appeal of experience-near and career-relevant topics to students, as well as government interest in elucidation and impact of analyses of local phenomena, contesting Macintyre's (2010) characterisation of the discipline as 'closed, bound by internal academic cultures'.

Not a Silver Bullet: An Account of Participatory Development and Livelihood Sustainability
Muhammad Syukri
University of Western Australia; The Smeru Research Institute
This paper discusses the failure of participatory development programs to deal with livelihood vulnerability and to reduce poverty. The very idea of the very popular participatory approaches is to ensure that people who will be affected by a decision have access to the process of its making so as to voice their interests and aspirations. When the people can get their voice heard, theoretically they can, collectively, fulfil their aspirations and interests in the final product of a decision.

Is that really the case? There are mixed answers to this question. When dealing with collective goods, such as infrastructure, hundreds of studies show that people definitely can fulfil their aspirations. However, regarding their individual interests, such as their livelihood and well-being, most studies conclude that participatory approaches are not so effective. Based on many studies as well as the studies on which this paper is based, this paper argues that social
mechanisms to evenly share the project benefits among the community members hinder the project design to target the poor or the most needy.

The research on which this paper is based has mainly been conducted in Indonesia, focussing on the national program of community empowerment, the largest participatory development program in the world. The studies have been mostly qualitative with limited number of descriptive statistics.

Dislodging the deadweight of an individualised homelessness strategy
Joseph Borlagdan
Brotherhood of St Laurence & University of Melbourne

Drawing from our research on an innovative model to support young people experiencing homelessness, we explore the challenges of doing relational analysis in an applied setting. Working closely with service practitioners, we will discuss how we navigate discourses of individual transformation and entrepreneurialism to highlight the social processes that underpin change.

Under the ‘Road Home’ (2008) white paper, the then Australian government set out to shift a crisis driven homelessness service sector towards a prevention framework through the early identification of ‘at risk’ individuals. However, as sociologists have argued, this policy initiative continues to individualise the social problem of homelessness (Parsell & Marston 2012).

We contend that dominant binary understandings of structure/agency act as a deadweight on the possibilities of homelessness strategies. These understandings reduce agency to an unconstrained attribute possessed by individuals. Youth sociology provides a conceptual frame for dislodging such notions, and in so doing, opens up a broader ‘field of possibilities’ (Kelly 2016). A relational theory of practice, in which agency emerges out of social processes will be used here to disrupt individual explanations of agentic behaviour (Coffey & Farrugia 2014).

(Im)mobility and precarity in gestational surrogacy in India
Vasudha Mohanka
University of Wollongong

Some socio-economically marginalised women in India are perceived to enter into gestational surrogacy contracts with commissioning couples or intended parent(s) for upward social mobility. Gestational surrogates are assumed to be agential in their decisions to take up surrogacy despite little or no bargaining power due to the nature of legal contracts. The mobility due to flexible labour, to high surveillance surroundings in dormitory-like arrangements have been well documented. However, the recent proposed ban on commercial surrogacy arrangements have made the position of gestational surrogates increasingly precarious. It is difficult to say if this will lead to hypermobility of women willing to be gestational surrogates to places or regions where laws are less restrictive or more permissive (like the case of surrogates who travelled to Nepal in 2015 and were left behind, not cared for during the earthquake near debris, after they forsook the babies) or make such arrangements underground. Further, the state’s role in promoting altruistic surrogacy through female family members as “ethical” will have serious ramifications on the precarious position of the women within the family. The role of the state interventions in relation to reproductive technologies and identities will be analysed through Sarah Franklin’s concept of “repronationalism”.
Marriage in Transition: Gender Ideology, Social Change and Reformasi in Indonesia
JooEan Tan¹, Premchand Dommaraju²

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During the three decades of Suharto's New Order, marriage system was influenced by conservative gender ideology, though customary, religious and familial influences also co-existed. The fall of the Suharto regime and the process of reformasi that accompanied it brought about widespread changes in social, economic, cultural and religious spheres. Changes such as liberalization of media, de-centralization, revitalization of religion and Islamic piety, resurgence of customary practices (adat) are influencing marriage system in Indonesia. In this paper, we draw on both sociological literature on Indonesia and demographic literature on short and long-term impact of crises on demographic behaviour to explain the changes in marriage system over the last twenty five years using longitudituinal data from the Indonesian Family and Life Surveys (IFLS). We focus specifically on two aspects of the marriage system – entry into first marriage and remarriages for both men and women. We analyse these aspects using discrete-time models based on marital history data from across all the waves and also data on religion, religiosity, education, ethnicity, economic status and place of residence of the respondents. Our analyses show marked changes in the entry to marriage (including a decline in age of marriage) and important differentials between groups.

Trainspotting: The fetishism of public transport
Rock Chugg

Freelance

Recombining sociology with psychoanalysis, this paper ‘trainspots’ recent privatisation, militarisation and further electrification of rail travel in Victoria. Rather than physical ‘addiction’, an applied symptomatology for criticised management of public services since recent organisational change is hypothesised as ‘fetishism’. An irrational reverence for ‘the invisible hand’ of market forces, AKA ‘anthropological’ fetishism, may account for 1999 privatisation. Militarisation of resources with new technology constitutes both, ‘commodity’ fetishism at the expense of staff (an estimated 16,000 laid off), and ‘sexual’ fetishism (leather-clad police with phallic-symbol weapons) compromising safety. Electrification, realising earlier plans for extended suburban lines in Melbourne, is recommended to undo reorganisation doings as a coping strategy of ‘bulimia’ fetishism (the case of Lilydale awaiting extension since 1882). Devalued by Bourdieusians, psychoanalysis contextualised by sociology is supported at various levels of conflict (Norbert Elias), structure (Talcott Parsons), and agency (Jean Paul Sartre) social theories subject to renewed interest. The failures of ‘dismal science’ economics to move beyond mythology, political science to overcome fixations with ‘power’, or ‘public’ policy to contain authoritarianism, suggests the ongoing weight of a sociological nexus with psychoanalysis in analysing ‘collectives’ and the ‘unconscious’.

Understanding the Lived Experience of Everyday Workers and Labour Activism within the Thought Management System in China
Elly Leung

University of Western Australia

This paper presents findings from a study that has explored how the lived experience of everyday Chinese workers has influenced their struggle to improve their working conditions. Drawing on original interviews with seventy-four (n = 74) everyday workers gathered across two phases of data collection conducted between 2011 and 2014, the study argues that because
the consciousness of everyday workers remains at an embryonic level, their ability to improve their working conditions remains constrained. The study informs this argument by engaging with Michel Foucault’s (1988) governmentality framework to understand worker activism by locating the politics of activist culture within China’s thought management (sixang guanli) system (Brady 2012) that has been downplayed by the mainstream Chinese labour scholars. The study suggests that China’s thought management epitomises the trend of combining the centuries-long Confucian methods of persuasion with new governmental discourses in constructing an abundant, cheap and docile labour market for ongoing economic development. Despite the predictions that the brutal work-based experiences have been a fundamental source to coalesce workers to struggle against their working conditions, the study argues that organised labour activism in China is highly constrained by their non-work-based lived experience within China’s contemporary thought management system.

Mediating a mobile identity the role of social media in the lives of Hazara youth in Australia

Amy Neve  
La Trobe University

One of the challenges for young people who have been forcibly displaced is the maintenance and production of identities across distance and in response to change. This paper explores how young people from Hazara backgrounds living in Australia respond creatively to that challenge through their uses of social media. I argue that social media platforms act as a mediator of mobile identities for young Hazara men. Looking at the ways these young men use social media as a daily practice, it becomes possible to see how young migrants are creating and maintaining identities over time and place. These platforms provide a space for multiple aspects of their lives to be kept in one place and are accessible wherever these young migrants find themselves.

Learning by doing ‘real research’: Using ethics approved umbrella projects to teach social research methods

Ann Taylor  
University of Newcastle

Students want to have ‘transferable skills’ and social research skills are included in the graduate attributes of the Bachelor of Social Science at Newcastle. Quantitative methods can be taught using any numerical data set but qualitative research needs to have meaningful data in order to encounter an authentic experience of designing, collecting and analysing data from interviews and focus groups. Students might previously have collect data for their lecturers’ projects or run small projects without ethics approval, but this is no longer acceptable. The individual ethics approval process is too time consuming for most single semester courses; a set of ‘umbrella projects’ can be approved for research training purposes with a number of topics appealing to undergraduates. This paper will describe the parameters which allow students to choose a focus area and project-manage the process. They engage with literature, produce information statements, recruit and interview, transcribe and analyse data. The product is a capstone report modelled on a journal article. The paper examines the strengths and weaknesses of this approach and argues that this ‘real world’ experience embeds an understanding of consent, care and confidentiality as well as reflexivity, credibility and transferability better than teaching these concepts in the abstract.
Belonging at the end of the world: Research on Rapa Nui (Easter Island)
Julie Byrne
Murdoch University

The small isolated Pacific island of Rapa Nui, named Easter Island by Dutch explorers, and Te Pito o te Henua, island at the navel, or end, of the world by the indigenous Polynesians, is renowned for World Heritage archaeology. It has a turbulent history including annexation by Chile, which some residents contest, but is economically dependent on the mainland and on tourism.

Interested in heritage, sustainability and the tourism experience ethnographic research based on two field trips took place, obtaining data by participant observation, journalling, and interviews. This paper discusses sociological tourism studies, the emerging Mobilities paradigm and technologies that aided opening up of the island and mobilities. It then presents some findings from residents of the island. A complex dynamic of social roles, strengthening of some aspects of culture, belonging, and identity were found. However, rapid change, immigration, and issues of control have led to some militant Rapanui protest actions. This research is very relevant considering how much the island economy and unique indigenous culture are influenced by, and link with, the precarious tourism industry and global flows.

Revisiting Ulrich Beck's Cosmopolitan Theory
Mikako Suzuki
University of South Australia/Keio University

This presentation is an attempt to critically assess Ulrich Beck's cosmopolitan theory. Cosmopolitanism has undergone a renaissance in recent decades and gained renewed significance and actuality as a theory to deepen understandings of this highly globalized world. This movement is sometimes referred to 'new cosmopolitanism'. Among theorists of new cosmopolitanism, Beck has generated a huge literature and produced a significant impact on cosmopolitanism studies. Beck has introduced several influential concepts concerning cosmopolitanism, such as methodological cosmopolitanism against methodological nationalism and cosmopolitization (cosmopolitanization). It is especially noteworthy that he emphasizes cosmopolitization as an empirically accountable concept and distinguishes cosmopolitization from normative and philosophical cosmopolitanism. He attempts to articulate 'actually existing cosmopolitanism' as not detached from reality, but rooted in reality. Despite of the potent influence, Beck's theory has been subjected to trenchant critiques by academics (Calhoun 2010; Latour 2009; Roudometof 2005). There critiques are worth considering not only because they are useful for understanding the pros and cons of Beck's theory, but also because they are related to the problematic nature of cosmopolitanism per se. Through the careful examination of Beck's theory and its critiques, I will clarify its theoretical significance and challenges.

Gay and famous on YouTube: Australian Influencers, Discursive activism, and Queer networks of microcelebrity
Crystal Abidin
National University of Singapore, Jönköping University

Influencers have progressed from hobbyist home-based webcamming and desktop publishing to extremely lucrative full-time careers. Many Influencers are now engaging in social justice ecologies, using their lifestyle narratives and platforms to personalize and promote LGBT advocacy. These queer Influencers are important nodes in digital LGBT networks, especially as they have become ambassadors for various queer-related community and corporate services, amplify crucial health and wellbeing messages as informal sexuality educators, and continue
to foster a sense of community and loyalty among their young followers. Under the historical legacy of the It Gets Better network (2010), queer Influencers on YouTube operate with distinct cultural repertoires and community vernacular. In instituting and enacting the narrative tropes of queer confessions on YouTube, queer Influencers on YouTube tend to adopt the stance of responsibility, care, and advocacy when addressing young followers, especially those they imagine to be closeted, struggling, or looking for guidance. In this paper, I draw on digital ethnography to produce a content analysis of three gay-identifying Australian YouTubers, focused on how they use their status as Influencers to promote discursive queer support, and how they constitute and utilize queer networks of microcelebrity in their activism and for their careers.

Family Reunion Migration in Australia: The Experience of Parent Migrants in a Policy Context of Economic Rationalism
Rachael McMinn
University of Western Australia
The notion that older people are immobile has been challenged by research examining the experiences of older people in a variety of transnational contexts. These include ‘left behind’ migrants, retirement migrants, migrants who are ‘ageing in place’ and economic ageing migrants. Parent migrants, older migrants who have permanently or temporarily migrated to join their children overseas, have received relatively limited scholarly attention. This paper addresses an important gap in the migration literature by exploring the changes in attitudes to family migration and parent migrants. It highlights the growing global trend to limit parent migration and view it as an economic burden. It argues that this economic rationalist view undermines the role of older migrants within society by limiting older people’s ability to support their families and themselves, increasing their economic insecurity - potentially making them more likely to be a burden on society. In this paper, we report on a literature review, an analysis of parent migration policies and a small pilot sample of qualitative interviews to challenge the economic rationalist argument and begin to examine the contributions parent migrants make. This paper is part of the ARC project Ageing and New Media led by Baldassar and Wilding.

Angela Leahy
Murdoch University
In his neo-Hobbesian theory of human rights, Bryan Turner points to important parallels between his foundationalist approach to human rights and Hobbes’ theory of the state. The two thinkers share a concern for human vulnerability and the need to establish a social canopy to mitigate that vulnerability. An examination of Hobbes’ rights thought reveals further parallels: for Hobbes the social canopy is society itself, secured by the state, the creation of which provides the social conditions in which mutual respect for individual rights among sociable citizens emerges. Hobbes contrasts this with the social conditions of the state of nature in which mutual respect for individual rights cannot be sustained. While Turner expresses misgivings about the strong Hobbesian state as a viable solution to vulnerability, a close look at Hobbes’ rights theory reveals important limitations on state power in the form of rights. This paper attempts to build on Turner’s neo-Hobbesian theory of human rights with an account of Hobbes’ social conception of the rights-bearing individual.
Exploring the Negotiation of Bisexuality and Masculinity Amongst Regional Australian Men
Ella Buczak
Monash University

Despite increasing visibility of LGBTQI experience, bisexuality (and other multisexual identities) are continually erased or under-represented in cultural discourse and social research. Bisexuals face discrimination from both within and outside LGBTQI communities, and thus often use strategies to avoid stigmatisation such as remaining closeted, or labelling themselves as gay or straight. Bisexual men experience specific negativity due to the connection between homophobia and hegemonic masculinity. However, research on the unique social position and experiences of bisexual men is limited to cities and urban geographies. Further, data on bisexual men lacks attention to the individual and social influence of living regionally, which shapes the local construction of masculinities, and experiences of homophobia and biphobia. Rural and regional areas of Australia have yet to be examined for the impact of geography on the experiences and identity strategies of bisexual people. Drawing on qualitative interviews with bisexual/pansexual men who grew up or live in regional Australia, this paper examines the ways in which these men manage the invisibility of their sexual identities. It provides a rich account of the complexities of living regionally as a bisexual man, and maps the discriminations and erasure they experience, and their relationship to local constructs of masculinity.

Trans in the top end: Sistergirls, brotherboys, and transgender people living in Australia’s northern territory
Stephen Craig Kerry
Charles Darwin University

Transgender people who live in remote areas of Australia, such as the Northern Territory, experience issues which may not be significantly distinct from those living elsewhere, however, these issues are aggravated by geographic and demographic factors. This paper presents the findings of a three-year research project and argues that the lived experiences of trans Territorians can draw attention to the dilemmas of all trans Australians living remotely. The first common issue participants spoke of was social isolation, which can take the form of lack of peer support and difficulties with dating. Access to health care can be difficult not only because of the distances involved but also because the hospitals in Darwin and Alice Springs are regarded as teaching hospitals, thus staff are either transitory and/or know little about trans issues. To date, no substantial research has been conducted into the lived experiences of transgender Indigenous Australians, also known as sistergirls and brotherboys. This paper also presents those issues facing sistergirls and brotherboys which, in addition to the same issues facing trans Territorians, also include racism within transgender communities and transphobia, in the form of violence, murder, and the ‘custom’ of payback, within Aboriginal communities.

Ethical research design in mental health recovery
Debbie Horsfall¹, Joy Paton²
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How do we design and create research spaces to enable stories of lived-experience to emerge from the margins? How can we do research which positively impacts people’s wellbeing? These questions underpinned the Stories of Recovery research project, conducted over an 18-month period with 32 people living with complex and severe mental illness who generated visual and written narratives detailing their lived experiences. In designing for safe and ethical ‘sensitive enquiry’ we brought together the principles of mental health recovery with trauma-informed
practice and collective impact strategies. The result was a methodology for embedding and embodying recovery principles in qualitative research design and practice that gives participants epistemic privilege and ‘takes care’ of participants and researchers. We found that the project’s inclusive and creative research design was key to eliciting the voices and perspectives of those living with complex mental illnesses. Success of the design strategy was also evident in the high retention rate of participants, despite their ongoing intersecting vulnerabilities. In this paper, we discuss the conception of the tripartite approach (research design) followed by how this was applied in the research (methods and procedures) and concluding with how the design did what we hoped for (findings and outcomes).

**Flying drones: A new story of technology and society**
Edgar Burns, Dylan Kemp
*La Trobe University*

In considering the rapidly developing field of applied drone technology this paper avoids discussion of the polar extremes—remote weapons of mass military destruction, at one end of the discussion—and child toys/the annoying fifteen-year-old next door, at the other end of the discussion. Two concepts, Everett Rogers’ idea of diffusion of innovation and Raymond Williams’ notion of repositioning existing media/technologies when new technology comes along, are used as initial framing of contemporary applications of drone technology. Where does technology-fanboy give way to assessing serious technological innovation with social consequences? What hybridising of other technologies of digital photography, health, rural economies, tourism and scientific research can be seen emerging? Combinatorial possibilities are a feature of digital change today, some less than desirable, some beneficial. Like Savage's concern for sociology with the advent of big data, what uses and concerns might sociology consider in this new generation of drone technology?

**Bicycles, Sociology and Australian Society**
Edgar Burns, Sam Kilner
*La Trobe University*

How can sociology contribute to thinking about the place of bicycles and cycling in society? Health and fitness people write and opine, as do infrastructure planners, sporting groups, school-children, leisure seekers. The aesthetics and advanced technology of modern cycles obscure the sociological importance of bikes as technology and transport in modern social space. This paper outlines a distinctive Australian modernisation narrative. Despite over a billion bicycles in the world, and another 100 million produced annually, the Australian localisation of this simple technology has significant settler importance in the bush, between towns, getting children to schools and workers to factories, that is substantially repressed in car-dominant contemporary discourse in urban landscapes, highways and leisure in Australia. The ugly contestation of Shane Warne type car-driver attitudes merely attempts to full stop this forgetting of an important national narrative. The paper applies social theory to cycling as well as using bicycles to inspect and illuminate social concepts.

**Confluents: Examples of belonging in a mobile world.**
Karima Moraby
*Flinders University*

Children of intermarriage, with parents from differing religions and cultures, are increasing around the world and in our multicultural Australian society, thus reflecting the constant mobility of people around the planet. However, they are generally stigmatised and are easily assumed to
be ‘confused’ about their identity and labelled negatively as ‘mixed’ or ‘half’. I have identified the need for a positive term for the collective identity of these children and have termed them Confluents. This paper will focus on Confluents with one Anglophone Australian Christian parent and one non-Anglophone immigrant Muslim parent. My research has discovered that Confluents have a unique culture at home, created there from various possible combinations of their parents’ cultures and religions. This leads to a positive experience which gives them the ability to possess and be confident in ‘multiple identities’ and to present different selves as the context requires. With more open choices regarding identity, Confluents are able to relate to a greater diversity of people, which is a necessity in our current mobile world. Hence, this would lead to a more open-minded and tolerant society moving towards the elimination of racial and religious prejudice and are an excellent example of belonging in a mobile world.

**Grandparental investment and cognitive and non-cognitive outcomes among children**

Antti Tanskanen, Mirkka Danielsbacka

*University of Turku*

This study investigated the relationship between grandparental investment and child outcomes using data that were obtained from three waves of a longitudinal British Millennium Cohort Study that included children between the ages of 9 months and 5 years (n = 25,446 person-observations from 14,065 unique individuals). Grandparental investment was measured by parent-grandparent contact frequency and grandparental financial support. Child cognitive development was measured using the British Ability Scale and emotional and behavioral problems are measured using the Strength and Difficulties Questionnaire. The results showed that grandparental investment is associated with increased cognitive assessment and decreased problems among children. However, these associations occurred because of between-person effects and did not hold for within-person analyses that compare the same participants over time. Therefore, the results did not provide evidence for a causal association between grandparental investment and child outcomes.

**Active grandparenting, health and well-being in Europe: A within-individual investigation**

Mirkka Danielsbacka¹, Antti Tanskanen², David Coall³, Markus Jokela⁴

¹University of Turku, ²University of Turku, ³Edith Cowan University, ⁴University of Helsinki

Is active grandparenting associated with health and well-being of older adults? Previous studies on the topic have produced mixed results which could result from data or methodological limitations. Here, we use the longitudinal Survey of Health, Ageing and Retirement in Europe (SHARE) data of Europeans aged 50 and above including follow-up waves between 2004 and 2015. Study sample includes respondents from 13 countries (n = 41,713 person-observations from 24,787 persons). Subjective health and well-being are measured by self-rated health, difficulties with activities of daily living (ADL), depressive symptoms, life satisfaction and meaning of life scores. Active grandparenting measured by childcare provided by older adults was associated with increased health and well-being in the case of all outcome measures. However, these associations occurred because of between-person effects and did not hold for within-person analyses that compare the same participants over time. Therefore, we were not able to find indisputable evidence for the causal association between active grandparenting and subjective health and well-being.
The Sarvodaya’s Three Spheres of Development in Post-disaster Reconstruction and Reintegration - The Case of Addapalam in Sri Lanka
Praveena Rajkobal
Deakin University

Populations today are not only mobile in terms of skilled migration and asylum seeking, but they are also impelled to move, internally within their countries or internationally between countries, because of the impact of natural disasters. Integrating a disaster-affected community back into the mainstream ideals of development is not an easy task as these communities are exposed to six types of vulnerabilities, which are social, economic, physical, cultural, environmental and institutional. In spite of these vulnerabilities, most disaster affected communities find it a great challenge to adapt to their places of resettlement. This paper looks into a case study of a post-disaster resettlement community in Addapalam in Sri Lanka, and examines how a religion-based social movement called the Sarvodaya Shramadana Movement assisted them in overcoming some of these vulnerabilities through a spirituality based approach to community development. The paper also looks into some of the issues that have risen in the long term which disrupted the connectivity of Addapalam community. Within this examination the paper also provides some policy recommendations that could help further Sarvodaya’s model of disaster reconstruction and development.

Rethinking difference, solidarity and friendship within young people’s rural multicultures
Rose Butler
Deakin University

This paper argues for the need to reframe how we understand intercultural socialities among young people in non-urban Australia. With a rising number of people from refugee backgrounds settling in regional and rural Australia, the past decade has seen increasing research on ‘rural multiculturalisms’ and convivialities, and a more recent turn towards young people’s negotiation of difference in rural places. However such scholarship, while seeking to understand intercultural relations among youth, commonly adopts British sociologies of the rural White/Anglo imaginary and subsequent deconstructions of post-refugee settlement. These frameworks take rural White youth as the point of origin and contact, skewing the long-standing and historically embedded intercultural place-making and place-sharing of diverse youth in non-urban Australia. Young lives in Australia’s rural cities are already experienced within post-colonial conditions, whereby White identities have always been constructed in dialogue with longstanding Indigenous histories of encounter and engagement. Drawing on ethnographic research, this paper takes a historical and situational approach to understanding difference, solidarity and friendship within young people’s rural multicultures through the lens of recognition, emotion and materiality.

Navigating and making choices about healthcare: The role of place
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The concept of place and how it can be used to help understand differences in the health and healthcare of people living in different areas has received growing sociological attention. While sociologists have drawn attention to the importance of social and cultural dimensions of place (e.g. social relations occurring within spaces, the reputation of an area and its health services), in understanding people’s healthcare experiences and choices, this remains under-researched. Empirical research remains predominantly focused on physical features of places (e.g. geographic proximity of residents to health services). In this paper, we examine the intersections between
place and healthcare choice, drawing on Bourdieu's concepts of distinctions. We use interview data with 78 Australians living in different locations to examine how social and symbolic features of place shape consumers' perceptions of healthcare, and the choices they make. This includes what they judge as good (or bad) healthcare, what kinds of people they perceive use (or avoid) certain kinds of services, and the perceived constraints of place. We argue that place is important in people's healthcare choices. Yet, reputation and other symbolic features of services and providers are as (or more) important as geographic proximity, in shaping perceptions and experiences.

‘Sit down teacher!’ Experiential learning and deep reflective practice that cuts both ways
Elisabeth Valiente-riedl¹, Leticia Anderson³, Susan Banki²
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Interest in experiential learning has grown as Universities compete to demonstrate the vocational relevance of their programs. Forging deeper links between theory and practice is particularly imperative in the postgraduate space, accessed by students that are often returning to study and who are keen to build on or extend existing vocational experience. In the field of sociology, experiential learning practice aims to deepen student interaction with society at large. The literature on experiential learning hones in on this 'transformation' of the learning experience for the learner. However, less attention is paid to the transformation that teachers experience as they too become re-articulated in the experiential learning classroom. This research is a qualitative study which explores the experience of three postgraduate ‘teachers’ practicing experiential learning models spanning classroom simulations and vocational placements. The argument is put forward that ‘teachers’ are not only re-articulated as ‘facilitators’, as commonly depicted in the literature; teachers are also transformed through the experiential process into ‘learners’, similarly negotiating classroom curriculum and activities through a process of deep reflective practice.

Humanitarian migrants, work and economic security in the urban fringe
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This presentation will discuss findings of research conducted by La Trobe University and the Brotherhood of St Laurence Research and Policy Centre, examining the place-based conditions for employment and economic security amongst humanitarian entrants. Nation-states typically prefer managed immigration intakes based on neoliberal economic imperatives, such as labour force renewal and addressing skills shortages. Accordingly, Australian immigration policy currently favours the resettlement of refugees in peri-urban and regional areas through temporary and ‘safe haven’ visa schemes, with specific employment requirements. Such place-based resettlement policies place a burden of responsibility onto local governments, employers, service providers and community-based organisations to manage the practicalities of refugee employment. We will present findings from key informant interviews in the City of Hume, Victoria, which reveal that addressing the work and economic security of refugees involves tension, negotiation and cooperation between local stakeholders, who have different interests, perceptions, strategies and technologies, as well as migrants’ individual agency. While the barriers to refugee employment have been thoroughly researched, we argue that place-based inquiries into policy implementation and outcomes is critical in understanding contemporary questions of humanitarian migration, in addition to bearing relevance for the design of national and supra-national immigration policy.
Australians’ attitudes toward the treatment of asylum seekers arriving by boat
Rouven E. Link
Monash University
Over the past four decades, Australian governments have designed and implemented asylum policies aiming at preventing asylum seekers arriving by boat from applying for protection and resettling in Australia. These restrictive asylum policies have been criticised because they harm asylum seekers and breach Australia’s obligations under international refugee law. Given their controversial character, researchers have analysed why Australians might support such policies. In the light of recent shifts in public opinion indicating an increasing opposition towards restrictive asylum policies, scholars began to examine why Australians might accept asylum seekers arriving by boat using data from young Australians living in Queensland. In this work, I seek to expand this work by drawing on data from a national sample of the general Australian population. My results support previous research, with female participants, students, respondents with a university degree, those intending to vote for the Greens, and those being in a financially stable situation being more likely to support residency options for asylum seekers than males, employed respondents, participants with a low level of education, those intending to vote for the Labor Party, and economically vulnerable participants. The role of higher education is more thoroughly examined and implications for future research are discussed.

‘Tenuous at best’: Settler belonging and place in outback Australia
Cameo Dalley
University of Melbourne
This paper considers forms of settler belonging in a small outback town in the Kimberley region of northern Australia. Using the results of semi-structured interviews undertaken with residents in 2016 and 2017, the paper examines the precarity of settler belonging in what is otherwise an Aboriginal town. Against the backdrop of declining local industries of pastoralism and mining, it charts the collective anxiety of settler residents, not only about the ongoing viability and existence of the town, but also their place within it. Rather than conceptualising these attachments as competing with or diminishing those of Aboriginal residents, the paper takes seriously the challenge of recognising and therefore legitimising settler assertions of belonging. What becomes apparent is how working class settlers, who have often led highly mobile lives, typify the philosopher Linn Miller’s description of a ‘longing for belonging’ in contemporary Australia. It examines how precarity is mediated, namely by identification with the hopefulness and triumphant potential of forms of economic enterprise, especially that of the local shipping port which despite employing few people holds a particular position in the imaginations of settler residents.

From Screens to Streets and Pages to Pavements’: A criminological/sociological comparison between depictions of crime control in superhero narratives and ‘Real-Life Superhero’ activity
John McGuire, Vladislav Iouchkov
Criminal activity and crime control have been central to the storylines of superheroes since their conception, and have only been popularised further with the expansion of media through which audiences can consume these narratives. In light of this, recent social phenomena have seen the methods of fictional superheroes appropriated and adopted into the real world by everyday people, albeit it not without media-reflected concerns for the risks inherent in these unorthodox approaches. This presentation seeks to establish a closer comparison between representations
of criminal justice popularised in superhero media, and the degree to which these methods are actually replicated in the Real-Life Superhero (RLSH) movement – a global phenomenon in which participants create their own superhero-inspired identities and utilise them for social action, primarily in the forms of crime prevention patrols, and social outreach initiatives, often combined.

**Sociologies of Food as understanding Taste**

Carmel Desmarchelier  
*Australian Catholic University*

Taste conveys social position (Bourdieu 1984) being a social metaphor and aesthetic value for judging cultural qualities of cuisine and how power and agency operate in, and through, food. This paper develops theory from Bourdieu to Vercelloni (2016) illustrating the paradoxical trends of social responsibility and cultural eating anxieties.

Sustainable and ethical eating embraces fair trade, unmodified foods, reduced waste and authentic culinary experiences. Only consumers who can afford sustainable produce do so, hence caged bird eggs proliferate. Token gestures, such as vegetarian options, mask the exclusion of religious foods (kosher) and maintain social class.

The increased regulation of food chains and additives (‘nanny state’), ignores that most families conceptualise food as caring, rather than as waste management. Most families buy more than they consume and recycling bins conceal wasted food and packaging. Starvation is not caused by the absence of food, but by unequal food distribution that favours wealthy people and nations.

Foodwork is masculinised by restaurant culture, including dominance of male chefs and more males home cooking. Mother as food provider is an ideal, as are ‘authentic’ ethnic restaurants where produce is actually Australian grown.

Current theories of taste are still hierarchical, but include modern dilemmas regarding sustainability.

**Bullying involvement and mental health problems among adolescents in Vietnam: A cross-lagged panel analysis**

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Bullying is known to contribute significantly to psychological problems among children and young people. Very few studies in Vietnam and Southeast Asian countries, however, examine the possibility that the symptoms of depression, psychological distress, and suicidal ideation are associated with subsequent types of bullying (i.e., victims, bullies, and bully-victims). About 1424 students, aged 12-17, completed two self-administered questionnaires, six-month apart in the academic year 2014-2015 in Vietnam. A cross-lagged analytic framework was then utilised using a path analysis approach to test the association. The study showed the reciprocal relationship between mental health problems and bullying involvement among adolescents. Mental health problems can be both determinants and consequences of bullying involvement. Being a victim or those simultaneously bullied others at Time 1, are more likely to have suicidal ideation at Time 2. Students with suicidal ideation or psychological distress at Time 1 are more likely to be involved in bullying at Time 2. There is gender difference in regard to the reciprocal association between bully involvement and mental health problems among adolescents. This study has its implication. Anti-bullying programs should be a core element of mental health promotion in schools rather than addressed in standalone programs.
Beyond a binary understanding of media engagement in fan studies
Monique Franklin
Flinders University

In examination of the pivotal role that media plays within society today, it has been widely acknowledged that concepts of representation and audience's responses to them have pervasive societal influences. However, the current literature examining these concepts tends to focus on certain texts, audiences and modes of engagement over others. Examinations of marginalised audiences (like women and queer-identified fans) tend to present them as ‘resistant readers’ while ‘affirmative’ fan practices, or readings in line with the intentions of the producers, are the province of more privileged audiences. This emphasis, in which certain audiences are examined for specific responses, presupposes and promotes a dichotomous model of audience engagement which presents relations between text and fan, producer and fan and among fans as fixed and dependent on their identity.

This model can severely limit our understanding of audience's interactions with media by failing to capture the complexity, fluidity or variety of audience responses. As such, to gain a more comprehensive perspective on how people and media products interact, it is necessary to create an approach to studying audience engagement that addresses the assumptions underlying current sociological studies into media and audiences and attempts to move beyond the binary framework that they provide.

Maintaining and subverting Chinese class boundaries in Australia: Do ‘people from different backgrounds keep to their own circle’?
Catriona Stevens
University of Western Australia

Migration can work to perpetuate, or to subvert, homeland class boundaries. During the last resources boom, a new cohort of Chinese trade-skilled migrants and their families came to Perth to fill labour market shortages. Unlike the tertiary-educated elites that have typically characterised contemporary Chinese migrations to Australia, this new cohort of trade skilled migrants are working class with lower academic attainment, and are often from non-traditional sending areas. This paper explores how class structures that originated in China have been replicated but also challenged in the Australian context. Two broad points of difference are considered: migrants from middle-class and working-class backgrounds, and migrants with rural and urban hukou status.

Migration to Australia has created more opportunities for Chinese from different backgrounds to interact in their daily lives; encounters arise because of a shared language in a strange land, ethnic concentrations in some suburbs, and ethnic rental markets and other niche economies. The unique economic conditions of the resources boom have meanwhile subverted occupational hierarchies established in China. This paper explores how this has been experienced by migrants from diverse backgrounds, and considers some common boundary-maintaining discursive responses.

Rethinking post-separation kinship: introducing “Re-partnering Vines”
Luke Gahan¹,²,³

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In a study of separated same-sex parents, families often experienced an enlargement of kinship boundaries rather than a narrowing of them following separation. However, the language used in academia to date to explain this phenomena is quite problematic and does not adequately
describe the experiences of the participants this study.

Bohannan (1970) described the elaboration of post-separation kin as a divorce chain while Furstenberg (1981) preferred to call the phenomena a remarriage chain and Stacey (1990) referred to resulting kin as the divorce extended family. All of the separated couples in this study were originally in a de facto relationship and given that same-sex marriage is not legally recognised in Australia, divorce chains, remarriage chains, and divorce extended family remain heteronormative terms that do not adequately describe the families of this study.

Similarly, the word chain does not fit the descriptions of participants who experienced this enlargement of kinship boundaries after their separation. Participants did not describe them as mandatory kinships, a burden, or an impediment which the word chain would imply; instead, their depictions of ever growing post-separation families of choice better fit with the image of a free flowing vine – a re-partnering vine.

Unlike the divorce or remarriage chains of Bohannan (1970) and Furstenberg (1981), the term re-partnering vine allows for more diversity and conjures up the image of unrestricted and organic kinships with continual growth.


Jonathon Potskin

The University of Sydney

The implications of contemporary mobilities for Indigenous peoples globally can be diverse in its entirety. I will explore the movement of Indigenous peoples globally looking at Rap (Emceeing) as a global form of communication using social media as the path for mobile voices. Hip Hop Culture creates social movements and positive relationship globally amongst Indigenous Youth, with the common goal of protecting Indigenous Rights in their settler societies. This form of research keeps the research significant and optimistic for Indigenous populations by looking at the positive outcomes of International forms of identity.

Using the Indigenous Research Paradigm for my research I will give examples of keeping the research relevant to the research communities in Canada and Australia. The Indigenous Research Paradigm shapeshifts itself to be able to find the ontological and epistemological realities of societies that are being researched. Taking the time to research and look into the realities of the researched communities through their worldview can assist the research not only identifying an issue in a community, but also finding community approaches to helping fix these “issues.” The need to decolonize the way we do research with Indigenous communities is needed, this approach is a form of decolonization and reformation of Indigenous knowledges in research.

‘Not left behind…’ Exploring the labour market and educational experiences of young people who stay in regional Australia.

Larissa Bambahery¹, Kay Cook², Iain Campbell³, Fiona Macdonald⁴, Matthew Walker⁵

¹Charles Sturt University, ²Swinburne University, ³University of Melbourne, ⁴RMIT University, ⁵RMIT University

The impact of structural change on Australian regional labour markets has been significant. Many have noted the particular impact of such change on youth labour markets and this has been further linked to increasing outmigration of young people from regions to cities seeking employment and educational opportunities. The loss of young people from regional centres is seen as a problem that contributes to an ageing regional population as well as the loss of potential regional leaders and a barrier for future regional development.
However, there has been less focus on the experiences of young people who do not leave regional towns and centres. How do those who stay in regional towns where there is a limited youth labour market and restricted access to training and education grow and develop? Is there an increasing level of disengagement amongst these young people? As the costs of living in Australia’s capital cities increase is there greater pressure for young people to stay within regional centres?

Drawing on census data this paper explores the experiences of young people aged 20-24 in two regional centres, Burnie in North West Tasmania and Wangaratta in North East Victoria, and one metropolitan centre, Whittlesea in outer north east Melbourne, as they navigate labour and education markets in regional Australia.

**Migrant belonging and mobility: Participation in regional Australian universities**

Mark Mallman, Anthony Moran  
*La Trobe University*

Australian regional communities are becoming increasingly diverse with transnational mobilities, but newer migrants are under-represented on regional university campuses. The relatively low university attainment rates of humanitarian migrants, in particular, has implications for settlement and social equity. This paper discusses findings about new migrant university student experiences, based on qualitative research in two Victorian communities with high numbers of low SES, new migrants. The research examines university accessibility and experiences, and the extent to which regional campuses support ethnic, socio-economic and religious diversity. The objective of the research was to inform efforts to raise participation, diversity and social inclusion of low SES new migrants on regional university campuses. The paper examines the following questions: Are there barriers to accessing university for new migrants? Are there advantages and/or disadvantages to attending university on a regional campus? To what degree is the mobility of some migrant young people, and their families, affected by the accessibility, and course options, of universities in regional cities?

**Governing public space: An analysis of legal and non-legal mechanisms of exclusion operating in metro and outer-metro regions within Victoria**

Nicola Helps  
*Monash University*

This paper analyses the governance of public space through the case study of move-on powers, as well as other forms of spatial exclusion in order to explore contested uses of public spaces. Move-on powers were introduced in Victoria in 2009, following calls for greater police powers to combat antisocial behaviour and violence, predominantly in the Melbourne CBD. While initially presented as a response to issues surrounding Melbourne nightlife, move-on powers also serve as a mechanism for controlling (a) the circumstances under which public space is accessed and, (b) the populations who can access public space. Mechanisms, such as move-on powers, which contribute to the regulation of public space, have a differential impact on populations who spend an increased amount of time in public space, including for example, young people and people experiencing homelessness. In 2017 there has been renewed debate regarding access to and use of public space, particularly the use of public space by people experiencing homelessness in Melbourne. This presentation contends that current approaches fail to acknowledge the tensions and complexities surrounding different uses of public space and instead prioritises access for ‘legitimate’ populations while excluding ‘undesirable’ populations.
‘Experiencing Change in a Globalising Agricultural Economy: A Case Study’
Claire Baker
University of New England

This paper will explore changing identities and experiences of community through an examination of interview data with descendants of returned soldier settlers still farming in-place over sixty-five years after the original soldier settlement in 1950. Based at Goolhi, NSW, the data from this rural community was collected as part of a PhD project looking into the lived experience of land settlement policy over time and across changing policy landscapes where land use is seen as an arena of state power and regulation. Using an interpretive political economy approach, the research aims to elucidate the effects of overarching historical, social, political and economic forces upon the actual experience of residents. Themes of community, quality of life and experiencing the state will be examined as part of a reflection on the idea of belonging in a mobile world. This is particularly complex and interesting within a farming community where social and economic activities and identities overlap and are simultaneously highly exposed to forces of globalisation and necessarily connected to place.

‘They don’t give me much welcome feeling’ – Cross-cultural friendships and international students’ sense of belonging in a New Zealand secondary school
Jessica Terruhn
Massey University

This presentation examines the theme of belonging in a global world through the eyes of international ESOL (English as a Second Language) students at one secondary school in a New Zealand city. Based on data from a study of how school policies and practices shape international students’ sense of belonging, inclusion, and wellbeing, I highlight the importance of friendships and of cross-cultural connections with domestic peers for international students. I discuss data that shows how international students perceived their position at the school vis-à-vis domestic students and which school policies and practices were seen as obstacles to inclusion. Key issues highlighted by students were the large number of international students at the school, being separated from the ‘mainstream’ in ESOL classes, and impatience on the part of native English-speakers with students from non-English speaking backgrounds. Drawing on the geographical trope of encounters, this talk engages with the question of how schools can become ‘micropublics’ that successfully foster peer encounters across points of difference.

Place and co-ethnic tensions: Racializing newly-arrived Chinese migrants in Singapore’s ‘new Chinatown’
Sylvia Ang
Independent

Current literature on anti-Chinese racism tends to focus on immigrants in the geographic West and on differences vis-à-vis whites. This paper engages the possibilities of such racism between co-ethnics using the case study of Singapore. Though the island state has a long history of immigration, and indeed, the majority of Singaporeans are descended from Chinese immigrants, the recent influx of migrants from China is unprecedented. This paper argues that although Singaporean-Chinese and the newly arrived mainland Chinese migrants share similar origins; they are separated by a discourse of racialization. This racism is reinforced by the media as well as state structures inherited from the nation’s colonial past. Through juxtaposing Singapore’s ‘new Chinatown’ against the old, I show how place can both facilitate and be a result of racialization. I conclude that racism in this case operates not only from a postcolonial condition but is a result
Intersections of social and spatial mobilities for migrants and refugees in regional Victoria
Martina Boese, Mark Mallman, Anthony Moran
La Trobe University,
Spatial mobilities of migrants and refugees often continue post arrival in their destination country. A common assumption suggests that migrants’ moves, both international and post-arrival, are primarily driven by their aspiration to upward social mobility, whether for the migrants themselves or their children. Our paper will explore the post-arrival mobilities of three groups of internationally mobile subjects, refugees, skilled migrants and backpackers. The data from which we draw for this analysis stems from an empirical study of social and spatial mobilities among residents with migration backgrounds in Shepparton, Victoria. Our findings show that both geographical mobilities and immobilities are underpinned by a range of factors located in their personal lives and in the structural contexts that shape their lives. Rather than viewing mobility as the outcome of a predominantly economic calculation, it emerges as the result of often contradictory aspirations and experiences within families in an economic environment with limited opportunities for certain groups of migrants and a policy environment that privileges the interests of business over those of vulnerable community members.

Managing Self and Others in Emotional Classroom Interactions
Alberto Bellocchi¹, Kathy Mills², Rebecca Olson³, Jordan McKenzie⁴, Roger Patulny⁴
¹Queensland University of Technology, ²Learning Sciences Institute, Australian Catholic University, ³University of Queensland, ⁴University of Wollongong
Central to the formation, repair and maintenance of social bonds is the need to manage emotions in oneself and others (see Collins 2004; Hochschild 1983). This situation is particularly stark in the interactions between teachers and young people in school classrooms. In this presentation, we provide analysis of classroom events and reflexive accounts of a science teacher who managed his emotions and those of his students to refocus on science learning. Our analyses focus on social practices involved in managing self and others, with the goal of preserving social bonds when they had been disrupted. We combine an innovative approach to reflexive writing to understand the teacher’s lived experiences of managing emotions in situations of conflict and care. We extend our study with examination of video data of the classroom events associated with the teacher’s reflections. Through this analysis, we illustrate the merits of combining multiple research methods to access first and third person perspectives on emotion management and lived experiences of social bonds in natural settings.

Where are the Women? An ethnographic study of maintenance workers in extractive industries in Western Australia.
Bonita Carroll
University of Western Australia
Based on an intensive, participatory study of maintainers in the extractive industries, this paper considers the structural, physical, cultural and ideological ‘barriers’ that influence women’s participation in maintenance work. The use of an ethnophenomenological lens facilitates a greater understanding of the concerns held by government and key industry players surrounding women’s engagement in trades and allied work in the maintenance field. The research questions popular perceptions about these ‘barriers’ - questioning their existence not as
restrictive borders, but entryways. Entryways, which given exposure and apt introduction, can be windows of opportunity - inviting any individual, man or woman, to participate. Combative to these entryways however, exists an array of other issues, including frictions that arise from the implementation of ever-accelerating technological advancements within pre-existing infrastructures; job security and the casualization of work; age discrepancies between those who fill management and engineering roles versus long-time and experienced frontline workers; and the social and emotional conflicts that arise through employing local talent and FIFO workers. Given that there are so many obstacles to embrace, the question lies not in ‘Where are the Women?’ but how will they adopt this space, and in what capacity will their presence reinvent it?

A Picture of Health – Exploring Visualizations of the Self in Cancer Survivorship
Stefanie Plage, Alex Broom, Emma Kirby
The University of New South Wales
In Australia over 125,000 people are diagnosed with cancer every year. Two thirds of those are expected to survive for longer than 5 years. In this presentation we focus on the dialogical negotiation of the self across a variety of illness contexts in cancer survivorship, such as acute illness and recovery, remission, recurrence, and incurable disease drawing on participant-generated photography and photo-elicitation interviews with 15 cancer survivors. In particular, we analyse (self)portraits of participants (or their omission), the ensuing discussions and captions to explore how the self is continuously written and re-written in cancer survivorship.

We argue that analysing when, where and in what circumstances one pictures oneself, the gestures and body language assumed in those photographs, and the narration of self in the interviews provide unique and innovative insights into the ongoing efforts to constitute self-hood in illness. Our analysis is guided by four related foci; the ‘performed self,’ the ‘objectified self,’ the ‘authentic’ self and the ‘absent’ self. We aim to show how both visualizations and omissions tie into broader narratives of cancer survivorship, e.g staying positive, fighting and beating cancer. In this way, we offer insights into the dynamics of resilience, deservedness, belonging and justice.

Re-imagining ‘the camp’: The creation of exceptional spaces in the international refugee protection system and the rendering of and resistance to bare life
Sally Clark
Swinburne University of Technology
This paper charts the underlying logic of state practice in regards to the 1951 Refugee Convention. Drawing on the Agambian notion of the state of exception, it examines the construction and maintenance of transit spaces as they emerge as a site of migration control. Characterised by porous borders, limited human rights frameworks, and non-existent reception policies, transit sites are the embodiment of the state of exception, where asylum seekers become immobilised and stripped of their basic rights. This occurs through a process that renders them as ‘legally unclassified beings’, placing them outside of the political-judicial order. However, the lack of human rights protections in these transit sites cannot be easily dismissed as a domestic issue. It is argued that it is the very existence of these exceptional spaces at the edges of our own rich developed world that allows for the exclusion of individuals in the name of state security. Powerful states of the Global North capitalise on these arrangements with expansive, extraterritorial border control mechanisms designed to funnel asylum seekers into these spaces as a method of immobilising them before the border, and thus limiting their own responsibility under the Refugee Convention.
Vocational aspirations: a qualitative study of Bachelor of Arts students in a culture of authenticity
Ramon Menendez¹, Sara James², Mark Mallman³, Sarah Midford⁴
¹La Trobe University, ²La Trobe University, ³La Trobe University, ⁴La Trobe University
This paper explores the vocational aspirations of university students in the context of a culture of authenticity in the contemporary West. While the concept of a culture of authenticity has been recently incorporated into sociological debates, it has rarely been used as a theoretical framework for empirical studies to explain individuals’ conceptualizations of the self and their behavioural choices. This paper seeks to observe how this culture of authenticity might influence the vocational aspirations of first year Bachelor of Arts students by considering their motivations for choosing their degree. The paper begins with an analysis of the sociological literature on authenticity then proceeds into a qualitative analysis of survey responses and written reflections from approximately 500 Bachelor of Arts students, across five campuses, at La Trobe University, Victoria, Australia, collected in 2015.

Rituals of loss and mourning in a Virtual World: Stories from Second Life
Clarissa Carden, Margaret Gibson
Griffith University
This paper is based on ethnographic research in the open 3D virtual world of Second Life. These participants are called residents to signify the idea of living a life in distinction from being players in a game. At fourteen years of age, Second Life has achieved a level maturity that is only now possible in terms of the history of virtual world communities that are immersive, user-generated and 3D. As such, Second Life can be viewed as a life world mapped by extended histories of life making in networks of friendship, family, romantic attachments and forms of creative communities. In light of these proactive, embedded practices of memory formation, social death, either by departure while physically alive or departure through actual biological death, matters. It creates narratives of loss, experiences of people who are missing or missed, and the need to discover and inform other residents, where possible, why people are no longer logging in and meeting up. This loss creates for those left behind an existential need to mark through ritual the value of the life that has been lost. Second Life as it exists today is a world with its own culture, its own history, and its own rituals. Much like the offline world, it is a world imbued with mourning and the need to ritually address loss that is sometimes ambiguous. This paper will focus on the creative and inventive ways in which second life residents ritualise and memorialise expressions of grief, memory and loss that are less imaginable in offline contexts of relationship, kinship and geography.

Visibility, space and protest: Black Lives Matter and Facebook Live
Naomi Smith
Federation University
Increased availability of video streaming services such as Facebook Live has implications for the visibility and impact of protest movements. Although police and authorities scatter and fragment bodies in space to quell protests, services such as Facebook Live act as a centripetal force, drawing them back together and curating them into an online space. Facebook Live has been used to record and broadcast incidents of police brutality against black men in the United States. In one instance, resultant Black Lives Matter protests shut down highways after police killed Philando Castile. These protests make themselves visible by creating new (temporary) patterns of use in urban infrastructure. The reclamation of the urban landscape through protest is a powerful push towards visibility for marginalised groups. Increasingly, protests are using
technologies like Facebook Live to make their presence meaningful outside of immediate geographical and political contexts. As institutionalised racism creates a flashpoint for protest, it is further fanned by virtual structures (algorithms), which favour ‘native’ Facebook content; particularly videos and images. While police may try to contain and suppress physical bodies, Facebook’s structure works to make spatial incursions visible as political acts, reflecting the entanglement of spatiality, protest and the virtual.

‘The rapture of the nerds’: Eschatologies of ‘NewSpace’, Singularitarianism and economic orthodoxy
Matthew Johnson
University of Technology Sydney
In Doctorow and Stross’ novel, *The Rapture of the Nerds* (2012), humanity’s far future is transformed by ‘the singularity’: artificial intelligences surpass human intellect, people upload their consciousness into machines and data, and the Solar System’s resources are pilfered to fuel the processing power of this incorporeal, off-world society. In this paper, I describe how post-Earth, post-human futures like this have transcended science fiction and find voice and impetus in two overlapping social movements: Singularitarianism and NewSpace. Singularitarians believe that machine superintelligence and humanity’s fusing with technology will enable the extension of human life. NewSpacers believe that robotic mining of neighbouring moons and asteroids will enable the permanent colonisation of outer space, and that humanity’s fate lies in eternal expansion into the cosmos. Mobilised by private capital accumulation and ‘knowledge economy’ entrepreneurialism, the two future imaginaries are more than geek eschatology. I argue that the quasi-mystical, tech-libertarian rhetoric espoused by both movements resonates strongly with neoclassical and neoliberal economics. The anticipated transcendence of biophysical limits in pursuit of eternal growth – beyond the finitude of body and biosphere – constitutes an elitist fantasy of escape and a technological utopianism that mirrors economic orthodoxy’s myths of market efficiency and disembodied economy.

Rights, Representation and Disability in India: Narratives of Hope, Belonging and Mobility
Peter Gale
University of South Australia
This paper engages with the theme of belonging and mobility through research on disability. This paper builds on research in India over the past ten years that seeks to centre the voices of people with disability and the ways that issues of exclusion and immobility have been experienced and challenged in India. Kuman, Roy and Sekhar Kar (2012) in *Disability and Rehabilitation Services in India*, highlight that approximately 15% of children living with some form of disability and many are excluded from taking part in education and other aspects of life. This research explores the interventions at the individual and societal level that enables more accessible, inclusive education systems, as well as addressing negative representations of disability. The research adopts a life history approach based on interviews with people with disability in India with an emphasis on their achievements and the significant factors that contribute to these achievements. The research outcomes highlight the innovations and interventions in health and education services contribute to change and more inclusive communities for people with disability. The research concludes that access to education plays a pivotal role for people with disability in India, providing narratives of hope through the voices of people with disability.
Dislodging the deadweight of an individualised homelessness strategy
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Drawing from our research on an innovative model to support young people experiencing homelessness, we explore the challenges of doing relational analysis in an applied setting. Working closely with service practitioners, we will discuss how we navigate discourses of individual transformation and entrepreneurialism to highlight the social processes that underpin change.

Under the ‘Road Home’ (2008) white paper, the then Australian government set out to shift a crisis driven homelessness service sector towards a prevention framework through the early identification of ‘at risk’ individuals. However, as sociologists have argued, this policy initiative continues to individualise the social problem of homelessness (Parsell & Marston 2012).

We contend that dominant binary understandings of structure/agency act as a deadweight on the possibilities of homelessness strategies. These understandings reduce agency to an unconstrained attribute possessed by individuals. Youth sociology provides a conceptual frame for dislodging such notions, and in so doing, opens up a broader ‘field of possibilities’ (Kelly 2016). A relational theory of practice, in which agency emerges out of social processes will be used here to disrupt individual explanations of agentic behaviour (Coffey & Farrugia 2014).

The practices of Chinese migrants’ guanxi in Australia societies
Zhuqin Feng
University of Wollongong

Guanxi (how people position themselves based on their ties with others) is a form of social networks. Studying on migrants’ social networks might facilitate migrant’s integration. Understanding Chinese migrants’ guanxi facilitates Chinese migrants’ integration. Few empirical researches examine the operation of Chinese migrants’ guanxi in Australia, and the differences between Chinese migrants and Australians interactive activities. The aim of this paper is to explore the operation of Chinese migrants’ guanxi through three guanxi development process: guanxi bases, guanxi building and guanxi using, and fill this gap and apply to understand Chinese migrants’ settlement in Australia. The following questions have been discussed in this paper to understand the practices of Chinese migrants’ guanxi in Australia societies. First, is guanxi still important for Chinese migrants? Second, are there any changes on operation of guanxi before and after migration? Third, can Chinese develop guanxi with Australians? Using structured interviews, this study investigated 20 Chinese migrants’ personal experience and opinions of setting up guanxi bases, building guanxi, and using guanxi in Australia. In order to find can Chinese develop guanxi with Australians, this study made a contrast between 20 Chinese migrants and 20 Australians to find differences between Chinese migrants and Australians’ interactive activities.

Out of the digital closet: Young LGBT people’s experience of coming out online
Carrie Connolly
University of Tasmania

From YouTube to Facebook, ‘coming out’ stories on social networking platforms are a widespread cultural phenomenon. Despite high rates of internet use among youth populations, particularly by the LGBT community, little is known about how social networking platforms are used to
navigate sexuality and gender identity development. This research aims to address this gap by exploring the coming out stories of lesbian women, gay men, bisexual people, and trans people on Facebook, Instagram, Tumblr, and YouTube. Drawing upon the work of Goffman, Butler, boyd, and Gamson, this research will analyse how coming out stories on social networking platforms are used by LGBT people to construct identity and to build an online community. More broadly, it will explore how these stories contribute to building and maintaining a digital safe space for LGBT people – a valuable tool in the current uncertain social and political environment.

Having it all: Narratives of work life balance in Australian digital women’s media
Hannah Garden
Deakin University

This paper examines discourses of 'having it all' in a number of Australian online women's websites. Looking at the way personal confessional narratives of the failure of women to 'have it all' are utilised to suggest a shared experience, while concurrently obscuring the structural conditions which impact on women's ability to combine work and family. Drawing on critiques of entrepreneurial motherhood under neoliberalism, I argue that while these publications present a corrective to media messages that simplistically assume women can have it all, nevertheless, they inscribe the idea of work/life balance in the figure of the individual mother.

The inheritance of injury
Geoffrey Mead, Ghassan Hage
The University of Melbourne

The fragility of the body remains a prominent presumption in sociological theorizing. Among classical sociologists and their heirs, the body – subject to infirmity and death – is taken as the place of finitude, a discontinuity that social institutions are positioned to transcend. In the present paper, we aim to invert this formula, asking how the suffering and wounded body itself figures as a site of continuity, by focusing on the injury as something that can be intergenerationally transmitted and inherited. Taking the injury as a structure of being rather than a punctual event, we explore its ramifications for agents’ relations both to the world in the present and to their forebears and successors. We deploy a case study of a specifically “racial” injury to identify the generative capacity of the injury—the relations it makes possible, the politics it engenders, and the novel approach to injustice it enables us to conceive.

Restricted modes, social media, classification and LGBTIQ sexual citizenship
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This paper draws on interview and focus group data collected as part of the Queer Generations project, to discuss user-generated LGBTIQ content on social media (including YouTube and Tumblr). Drawing on contemporary literature discussing links between social media and the development of a sense of self or identity, our paper considers how communication technologies help fashion individuals' understanding of themselves as sexual citizens. By analysing links between social media and sexual citizenship from two different social generations of LGBTIQ people, we reflect on the historically shifting role of the social media in the formation of understandings of sexual citizenship. In particular, the paper considers the relationships between normative
understandings of sexual citizenship and the content classification regimes governing YouTube and Tumblr content as norm-producing technologies. We also offer a historical reflection on policy shifts regarding the classification of LGBTIQ content on YouTube and Tumblr so as to provide a contextualised account of the emergence of technologies of governance associated with popularly available modes of LGBTIQ sexual citizenship in contemporary Australian life.

**Ethics of de-identification: Exploring issues of erasure, safety, and agency**

Anna Denejkina  
*University of Technology Sydney*

This paper presents a critical discussion on ethical issues surrounding the de-identification of research participants in qualitative studies. This discussion will introduce case examples of participants electing that their full names, and other personal (identifying) information, is used in publication outcomes of research, despite potential risk factors and concerns for participant safety if such material is to be made public.

Questions surrounding the ethics of de-identification emerged during fieldwork interviews with participants in Ulyanovsk, Russia, for a project on intergenerational transmission of combat-related trauma from parent to child, focusing on the Soviet-Afghan conflict, 1979 to 1989. Part of this research included interviews with Soviet veterans of the Soviet-Afghan war, and family members of veterans, during which numerous participants requested that their full names be used in the published research resulting from this project. These interactions with participants raised questions of erasure, ethics, participant safety, and agency.

This paper focuses on marginalized participants who have been historically and symbolically erased from the discussion of the Soviet-Afghan war, examining the question: does de-identification or anonymization of marginalized research participants perpetuate the historical and symbolic erasure of their voices and experiences?

**Exploring the post-school aspirations of migrant-background students through narratives of lived experience**

Antoine Mangion  
*Australian Catholic University*

The last decade has witnessed a significant increase in research on educational and occupational aspirations in Australia, spawned largely by the Bradley Review and the raising aspirations agenda it engendered. Though this agenda is based on questionable assumptions of disadvantaged students espousing ‘low’ aspirations, a significant frame of research following has sought to provide a sociologically informed conceptualisation of aspirations which eschews deficit representations. While this has provided new ways of thinking about aspirations, post-school aspirations of Australian migrant-background students continue to receive limited academic and policy attention, Gannon et al. (2016) being a notable exception. Further attuning this understanding towards the migrant experience, I draw upon the works of Sara Ahmed and Arjun Appadurai among others, and early findings from focus groups with three groups (n. 4-6 each) of Year 8 students attending community language schools, and their parents. Utilising a narrative inquiry methodology, I explore how personal and community narratives of future selves are shaped by complex interactions between global, transnational and localised socio-political and historical circumstance. In so doing we may better appreciate how aspirations are constituted through stories of migration and mobilisation, experiences of home and estrangement, and practices of hybrid and diasporic community attachment.
Critical Race Debates in Contemporary Singapore: Perspectives of non-migrant Singaporeans
Sophie Chandra
Monash University

In Singapore – a modern society with clearly defined policies of multiracialism – the term “racism” remains largely unspoken in official discourses. The nation's heavy dependence on race-based policies demonstrates an underlying control of the government over Singapore's nationalistic ideologies. Recently, a wave of social and cultural issues has dominated public discourse in Singapore as a consequence of the government's continuous drive to employ foreign labour in its attempt to increase the nation's economic capacity. This has added a layer of complexity and pressure to the CMIO (Chinese, Malay, Indian and Others) model of multiracialism, including the difficult task of assimilating immigrants into the CMIO schema, as well as local-foreign interaction and integration issues.

Through semi-structured interviews, I aim to explore the increasing issues of racism in Singaporean society by examining how the politicisation of race has impacted the internalised views of Singaporeans and who they are as “racial beings.” By recognising the boundaries that underlie the dimensions of racism in these interviews, I seek to conceptualise a bridge between the macro system of race-based policies and the micro inequalities that perpetuate the system and thus, uncover the complex social effects that the politicisation of race has had on Singaporean society.

Honour culture in Latin America: How the concept of family honour and machismo is experienced in the Western diaspora
Flavia Bellieni Zimmermann
University of Western Australia

Research points out that honour cultures can be characterised as cultures in which honour plays a vital and crucial role, with the concept of honour permeating inter-personal interactions and individual choice. Societies which value honour, it becomes a fundamental component for social status and ascendance. It is argued that honour is an essential socio-cultural component of Mediterranean societies, such as Spain, Portugal and Greece. In either Christian or Muslim Mediterranean cultures, honour sets out gender roles, social relations, as well as systems of patronage. The cultural ethos of family honour has been transplanted into the Latin American social reality during the time of the Spanish and Portuguese colonization. Furthermore, honour societies are embedded in a discourse of family honour that enforces gender relations which are unfair and unequal. A woman's social 'misbehaviour' can bring shame to a family's reputation, compromising family honour. If a female compromises family honour due to her unchaste behaviour, violence to safeguard family honour is not only justified, but perceived as a social duty. Colonialism, black slavery and a rural environment has shaped honour culture in that continent, also forging Latin American machismo. Latin American machismo might aggravate gender inequality and violence against women. This paper wishes to examine honour culture in the Latin American social environment, how the concept of family honour and machismo is experienced in that continent, and how it might be translated into the Western diaspora.
Mobilities vogue or a new paradigm?
Andrzej Gwizdalski

University of Western Australia

The mobilities discourse has gained significant presence in the Social Sciences over the last ten years. Some have deemed this discourse ‘the new mobilities paradigm (NMP)’ because it is supposed to have fundamentally changed the Social Sciences in terms of theories, research methods, questions and approaches (Sheller and Urry, 2006, 2016).

This conceptual paper questions the novelty of the NMP within Kuhn’s (1962) framework of paradigm shifts. It shows how the theoretical and methodological claims for the so-called NMP resemble a cumulative compilation of previous work in the Social Sciences and the Humanities (and especially Anthropology). Conceptual inconsistencies, political inappropriateness and ontological weaknesses are highlighted.

The paper further suggests that the so-called NMP is no more than an intellectual fashion typical of the Social Sciences and the Humanities. To illustrate this, the paper develops a ‘new changeabilities paradigm’ with a wink.

Initiating ‘lawfare’ or acting in the public interest? The persona of the environmental litigant.
Jo Goodie

Murdoch University

Charges of illegitimate and strategic ‘lawfare’ have been levelled at environmental litigants challenging development approval of ventures such as the Ardani Carmichael coal mine in Qld. There is no question that climate change has disrupted existing political and legal order. However, rather than being legal vigilantes, environmental litigants are legally, if not always politically, recognised as acting in the public interest. Indeed, the litigation they initiate is a means of reconciling the legal order and the challenges of climate change (Fisher et al, Modern Law Review 2017 80(2):173). Environmental litigants have not always enjoyed such legal recognition or capacity. Taking up the work of Weber, Du Gay, Condren, Mauss and Saunders on the formation of persona, this paper examines how the legal ‘persona’, capacity and powers of environmental litigants are formed and mobilised around particular legal problems presented by climate change. It considers whether it is possible to think of environmental litigants as bearing a defacto ‘office’ as public interest advocates.

To love and be loved: Exploring emotion and affect in Kawaii fashion communities
Megan Rose

University of New South Wales

Kawaii (cute) fashion communities in Harajuku, Tokyo, offer a unique opportunity to explore the role affect and emotion plays in the interactions inside Japanese women’s subcultures. By constructing and dreaming their own play spaces, which are inspired by occidental fantasies, these participants offer an interesting perspective on how different modes of belonging are characterized by global flows.

In current post-subcultural studies (for examples, see Bennett and Kahn-Harris 2004; Brill 2008; Gelder 2007; Muggleton 2000; Polhemus 1996) subcultures are examined as systems and experiences of resistance in a structuralist sense. This tends to miss the subjective experiences of participants and has led to the marginalization of women’s groups that operate outside of these themes (Harris 2007; Reddington 2004; Raha 2005; Leblanc 1999; McRobbie 2000). This paper
seeks to address this oversight by offering an approach to studying communities that values alternative ways of being, with a particular emphasis on emotion and affect. Inspired by Frank's (2010) notion of the dialogical and Winnicott’s (1971) work on creativity, this study utilizes close readings of interviews with Japanese participants and participant observation in Harajuku to explore affectual experiences inside the fashion community. This paper explores how feelings of love and dreams of the occident, not resistance, operate as a primary force that contributes to the formation of this grouping as a community.

**An Intersection of Migration, Belonging, and Identity: Experiences of Chinese Migrants in the Cairns and District Region, Australia**

*Toniey Munro*

*James Cook University*

While human migration has a long and varied history, the current period of neo-liberal globalisation has altered the character of this mobility, reshaping almost all localities and societies. Social scientists are moving towards a framework that is able to explore these highly complex social transformations. From this, a transnational multi-scalar model can be developed which provides space for an exploration of migrants experiences in regional localities on a smaller scale. This presentation explores the findings of such an approach, adopting transnationalism as a theoretical framework and using a mixed methodology to explore the nuanced migration journeys of self-identified Chinese migrants to the Cairns and district region, Queensland. This research was completed in order to understand how the research participants maintain transnational social spaces and how they perceive their sense of belonging and identity. It did so through the use of contemporary ethnographic methods: cultural probe packages and semi-structured interviews. Research into the migration journeys and experiences of transmigrants and how they feel about their sense of belonging and identity in regional localities is integral to wider understandings of social phenomena and social transformations which are taking place.

**Cruel Optimism**

*Ros Wong*

*Flinders University*

82% of females rely on the age pension to maintain an adequate standard of living in retirement (ASFA 2012). Single elderly women experience the highest poverty levels of all retired households (Australian Human Rights Commission 2009). Policies such as the Super Guarantee (SG), and financial products such as Self-Managed Super Funds or private investments have been projected as beneficial to women accumulating sufficient retirement funding. However, many women on retirement still lack the necessary funds to provide for themselves in their later years. Existing research often places more emphasis on financial aspects of retirement planning than social and health factors. This approach perpetuates a ‘cruel optimism’ around retirement planning, in which women who have planned for retirement expect to achieve a level of financial stability which is unlikely to be reached. Drawing on qualitative data from 21 semi-structured interviews and focus groups, I will argue that to gain a more comprehensive understanding of women’s poverty in retirement, researchers must look at social, health and financial aspects of life as interconnected, through the macro, meso and micro levels of society. This multi-level approach is better able to conceive of retirement saving as a non-linear process, and thus explain why a focus on financial planning alone is insufficient.
One Year On: Findings of the evaluative study of the implementation of inductive learning pedagogy in teaching health sociology.

Irena Veljanova¹, Paul Parker², Andreas Kuswara³, Annetta Mallon⁴

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After finding its way into teaching humanities and social sciences at university level in the last two decades (Rusche & Jason 2011, Justice et al. 2001, Atkinson & Hunt 2008), Inductive Learning Pedagogy (ILP) is increasingly implemented by utilisation of technology enabled-learning. However, there is very little research that evaluates the usefulness and the effectiveness of technology enabled-learning in the implementation of the ILP towards teaching sociology (Veljanova et al. 2016).

Further to the preliminary findings of the evaluative study presented as a paper at TASA 2016 conference, this paper will report on the final findings of the technology-enabled ILP experiences of students who were enrolled in the unit Health, Illness and Biomedicine: A Sociological Perspective in both Autumn 2016 and 2017 semesters at WSU, and participated in the research by responding to an online interactive form through the Qualtrics online survey system (N=53 (and counting)). The findings indicate that despite initial resistance to the approach, ILP informed teaching of health sociology proves to secure greater student engagement, greater depth of sociological imagination and greater performance outcomes.

Surgery Abroad – Healthcare Mobility across State Borders

Pierre Nikolov

Stockholm University

When people are unable to deal with health problems, individually or within their social networks, they typically seek professional healthcare in their local community. In parallel, healthcare globalization is on the rise. Accessing advanced healthcare abroad has historically been a practice reserved for the upper strata of society. In the contemporary world, however, healthcare mobility is diversifying. For example, Laotians travel to border region hospitals in Thailand to access basic healthcare that is unattainable in their home communities, middle-income US citizens travel to India and Latin America to access surgeries that are unaffordable domestically, and within the European Union citizens use their cross-border mobility right to travel from their welfare state to other welfare states to access healthcare.

My presentation builds on my research about Swedish citizens’ self-referred and planned surgery for musculoskeletal disorders or bariatric surgery in other EU-countries. This is primarily examined through in-depth interviews. Healthcare mobility as a research case provides, in one end, opportunity to analyze the negotiation between local circumstances and attachment, national identity and cross-border trust building in unfamiliar medical and cultural landscapes, and, in another end, it provides opportunity to capture what knowledge and other resources are required to navigate such disembedded trajectories.

‘22 Push-Up’s for a Cause’: Big Data, Morality and Social Media Campaign #Mission22

Nicholas Hookway¹, Tim Graham²

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In 2016, the online cause #Mission22 went viral on social media. Established to raise awareness about high suicide rates among US military veterans, the campaign asked users to post a video of themselves doing 22 push-ups for 22 days, to donate and recruit others to do the same. Based
on a ‘big data’ analysis of Twitter data (over 225883 unique tweets) during the height of the campaign, this paper uses #Mission22 as a site in which to analyse how people depict, self-represent and self-tell as moral subjects using social media campaigns. In addition to spotlighting how such movements are mobilized to portray moral selves in particular ways, the analysis focuses on how a specific online cause like #Mission22 becomes popularly supported from a plethora of possible causes and how this selection and support is shaped by online networks. We speculate that part of the reason why Mission22 went ‘viral’ in the highly competitive attention economies of social media environments was related to visual depictions of affective bodily, fitness and moral practices.

Are Sydney’s imams agents of socialisation?
Husnia Underabi

Are Australia’s imams agents of socialisation and do they pose a challenge for the integration of Muslims into mainstream Australian society? Taking the literal meaning of the term ‘imam,’ which means ‘the person standing in front,’ this study focused on the sermons delivered in Sydney’s mosques to answer these questions. Adopting a structural functional frame of analysis, 46 sermons across 16 mosques in Sydney were recorded and content analysed. The findings revealed that most of the topics covered in Sydney’s mosques have social and spiritual orientations and are highly relevant to the lives of Muslim Australians. Though the study did not find any evidence to suggest the teachings taking place inside Sydney’s mosques on Fridays pose an impediment for the integration of Muslims, evidence was found to suggest Muslims are being called to passively and patiently endure injustices such as Islamophobia. The analysis also found significant evidence to suggest imams are agents of socialisation. Relying heavily on Islamic sources of knowledge, such as the Qur’an and hadith, they not only define what it means to be a Muslim relative to the issues experienced in the Australian context, but also adopt structural methods of socialisation to encourage and pressure individuals to act in line with their role expectations. Imams also demonstrate how the ‘role’ of a Muslim, as prescribed in the sermon, should be performed using Muhammad and other prophets mentioned in the Qur’an as role models. Based on these findings, the conclusion reached was that Sydney’s imams are agents of socialisation, but there is insufficient evidence to suggest their teachings pose an impediment for the integration of Muslims.

Uncovering: The Role of Digital Social Media in Romantic Life
Lyndsay Newett

University of Tasmania

The romantic relationship features, and is framed within Western societies as an essential connection type. Currently, there appears to exist considerable concern within the mainstream media, and wider society in general, regarding how new technologies are used within, and for the purposes of relationships, as well as what such use means for relationships. This concern is particularly evident when it comes to young peoples’ relationships, and seems often related to a specific technology type: digital social media. An increasing amount of sociological attention is being given to the role of digital social media – social-networking-sites (boyd and Ellison 2008) and smartphone applications or ‘apps’ (Albury and Byron 2016) – in romantic life; however, to date, few studies appear to have explored how multiple digital social media may be utilised, in conjunction, by individuals in, or in the pursuit of relationships. Through the use of an online survey and series of semi-structured interviews, this mixed-methods study investigates links between digital social media used by young Australians aged 18 to 35 who are in, or are in the pursuit of relationships, as well as how they experience, and understand this use.
Family understandings of the problem of childcare inflexibility and how their lay evidence is used
Michelle Brady¹, Kay Cook²
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In this paper we present a case study of lay person’s evidence in childcare policy reform. We explore family responses to a Productivity Commission (2013; 2014; 2015) inquiry into Childcare and Early Childhood Learning that sought, among other things, to recommend options for improving the flexibility of childcare for families with diverse circumstances. Following the standard chronology of Productivity Commission inquiries we begin by examining how families’ framed their issues with flexible childcare in their submissions to Commission (pre- and post-draft report submissions, brief comments, and parents’ witness testimony) and then examine how this evidence was used within the Productivity Commission’s reports and final recommendations. In doing so, we highlight that the evidence of vulnerable and disadvantaged families did not substantially shape the Inquiry’s recommendations.

Interrogating ‘healthy’ relationships: intimacy, gender and (in)equality
Samantha Mannix
University of Melbourne
Recent research suggests that while young Australians are likely to support gender equality in the public sphere, recognising it as relevant to issues such as income gaps or leadership positions, they are less likely to support gender equality in their intimate relationships (Harris, et al, 2015). However, less is known about how young people themselves conceptualise gender (in)equality in the everyday; and the degree to which this is a consideration for their own understanding and experience of a ‘healthy’ intimate relationship. My PhD project seeks to build on this research, through working with feminist and participatory methodologies to consider how school-aged young people mobilise and engage with and/or resist popular discourses and practices surrounding intimate relationships, gender and sexuality.

Drawing from my initial fieldwork, and my ongoing and iterative engagement with theoretical challenges thus far, this paper will explore the myriad ways in which young people come to understand and experience what makes a ‘healthy’ intimate relationship in the contemporary social and cultural youth context. Utilising multiple-methods, including generative group work, visual methods and individual interviews I will present emerging data and attempt to explore young people’s relationship practices and perspectives, and for example, interrogate binaries between, private and public (in)equalities.

From home insemination to partner IVF?: The biomedicalisation of Australian lesbian parenthood.
Deborah Dempsey¹, Fiona Kelly², Briony Horsfall¹, Jennifer Power³, Denisa Goldhammer³
¹Swinburne University of Technology, ²La Trobe University, School of Law, ³La Trobe University, Australian Research Centre in Sex, Health and Society
Now that access to fertility clinics is legal in most Australian states and territories, lesbians have enthusiastically embraced clinically assisted pregnancies. Some lesbian couples have children through ‘partner IVF’ in which one woman becomes pregnant and the other contributes the ovum. Some fertility clinics promote this practice as having benefits for each partner’s sense of connectedness to the child.

This paper discusses the prevalence of partner IVF along with its implications for the future of
lesbian parenting relationships. It is based on women's responses to a 2016 national online survey of fertility and parental decision-making among LGBT Australians. The broad aim of the study was to shed light on how family formation decisions are made in the LGBT communities in the context of increased access to clinical fertility services and greater legal support for same-sex parenting relationships. Through a series of closed and open-ended questions, respondents were asked about their preferred conception methods and pathways to parenthood, their reasons for these, their sources of legal and fertility information, and the quality of their interactions with service providers.

“It’s easy to belong.” What happens when Mobility, Islam, and Cosmopolitanism walk into a bar?
Warick Smith
University of Western Australia
This paper explores the narratives of belonging of two Yemeni men who took contrasting journeys towards becoming globally mobile. Maged arrived in Australia as a ‘boat person’, while Ahmed migrated to Australia through marriage. Drawing on a series of in-depth qualitative interviews, I use Bourdieu’s concept of habitus to analyse the interaction of each man’s Muslim identity with their new Australian identity. I describe the way identity processes are shaped by a quest to belong, and provide examples of how these processes have resulted in new understandings and practices of faith. I conclude by illustrating how cosmopolitanism can play an influential role in helping with the smooth navigation of different social, cultural and political spaces and the creation of hybrid identities.

Party ID (in)Stability among young Australian Greens
Bruce Tranter, Jonathan Smith
University of Tasmania
Longitudinal data from a survey of young Queenslanders show that Greens party identifiers are less likely than major party identifiers to exhibit stable party allegiances over time. Defections between Greens and Labor identifiers are far more likely to occur than between either of these parties and the Liberals or Nationals. As expected, parental political affiliation has an important influence on identifying with major parties, with a similar pattern of parental political socialisation among Greens identifiers. The relatively recent formation of the Australia Greens party at the national level is a contributing factor to the instability of Greens identification compared to the major parties. Yet with the Greens a resilient presence as an influential minor party, the intergenerational transmission of Greens partisanship should continue, and increase the probability of at least the medium term survival of the Greens as a national political presence.

Queer youth and belonging: Interrogating the current environment that LGBTIQ youth navigate within their lives in relation to their gender and sexuality identification and expression.
Jude Elund
Edith Cowan University
The current cultural, educational and legislative frameworks regarding young people and sex, including their gender and sexuality, are grounded in a heteronormative model which does not fit the needs of young LGBTIQ persons. Gender norms and heteronormativity work simultaneously and continuously on each other to reinscribe inequality; the gender binary system marginalises gender fluidity and non-normative representations and identity, and
heteronormativity undermines alternative ways of being. This leaves little room for expression of identities, representations, discussions, and educational and social spaces outside of the strict inscription of how a young person should embody and perform their own gender and sexuality. Given that digital and screen technologies are so pervasive, and that Australian youth have such ready access to these, it is reasonable to assume that these media forms can and are being used in positive ways by vulnerable youth to perform identities outside of heteronormativity, even if these forms of expression are problematic within the prevailing cultural, educational and legislative frameworks. This paper investigates the obvious and clear distinctions between heteronormative and LGBTIQ youth in relation to their identity needs, and how these needs can be supported through online and digital participation and engagement.

**Muffins in the Gutter: Rethinking the neighbour-friend-community nexus within gay friendly neighbourhoods**

Ian Flaherty, Jennifer Wilkinson  
*The University of Sydney*

Neighbourliness has long been seen as a crucial determinant of community. Research showed that within working class communities, neighbour relations were grounded in collective identifications, shared class experiences and local solidarities. However, in an increasingly mobile world, neighbour relations are rarely grounded in local solidarities. And although different neighbouring styles have been identified within individualizing societies (Crow et al, 2002; Budgeon, 2006) questions persist about the effects of individualization on community and its implications for neighbouring. Against this backdrop, the emergence of gay friendly neighbourhoods, or “gaybourhoods”, provide a useful lens for viewing changing neighbour relations and their contribution to community. While Australian Census data reveal that mobility among same sex couples is much higher than among heterosexual couples, they also reveal a tendency for gay couples to live in particular suburbs, suggesting the possibility of life-style-driven neighbourhood choices. This paper engages with debates about gay friendly neighbourhoods, the changing state of neighbour relations and the significance of individualization for community. Drawing examples from the authors’ small study of gay men’s personal communities, our paper challenges the collectivizing assumptions of a “gaybourhood”, emphasizing instead the value of sociability and diverse attachments to neighbours and friends within gay men’s everyday lives.

**Measuring Digital Inequality in Australian Society: The Digital Disruption Index**

Jonathan Smith  
*Monash University*

The concept of a ‘digital inequality’, which emphasises the stratifying potential of individuals’ internet access, skills, and usage practices, has proven difficult to accurately and reliably measure. This project assessed digital inequality using a multidimensional index (the Digital Disruption Index) indicating how affected respondents would be if they were unable to use the internet in a range of life domains. The DDI was cross-validated with a representative general population from the Australian Survey of Social Attitudes (n=1,238) and a large youth cohort from the longitudinal Our Lives study (n=2,090; aged 21/22). Results indicate that being male, having less post-schooling education, and living rurally, are factors which consistently narrow the degree to which internet use is embedded in the lives of members of both samples. Further longitudinal analyses with the youth cohort show that late adoption of broadband, particularly in rural areas, has a long-term negative association with young people’s digital embeddedness, even after controlling for their access and skill levels a decade later. These findings suggest
that digital inequalities have complex and enduring consequences for both older and younger generations of Australians.

**Man Made Beautiful: Social Meanings Attached to Every Day Beauty Practices by South Korean Salarymen**

Jo Elfving-Hwang  
*University of Western Australia*

In contemporary South Korea various technologies of the body have emerged as a visible space for performing social status, social etiquette, and aspects of globalized standards of beauty and markers of cosmopolitan modernity. However, a feature of the existing studies on appearances and cosmetic surgery in Korea is their strong focus on women’s appearance and technologies of the body, whilst men’s beauty practices have been scantly researched to date. This paper draws on recent interviews carried out with ten male participants aged 45-59 residing in the Seoul metropolitan area to examine how white-collar salarymen in particular relate to male physical attractiveness, and the role that grooming, beauty and the presentation of self play in their everyday social interactions. In particular, this paper offers insights into how middle aged urban Korean salarymen relate to age-relevant ideas of beauty in a society in which youthful muscular bodies are increasingly presented not only as the ideal, but perhaps even as a norm. I will discuss how and which technologies of the body (and not excluding cosmetic surgery where applicable) emerge as a survival strategy to retain employment in later middle age in the increasingly competitive corporate environment. However, this paper will also discuss how grooming and investing in one’s appearance intersect with broader social and cultural discourses of physical attractiveness in Korea, and the extent to which grooming and various technologies of the body are experienced as agentic, rather than oppressive, practices by the participants.

**In Fertility: A reflection on starting a family while researching surrogacy**

Alice Aickin  
*Swinburne University of Technology*

Social research on women’s experiences of infertility suggest that motherhood and womanhood ideals are still strongly interrelated, leading to feelings of failure and stigma associated with the difficulty, or inability, to have children. Surrogacy is often a last resort for many women with fertility issues and is a sensitive area of research with potentially vulnerable participants. In this presentation I reflect upon the insights and challenges posed by my experience of becoming a mother while researching infertility. In particular, how pregnant embodiment influenced my personal assumptions and feelings in relation to surrogacy, and how these have continued to change with the experience of parenting. I will also address the challenges raised by conducting interviews with women who had experienced infertility. Specifically, what it was like to be visibly pregnant with twins while conducting some of my fieldwork. During this time my supervisory team and I engaged in deep discussions about whether, and how, this posed an issue for my participants. Finally, I discuss how my own choices and experiences as a mother, particularly in relation to breast milk donation, have provided a more personal insight into the overarching themes of altruism and compensation that are relevant to this project.
Migration trajectories and transnational engagement in family networks between Cuba and Germany

Rosa Maria Brandhorst

University of Western Australia

Since the colonial period, Cuba’s economy and society have been organized around family networks. In revolutionary Cuba the important role of the latter has decreased substantially, as the state has assumed many traditional functions of the family. But since the economic crisis, the state has no longer been able to provide sufficient social services. Thus the family has regained its position as a primary force in society – now organized transnationally. Currently, 20% of the Cuban population lives abroad. In spite of the relative isolation of Cuba, where influences ‘from the outside’ and migration are restricted, an increasing number of families live in a transnational space. However, the transnational family ties, obligations and responsibilities vary from remittances, to occasional contacts, to the organization of care across nation-states. Drawing on the results of a longitudinal study on transnational families, based on reconstructive analysis of participant observations and biographical-narrative interviews with Cuban migrants in Germany and their relatives in Cuba, this paper shows that the migrants’ transnational engagement is largely informed by family histories and migration trajectories. It also reveals a nexus between migration trajectories, the migrants’ transnational engagement and the impact of the transnational ties on the family back in Cuba.

Talking, Listening and Watching Footy: In Search of Harmony on a Stolen Land

Elena Balcaite

The University of Melbourne

This paper presents a discourse between the two authors, two Melbourne-based researchers. The dialogue explores their sense of discomfort with the contemporary Australian nation and the continual dispossession of First Nations peoples. This conversation started in late 2016, after Andy had recently returned to his home country and had met-up with Elena again, who was half-way through her PhD, and living in Australia for the first time. The article traces their trajectories in and around the game of Australian rules football. The discourse is founded on the interaction between their contrasting mobilities: Elena, engaged in research in a new city and country; Andy coming ‘home’ after several years ‘away’. Their contrasting trajectories gave both a sense of distance from mainstream interpretations of the role of sport in Australian society. The privilege of being mobile – for work and research – has facilitated a critical engagement with the meanings applied to Australian rules football. For Andy, an understanding of the game and its role in Aboriginal Australia is essential to his process of being aware of the depth and breadth of dispossession and violence inflicted upon Aboriginal people. It is a part of decolonizing his knowledge of ‘Australia’. For Elena, the dialogue is a way of coming to terms with the privileges that contemporary Australian society provides for some, while neglects for others.

Roads to Freedom? The Mobilities Paradigm, Settler Law and Aboriginal Resistance in Australia

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The new mobilities paradigm has opened up a new field of research and theory focused on the ways the automobile has transformed culture, leisure and work in late-modernity. How well does the paradigm ‘travel’ to the post colony? Particularly, how has it shaped, and been reshaped by, connection with what Patrick Wolfe calls the settler colonial logic of Indigenous
extinguishment? Colonial law as applied to Indigenous Australians has consistently sought to control Indigenous mobility. The law’s enforced mobility of dispossessed Indigenous peoples on the frontier and beyond was a signal feature of colonial governance. Forms of carceral mobility, saw Indigenous peoples forcibly removed from their land and concentrated into various ‘bare life’ camps: prisons, lock-ups, missions, orphanages, ration stations, reserves, islands, and other spaces of exception. Drawing on fieldwork in Western Australia and central Australia we address the ambivalent relationship between Aboriginal people and auto-mobility. The motor vehicle facilitated occupation. In recent years, however, it has cemented Aboriginal sociability. The heroic figure of the Warlpiri ‘Bush Mechanic’ symbolises Indigenization of the white vehicle, challenging sacred principles of auto-mobility, such as planned obsolescence, through rituals of recycling and hybridisation.

The Adoption and use of social media as a representational tool among Members of Malaysian Parliament (MPs)

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Women’s membership in the ADF and gender diversity and equity initiatives that seek to advance women’s military careers ha recently attracted much political interest. This interest peaked following several high profile sexual assault incidents against women in the ADF and the subsequent Review, led by Elizabeth Broderick, into the Treatment of Women in the Australian Defence Force (2011-2012). Based on pilot research exploring the issues raised by the Broderick Review and its aftermath, this paper outlines the stories of women who have left the ADF, both before and after Broderick’s interventions. Our preliminary findings indicate a common narrative - collective identity is established through women’s entry into a “Defence family”, but this sits uneasily alongside an immediate awareness of their gendered difference within strongly masculinist cultural norms and, eventually, the physical and symbolic violence that marks a sudden rupture in their membership. In our analysis of this common narrative we highlight the tenuousness of women's belonging in the ADF and the women's performative adaptation strategies to the circumstances of their conditional membership. We argue, ultimately, that gender equity initiatives thus far have been ineffectual because they fail to depart from superficial paradigms of diversity and formal prescriptions of gender equality.

Digital citizenship among older migrants: The case for communities of practice

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Migration can impact negatively on older people’s support networks, particularly if it results in family and friends being dispersed across distance and geographic boundaries. While new communication technologies have the potential to connect people who live at a distance, the relative lack of digital citizenship, including digital literacy, among older people means that they tend to have less access to those tools. However, there is growing evidence that older people are engaging in programs and projects that address these gaps. This paper draws on ethnographic interviews and fieldwork with ageing migrants at the Internet Café in Perth. It argues that older peoples’ experiences of ageing can be enhanced when their digital literacy is increased through provision of appropriate educational, technological, infrastructure and social support. This support takes the form of social learning systems that are manifested in communities of practice. Outcomes include continuing autonomy and dignity, maintenance of support networks and social engagement, and access to healthcare services. This paper reports on work conducted as part of Baldassar and Wilding’s ARC Discovery Project, Ageing and New Media.
An exploration of masculinity and platonic intimacy among young Australian men

Brittany Ralph

Monash University

While recent scholarship has documented a growth of same-sex kissing among young men in western societies – a phenomenon that is said to challenge the centrality of homophobia to masculinity – this does not necessarily reflect or signify a broader transformation in how young men negotiate their masculine identity. Critically engaging with current theorising of ‘inclusive masculinities’, this paper reports the findings from a study of young Australian men’s views on what constitutes acceptable forms of affection between male friends and how they attach meaning to these behaviours. Using qualitative data from focus groups with seventeen men from four different subcultural peer groups and eight follow-up individual interviews, I illustrate the absence of a simple list of acceptable forms of platonic intimacy for young men, as there may have been in earlier generations. Rather, the acceptability of an intimate behaviour depends on an intricate interplay of context, perceived motivation and level of friendship closeness. Furthermore, while participants acknowledge that engaging in same-sex kissing requires a level of closeness, the act itself is rarely used as an authentic display of affection. This complexity both extends and challenges recent theorisations of contemporary young men as the harbingers of transformed masculine identities.
The School of Humanities and Social Sciences, The Faculty of Arts and Education, The Alfred Deakin Institute of Citizenship and Globalisation at Deakin University are all happy to invite you to the 2018 TASA Conference at our Burwood Campus in Melbourne.

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

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

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

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

We look forward to welcoming TASA members and sociologists from around Australia and the world to Melbourne in 2018.

The Conference convenor is Grazyna Zajdow and the Local organizing committee is:

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Grazyna Zajdow, 2018 Conference Convener